

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 XIX.

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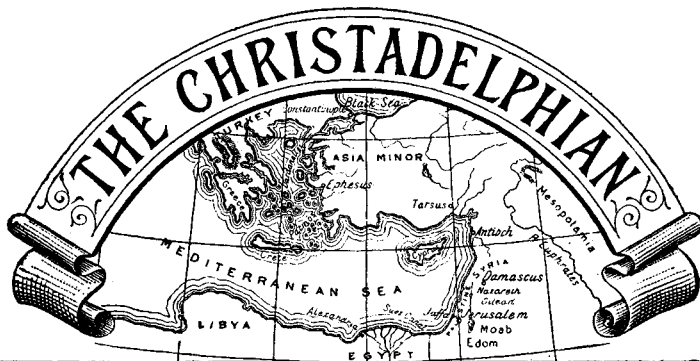
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“ He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BROTHERN.”—(Heb. ii. 11)

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

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Vol. XIX.

PATRIOTISM AND THE PROFESSION OF THE TRUTH.

BY DR. THOMAS.

Writing of a visit to Good Hope, in August, 1861, during the Civil War, Dr. Thomas says: “ We were gratified to see them once more, though not so much on hearing that the war fever had disturbed the temperature of some of them. From what we had heard we judged that it would be wholesome to ‘put them in remembrance’ of the necessity of walking in the truth, as well as of getting into Christ, if they would attain to his kingdom and glory. If they were possessed with the spirit of war, and made war speeches to ignorant multitudes, to stir up their ungodly lusts to hate their enemies and take vengeance on them, what difference was there between their spirit and that of the world? As brethren, we must not mingle in the strife, but be quiet come what will; and if the contending parties will not let us alone, then clear out from under their dominion. The saints had nothing to do with *patriotism* or zeal for the country of one’s birth or adoption. Christ, who is the Elder Brother and the First Born of the Divine Family, “*left them an example that they should walk in his steps*”—1 Pet. ii. 21. He was no patriot, nor did he inculcate patriotism, according to the flesh. He wept over the faithlessness and disobedience of Jerusalem, the future throne of his dominion; but he neither fought for it, nor exhorted his countrymen to do so, in view of the invasion of Judea, and the destruction of the city

and temple by the Romans. On the contrary, he sent his armies against it, and told his friends in Judea to flee to the mountains, and those in the midst of it to emigrate, and those in the countries of the Gentiles not to enter it; for that those who neglected his warning should fall by the sword, and be led away into slavery among all nations. The saints, who are really such, have no zeal nor enthusiasm for anything but the truth and its interests. Their country is the land promised to Abraham and his seed; and the commonwealth of

their adoption, Israel's, in the Day of Christ. Instead of the Star Spangled Banner or the Confederate Flag, their's is the ensign of Judah's Lion to be planted on Zion when the dominion shall come to her. Isa. v. 26; xi. 10, 12; xviii. 3; xlix. 22; lix. 19; lxii. 10; Mic. iv. 7, 8. This is the banner that exhausts all our patriotism—the Royal Standard of the kingdom, whose ample folds will be unfurled by the Majesty of the Heavens, when he shall invade the peoples with his troops. Hab. iii. 3—16.”

WHY ARE SOME QUICK AND SOME SLOW TO UNDERSTAND THE TRUTH ?

Some are “ever learning, but never able to come to the knowledge of the truth;” while others, with someone or something to guide them, come to the understanding and belief of it in a week! There must be a reason for this. What is it? Whence comes this diversity? Hear what Jesus saith:

“I am the good shepherd, and know my sheep, and am known of mine.” Then addressing certain Jews, he continued, “Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them dispensational life, and they shall by no means perish in the age, and no one shall wrest them out of my hands. My Father, who gave them to me, is greater than all; and no one is able to wrest out of my Father's hand. I and the Father are one.”—Jno. x.

And again, “Thou givest to the Son dominion over all flesh, that all which thou has given to him, to

them he should give dispensational life.” “I have given to them the words which thou gavest to me, and they received them.” And, “For this cause came I into the world, that I should bear witness of the truth. Every one who is of the truth hears my voice.”

Speaking of the truth in relation to Israel, Paul says, “The election has obtained it, and the rest were blinded (according as it is written in Isaiah, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear), until this day;” and there has been no change for the better in their moral sense since Paul's day.

Now hear what is testified of the “ever learning.” And Jesus said, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things (he preached the gospel of the kingdom) from the wise and prudent (that is, in their own conceit) and hast revealed them unto babes. Even so, Father, for so it seemed good to thee.”

And Paul, also speaking of the same "heady high-minded" class in the "last days" of the Mosaic dispensation, in which he ministered the gospel of the kingdom, says, that men, lovers of themselves, and covetous, having a form of godliness, but denying the power of it, and having great influence oversilly women would, like Jannes and Jambres, who withstood Moses, themselves also resist the truth. He was much harassed by them, who spoiled much of the work he had done, and styles them "men of corrupt minds, reprobate concerning the faith." Men love themselves, and are covetous when

they will not risk their present interests and social position for the naked truth. The minds of such are in a corrupt state, deceived by the deceitfulness of sin, and so long as this influence reigns they are reprobate, and cannot see the truth. Minds so unhappily beclouded will ever resist it. The study of the Bible for a lifetime will be of little benefit to them; while to those of an opposite or different mind, who become as little children, the Christianity of the Bible may be learned in a week, for it is therein "revealed unto babes."—DR. THOMAS, in the *Herald of the Kingdom*.

PLACING THE RESPONSIBILITY IN THE RIGHT PLACE.

Dr. Thomas being accused by a Michigan conference of being a divider of the flock by his "exclusiveness," in pointing out the limited nature of the terms on which salvation is offered in the Scriptures, replied as follows:—

"We exclude no one, not even a Jew, Mohammedan, or Pagan. It is not we that exclude, for it is not our prerogative to do so. We learn from the Bible that there is a certain thing called "the Word." We did not invent this, and therefore we are not responsible for its definitions and testimonies. We believe that the Deity is its author, and that therefore he is responsible for all its hard and crucifying sayings, and the exclusion of all from his salvation except the few, whom he condescends to choose. "Many," saith he "are called, but few are chosen;" "many shall seek to enter in, and shall not be able;" and "strait is the

gate, and narrow is the way, which leadeth into life, and few there be that find it." All this is very exclusive; but this is not our "great sin;" if sin it be at all. If the Deity had waited until he had consulted the Michigan Conference, and had deferred to its advice, He would have reversed this arrangement, providing only for the salvation of "the few!" But he did not wait to consult it, nor any of his creatures; which plainly indicates to our mind that He had no respect for any of their opinions or views in the premises. What He hath purposed he hath purposed in himself for his own good pleasure. Eph. i. 9; Rev. iv. 2. In this we acquiesce with perfect and entire satisfaction.

All, then, we have to do is to study this word, and to find out what it teaches for faith and obedience. We endeavour to discover how the word defines the few that shall be saved; and what it says of

"the gate," and "the way which leadeth into life." We believe that we understand what the word teaches upon these important subjects; and we tell an unthankful and perverse generation what it says. We show its "wise and prudent" whom the word excludes, and whom it does not; and because it excludes them and theirs that "wonder after" them, they hate it; but to conceal their hatred to the word, they handle roughly in their talk all who show the condemnation that word fulminates against them. Thus while they hate God, as evinced in their "casting his words behind them," they transfer their attacks to them who are more accessible; for He is in the Heaven but we upon the earth. But never mind; their tongues may prevail against us now until the Ancient of Days shall come. Their rough handling we regard as little as their foolish talk; and surely, if they could only know our supreme indifference to it, they would change the subject of their conversation. But, doubtless, it gratifies; for it is so fine a thing to be thought "liberal and charitable." It makes us so popular with the Old Adam; and who can doubt it, when we denounce "exclusionists," and proclaim the salvation of all who believe a negative?

As to being "a divider of the flock," in the name of Scripture and reason, what "flock" is that? A flock identical with the Michigan Conference? When was it ever

united? Who can divide a heterogeneous flock of Campbellites, Adventists, Marshites, *et id genus omnes*? Division is the essence of such a flock, whose falling asunder is a matter of no concern in heaven above, nor in the earth beneath, save to those whose craft it is to feed or cram it with traditions palatable to the flesh. Introduce the truth among them and it will throw them into uproar; and if there be any honest and good hearts among them, it will cause them to evacuate the house of Jezebel with all promptitude and dispatch, lest partaking in her sins they become obnoxious to the ruin which impends. We glory indeed in being a divider of all such from so goatish a community. Christ's sheep are a flock who know the shepherd's voice, which is the truth. This never divides them, and they make no outcry against excluding wolves and goats from their fold. They are particularly anxious that they should not be permitted to creep in unawares. They do not like the scent of goats nor the teeth and claws of dogs and wolves. They have no more tolerance for a great goat, or a big wolf in their fold, than for little ones. The greater the goat and the bigger the wolf, the more careful they are to make all the sheep see that though coated with much wool, they are but goats and wolves after all. And we never yet heard a real sheep say, "this is very offensive to us."—DR. THOMAS, *in the Herald of the Kingdom.*

THE ABIDING CONDITION OF THE VAST MAJORITY OF THE DEAD.

Whatever opinions might be entertained respecting man's state in death, no one could deny that the Scriptures speak of it as a sleep. Job vii. 21; Psalms xiii. 4; Daniel xii. 2; I Thess. iv. 15. If those thus described as being asleep, were singing the praises of God in heaven, then they sang in their sleep. If they writhed in hellish pains, then they writhed in their sleep. It was impossible to suppose that the term "asleep" denoted a conscious and waking condition. To fall asleep in Adam was simply to fall beneath the operation of that law of sin and death under which Adam was placed in consequence of his disobedience. By natural birth we were simply his descendants; we inherited his weak and corruptible nature, and if we could not become introduced into any higher relationship, we died and returned to our dust. It was the lecturer's entire conviction that the great bulk of mankind in all ages and generations had met with this destiny. We need not pity them any more than we need pity the millions who have not yet been born. It was very certain that but a few out of all the races of mankind had fallen asleep in Jesus, and who else was there for a man to sleep in? There was only one, and that was Adam the first! Paul says that in him all die. It was only those that were in Christ that would be made alive in that permanent sense of which the apostle was speaking. If all men who had ever lived could be shown to be in Christ, then of course there would be none who are asleep in Adam, and all in that case would

finally emerge from the darkness and silence of the grave. But Paul spoke of certain who were "in Christ" before him, showing that there was a time when neither he nor they were in that exceptional and privileged relationship.

The Lecturer proceeded to examine the texts and arguments which are generally adduced in support of the popular contention that there was in reality no such thing as death, and successfully established the conclusion 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 might give eternal life to as many as the Father hath given Him.—John xvii. 2. "This is the Father's will who hath sent me, that of all that 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 has beaten or a heart has throbbled?" If so, what were we to make of such declaring as that which we find in Isaiah xxvi. 14? If all of woman born were to emerge from the sepulchre and behold the light of the sun again, what meant David when he wrote the two last verses of the 49th Psalm? If every son of Adam was amenable to the judgment seat of Christ, what were we to understand by Paul's declaration that God "in time past suffered all nations to walk in their own ways" and "winked at" their ignor-

ance. If all mankind that had ever trod the surface of the earth were destined to live as long as God should live, how came the apostle of the Gentiles to speak of them as being "Alienated from the life of God," Ephesians iv. 18? The "life of God" was surely that of which God himself had spoken when he said "As truly as I live." And when he called himself "the living God." If the world to come was to have a place in it for every human soul, what did Jesus mean when he spoke of those only attaining that world, and the resurrection of the dead, who are counted worthy of it.—Luke xx. 35. If death did not end all for some people, how were we to understand Solomon where he says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Pro. xxi. 35. Mr. Ashcroft contended that it was not difficult to harmonise such statements as these with the texts that were commonly supposed to countenance the doctrine of the immortality of the soul, and an universal resurrection: but that it was simply impossible to reconcile the teaching of established tradition with these plain and positive declarations. The experiment had been tried by men of culture and refinement, and supreme conscientiousness towards God, and by men whose temporal interests are bound up with the maintenance of prevailing creeds, but in their hands it had signally failed. There was great uncertainty and unsettlement in the religious world, and men were groaning for something that might reconcile their reverence for the Bible 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 were accustomed to think. The nations were passing away in the vanity of their minds to an eternal grave, in profound ignorance of their destiny, and of the only way of salvation that had been provided in Christ.

The Christadelphians believed this with all their hearts, and therefore it was that they sought to gain the ears of their contemporaries, that they might tell them of their peril, and point them to the one means of escape. The present confession was only for an appointed time. The removal of that veil which is spread over the nations was the work of that wondrous Being who is now at the right hand of God, but who was to return that He may judge the professed members of His household, both living and dead, and dismiss the unworthy from His presence, while He gives eternal life to all that are His friends. And when thus His house shall have been organized, that glorified and immortal company would issue forth to do a great and much needed work in all the earth; to rule the earth in righteousness, to sweep away every defiling institution, and every refuge of lies, and to introduce an era of enlightenment, and purity, and blessedness in which mankind shall dwell together in unity and peace, and no larger walk after the imaginations of their evil hearts.—*Report of a Lecture by 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. 11.

MOSES, having obtained the ear of the people, took the next step. Accompanied by Aaron, he obtained an audience of Pharaoh, King of Egypt, for which his previous status at the court of Egypt, in the days before his exile, had doubtless paved the way. The impending struggle between Divine power on the one hand, and the power of Egypt on the other, was opened gently at the first. Moses presented a limited request of a perfectly reasonable nature, even from the Egyptian point of view. The full extent of the Divine purpose was not disclosed at once. "Thus saith Yahweh Elohim of Israel, Let my people go, that they may hold a feast unto me in the wilderness." The kernel of this demand lay in the authority upon which it was made: "Thus saith Yahweh Elohim of Israel." This raised the issue at once—the intended issue—the issue involved in the whole Egyptian struggle. Not a question of the rights of the Hebrews—which formed a very subordinate element in the case,—but a question of the authority of Yahweh Elohim of Israel to demand their liberation. The issue was immediately taken by Pharaoh: "*Who is YAHWEH, that I should obey his voice to let Israel go? I know not Yahweh, neither will I let Israel go.*" Pharaoh had never heard of Yahweh. If he had ever heard that the Hebrew slave race in his dominions had a God, he had never heard of Him under this name: for this was a name specially assumed—a name by which he had never before been known—a name revealed for the first time at the commencement of the Egyptian wonders. So God informed Moses (Ex. vi. 3), "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (*Ail Shaddai*—the strength of the powerful ones or angels): but by my name YAHWEH was I not known unto them." This is the name appearing in the English version as Jehovah: that its correct form is YAHWEH appears to be beyond doubt. There is a tolerable unanimity among Hebraists on this point. That it is incorrectly translated, "I AM" appears also beyond doubt. It is the verb of existence, but not in the present tense. This is established by several grammatical books recently published, referred to by Bro. Thirtle in his recent article on the subject, and copies of which are in our possession, by his kindness. Their contention on the point is certainly strongly supported by this fact, that in the very few cases where the same form of the verb occurs in the Hebrew scriptures otherwise than as the name of God, it has a future meaning: e.g., "I will be (*Yahweh*) as the dew unto Israel" (Hos. xiv. 5). The writers in question concur with Dr. Thomas, that the memorial name of the Deity revealed to Moses was a *prophetic name*—I WILL BE—an intimation of the Deity's purpose to manifest himself in a personal form for the deliverance of Israel and all the families of the earth at the last.

However, Pharaoh had never heard of Yahweh ; therefore he naturally enquired who he was, and declared he knew Him not, and what was more, should not comply with his mandate. Moses explained that Yahweh was the God of the Hebrews, and that the God of the Hebrews had appeared to him. He repeated the request for permission to go into the wilderness to worship—limiting the asked-for leave of absence to three days, and employing as an argument, that might appeal to a Pagan like Pharaoh, that the Israelites were in danger of judgment from their God, if they did not hold the required feast. Pharaoh met the request with a decisive negative. He upbraided Moses and Aaron for hindering the Israelites from their work, and dismissed them peremptorily. He then issued orders to the Egyptian overseers of the Israelites, to make their task as brickmakers more severe by withholding the materials heretofore supplied to them for the manufacture of the bricks, and yet insisting on the same amount of production as before. The commentary with which Pharaoh accompanied this tyrannical decree was very bitter for Israel. "They be idle: therefore they cry, Let us go and sacrifice to our God. Let there more work be laid upon the men that they may labour therein, and let them not regard vain words." The people had no escape from this severe measure. Pharaoh's officers said to them, "Thus saith Pharaoh, I will not give you straw. Go ye, get ye straw where you can find it: yet not aught of your work shall be diminished." The people scattered everywhere to gather stubble instead of straw. They could not make bricks while so engaged; yet the regulation number was demanded of them, and not being forthcoming, they were beaten. What a sore strait! What were the Israelites to do? They sent a deputation to Pharaoh. He received them. They said, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, make brick. And behold thy servants are beaten. But the fault is in thine own people." Pharaoh only repeated the taunt with which he issued the order stopping the straw. "Ye are idle; ye are idle: therefore ye say, let us go and do sacrifice to Yahweh. Go, therefore, now and work; for there shall no straw be given you. Yet shall ye deliver the number of bricks." The deputation retired discomfited. "They saw they were in evil case." They encounter Moses and Aaron with upbraidings. They accuse them of having made them odious in the eyes of the Egyptians, and declare they have put a sword in Pharaoh's hand against them. It was a sore grip. It was a perfectly natural phase for circumstances to assume. It is what would happen to-day were any despot so demanded to concede privileges to a serf race. It is one of a thousand evidences of the truthfulness of the narrative that such should be recorded as the first result of the summons addressed to Pharaoh. It was a perfectly natural result, but it was not in harmony with the expectations of the people, who naturally supposed the deliverance that Moses had given them assurance of what would be effected straight away. Instead of deliverance, they felt the bonds drawing tighter. It was only a preparation for the interposing hand of relief. Moses appealed to God in anguish of spirit: "Wherefore hast Thou so evil entreated this people? Why is it that Thou has sent me?"

for since I came to Pharaoh to speak in Thy name, he hath done evil to this people : neither hast Thou delivered Thy people at all." The answer he received was very consolatory : " Now shalt thou see what I shall do to Pharaoh. . . . Say unto the children of Israel, I am YAHWEH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments. And I will take you to me for a people, and I will be to you a God. And ye shall know that I am YAHWEH, your Elohim, who bringeth you out from under the burdens of the Egyptians : And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob." (Ex. vi., 1-8).

Moses himself was re-assured and comforted by this message, and he went and communicated it to the disconsolate Israelites ; but they were in no mood to listen. " They hearkened not unto Moses for anguish of spirit and for cruel bondage." (Verse 9). Again, how life-like this narrative. There is no artificial glow such as would have characterised a patriotic fictitious narration—no heroic confidence of the people ; no sublime resignation in the prospect of Divine interference ; no magnificent attitudinizing—not even on the part of Moses ; for Moses himself, rebuffed by the heartless reception of this message by the people, returns to the Lord and says, " Behold, the children of Israel have not hearkened unto me ; how then shall Pharaoh hear me ?" (verse 12).

And shall we say that it was unbefitting divine wisdom that Israel's afflictions should be aggravated, as the first result of divine interposition on their behalf ? On the contrary, it accentuated the situation ; it gave acuteness to the crisis ; it deepened and sharpened Israel's interest in the issue at stake ; it chased away all indifference, and thoroughly roused the solicitude both of Israel and the Egyptians in the controversy about to be debated with stupendous power. It was a fitting preparation for the display of Omnipotence in exhibition of Yahweh's mighty name.

Moses again addressed himself to Pharaoh. Pharaoh demanded some proof of his authority to make the demand for Israel's leave of absence. Moses then performed the appointed " sign ;" he threw his rod on the ground, and it became a serpent. But Pharaoh had also called his " wise men and sorcerers and magicians," and " they also did in like manner with their enchantments, for they cast down every man his rod and they became serpents." How are we to account for this achievement by sorcery of apparently the same marvel as God did by Moses ? The answer is, it was an imitation. It was after hearing what Moses had done that the magicians did the same ! But how could they do it ? The record gives the answer : " it was with (or by) their enchantments." It was by the exercise of their art. But could they by any exercise of their art perform a miracle ? No ; and they did not perform a miracle. Magicians never did perform miracles in the sense of a truly super-human operation. Their wonders have always been " lying wonders," that is, wonders apparently super-human, but not really so, but only feats of hand or skilful applications of the secret forces of nature. Many such secrets were known to the Egyptians, some of which have perished with them. Artists of our day do not know how they ob-

tained their fixity of colour, nor do mechanics understand by what application of power they lifted and put in their places the immense blocks that go to form the pyramids. Some electricians have concluded, from various circumstances, that they were acquainted with magnetism, vital and mechanical. Their "enchancements" were certainly due to natural knowledge, deftly applied. How could they turn a rod into a serpent? Not having been told (except that it was "with their enchantments") how they did it, we cannot know exactly; but we may guess. They knew that this was what they had to do—to apparently turn rods into serpents by throwing them down. They therefore procured serpents, and paralysed them into a rigid form by some mode of chemical treatment. They then encrusted them with some substance that made them look exactly like sticks; and knowing how to terminate the paralysis of the beasts at will, by the application of some counter chemic or mode of generating electric force, they went before Pharaoh ready to show him the feat which had been ordered. They pitched their stiffened serpents on the floor, and of course the creatures started a-wriggling by the side of the serpent of Moses. The difference between the two performances became, however, at once apparent, for the true rod-serpent rears itself, darts quickly from one to another of the make-believe rod-serpents, and swallowed them in a twinkling, and then quietly resumes its rod-state in the hands of Moses. There are feats that cannot be simulated, and this was one. It is one of the great differences between the miracles of Divine performance and those of priestly deception, that the works of Divine power are beyond the possibility of human appliance. Who could single out the first-born in every house and kill him? Who could open a path in the sea? Who could feed a multitude for forty years in a desert? Who could cleave the earth beneath a rebellious company and send them shrieking into the abyss? Who could, by the exercise of will, make the massive walls of a fortified city fall simultaneously in all directions? Who could decimate a whole army in a single night, as the soldiers lay in their tents? Who could heal all diseases with a word? Who could raise the dead? These, and a hundred such like things are the wonders performed among Israel by Divine power—wonders of a nature that exclude the possibility of human collusion. Men may momentarily stiffen serpents, but they cannot give the unstiffened animals the power of devouring a dozen neighbours. They cannot set Sinai on an earthquake and envelope it with fire and cloud, and cause a trumpet voice to be heard for days throughout a great distance.

However, Pharaoh was satisfied that the performance of Moses was only a higher form of the faculty exhibited by his own conjurers, and therefore he confirmed himself in his original determination to disregard his request. In this decision he was divinely helped. "The Lord hardened Pharaoh's heart that he hearkened not unto Moses and Aaron." It was necessary he should resist, and therefore that he should be strengthened to resist. It is strange that any should experience any difficulty in the reception of this fact, yet not strange when people entertain the idea that Pharaoh was an immortal being, and doomed by this treatment to the certainty of a hell, such as is pictured in popular theology. When it is recognised that Pharaoh

was an obstinate pagan, raised up expressly that in him God's power might be exhibited in all the earth, it is impossible that the difficulty can exist to a logical mind. Human nature is but the earth-clay in the hand of the potter. The potter will work out of the chaotic clay-fields beautiful pottery fit for the potter's house ; but in the process, some clay is turned to inferior account—shaped into inferior vessels, and put to inferior (though necessary) purposes ; tempered, perhaps, to a rough and strong state, quite unlike the fineness and beauty of porcelain. Where is the difficulty ? None but such as the false doctrines of human immortality creates.

Pharaoh does not appear to have informed Moses of his decision. Moses and Aaron were dismissed with their serpent-stuffed, but no larger rod, but were left in ignorance of the *fact* that their marvellous performance had produced *no* effect, and that Pharaoh was resolved to refuse their request. The fact was communicated to Moses by God. "The Lord said unto Moses, Pharaoh's heart is hardened : he refuseth to let the people go." What next ? Moses was told to put himself in Pharaoh's way in the morning as he came to the river (probably for a morning bath) : and to take with him "the rod, which was turned to a serpent ;" and to say to Pharaoh when he met him, "Yahweh Elohim of the Hebrews hath sent me unto thee, saying, let my people go, that they may serve me in the wilderness : and behold hitherto thou wouldest not hear. Thus saith Yahweh, in this thou shalt know that I am Yahweh. Behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood, and the fish that is in the river shall die, and the river shall stink : and the Egyptians shall loathe to drink of the water in the river." To deliver such a message to a man just out in the fresh morning, and with the luxury of a morning bath in the river before him, was certainly to arrest his attention in the most striking manner possible, and to propose to him a sign most palpable and beyond the power of man. We are not told how Pharaoh received this uncourtly interruption of his morning privacy. He was probably displeased enough, and impatiently ordered Moses out of his presence. But God's business is very urgent when it comes. It cannot stand aside to suit human convenience. God told Moses to order Aaron to stretch out the rod over all the waters of Egypt to turn them to blood. Why the stretching out of the rod ? Because there was a right moment for the wonder to commence, and it was fitting that that right moment should be marked so that the connection between the accomplishment of the marvel and the holder of the rod, might be apparent. Was it Aaron or was it the rod that produced the effect ? Neither : "Yahweh smote the river" (verse 25) ; but Aaron and the rod (commanded by Moses) were God's signal. A railway official shows a white flag from a gallery in the Birmingham Railway Station, and the train moves off. It is not the flag that does it ; it is the signal for the thing to be done : the steam liberated by the driver does the work. God's drivers are the angels ; the Spirit is the steam. When the signal was shown—when Aaron's rod was elevated—the waters throughout Egypt were simultaneously operated on by the angelic workers, so as to be chemically and organically transmuted into a nauseous coagulation, offensive and deleterious to man and beast. Ye brainless un-

believers! begone with your shallow objections that look so smart. Water turns into blood in your bodies every day. Can ye tell how the marvel is accomplished? Not ye. Ye may talk of gastric juices, and chyle, pancreatic fluids, absorbent vessels, discerning glands, and all the other apparatus of the annual economy, but when ye have gone over the whole list, and made much pedantic display of the barbarous nomenclature of a pedantic science, ye are still where ye were—ignorant as the cattle in the field of the essential process by which the ingredients of the wonderful element we call water are turned into the still more wonderful crimson fluid that charges the fibre of the body with energy and life. Ye only know a fact, but not the occult nature of the fact; and because the fact is slowly performed every day, ye think it not a wonderful fact. Or else, if ye have a sufficient glimmer of sense to feel that perhaps it is wonderful, ye instantly stultify your reason, and make all wise men ashamed by your blatant dogmatism to the effect that this is the only form in which the wonderful fact can be performed—that God can turn water into blood in your bodies, but he cannot do it in the open air on the banks of the Nile. Ye masses of cellular tissue and water, when will ye learn that your notions and impressions, and poor capacities, are no measure of the possibilities of the Power that produced the little sense that even you have.

God can do things quick or slow,—by direct volition or circuitous organic incorporation of the invisible forces—according as the occasion calls. The display of His power to Israel and the Egyptians required the spoiling of the Egyptian water everywhere, and it was spoiled. But “the Egyptians did so with their enchantments”? Yes. They got a small quantity of water; it must have been a small quantity, because it was after the water in general was turned into blood; and with their petty-fogging appliances, they were able to turn clear water into crimson liquor; any chemist can do it to-day. And because they were able to do this, Pharaoh came to the same conclusion as in the case of the serpents: that Moses was merely a cleverer magician than the court sorcerers. So “neither did he set his heart to this also” (verse 23.) But there was the astounding fact, nevertheless, before his eyes—that “all the waters in the river were turned into blood, and the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river . . . and all the Egyptians digged round about the river for water to drink.”

Seven days of this wretched state of things probably sufficed only to make Pharaoh morose. It did not lead him to make favourable advances to Moses. He remained in sullen retirement, vexed, angry, and impotent. It was necessary to approach him again. “The Lord spake unto Moses, Go unto Pharaoh, and say unto him, thus saith the Lord, let my people go that they may serve me. And if thou refuse to let them go, behold I will smite all thy borders with frogs. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the houses of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs. And the frogs shall come up both on thee and upon thy people, and upon all thy servants.” How

Pharaoh received this dreadful renewal of the subject, we are not informed. That he resented it, we may gather from the fact, that Yahweh commanded Moses to proceed with the infliction of the threatened plague. "And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt." Frogs were instantaneously produced in multitudes, and became such a distressing plague as we can only imagine, and not very easily imagine. It was a miracle, but the miracle lay only in the rapid production. Slow production takes place every day. God, who started the slow process at the beginning—(Huxley and Darwin to the contrary notwithstanding: see Wilford Hall's overthrow of their theory in *The Problem of Human Life*)—God, who started the slow process can accelerate the process when occasion requires, and the occasion required it, for God was proving his existence and power to Israel, and all the earth, in the blows struck in the controversy raised about the liberation of Israel. And so the frogs came and afflicted the Egyptians greatly, "and the magicians did so *with their enchantments.*" Nothing easier under the circumstances. There were frogs enough all about. They had but to collect and secrete, and suddenly liberate a sufficient number to convince Pharaoh that they also possessed the terrible power working with this man Moses. Still the power of the magicians to add to the plague was not very reassuring to Pharaoh, in the absence of power on their part to rid the land of the plague. Moses and Aaron evidently had the greater power, and so he appealed to Moses and Aaron, and through them to the God in whose name they performed their wonders. "Intreat Yahweh that he may take away the frogs from me and from my people, and I will let the people go that they may do sacrifice unto the Lord." Moses turned Pharaoh's relenting mood to the best account. "When shall I entreat for thee?" This fixing of a time for the stoppage of the plague would show how completely, under Yahweh's control, the forces at work were. Pharaoh fixes the time, "To-morrow." Moses agrees, adding this remark, which shows the nature of the effect aimed at, "THAT THOU MAYEST KNOW THAT THERE IS NONE LIKE UNTO THE LORD OUR GOD."

EDITOR.

MAN MORTAL.

Like a damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah made ;
Even such is man, whose thread is spun,
Drawn out and out, and so is done.

The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like the grass that's newly sprung,
 Or like the tale that's new begun,
 Or like the bird that's here to-day,
 Or like the pearly dew in May,
 Or like an hour, or like a span,
 Or like the singing of the swan ;
 Even such is man, who lives by breath,
 Is here, now there, in life and death.

The grass withers, the tale is ended,
 The bird is flown, the dew's ascended,
 The hour is short, the span not long,
 The swan's near death, man's life is done

Like to the bubble in the brook,
 Or in a glass much like a look,
 Or like the shuttle in weaver's hand,
 Or like the writing on the sand,
 Or like a thought, or like a dream,
 Or like the gliding of the stream ;
 Even such is man, who lives by breath,
 Is here, now there, in life and death.

The bubble's out, the look forgot,
 The shuttle's flung, the writing's blot,
 The thought is past, the dream is gone,
 The waters glide, man's life is done.

Like an arrow from a bow
 Or like a swift course of water flow,
 Or like the time 'twixt flood and ebb,
 Or like the spider's tender web,
 Or like a race, or like a goal,
 Or like the dealing of a dole ;
 Even such is man, whose brittle state
 Is always subject unto fate.

The arrow shot, the flood soon spent,
 The time no time, the web soon rent,
 The race soon run, the goal soon won,
 The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
 Or like a post that quick doth lie,
 Or like a quaver in a song,
 Or like a journey three days' long,
 Or like snow when summer's come,
 Or like a pear, or like a plum ;
 Even such is man, who heaps up sorrow,
 Lives but this day, and dies to-morrow.

The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

[There is some dispute about the authorship of the foregoing poem. No matter. The doctrine set forth is true, and it is well set forth. It lacks only in one point: it makes no account of the fact that a shaft of light from heaven has struck into the darkness which it so graphically portrays. It gives no hint of the immortality that has been brought to light by the Gospel. Perhaps this need not be considered a defect in a picture of man's mortality only. From the artist's point of view, true; but there is a larger point of view than the artist's. Let some artist give us an equal portrait of the light and blessedness of the future. Here is a theme for comparisons and similes. Is there no pen equal to it? Let someone try. But it must be good. There must be no tameness in a work that ought to exceed the foregoing, as far as "the inheritance of the saints in light" exceeds the present dark, doleful, miserable, evil world.—EDITOR.]

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 215.

PRIVILEGE AND DUTY.

It is our privilege to be sons and daughters of the Lord God Almighty. It is a duty, arising out of that fact, to act the part of obedient children.

It is our privilege to have become enlightened in the truth. It is our duty to walk as children of the light.

It is our privilege to be of those who have been forgiven their trespasses. It is our duty to forgive those who trespass against us, even to the extent, if need be, of seventy times seven.

It is our privilege to be heirs of the kingdom and glory of Jehovah. It is our duty to walk worthy of God, who hath called us thereunto by the Gospel.

It is our peculiar privilege to understand the signs of the times. It is our duty, arising out of this, to watch and pray that we may escape the judgments coming on the children of disobedience.

It is our privilege to be accounted "brethren" by Christ the Lord. It is our duty to love as brethren should do, and to let brotherly love continue.

It is our privilege to be heirs of salvation. It is our duty to work out our salvation with fear and trembling.

It is our high privilege that Christ laid down his life for us. It is our duty to lay down our lives for the brethren.

It is our unspeakable joy to look for the mercy of God unto eternal life. It is our bounden duty to be merciful, slow to anger, and of great kindness.

It is our precious privilege to rejoice in the bountiful provision which God has made for his children. It is our duty in turn to sow bountifully beside all waters.

It is our inestimable privilege to be the prospective recipients of boundless riches. It is our duty to be rich toward God in beneficent endeavour on behalf of his name and truth.

It is our unquestionable privilege to possess the Scriptures. It is our imperative duty to read and study them for ourselves, and teach them to others.

It is our privilege to possess many opportunities of well-doing. It is our duty to do good unto all men, and especially unto the household of faith.

It is our privilege to have been purchased from the slavery of sin by Christ Jesus. It is our duty to account him as our master, and ourselves, henceforth, as but stewards of all we possess, who must render account.

It is our blessed privilege to have received a providential invitation to become candi-

dates for glory, honour, and immortality. It is our reasonable duty to make our calling and election sure by patient continuance in well-doing

REFERENCE TABLET No. 216.

PHRENOLOGY

(From a Divine point of view.)

CASUALTY.

Search the Scriptures.—(John v. 39).
Try the spirits.—(1 John iv. 1).
Prove all things.—(1 Thess. v. 21).

VENERATION.

Worship the Lord in the beauty of holiness.
(1 Chron. xvi. 29).
He is thy Lord, worship thou him.—
(Ps. xlv. 11).
Him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.—
(2 Kings xvii. 36).
Holy and reverend is his name.—(Ps. cxl. 9).

BENEVOLENCE.

Do good unto all men.—(Gal. vi. 10).
He who soweth bountifully shall reap bountifully.—(2 Cor. ix. 6).
Being enriched in everything to all bountifulness.—(verse 6).
God loveth a cheerful giver.—(verse 7).
He who hath a bountiful eye shall be blessed.—(Prov. xxii. 9).

HOPE.

We are saved by hope.—(Rom. viii. 24).
He who plougheth should plough in hope.—
(1 Cor. ix. 10).
Hope maketh not ashamed.—(Rom. v. 5).

Abound in hope.—(Rom. xv. 13).
Putting on for a helmet the hope of salvation.—(1 Thes. v. 8).
Hope to the end, for the grace that is to be brought to you at the revelation of Jesus Christ.—(1 Pet. i. 13).

CONSCIENTIOUSNESS.

Holding faith and a good conscience.—
(1 Tim. i. 19).
Having a conscience void of offence toward God and men.—(Acts xxiv. 16).
Holding the mystery of the faith in a pure conscience.—(1 Tim. iii. 9).

SELF-ESTEEM

Let each esteem others better than himself.—(Phil. ii. 3).

Esteem them very highly in love for their works sake.—(1 Tim. v. 13).

Esteeming the reproach of Christ greater riches than the treasures of Egypt.—(Heb. xi. 26).

Be not high-minded, but fear.—(Rom. xi. 20).

LANGUAGE.

If any man speak, let him speak as the oracles of God.—(1 Pet. iv. 11).

Speak thou the things which become sound doctrine.—(Tit. ii. 1).

Let your speech be always with grace seasoned with salt.—(Col. iv. 6).

Sound speech that cannot be condemned.—
(Tit. ii. 8).

MIRTHFULNESS.

Is any merry, let him sing psalms.—
(Jas. v. 13).

A merry heart maketh a cheerful countenance.—(Prov. xv. 13).

He who is of a merry heart hath a continual feast.—(Ver. 15).

A merry heart doeth good like medicine.—
(Prov. xvii. 22).

Rejoice in the Lord always.—(Phil. iv. 4).

TUNE.

O give thanks unto the Lord, sing unto him, sing psalms unto Him.—(Psalm cv. 1, 2).

Come before his presence with singing.—
(Psalm cii. 2).

Speaking to yourselves in psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord.—(Eph. v. 19).

FIRMNESS.

Be ye steadfast and unmoveable.—(1 Cor. xv. 58).

Hold fast the confidence and rejoicing of the hope firm unto the end.—(Heb. iii. 6).

Be not moved away from the hope of the gospel.—(Col. i. 23).

Stand fast in the faith.—(1 Cor. xvi. 13).

COMBATIVENESS.

Fight the good fight of faith.—(1 Tim. vi. 12).

Quit you like men, be strong.—(1 Cor. xvi. 13).

Put on the whole armour of God — (Eph. vi. 11).

Resist the devil.—(Jas. iv. 7).

War a good warfare.—(1 Tim. i. 18).

Endure hardness as a good soldier of Jesus Christ.—(2 Tim. ii. 3).

IMITATION.

Learn of me, for I am meek and lowly in heart.—(Matt. xi. 29).

Be ye perfect as your Father, who is in heaven, is perfect.—(Matt. v. 48).

Ye have us for an example.—(Phil. iii. 17).

Take my brethren, the prophets, for an example of suffering, affliction, and patience.—(Jas. v. 10).

TIME.

Pass the time of your sojourning here in fear.—(1 Pet. i. 17).

Redeem the time, because the days are evil.—(Eph. v. 16).

The time past of our life may suffice to have wrought the will of the Gentiles.—(1 Pet. iv. 3).

Humble yourselves under the mighty hand of God, that he may exalt you in due time.—(1 Pet. v. 6.)

Searching what manner of time the Spirit of Christ did signify; when it testified beforehand the sufferings of Christ and the glory that should follow.—(1 Pet. i. 11).

LOVE OF APPROBATION.

I say to every man who is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.—(Rom. xii. 3).

In honour preferring one another.—(Rom. xii. 10).

How can ye believe which seek honour one of another, and seek not the honour which cometh from God only.—(John v. 44).

ACQUISITIVENESS

Covet earnestly the best gifts.—(1 Cor. xii. 31.)

Lay hold on eternal life.—(1 Tim. vi. 12.)

Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love.—(2 Tim. i. 5-7).

Lay up yourselves treasures in heaven.—(Matt. vi. 19).

Let no man seek his own, but every man another's wealth.—(1 Cor. x. 24).

CAUTION.

See that you walk circumspectly.—(Eph. v. 15).

Beware of evil workers.—(Phil. iii. 2).

Beware of covetousness.—(Luke xii. 15).

Be careful to maintain good works.—(Tit. iii. 8).

Beware lest any man spoil you through philosophy.—(2 Col. ii. 8).

Looking diligently lest any man fail of the grace of God.—(Heb. xii. 15).

ORDER.

Let all things be done decently and in order.—(1 Cor. xiv. 40).

To him who ordereth his conversation aright will I shew the salvation of God.—(Ps. l. 23).

PHILOPROGENITIVENESS.

Fathers provoke not your children to anger, lest they be discouraged.—(Col. iii. 21).

Train up a child in the way it should go.—(Prov. xxii. 6).

The children ought not to lay up for the parents, but the parents for the children.—(2 Cor. xii. 44).

Chasten thy son while there is hope, and let not thy soul spare for his crying.—(Prov. xix. 13).

Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul.—(Prov. xix. 17).

Bring them up in the nurture and admonition of the Lord.—(Eph. vi. 4).

Ye shall command your children to observe to do all the words of this law.—(Deut. xxxii. 46).

He who loveth son or daughter more than me, is not worthy of me.—(Matt. x. 37).

Teach the young women to love their children.—(Tit. ii. 4).

CONJUGALITY.

I have espoused you to one husband. (2 Cor. xi. 2).

Take my yoke upon you.—(Matt. xi. 29).

He that is joined to the Lord is one spirit.—(1 Cor. vi. 17).

The husband is the head of the wife, even as Christ is the head of the church.—(Eph. v. 23).

Husbands, love your wives even as Christ also loved the Church.—(Eph. vi. 25).

Let the wife see that she reverence her husband.—(Eph. v. 33).

Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.—(1 Cor. vii. 3).

Likewise ye husbands dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life: that your prayers be not hindered. (1 Peter iii. 7).

The marriage of the Lamb is come, and his wife hath made herself ready.—(Rev. xix. 7).

IDEALITY.

Thine eyes shall see the King in His beauty.—(Isa. xxxiii. 17).

O how love I thy law.—(Ps. cxix. 97).

Perfecting holiness in the fear of God.—(2 Cor. vii. 1).

How sweet are thy words to my taste.—(Ps. cxix. 103).

Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and of good report: think on these things.—(Phil. iv. 8).

SIZE.

How great is thy goodness which thou has laid up for them that fear thee.—(Ps. xxxi. 19).

How precious are thy thoughts to me O God! how *great* is the sum of them.—(Ps. cxxxix. 17).

I am *small*, yet do I not forget thy precepts.—(Ps. cxix. 141).

Walk as David did walk, then I will *lengthen* thy days.—(1 Kings iii. 14).

COMPARISON.

Comparing spiritual things with spiritual.—(1 Cor. ii. 13).

Who in heaven can be compared to the Lord? Who among the sons of the mighty can be likened to Jehovah.—(Ps. lxxxix. 6).

All the things thou canst desire are not to be compared to wisdom.—(Prov. iii. 15).

The sufferings of this present time are not to be compared with the glory which shall be revealed in us.—(Rom. viii. 18).

SUBLIMITY.

The Lord is fearful in praises doing wonders.—(Ex. xv. 11).

God doeth wonders without number.—(Job ix. 10).

How great are His signs, how mighty His wonders.—(Dan. iv. 3).

Come, behold the works of the Lord.—(Ps. xli. 8).

The God of Glory thundereth.—(Ps. xxix. 3).

AGREEABLENESS.

Let everyone of us please his neighbour, for his good to edification: for even Christ pleased not himself.—(Rom. xv. 2, 3).

Brethren, be pitiful, be courteous.—(1 Pet. iii. 8).

REFERENCE TABLE NO. 217.

“CHANGED IN A MOMENT,”

From ashes to affluence.
From anathemas to anthems.
From adversity to advantage.
From abasement to authority.
From animals to angels.
From beggary to blessing.
From bondage to bounty.
From burning to beauty.
From blackness to brightness.
From clouds to cheerfulness.
From care to comfort.
From crosses to crowns.
From chastening to chariots.
From country to court.
From dungeons to dancing.
From dunghills to thrones.
From death to delight.
From enmity to esteem.
From endurance to eminence.
From evil to excellence.
From famishing to fullness.
From fetters to freedom.
From fasting to feasting.
From friendlessness to friendship.
From faith to fame.
From groaning to grandeur.
From gloom to gladness.
From grace to glory.
From hatred to honour.
From hardship to headship.
From ailment to health.
From infirmity to incorruption.

From imprisonment to inheritance.
From ignominy to the illustrious.
From languishing to laughter.
From limitation to luxury.
From lassitude to life.
From labour to liberty.
From meekness to might.
From misery to mansions.
From meanness to magnificence.
From midnight to morning.
From mourning to music.
From nothingness to nobility.
From poverty to plenty.
From peril to Paradise.
From pilgrimage to priesthood.
From perishing to power.
From prayer to praise.
From perplexity to perfection.
From quenching to quickening.
From rigour to rest.
From ruin to reigning.
From rooting to reaping.
From roaring to rapture.
From suffering to succour.
From sighing to singing.
From sadness to satisfaction.
From servants to saviours.
From shaking to shouting.
From sackcloth to sapphires.
From travail to treasure.
From terrors to timbrels.
From toil to tithes.
From troubles to trumpets.
From tumults to tunes.
From trust to triumph.
From vail to vision.
From vanity to victory.
From widowhood to wedding.
From wormwood to wine.
From want to wealth.

REFERENCE TABLE, No. 218.

SPRAY FROM THE WATER OF LIFE.

Masculine faith was first formed from the pre-existing materials termed "hearing," and the "word of God." Then, Eve-like, from faith's side sprang virgin living hope; and these two, in due course, became the parents of many children, of which the names of the eldest are as follows, viz.: "Love," "Obedience," "Prayer," and "Praise."

The Scriptures are a mirror, in which is reflected the true image of all who look into them with their eyes open.

Between our exodus from Egyptian darkness and bondage, and our entrance upon

the inheritance of the Saints in Light, there comes the wilderness probation, which lies between, and which, therefore, leads from one to the other.

Good words and good works, motivated by faith and love, is the sum total of human excellence, which will at last procure us the kingdom and the acceptance which we seek.

If you know the truth yourself, make it known to others. If you believe it, receive it. If you love it, live it.

The truth is the "arrow of the Lord's deliverance;" but it depends greatly upon how much smiting faith we possess as to how much deliverance we obtain (2 Kings xiii., 17-19).

Man was created with a view to the ultimate possession of immortality. The postponement of its attainment to such a greatly protracted future was foreseen and provided for. Its final inheritance, agreeable to the original design, is no matter for doubt but is, otherwise, of a thing demonstrable certainty.

If thou lackest faith, consider Abraham; if thou lackest patience, consider Job; if thou lackest courage, consider Nehemiah; if thou lackest in labour, consider Paul; if thou lackest in love, consider Christ; if thou lackest meekness, consider Moses; if thou lackest self-denial, consider Daniel; if thou lackest in godly aspirations, consider David; if thou lackest strong sympathy in Divine directions, consider Jeremiah; and if thou be conscious of shortcoming in benevolence, lift thine eyes on high to Him who giveth us all things richly to enjoy.

Is thy way hedged up? pray; does thy cup run over with joy? give thanks; art thou prompted to good works? restrain not thyself; is thy load too heavy for thee? cast thy burden upon the Lord; He will sustain and comfort thee.

The reputed wise shall be ensnared in their own craftiness; but the truly wise shall inherit glory.

A liberal soul-doeth good like medicine; but a stingy calculating service freezeth the blood.

By benevolent and large-hearted enterprise, the truth prospers to perfection; but by reason of scant sympathies, it prolongs but a miserable withering existence.

Art thou wise? instruct the simple; art thou strong? help the weak; art thou rich? assist the poor; art thou at liberty? remember those in bonds; art thou in health? visit the sick; hast thou leisure? consider

such as have less or none ; or hast thou twice or thrice thy brothers' means or talents ? then twice or thrice his work for Christ will only make thee equal unto him.

With what measure of faith thou servest the Lord, such shall be recompensed to thee again.

A righteous man is a good man, but a bountiful man is even better than he : for, whereas the one would stickle over his filled measure of service, the other would see that it was "good measure, pressed down, shaken together, and running over."—(Luke vi. 38 ; Rom. v. 7).

As among men it is the custom of parents to lay up treasure for the future use of their children, so also has God much more abundantly provided for the final well-being of all his devoted sons and daughters (2 Cor. xii. 14, 1 Cor. ii. 9).

The truth is a thing to speak about, to sing about, to pray about, to cry about, to fight about, to work for, to live for, to hope for, to wait for, to run for, and to encompass with the embrace of an unquenchable affection.

If thou dwellest in a house of cedar, remember, like David, the Ark of God in curtains (2 Sam. vii. 2).

REFERENCE TABLET NO. 219.

CHRONOLOGY OF BIBLE BOOKS.

GENESIS.

In the following, and possibly subsequent tables, the books of the Bible are carefully adjusted throughout to Dr. Thomas's hitherto unparalleled system of chronology, with the result of obtaining the exact historic length of each book, the number of dates it contains, the true A.M. and B.C. of every event bearing any date ; and, finally, a complete verification of the Dr.'s conclusions, arrived at from the collation of the narrative itself.

Years after last event.	A.M.	B.C.
...Adam created	...	4089
130...Seth born	... 130...	3959
105...Enos born	... 235...	3854
9...Cainan born	... 325...	3764
70...Mahalaleel born	... 395...	3694
65...Jared born	... 460...	3629
163...Enoch born	... 622...	3467
65...Methuselah born	... 687...	3402
187...Lamech born	... 874...	3215
56...Adam died	... 930...	3159

37...Enoch translated	... 967...	3122
75...Seth died	...1042...	3047
14...Noah born	...1056...	3033
84...Enos died	...1140...	2949
95...Cainan died	...1235...	2854
55...Mahalaleel died	...1290...	2799
132...Jared died	...1422...	2667
114...Deluge predicted	...1536...	2553
20...Noah five hundred	...1556...	2553
2...Shem born	...1258...	2531
93...Lamech died	...1651...	2438
5 { Methuselah died	} 1656...	2433
{ Beginning of Deluge		
1...End of Deluge	...1657...	2432
1...Arphaxad born	...1658...	2431
35...Salah born	...1693...	2396
30...Eber born	...1723...	2366
34 { Peleg born	} 1757...	2332
{ Confusion of Tongues		
30...Reu born	...1787...	2302
32...Serug born	...1819...	2270
30...Nahor born	...1849...	2240
29...Terah born	...1878...	2211
70...Abraham born	...1948...	2141
10...Sarah born	...1958...	2131
31...Peleg died	...1989...	2100
1...Nahor died	...1990...	2099
16...Noah died	...2006...	2083
13...War of Chedorlaomer	...2019...	2070
4...Abraham seventy-five	...2023...	2066
3...Pen died	...2026...	2063
5...End of Chedorlaomer servitude	} 2031...	2058
1...Rebellion of Sodomite Kings		
1...Second invasion of Chedor Melchizedeck	} 2033...	2056
Abraham eighty-five		
1...Abraham eighty-six	} 2034...	2055
Ishmael born		
13...Abraham ninety-nine	...2047...	2042
1...Isaac born. Sarah ninety	} 2048...	2041
1...Serug died		
34...Terah died	...2049...	2040
2...Sarah died	...2085...	2006
3...Isaac married	...2085...	2004
1...Abraham married to Keturah	} 2088...	2001
7...Arphaxad died		
12...Jacob and Esau born	...2089...	2000
15...Abraham dies	...2096...	1993
3...Salah died	...2108...	1981
22...Esau married	...2123...	1966
10...Shem ceases	...2126...	1963
13...Ishmael died	...2148...	1941
9...Eber died	...2158...	1931
5...Jacob marries. Engages with Laban. Has visions of Elohim	} 2171...	1918
2180...		
2180...	2180...	1909
2185...	2185...	1904

7...1st seven years servitude	2192...1897	1...Joseph stands before	} 2229...1860
1...Reuben born	...2193...1896	Pharaoh. Beginning	
1...Simeon born	...2194...1895	of 7 years' plenty	} 2236...1853
1...Levi born	...2195...1894	7...2nd of 7 years' plenty	
4...Second 7 years' servi-	} 2199...1890	2...Jacob's (130) advent in	} 2238...1851
vitude. Joseph born		Egypt. End of 2nd	
6...Jacob quits Laban's	} 2205...1884	years' famine	} 2243...1846
service		5...End of famine	
11...Joseph sold	...2216...1873	12...Jacob dies	...2255...1834
11...Joseph imprisoned	...2227...1862	54...Joseph dies	...2309...1780
1...Isaac dies	...2228...1861	—	
		2309 years.	

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 136.**

“*Exhort one another daily.*”—PAUL.

What a wonderful thing that, after the lapse of 18 centuries, we have the words of the apostle Paul to read in our midst this morning. We are so familiar with these words that the privilege of possessing them may not at all times strike us as it ought. It is a privilege even from a merely literary and archaeological point of view. But how much greater the privilege becomes when we realise that these words of Paul are not the enunciation of truth “in words which man’s wisdom teaches, but which the Holy Spirit teaches,” as Paul testifies in I. Cor. ii. 13. What noble and sweet and pure and instructive words they are. Let us follow the drift of some of them in the consideration of the portion read this morning—the 1st chapter of his Epistle to the Colossians.

We will not stay to ask anything about Colosse or its inhabitants. Suffice it that this epistle was addressed to that portion of its inhabitants only which he describes in the 2nd verse as “saints and faithful brethren in Christ.” We are interested in what he has to say to this class, because the class exists to-day, and stands related to the same things. Let us ponder what he has to say to them in words “which the Holy Spirit teacheth.” First, he gives

thanks for the brethren at Colosse: “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.” This suggests the question whether the giving of thanks for such a reason belongs to Paul only? Does it not belong to all Paul’s brethren?—of the nineteenth as well as the first century? If we could have any doubt, it must give way before Paul’s command to be followers of him—(I. Cor. xi. 1)—and to “pray one for another” and “for all saints.” Therefore let us not forget, in the luxury of our private petitions—and public, too, for the matter of that—that it is an acceptable thing with God that we thank God for one another, and pray for one another—yea, even for our enemies, as Jesus commands.

Let us not omit to notice, however, the ground of Paul’s thankfulness for the brethren. It was not merely for their numbers—it was not merely for the increase of men called “brethren.” He had prayed always for them “since we heard of *your faith* in Christ Jesus, and of *the love which ye have* to all the saints, for (or on account of) the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which (gospel) is come unto you, as it is in

all the world; and *bringeth forth fruit* as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." There is much to ponder here. What is there to be thankful for in brethren who not only shew a poor faith, but scarcely shew faith at all? And we know how faith is shewn according to the Scriptural standard: "I will shew thee my faith **BY MY WORKS**"—(Jas. ii. 18). And what is there to be thankful for in brethren who not only manifest no "love to all the saints," but no love to any ass such—"brethren"—who are "lovers of their own selves," and interested in other people only in so far as other people are likely in some way or other to minister to their advantage, or whose love of others is limited to the love of "friends" in the Gentile sense—the narrow sense—the animal sense? Give us brethren who love the saints *as saints*, and who can wake up to a disinterestedness on their behalf extreme enough, if necessary, to "lay down their lives for the brethren." This is the apostolic standard: and no other standard is worth a moment's regard. Paul had no thankfulness for any other kind of brethren. He spoke of others, "even weeping," as the enemies of the cross of Christ, who minded earthly things. (Phil. iii. 18.)

And the love of the brethren which Paul commended was a love entertained by the Colossians "on account of the hope"—not a love cherished for the qualities of individuals as men in the flesh, but a love felt because of their living addiction to the hope of the Gospel. This hope is the bond every way in the "New Testament" system. Men are members of the house of Christ, "if they hold fast the confidence and rejoicing of the hope steadfast to the end" (Heb. iii. 6). Men are brethren beloved if they are "partakers of the hope" in which all the saints have their standing before God—the hope of return to the bosom of God from which the race was expelled at the beginning—a hope to be effected in the form and the way made known in the gospel—a hope which is "the hope of Israel." To love a man

who shows no living interest in the hope which is laid up for us in heaven with Christ, who is coming, is not according to the new man, and not according to what was before Paul's mind in this letter. If a man love God, he cannot but be keenly alive to the hope of his promised mercy in the day of Christ; and if a man is dead to this hope, he is dead to God, and, therefore, outside the pale of an active fellowship with those who are alive to both. The admiration of a man's personal qualities, apart from the relation of his sympathies with God, becomes more and more impossible with the new man: for sympathy to God is the first and increasing principal of his mental being. He is not indifferent to personal quality: far from it—odious personal qualities belong to the outer darkness. "If any man say he love God, and walk in darkness, he is a liar:" so says John, and it is true, however shocking such plain speaking may be to modern Gentile sensibilities. The sublimest personal qualities belong only to the circle of divine light and sympathy, and are to be found only there. But there are qualities, in the unenlightened natural man, of the educated sort, that are supposed to rightfully call for admiration. Such admiration is faint with the divinely enlightened. The qualities in question do not afford a basis of fellowship, and friendship apart from fellowship is impossible with the spiritual man. Excellent personal qualities, apart from a recognition of God and his will, are in the nature of the majesty of the lion or the beauty of the rose, or the glory of a sunset—an ephemeral phenomenon, without roots. In few cases are they so beautiful as those: in none are they truly so, for Gentile accomplishments are skin deep: selfish diabolism lurks under all the gloss.

The Colossians loved the saints on account of the hope in which they rejoiced. It is easy and pleasant to indulge this love, where the hope evidently, and without affectation, dwells in the heart. Part of the unspeakable gladness of the muster and assortment of the saints in the day of

Christ will be in the unfeigned joy in God that will glow in every breast. We cannot but be thankful for the number, and the increasing number of those who rejoice in the hope, for its own sake, and who regulate their friendships by this rule, and in whom the hope is bringing forth fruits, as it did, also, in the Colossians. In the midst of much humiliation and mortification and desolation, it is a source of refreshing and joy. It is a preparation for the day of the manifestation of the sons of God. Such will be no strangers to Paul and Epaphras, when they awake from their slumber of centuries—short and sweet to them. It is the characteristic of the family of God, that they are “all one.” Epaphras reported to Paul the love the Colossian brethren entertained for him “in the spirit.” This love will be felt by every true modern brother—a love for Paul, but not after the flesh: a love for Paul “in the spirit,” even as they love one another, after the spirit, and not after the flesh: a style of discourse which is all Greek to the children of the flesh, but which is founded in truth for all that. The love of the brethren is not a love entertained for one another as persons (though that element blends); it is a love in God—because of God—with God in view—because of his glorious purpose, and with reference to that glorious purpose, which opens out and lights up the future with an endless perspective of glory, and comfort, and joy, in him who is the Rock and Foundation of all. The love that operates from that direction blends with it a view that is destructive of merely personal love, viz., the view that the present is but a vain show—a fading scene—a passing picture—the flesh a wind that passeth away and grass that withers. Men of merely personal friendships disrelish this aspect of the case, which is truth.

When Paul heard from Epaphras of the love the Colossian brethren bore him in the spirit, he was led more earnestly to pray on their behalf, and to foster benevolent desires towards them. He tells us what these desires were, and what he prayed for.

This is deserving of our most serious consideration, for in Paul's specifications of his desires for the Colossian brethren, we see a portrait of what we ought to be—in our leading features at all events—and what, therefore, we will be helped to strive after if we realise that they are an inspired apostle's solicitude on our account. Paul's desire and prayer for the Colossian brethren then, are thus expressed: “That ye might be FILLED WITH the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all, well pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness, GIVING THANKS UNTO THE FATHER which hath made us meet to be partakers of the inheritance of the saints in light” (verses 9, 12). What a comprehensive and profound definition of what Paul would have us to be—of what God would have us to be (for Paul was nothing to us apart from the Spirit of God, which was in him). We shall find it profitable to dwell on it for a few moments.

Are we “filled with the knowledge of the Lord's will in all wisdom and spiritual understanding?” This is Paul's wish and prayer, and it will be our desire and aim, in so far as we are in sympathy with Paul. To each of us there is doubtless a different measure of attainment in this matter; but to all of us there is a common standard and a common duty of aiming at attainment—a common salvation to be reached—a common fearful looking for of judgment in case of rejection as out of harmony with the Divine image? There is no mistaking the meaning of the words, “filled with the knowledge of His will”—the mind primed with the knowledge of what God has revealed, and possessing it in such a form as to be available for every moment's requirements. Is it not a desirable condition? Is it an unattainable one? The fact of Paul wishing and praying for it forbids the idea of its being unattainable.

It is not only not unattainable, but its attainment is imperative in degree. If we are not filled with the knowledge of His will, how can we do it? and if we do not the Lord's will, how can we hope to stand well with our Judge, who has said, "My brethren are they who do the will of my Father."

Where shall we learn the Lord's will? We do not require to discuss that here. We all agree that the Scriptures alone are able to make a man wise in this respect, and to thoroughly furnish the man of God unto all good works. We are here assembled because of this agreement. What follows? That if we are earnestly in sympathy with Paul's prayers and desires concerning the brethren, we shall give ourselves to that daily study of the written Word, which will "fill us with the knowledge of the Lord's will in all wisdom and spiritual understanding." It is impossible in our day that we can otherwise attain to this excellent condition. The knowledge of God's will is stored in a written form. It is latent in these Divinely inscribed documents; how to transfer it from these documents to the tablets of the heart: this is the problem. It is a vital one. Upon our solution of it depends our whole future. Theoretically, the way to succeed in it is obvious enough; *read what is written*. But to understand a theory and to work it out are two different things. To work out this theory, we must read ponderingly—read regularly—read with earnest desire—read with prayer. And as all wise men avoid whatever acts hinderingly to the result of any difficult or delicate process they may be conducting; the man who aims to have the will of God, as Biblically embodied, inscribed vitally and enduringly on his mind, will avoid all books and occupations and habits and friendships and companions, that tend to erase the Divine writing, or to interfere with the power of the heart to receive it. This may seem a hard saying to some; but none can dispute its wisdom, and none will regret acting in harmony with it, when he comes into the actual presence of life's

issues as determinable at the judgment seat. By what other process can we attain to this most precious and most difficult knowledge—the knowledge of *His will*, which is divulged here a little, and there a little, in shades of varying depth throughout the entire course of the Scriptures? The natural mind is inveterately prone to its own notions, prejudices, views, and feelings, which are all as far below Divine ideas as the earth is below the sun; it is only by daily contact with Divine ideas that human ideas are displaced, and the mind so tinctured with Divine thought as to become spiritually minded. This is true of the mere "knowledge of his will," but how much more so of the richness of mental harmony with God expressed in the further words, "in all wisdom and spiritual understanding." This ripeness cannot be attained if we give the study of the Scriptures a slack-handed place, or immerse our faculties in the animal excitements connected with the various forms of pleasure in the world, or the light reading which is so prevalent and so blighting. Unless we set our faces resolutely against "the lust of the eye, and the lust of the flesh, and the pride of life," so rampant in the world universally, it is impossible we can ever attain to "knowledge of his will in all wisdom and spiritual understanding."

And in what other state of mind can we hope to "walk worthy of the Lord unto all pleasing?" A man who is carnally minded cannot please the Lord; and a man can never attain to any other than this, the natural state, who does not set himself with all diligence to become "filled with the knowledge of His will in all wisdom and spiritual understanding." "Walking worthy of the Lord" refers to doing, and doing is the finish of all mental process. A man's mind must be in love with the Lord's will before he will do it. Let the mind be filled with the knowledge of His will in all wisdom and spiritual understanding, and he will "walk worthy of the Lord unto all pleasing, being *fruitful in every good work*."

This touches a feature we need to look at strongly. Jesus says, "Herein is my Father glorified that ye bear much fruit"—a figure truly, but one that we may understand. It was a complaint against Israel that he "brought forth fruit *unto himself*" (Hos. x. 1). Most people bring forth some kind of fruit: they do something; they achieve something; but as regards the mass of mankind, wherever found, the complaint is the same as against Israel: they bring forth fruit *unto themselves*. All that they scheme and contrive and carry out is for their own benefit. This, God calls emptiness, saying, "Israel (in bringing forth fruit unto himself) is an *empty vine*." We could understand this in the case of a fruit-bearing tree we might plant in our garden. Suppose the fruit was never in a pluckable state, and always absorbed into the tree, we should say the tree was useless. It is God's own illustration. Our lives must show fruit brought forth to him; something done for his sake; something done because he has required it—and not a little. "Bring forth *much fruit*;" these are Christ's words. "**FRUITFUL in every good work**;" these are Paul's words and Christ's also. They express a much heartier, and more liberal, service to Christ in all things than is reckoned at all necessary or even prudent in our day, when men are so discreet concerning the present life, and so unwise as to the future; so circumspect towards man and so indifferent towards God; so careful of human opinion, and so regardless of divine opinion, as to which they have little faith of its existence at all. It is a poor, stunted, blighted age altogether. Even men called saints partake of its characteristics. It is considered a wonderful triumph of righteousness for a man to abstain from doing wrong; where are the men who emulate Christ, who went

about doing *good*? They are not quite extinct; but they are reckoned among the fools! The day that is coming will show that wisdom dwelt in their course alone.

Among other things that Paul prayed for the brethren was this, that they might be "Strengthened with all might (according to His glorious power) *unto all patience and long-suffering with joyfulness*." Here is an insight into a mental pattern that belongs only to the system of the truth. Human wisdom does not prescribe "long-suffering with joyfulness," but, on the contrary, asks you why you should suffer? It recommends the assertion of your rights, the resentment of your injuries. The strength that comes with the truth—"the spirit of power, and of love, and of a sound mind," as Paul elsewhere expresses it)—enables us even to perform this wonder—to "endure grief, suffering wrongfully," which Peter tells us is well-pleasing to God—avenging not ourselves, but rather giving place unto wrath, in the calmness coming with the conviction that God in His own good time will repay all injustice. If it be asked, why should God allow injustice, why should he permit his people to suffer, there will be an abundant answer in the results made manifest in the day of Christ. As God has constituted human nature—(and who will say that he could have shown Him a better way?)—character cannot be developed without evil; patience, and faithfulness, and obedience cannot be brought out and put to the proof without injustice and the temporary triumph of evil. By such means, in these days of darkness, does God help his people to attain to the wisdom that cannot grow in prosperity. In such rough but loving ways (as they will be seen to be when the work is all done) does he make them meet for the inheritance of the saints in light. EDITOR.

PRAYER.

HOW TO PRAY. — The objection to brethren sitting when prayer is being offered, made by Brother Robertson in his report of his visit to America,* shows that the true sense of order and propriety is wanting among some of us. This might not be unexpected from those who have not seen a more excellent way. When we are met at ecclesias, and the time for worship has come, we are not in each others presence only; we are in the presence of the Father and of the Lord Jesus also; thus it becomes us, in offering our petitions, to be as courteous in form, and much more so in heart, than we should be were we to receive a visit from the highest of the present age, and show our worshipfulness by standing when we make requests by which we alone are to benefit. Even if we kneel we have abundant precedents in such as Solomon, Daniel, and Ezra, under the Old Covenant; while under the New Covenant we shall have many more, with the Lord Jesus himself as their chief. Perhaps the standing or the kneeling is not a matter to be dictated; but the proprieties of the act may be determined by us if we offer our petitions in such position of homage as is acceptable, by its being complete. The act of sitting places the sitters upon an equality with equals when gifts are sought, though no stretch of courtesy can make it polite even to them. While to sit in the presence of him of whom we are at that moment asking the highest favours, is the one position of all others to be avoided by those who "come to ask and receive, that their joy may be full." It is a democratic age; we are not democrats, we are candidates for rule under a despotic King.

Upon the lines by which we are to be guided in making our petitions, we have been already instructed, for we have seen those laid down by our Master. We have other model prayers from his lips in the Gospel; in this connection, as in others, "he spake as never man spake." He teaches us the perseverance which is needful in our prayers (Luke xviii. 1). "Men ought always to pray, and not to faint." Prayerless brethren, if there are such, must live under the persuasion that they need nothing; such are poor indeed,

with that true poverty which will keep their lamps in darkness when the Bridegroom comes. They, with us, and even more than we, require to understand the words of the Lord Jesus (Luke xxi. 36), "But watch ye always, making supplication, that ye may prevail to escape these things which shall come to pass, and to stand before the Son of Man."

Having noticed the duty of prayer, its modes and its Scriptural, therefore true, structure, we are in a position to deal with its objects. In our study of these, we are guided by the true infallibility, that of the Lord Jesus. When praying for his disciples, he prefaces his prayer by the testimony, (John xvii. 9) that "they believed thou didst send me," and, he continues, "I pray not for the world, but for those whom thou hast given me; for they are thine; and all things that are thine are mine." In verses 14 to 17, his prayer is thus continued: "I have given them thy word; and the world hated them, because they are not of the world; I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil; they are not of the world, even as I am not of the world. Sanctify them by thy truth, thy word is truth." These, then, are the objects to attain by our prayers; the truth is the one great element by which we are to work out our redemption, and knowledge is the basis of truth, while wisdom is its practical application. Nothing is of worth to us unless it is "sanctified by the word of God and prayer." Paul sums up this duty in Eph. vi. 18, "Praying at all times in the spirit with all prayer and supplication, and watching thereunto in all perseverance and supplication for all the saints."

We are supplied with abundant apostolic examples for our study as to structure, and also, as to the matter of our prayers. These examples, rightly worked out, will save us from forms of vain words. With the Scriptures open before us, we require but two things. These are the necessary knowledge of our wants. The rest is easy for the persevering. It is the power for apt imitation we need also, and the transfer thereby of the very modes of ex-

*See *Christadelphian* for December. Page 551.

pression used by the apostles; while to these must be added the true spirit of trustful faith. Here is a prayer of Paul's. 2 Thess. i. 11: "To which end we pray always for you, that our God may count you worthy of your calling, and may fulfill (in you) all the good pleasure of goodness, and work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the favour of our God and the Lord Jesus Christ." What end does the apostle seek by this prayer? That his brethren may have the rest that remaineth for the people of God when the Lord Jesus shall have attained his kingdom and glory, as in verse 7," and to you who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power." The virtues necessary to the called are contained in the words "all good pleasure of goodness, and the work of faith." Those who are animated by active faith will prosecute the search after goodness, and by the help of the Father and the Son, they will not fail to obtain that which is the burden of their prayer. A passive faith merely, is unknown to the Word of God.

Another model prayer is contained in Col. i. 8 to 12. It not only testifies to the loving spirit of the apostle, and his joy at the progress made by the brethren in Colosse, but it also unfolds for our imitation a form of words, perfect in expression, and full of the spirit of his and our Master: "For this cause we also (I, and Timothy my son) since the day we heard of it (your love) do not cease praying for you, and making request that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding, so as to walk worthy of the Lord unto all pleasing, bringing forth fruit in every good work, and growing by the knowledge of God, being strengthened with all strength, according to the might of His glory, and unto all patience and long suffering with joy; giving thanks unto the Father, who hath made us meet for the portion of the inheritance of the saints in light." After teaching that we are to "abstain from every appearance of evil" (what a blessing it would be to us all if we would always remember this! What scandals, what sufferings it would save us) he adds, 1 Thes. v. 23; "But may the God of peace sanctify you wholly, and may your spirit, and soul, and body be preserved wholly without blame at the coming of the Lord Jesus Christ. Faithful

is he that calleth you, who also will do it."

The obligation which we owe to each other is an important factor in this question: in this direction the examples from the Lord Jesus already quoted, are given to us, not only as a record of his love, but also to guide us in the ordering and in the progress of our spiritual life. Paul, too, unceasingly manifests this care and anxiety for the well-being of the churches. Thus, in 2 Cor. xiii. 7., he says: "I pray ye do no evil:" the circumstances and surroundings of pagan Corinth being grossly impure ones, evil was called good, and good evil, in that sink of iniquity. To the Ephesians, he testifies (Chap. vii. 15 to end): "After I heard of your faith and love to all the saints, I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom, and revelation in the knowledge of him: the eyes of your understandings being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," etc.

Enough is here given for instruction: the daily readings of the Word of God in the order of that priceless manual, "The Bible Companion," will familiarize the patient student with many examples. It is not only from the Lord Jesus Christ and his apostles that our minds will be informed, but we shall gather from the Old Testament the pure and glowing and chastened language of inspiration, which will become part and parcel of our literary wealth; and herein the least educated amongst us in other things may become the equals of the most cultivated, by assiduity, and the patient digest of the Word of Life. There is no royal road to knowledge, and the way-faring man, though he may be unwise about many things which may be estimable in themselves, and therefore desirable to know, need not err therein, if he apply himself with patient diligence, and a resolution informed by faith in the doctrine of the gospel of the Kingdom of God.

Let our brethren inform themselves from the living oracles; let them avoid the "vain repetitions" of Gentile custom; let them study to be silent when they have nothing new to offer; let them avoid the ambition which is anxious to be heard for its much speaking, and let them remember that it is infinitely wiser "to be more ready

to hear than to offer the sacrifice of fools." These things are the characteristics of the apostacy, as well of the Prayer Book, as of the spinner of the vapid and blasphemous prayers of the sects volunteered by those who have what is called "the gift of prayer." If the wholesome words of holy spirit inspiration are used by the pure-hearted, then we shall offer as we are thus taught (Psalms cxli. 2). "Let my prayer be directed before Thee as incense, and the lifting up of my hands as the evening sacrifice;" and, again (Rev. xiii. 3.4),

"And another angel came and stood at the altar having a golden censer; and there was given to him much incense, that he should mingle it with the prayers of the saints upon the golden altar which was before the throne. And the smoke of the incense ascended up with the prayers of the saints out of the angel's hands before God." The priests—the brethren of the Lord Jesus, our high priest—are "called" to offer upon this the altar of the Most High and their offering, therefore, must be pure. J.H.

THE ORTHODOX DOCTRINE OF ATONEMENT.

BY A DEAF AND DUMB BROTHER.

The orthodox doctrine of the atonement is immoral! The doctrine of substitution is untrue. —Let us see:—

The Lord said by Isaiah—"Come now, and *let us reason together*" (chap. i. verse 18)—thus God gave us common sense to reason and judge. We require but to have our minds regulated according to the law, and to the testimony" (chap. viii. 20). Let us apply it to the subject of the atonement. "Christians" are right in affirming that moral government would be at an end were men allowed to sin with impunity, and did an easy forgiveness succeed to each offence. They appeal to our instinctive sense of justice to approve the sentiment that punishment should follow sin. We acquiesce, and hope that we have now reached a firm standing-ground from which to proceed further in our investigation.

But no; the parsons promptly outrage that same sense of justice which they have called as a witness on their side, by asking us to believe that its ends are attained provided that *somebody or other* is punished. When we reply that THIS is not justice, we are promptly bidden not to be presumptuous, and argue from our human ideas of justice as to the course that ought to be pursued by the absolute justice of God.

"Then why appeal to it at all?" we urge: "Why talk of justice in the matter if we are totally unable to judge as to the rights and wrongs of the case?" At this point, we are commonly overwhelmed with Paul's noteable argument—"Nay, but, O man, who art thou that repliest against God?" But if Christians value simplicity and straightforwardness, they should not use words which convey an accepted meaning in this shuffling double sense. When we speak of "justice" we speak of a certain well-understood quality, and we do not speak of a supposed divine attribute which has not only nothing in common with human justice, but which is in direct opposition to that which we understand by that name. Suppose a man condemned to death for murder: the judge is about to sentence him, when a bystander—as it chanced, the judge's own son—interposes: "My lord, the prisoner is guilty and deserves to be hanged; but, if you will let him go, I will die in his place." The offer is accepted; the prisoner is set free; the judge's son is hanged in his stead. What is all this? Self-sacrifice (however misdirected), love, enthusiasm—what you will; but certainly not *justice*—nay, the grossest injustice, a second murder, an ineffaceable stain on the

ermine of the outraged law. I imagine that, in this supposed case, no Christian will be found to assert that justice was done; yet call the judge God, the prisoner mankind, the substitute Jesus, and the trial scene is exactly reproduced. Then, in the name of candour and common sense, why call that just in God which we see would be so unjust and immoral in man?

This vicarious nature of the atonement also degrades the Divine name, by making Him utterly careless in the matter of punishment; all he is anxious for, according to this detestable theory, is that he should strike a blow *somewhere*. Like a child in a passion, he only feels the desire to hurt somebody, and strikes out vaguely and at random. There is no discrimination used; the thunderbolt is launched into a crowd; it falls on the head of the "sinless son," and crushes the innocent, while the sinner goes free. What matter! It has fallen somewhere, and the "burning fire of his wrath" is cooled! This is what parsons call the vindication of the justice of the Moral Governor of the universe. This is "the act of God's awful holiness," which marks his hatred of sin, and his immovable determination to punish it. But when we reflect that this justice is consistent with letting off

the guilty and punishing the innocent person, we feel dread misgivings steal into our minds. If this be his justice, the justice of our moral governor has nothing in common with our justice—indeed, it violates all notions of right and wrong.

The orthodox doctrine of the death of Christ creates great difficulty and confusion here. The doctrine of "substitution" is not taught in the Bible. But what does the Bible teach? It teaches that since Adam transgressed in the garden of Eden, a man, the seed of woman partaking man's *sinful* nature, if found obedient and sinless all his life, should restore and rectify the relation between God and man, and repair the breach of Eden by dying on behalf of man, not instead of man; and such a man was found in Jesus, who being a son of David and the seed of Abraham, had to condemn sin in his own flesh on the cross, and had to redeem for himself on account of his own flesh, and afterwards to redeem his people from their sins—(see Hebr. v. 1, 3, and Leviticus ix. 7).

Bro. Roberts (of Birmingham), has ably explained the doctrine of the death of Christ in his little book on "The Evil One" (pages 10, 13).

ED. H. HEBDEN,
Scarborough.

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—HEB. I.

The origin of this department will be understood in the perusal of the following letter:—

BIRMINGHAM, Sept. 17, 1881.

DEAR BRO. ROBERTS,—I have often thought what a good thing it would be if all the schools throughout the world were to go through the same course of lessons at the same time, and especially if you could devote a portion of space in the *Christadelphian*, month by month, to the publication of notes upon the lessons as they progress.

I am satisfied it would greatly assist the brethren and sisters who have undertaken the work of teaching our boys and girls.

In Birmingham, as you are aware, we (the Sunday school teachers) hold a Bible class every Wednesday evening, for the purpose of assisting each other in "getting up" the lessons for the following Sunday, and I am sure that all the teachers have been much benefited by it, and have been able to go through their work on Sunday with more profit to the children and pleasure to themselves.

I send you herewith a *first* contribution of notes, and if, on a perusal of them, you think they are likely to benefit the brethren and sisters, or assist them in their work, I shall be glad if you can give them a place.

With much love in the truth, and hoping only that the Master may say that we did what we could.

FRANCIS A. CHATWIN.

[The Editor was only too thankful for offered and competent co-operation in a department from which he is excluded only by the amount of engrossing work in various other directions. He wrote to Brother Chatwin, expressing this feeling. The result, we hope, will be a continuous series of lessons, by which the Sunday schools in various parts will be able to travel abreast.

The Editor has often been importuned to resume the *Children's Magazine*, and almost as often has he nearly formed the resolution to comply. But every now and then, he is withheld from his purpose by the impossibility of keeping up with the physical strain involved in the doing of *all* that is desirable to be done. He has not finally abandoned the idea; but, for the present these articles may serve as an acceptable substitute.]

CHAPTER I.

INTRODUCTORY AND EXPLANATORY.

Wherever the truth is heartily received and believed, a desire will exist among those who have the care of children that, above all things, they should grow up in the nurture and fear of the Lord. And in places where there are a number of brethren and sisters living in the same neighbourhood, the importance of having a Sunday school for the instruction of the children will soon be recognized. But the instruction imparted to the children, to be effectual, abiding, and beneficial, must be regular and systematical; no permanent

good is ever accomplished by spasmodic efforts. Nothing worth doing can be done without arrangement, plan, and order.

In Birmingham, there is a Sunday school which has been in existence for a good many years, and in which a good deal of experience has been acquired. In early days, there was no generally-recognized mode of instruction, no regular course of lessons, and no examination.

The conduct of each class was left pretty much to the individual teacher, and, in proportion to his zeal and capacity in arranging and imparting the lessons, the class thrived or otherwise. But during the last few years, there has been in operation an arrangement (by means of three sets of printed lesson cards, covering the entire range of Scripture history—EDITOR), whereby all the classes have been taken gradually through the same course of lessons at the same time. This plan has been found to possess many advantages,—conspicuous among which is that all the children are able to take part in the same examination at the end of each half year. Of course the instruction imparted in the respective classes is simplified in a ratio corresponding to the age of the children, their intelligence, &c., but the same subject forms the lessons in all the classes throughout the school. This plan has worked very satisfactorily in Birmingham, where a marked improvement has manifested itself in the knowledge and interest of the children in the work since the lessons have been taken systematically. And it is very gratifying to see the children acquiring year by year a more extended and perfect knowledge of the Scriptures. The instruction given is for the most part of a historical and biographical character, but it forms an excellent groundwork upon which a knowledge of the truth, in its doctrinal and other aspects, may be based, when the little ones have grown into big ones, and have come to be able to comprehend the things which are hid from the wise and prudent.

It has been thought that it would prove very beneficial to the children in other

places if the brethren and sisters generally, throughout the world, who are engaged in this sphere of labour, would commence in January, 1882, to adopt the course of lessons in use in the Birmingham Sunday School. And in order to assist those who are engaged in the work in preparing their lessons for the children, it is proposed to publish every month, in the columns of the *Christadelphian*, notes on the lessons for the next ensuing month, and at the end of each half-year to publish the questions set at the examination in Birmingham; and, possibly, accompany them with the best set of answers given in the Birmingham school. But as the space which can be devoted to this matter in the *Christadelphian* is short, the notes will necessarily have to be brief, and those who use them will remember that they are only intended as aids to them in their research and personal preparation for the discharge of the important task they have taken upon themselves, for the love of Him whose name they bear.

In order to make a new beginning it has been determined to go back to the commencement of the lessons in Genesis, and the chapters to be taken during the month of January, 1882, will be as under:—

Jan. 1	...	Gen. 1.
„ 8	...	„ 2 3.
„ 15	...	„ 4.
„ 22	...	„ 5 6.
„ 29	...	„ 7.

NOTES ON GENESIS.

GENESIS.—The name of this book (Genesis) is taken from the Greek version (the Septuagint), and means the generation, so that it may be called “The Book of the Generation.” In Hebrew it is called (from its initial word) Bereshith, signifying “In the beginning.” It is the first of the five books constituting the Pentateuch. The Pentateuch has always been ascribed to Moses, and the books themselves contain internal evidence that they were written by Moses. (Ex. xvii, 14; Ex. xxiv, 4, 7; Ex. xxxiv, 27; Numb. xxxiii, 2; Deut. xxviii, 58, 61; Deut. xxxi, 9, 24, 26.) In addition to which it has to be remembered that “the holy men of old” in speaking of the

Pentateuch always speak of it as the work of Moses (see Josh. xxiii, 6; Josh. viii, 34, 35; I. Kings ii, 3; II. Chron. xxxiv, 14; II. Kings xxii, 8; Neh. i, 7); and that Christ himself endorsed Moses (Luke xxiv, 27; Luke, xx, 32; Luke, xxvi, 29, 31; Matt. v, 17, 18; Matt. xv, 14; as also did the Apostle Paul (Heb. iii, 2 5). References to the Pentateuch, and quotations from it are largely interspersed throughout the whole of the Scriptures (compare Ezra iii. 2-6 with Deut. xii. 5; Num. xxviii. 3, 4; Ex. xxiii. 16; Num. xxix. 12. Compare Neh. i. 8, 9 with Lev. xxvi. 33, 39; Deut. xxiv. 25-31, and many other places). The result is, that the genuineness of the books of Moses is vouched unto us by Christ and by Paul, and by all the pioneers of the faith in all ages; and we are thus enabled to realise how safe we are in accepting the account given to us by Moses of the beginning of our race, and of the early history of, and the manifestation and promises of God to, the fathers of Israel.

There are a few passages in the Pentateuch which appear to have been added by some subsequent writer (see Gen. xii. 6; Num. xxi. 14; Deut. i. 15; Deut. ii. 8; and Deut. xxxiv. 5-12). There is a tradition among the Jews (which probably had its foundation in fact), that the books of the Old Testament were collected and arranged in their present order by Ezra, and it seems probable that he inserted here and there such notes as he considered necessary in order to explain and connect the various books.

CHAPTER I.—This chapter contains a record of the creation. It commences with the statement that in the beginning God created the heavens and the earth—but it does not inform us when the beginning was. It is impossible to say how long a period elapsed between the beginning, in which God created the heavens and the earth, and the formation of Adam—but that the period was a considerable one seems beyond question, in view of the facts brought to light by geological research. In addition to which, it appears probable that the earth had been inhabited by angels prior to the formation of Adam (compare Gen. i. 28 with Gen. ix. 1, and see also 2 Peter ii. 4, Jude vi., and I Cor. vi. 3). If that were so, and they, in consequence of having sinned, had been “committed to intense darkness reserved for judgment,” it is easy to understand how it was that at the commencement of

the creation of the world as it now exists, "the earth was without form, and void, and darkness was upon the face of the deep."

It is important, and, indeed, essential to a right understanding of this chapter, that we should remember that the narrative was written for the information of people living upon this earth, and that it records the works of the creation in the order in which they would have been seen by anyone living upon the earth at the time. If this is forgotten, it is impossible to understand in what sense it could have been said that light was created before the sun, moon, and stars; but remembering this, no such difficulty can arise, because it is obviously true that in the order in which the various things created were disclosed to sight upon the earth, the things disclosed may in relation to the inhabitants of this earth be said to have been created.

The following may be taken as an epitome of the work of the creation week:—On the *first day*, light was created—that is to say, it was caused to penetrate, or shine through the darkness in which the earth had previously been enveloped. On the *second day*, the firmament was created—that is to say, the atmosphere was formed which enabled the clouds to float in masses above our heads. On the *third day*, the waters were gathered together into seas, and the dry land appeared; previously to which, the earth had been entirely submerged in water. On the *fourth day*, the sun, moon, and stars were created; by which we are to understand that the atmosphere was made clear and transparent, rendering the sun, moon, and stars visible to the sight of anyone on the earth. On the *fifth day*, fish and fowl were created. On the *sixth day*, cattle, creeping things, and the beasts of the earth were created. It was on this day also that man was created. On the *seventh day*, God ended all His work which he had made, and he rested on the seventh day and blessed and sanctified it. It is interesting to notice the analogy between the appearance of light on the first day of the Creation week and the appearance of Christ, the light of the world, to His disciples after His resurrection on the first day of the week.

It is also interesting to notice that there are many reasons for thinking that each of the days in the Creation week prefigured a day of a thousand years in relation to our race; and that, as God was engaged six days in creating the world, and in making

it fit for the habitation of man, and then rested on the seventh day, so God has been six days of 1,000 years' duration each in preparing man for the rest which remaineth for the people of God in the seventh day, or period of 1,000 years. And it is interesting in this connection to notice the fact that, as the sun appeared on the fourth day of the Creation week, so also Christ, the great sun of righteousness, appeared at the close of the fourth day, or period of 4,000 years.

CHAPTER II.—*The Seventh Day.*—The record contained in the first three verses will afford a very suitable opportunity for explaining to the children the difference between the seventh day and our Sunday; and of calling their attention to the enactments contained in the law of Moses concerning the Sabbath day, and of explaining to them why the law is no longer binding upon men and why we do not observe days, and months, and times and years. (See Ex. xxxi 12-17; Ex. xxxv. 2, 3; Ex. xvi. 29; Num. xv. 32-36; Col. ii. 14-17; Gal. iv. 3-10).

The Formation of Man.—The 7th verse contains further details concerning the creation of man, and, in explaining this to the children, the teachers should impart to them as much of the truth concerning the nature of man as the children are capable of understanding, and should at least make it perfectly clear to their young minds that man is mortal. In fact, the teachers should interweave with all their lessons as much doctrinal information as possible, only taking care to make it as simple and as easy of comprehension as possible. If only one item of the truth is, from time to time, conveyed to their minds in a form in which they can realise and retain it, the labour will not have been in vain.

The Garden of Eden.—The precise locality has not been identified, but the mention of the river Euphrates and the river Hiddekel (*i.e.*, the Tigris), enables us to say it was situate in the territory known as Chaldea. It seems probable that it was between the Persian Gulf and the junction of the Euphrates and the Tigris.

The Naming of Animals.—This doubtless took place on the sixth day; for it preceded the formation of woman, which appears to have taken place on the sixth day.—(Compare chap. ii., v. 20, with chap. i., v. 27 and 31).

The Formation of Woman.—The females of all the beasts were formed from the earth

the same as the males. Man was created out of the dust, but the woman was made out of the man, with the result of being "bone of his bone and flesh of his flesh," and of establishing between them such a feeling of consanguinity that a man leaves his father and mother and cleaves unto his wife, and they become one flesh. Herein may the wisdom of God be seen.

The Elohim.—The teachers should explain to the children who the Elohim are, and having done so, should endeavour to impress upon their minds that it is the Elohim who are spoken of in connection with the creation of man. It is very important the children should have a clear conception of God and of the angels, and of the relation the angels sustain to God.

CHAPTER III.—A special effort should be made to make the facts recorded in this chapter as clear, and as real, and as natural as possible; and, happily, the facts are such as admit of being made intelligible to all the children, except, perhaps, the very young. The Serpent should receive particular attention, and the difference between the Serpent and the orthodox monster should be made clear and distinct. There should be no haziness or mystery about the matter. The sentences passed upon the Serpent and upon Adam will materially assist the children in understanding the subject, and the teachers will point out to the children that one of the principal objects in expelling Adam from the garden of Eden, was lest he should put forth his hand and take of the tree of life and eat and live for ever.

The teachers will explain to the children that Christ is the seed of the woman spoken of in the 15th verse, and how it was and when it was that Christ was bruised in the heel by the serpent's seed, and the sense in which the serpent's head was to be bruised by Christ as the woman's seed. This verse contains the first promise of salvation recorded in the Scriptures.

In the 21st verse, we are informed that God made coats of skins and clothed Adam and Eve therewith. These skins were doubtless the skins of some of the animals, and before their skins could be taken, the animals would of course have to be put to death. This appears to have been the commencement of the shedding of blood upon the earth, and it seems probable that this was the initiation of offerings for sin, all of which were intended to point forward to Christ.

The Cherubim and The Flaming Sword.—For the true signification of the cherubim and the flaming sword, the teachers should carefully read and consider the articles in *Elpis—Israel*, pages 133 and 138.

CHAPTER IV.—*Abel's Offering.*—Abel brought of the firstlings of his flock, and of the fat thereof, and his offering was accepted because it was the offering of faith (Heb. ii. 4), while Cain's offering was rejected. If burnt offerings had not been previously instituted, it is difficult to understand how it was Abel should have brought of the firstlings of his flock.

"From thy face shall I be hid" (verse 14).—This doubtless is an allusion to the faces of the cherubim; and the meaning probably is that Cain would no longer be permitted to appear before the cherubim with an offering for his sin.

Verses 23 and 24.—Lamech's speech is somewhat unintelligible as it stands in our version. Bishop Lowth renders it, "I have slain a man for wounding me, and a young man for striking me." If this be a more correct rendering, the sense would seem to be that if the slaying of Cain (who had murdered his brother unprovoked) was to be avenged sevenfold, the slaying of Lamech (who had only slain a man in self-defence) should be avenged seventy and seven fold.

CHAPTER V.—In connection with the genealogies recorded in this chapter, it is important to observe that Adam was not only contemporary with Seth, Enos, Cainan, Mahalaleel, Jared, and Methuselah, but that he was actually contemporary with Lamech for 56 years—and that Noah was not only contemporary with Enos, Cainan, Mahalaleel, Jared, and Methuselah, but was contemporary with Lamech for 595 years, and that Shem was contemporary with Methuselah, Lamech, Noah, Abraham, Isaac, and Jacob. Here we see that the direct chain of communication between Adam and Jacob is made up of four connecting links, viz.:—1. Adam to Lamech. 2. Lamech to Noah. 3. Noah to Shem. 4. Shem to Abraham, Isaac, and Jacob. In view of these facts, it is easy to understand how the early history of our race was handed down to the time of Moses.

CHAPTER VI.—*The Ark.*—If the cubit be reckoned as eighteen inches, the ark must have been 450 feet in length, 75 feet in breadth, and 45 feet in height; but, if

the cubit be reckoned as measuring nearly 22 inches, the ark would be 547 feet long, 91 feet 2 inches broad, and 54 feet 8 inches high. An ark of such an immense size would afford ample room for the reception of all the persons and animals recorded to have been contained in it, and of sufficient provision for them for twelve months. Generally speaking, people seem to think that a great many more animals were taken into the ark than the narrative warrants us in thinking. Clean beasts and fowls, to keep seed alive upon the face of the earth. But this clearly means only the different *kinds* of animals. And when a careful investigation is made, the number of the different *kinds* of animals will be found to be much less than is generally imagined.

CHAPTER VII.—*Clean and Unclean Animals*.—Here we meet for the first time with the distinction between clean and unclean beasts. This distinction seems to have been designed to mark the beasts who were fit for food and for sacrifice, from those which were not (see Lev. xi.).

Verses 8 AND 9.—The question might be asked how the animals were got toge-

ther into the ark with Noah, seeing that a great part of them were of a wild and ferocious nature. The answer is that the power which created them, and caused them to pass in review before Adam that he might bestow names upon them, caused them to come together, and go into the ark which Noah had built, and which God had designed as a means to preserve them from destruction.

Verses 19 to 23.—The deluge appears to have been *universal* in its extent—so completely so, that all the high hills that were *under the whole heaven* were covered with water.

[It certainly was universal enough to accomplish its mission of destroying all flesh. It would only mystify the children to speak of the reasons which point to a geographical limit to this universality. These may be left for their maturer years. Ed. C.]

“All flesh died that moved upon the earth—all in whose nostrils was the breath of life—and every living substance was *destroyed* which was upon the face of the ground, both man and cattle, and the creeping things, and the fowls of the heaven, and they were destroyed from the earth”.

The Christadelphian.

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

JANUARY, 1882.

The year 1882 finds the saints still waiting, but not without the portents of the Lord's approach, thickening as the time advances. This is enough. The day and the hour have not been revealed. Times and seasons in an epochal sense, and their characteristic tokens have been revealed, and events have been verifying the revelation in a marked manner for a hundred years past. The subject has to be looked at broadly to be seen correctly. It embraces a programme of centuries, and must not therefore be judged by the events of a year or two, though it will at last focalise in the event of a moment—the manifestation of our Lord Jesus Christ in

the earth. Towards the end of last century, two systems were strong that had to be broken before the end could come—the Roman papacy, the Turkish despotism. Two powers were comparatively weak, that had to become strong—Russia and England. The transformation since has accomplished nearly all that could be wished. The French Revolution culminating in the first Napoleonic dictatorship, brought Papal power to a depth of weakness it has never recovered from, and liberated political forces that have prevented the restoration of the ecclesiastical tyranny that desolated Europe for centuries. At the same time, events have so steadily worked against the “Sublime Porte” that Turkey, once the terror of the world, is now in the throes of dissolution, only preserved from disintegration by the jealousies of her foes, and going to pieces in their hands in spite of all their care taking. On the other hand, we see Russia and England, having risen

to the position of the greatest powers in the world, posing as the mutual antagonists in the inevitable death-struggle for the empire of the East. Under the shadow of these gigantic developments, we observe the Jews becoming a conspicuous figure in the world-drama, and furnishing in themselves and their land, a question that is arousing the deepest feelings and challenging the attention of the world's politicians. In addition to this, we witness, away in the unseen corners of society, the creation of a people, by the formative power of the Apostolic testimony, who are intelligently watching all these things in the light shed upon them by the oracles of Jehovah, and looking for the promised re-appearing of the Lord Jesus.

In all this, there is quite enough to satisfy a scriptural apprehension of the situation. Premature expectations of the Lord's coming are not a discouraging feature when rightly regarded. They turned upon certain views of the prophetic word, which have been *verified by events*. They were a deduction from things predicted to happen, *which have happened*—at the time appointed—viz., the fall of the coercive power of the Papacy, the drying up of the Euphratean power. These events bring the Lord's coming epochally; they bring with them the time of the end—the time of his coming. The mistake was in supposing they would bring that coming in the very year that witnessed the Papal overthrow. Intelligence will recognise this mistake without discouragement, in view of the actual verification of the grounds upon which the expectation was based. It would have been otherwise if we had reached 1882 without a fallen Pope and an exhausted Ottoman empire. But we have both, and they are signs. And we may rejoice in prospect of the Lord's coming, which, if it do not come just immediately, is nevertheless “in the air”—an event dispensationally hovering, and that may be realised at any moment. If in the programme of divine wisdom, we have further to wait, there will be no “delay,”

for God's ways are all appointed. There will merely be “waiting,” and we have many reasons for waiting with composure and patience for an event which, when once it occurs, will introduce a work from which there will be no going back, and a glorious day for the saints, to which there will be no end.

THE SIGNS OF THE TIMES.

EUROPEAN UNREST AND MENACE.

APPALLING PERSECUTION OF THE JEWS IN RUSSIA.

EMIGRATION FORCED UPON THEM.

THE SULTAN'S SANCTION OF THE COLONIZATION SCHEME.

There is much that is interesting to those who watch the signs of the times in what is going on in Europe at the present time. If we speak of it meagrely, it is only because of the great importance which the Jewish element of the signs of the times is assuming, and to which we feel called upon this month to give unusual space. This will be found under the usual heading, “The Jews and the Holy Land.”

In the European sphere, much might be said and quoted (for correspondents kindly keep us largely posted in what the newspapers are saying) concerning the unsettlement in Germany, the tottering of Bismark, the coquettings of various powers with the Pope, the dangerous friction between Roumania and Austria, Italy and France, and also between Russia and England, in matters concerning Turkey; while there is a positive avalanche of matters illustrative of the steady sinking of

Turkish power. The general situation is well summed up thus by the London correspondent of the *Western Morning News* :—

“Never having had the remotest shadow of a desire to get to ‘the back of the North Wind,’ I am naturally the more anxious in my wish to get to the back of the East Wind. For the wind is in the East—rather; we cannot tell whence it cometh and whither it goeth. Here is Russia hinting that it would be very nice to have and to hold Armenia, and Bismark again pointing out how happy we should be with Lower Egypt on our hands. Here is the Porte trying, as Pashas never tried before, to settle the financial question with Mr. Bourke, but refusing to reform Anatolia, and tolerating anarchy in Albania. The Sultan is making the Emperor of Germany Knight of the two-year-old Order of the Nichani-Imtiaz, and a sovereign to whom Orders are as plentiful as blackberries in the season professes himself pleased beyond expression. Roumania is defying Austria, and Austria is dropping all personal diplomatic relations with Roumania. Count Kalnoky, the new Chancellor of Franz-Josef—who went to St. Petersburg to make his bow, and to retire from the Embassy—is performing his graceful final adieu with such prolonged agony that it is certain he is founding a policy as well as performing a courtesy. The Danube Commission is avoiding the one question it had to decide. The War Indemnity Commission is rapidly adopting measures for transferring to Russia a portion of the revenue of over-taxed Turkey, despite her bankrupt revenue. What does it all mean? Everything seems to be going on; and everybody calls it nothing. I *should* like to be at the back of the East wind.

TURKEY AND HER DIFFICULTIES.

Then touching Turkey, the intelligence is now all one way—the right way—telling of drying up, and exhaustion, and impending dissolution. The following will be read with interest :—

“That Turkey is so rotten that she cannot last long, and that the Turks are so corrupt that it is impossible to trust them as allies, are now admitted facts. It follows that we ought to look them in the face, and to endeavour to secure our own

interests in the collapse that must ensue. We, and we alone, ought to be the dominant political power in Egypt, for it is the gate that bars the road between the two great divisions of our Empire. The great mistake of our present policy in the East is that it is not thorough. Our only plea for so long maintaining the Turkish Empire was that the Turks were useful allies. This policy has broken down; let us then accept the consequences—make the direct route to India secure, give our moral support to Greece and the Bulgarians, and accept the necessity of allowing the Austria and Russia to be masters, the one in Armenia and the other in Salonica.—*Truth*.

“There is at the present time a remarkable inflow of news from various points, all tending to the old conclusion, that the days of the Turkish Empire are numbered. The unfortunate Sultan appears to be surrounded by growing difficulties on every side, political and military, as well as financial. His greatest embarrassment, however, arises from the attitude of powerful bodies of his own subjects who have risen in revolt against his Government. The Porte has itself expressed its inability to deal with the strong tributary principality of Bulgaria, which, with its rights guaranteed under the treaty of Berlin, is not inclined to be over-respectful to the oppressors who formerly desolated her lands and perpetrated the cruelest and most unnatural outrages on her inhabitants. Frequently of late the Cabinet of Constantinople has drawn the attention of the representatives of the Powers to the grievances which it has, in its innocence, suffered at the hands of Bulgaria. Now it embodies them in a special memorial which it has laid before the Powers.

But the troubles of the Porte do not end with the anarchy existing in Macedonia and other parts of the European possessions of the Ottoman Empire. It is now reported from Constantinople that disturbances of a serious nature have taken place at the headquarters of the Sultan's dominions in Asia. It is stated that the Grand Shereef of Mecca has revolted against the Sultan and proclaimed himself caliph, and has entrusted Midhat Pasha with the direction of the civil affairs of the new caliphate. Whatever may be the value of these reports, it is certain that a number of the Arab tribes around Mecca are in revolt, and there is good reason to

believe that orders have been despatched to arrest the Grand Shereef and to reinforce the Turkish garrisons. If anything further were necessary to fill the Sultan's cup of bitterness to the brim, it would be an insurrection in Arabia, the cradle and stronghold of Mohammedanism, where the divine right has ever been more or less disputed. In the meantime his Majesty has to deal with the financial question, which seem to become more and more perplexing.

THE JEWS AND THE HOLY LAND.

THE EXTRAORDINARY PERSECUTIONS.

The extraordinary persecution of the Jews, which has suddenly sprung up in various European countries, shows no signs of abating, but is attaining larger dimensions, and becomes more and more likely to obtain the dimensions of an international question. The cause of it, in a proximate or human sense, has been frankly avowed by a German in high office, to whom, according to a correspondent in the *Jewish Chronicle*, this question was put:—

“Why are you getting up this anti-Semitic movement, this persecution of the Jews, all over Germany?”

The reply was:—

“These Jews if they undertake anything, look how they prosper; if they go into commerce they are sure to be at the head of the establishment, if they become bankers they are the first bankers in all the places of Europe; if they are literary men, their power of application is so great that they beat all of us; and that is a state of things we will not tolerate.”

It is the case of the Egyptians and the Israelites over again. But why is this phase so actively developed at this particular stage of the world's history? Because the time of the end has come—a marginal interval of which we cannot know the exact breadth. The nature of the times requires the stirring up of the Jewish Question; for they must now, in some measure,

return to their own land; and they would not do this voluntarily. They must, in some numbers at least, be pushed out of the countries where they sojourn.

THE MOST SERIOUS TROUBLE SINCE THE DESTRUCTION OF JERUSALEM.

The process is going on. The process is one of dreadful severity. The calamities that have befallen Israel are described by a writer in the *Jewish Chronicle* as “the greatest and most serious which have befallen and threatened our people since the destruction of Jerusalem.” The editor of the paper says:—“At Brody, in the Australian province of Galicia, a mile from the Russian frontier, there are at this moment collected a homeless, starving mass of 10,000 fugitives from Russia, who have smuggled themselves across the Russian frontier, heaven and themselves know how. These are, perhaps, the most fortunate, for they have escaped. They represent a population variously estimated at 3,000,000 and 8,000,000 who remain to suffer. The outrages continue.” In Germany there is a lull. A Jewish writer says:—

“The cloud is blackest over the gloomy plains of Russia. And with what horrors that cloud may not improbably be charged, what deluge of blood may yet burst from it, what devastation the whirlwind of its passage may bring, God alone knows, whose inscrutable Providence thus tries His people. The case of Russia, which holds so great a number of the people of our blood, over whom the sword of the Destroyer is constantly held, is evidently one which challenges the most pressing, the most instant, the most continuous vigilance of action, to avert possible, nay, even probable, calamity, of the most appalling kind and on the largest scale. No one, whose eyes is keen for decisive historical situations, can doubt that the present is one of those critical moments in the history of our race which challenge its nerve and its wisdom in an especial degree, and put it to a novel proof. For the situation, in respect to this persecution, is really novel, and involves responsibilities as yet unprecedented in Jewish history. In all previous persecutions, at least since the commence-

ment of the Christian era, the Jewish people have had no opportunity for the display of any virtues excepting those of sublime patience and resignation. There was no place for resistance or even protest. The hand of the whole world was against the Hebrew. The ears of all humanity were deaf to any words that he could utter; the gulf between his heart and all other human hearts, between his mind and all other minds was deep, not to be bridged over. An awful chasm separated him morally from the rest of the human family; for they, not he, would have it so.

“Far otherwise is it now; deeper, therefore, infinitely deeper the sad interest that attaches itself to this new persecution. It is not general but local; and even the land where it is most lurid and menacing pays at least lip-service to the doctrines now at last, and for ever, let us hope, victorious in those lands where there is as yet no sign of this bitter trouble. In Russia, in Roumania, in Servia, in Germany, though in far less degree, the position of the Jews is precarious; they have experienced and may yet expect various forms and degrees of violence. But Austria, Italy, France, and above all, England, are, so far, free from this plague, and we are entitled to believe that the immunity will endure. And as for the United States there is a numerous and powerful representation of the people in that country, where, those who know it well cannot even imagine the possibility of a persecution.

“In all these countries the Jewish people represent and are distinguished for wealth, intelligence, energy, industry, moral and physical vigour to an exceptional degree. In all these countries the various worlds of Politics, of the *haute finance*, of the Press, even of Literature and Science, are, in a greater or less degree, at their command. In every walk and aim of life in all these countries Jewish people have shown exceptional power of combination for every end which they have proposed to themselves, as well as the most sustained energy.

“The question now raised in a very sharp and stern way by the circumstances of the hour, is this: Whether the Jews of these privileged lands are able and willing to utilize the intelligence, the wealth, and power they undoubtedly possess, on the possession of which they constantly insist, for the rescue of their oppressed brethren in darker regions?”

The Editor of the *Jewish Chronicle* appeals vehemently both to Jew and Christian. He says:—

“If we had not seen and felt the results of similar insanities before in other nations during the long period of Israel’s tribulation, we should not credit it. But the persecutions exist, the murders and pillage go on; at this moment perhaps Jews are being killed and plundered, and Jewish women shamefully treated by the vilest ruffians maddened with stolen drink. Our own bond of union with these poor people is our common faith and common descent; but a wider public sympathizes with them by the feeling of common humanity, by the conviction that the Creator of all holds all His creatures responsible for the happiness of each. We appeal not to Jews alone, but to the Christian world, to humanity at large, not to permit these sufferings to continue.”

A Jewish correspondent on the Russian border writes:—

“It is almost impossible to describe all the sufferings which our co-religionists in Russia have to endure at the present time. Darker and darker become the clouds that are gathering over the horizon. In Kieff, more than 20,000 Jews will have to give up their occupations and their dwellings, and retire to the dreaded Ghetto. From Podol alone, more than 60,000 families will have to depart. Many thousands had paid a year’s rent (in advance), and will have to quit without any portion of the money being returned to them. Herr Hesse, the governor of the town, interceding on their behalf, has been dismissed from his post. The Governor-General has sworn that he will not rest till the Jews are driven from Kieff. ‘I or the Jews must go’ is his publicly uttered declaration. Our co-religionists have lost all hope.”

HOW IS THIS ALL TO END?

The writer continues:—

“How is all this to end? How are the millions of our co-religionists to be saved? By emigration, some say. Well and good; those who possess means are already emigrating, and will continue to do so. Numerous families are making preparations to emigrate to Palestine in the coming spring; from Odessa several families have already repaired to the Holy Land, where they intend to establish fac-

tories. Many others are going to America. But what is to become of the hundreds of thousands of families who are destitute of means?"

The same writer, in another letter, says:—"The state of affairs in Russia is ever becoming sadder and more terrible, and the condition of our unhappy co-religionists in that country is growing worse from day to day. The hearts of all humane and sympathising persons, be they Jews or Christians, are beating with a deep and nervous anxiety, and in the minds of such persons the thought reigns uppermost, what is to become of the four millions of Jews in Russia? In his now famous circular, Count Ignatieff directed the Governor to appoint commissions, whose business it would be to solve the so-called Jewish question. It is a notorious fact that this circular is full of hatred against the Jews, who are accused therein of fleeing the Christian population; we can, therefore, easily surmise the tendency of the decisions of the several commissions."

"Only one voice is now heard, and that is that the Jews must leave the country; they see that Russia no longer affords them a safe shelter, and if it be impossible for all to emigrate, at least a large portion of the proletariat must find homes in other climes. It is true that the hatred against the Jews arose through our rich brethren having aroused the envy and the inordinate love of money of the smaller beaureaucrats; but it would not be of the slightest use for the wealthy among us to emigrate. The question arises, where is the unhappy mass of Jews to go to? The Alliance Israelite has already sent more than 1,000 persons at its expense to America. Lying statements which were circulated with regard to the intentions of the Alliance have, however, induced many thousands of our unfortunate brethren to quit their unkind and inhospitable country in the expectation of finding new homes in a more tolerant land on the opposite side of the Atlantic. In Brody (Galicia) alone, there are at present some thousands of such fugitives. It is easy to picture the despair of these poor victims when they were so cruelly disabused on crossing the frontier. The Alliance is doing its utmost to make known far and wide its *démenti* to the false statements which have already produced such intense suffering; but it is very doubtful whether this refutation will have the effect of inducing those to whom it is

directed (and a large portion of whom it will never reach) to abandon their intention of quitting Russia. The Alliance has also sent a circular to the Rabbis of German communities which are in close proximity to Russia, with the request that they should endeavour to restrain their co-religionists across the frontier from quitting their homes, and should warn them against proceeding to a foreign land without any means."

"THIS FATEFUL HOUR."

Another Jewish writer thus speaks of what he calls "this fateful hour" in Jewish history:—

"The present conjuncture is one that has made a call at once so sudden and so overwhelming in its gravity upon the intelligence, the will, the resources of the Jewish people, their fidelity to their own cause, and to the cause of civilization and of God, that it behoves all those who speak or write of this fateful hour to be not less patient than searching in their criticism. Nothing less than indelible disgrace must attach to the name and fame of the Hebrew people were it to be possible that they could be divided suddenly into two sections, in the face of this searchingly critical age; the one undergoing a sentence of lingering death by torture at the hands of semi-civilised governments and peoples; the other, eating and drinking, making merry, buying and selling, giving in marriage, at a distance of a few hours' journey, and doing practically nothing for their doomed brethren. All that I hear upon this matter shows me that minds are paralyzed in a certain sense by the immensity of the Russian problem, for example, and the apparent inaccessibility of the Russian Government and people to any immediate suggestion or remonstrance. The hands are folded, for the moment, in a sort of half despair, and the whole subject regarded as too vast to cope with, and one, therefore, that people would fain resign to the Almighty Maker of history to deal with according to His higher mind. And this neutrality, or abeyance of all action, is justified, for the moment, by a suggestion that the temper of the Russian people is such that a very little more exasperation on their part, such as might easily be occasioned by obtrusive remonstrances from any quarter, and especially from

foreign Jewish sources, might provoke wide-spread massacre. In short, the matter seems to be regarded as altogether too large and problematic for any immediate handling of any sort whatever.

THE REMEDY—"EMIGRATION."

The Editor of the *Jewish Chronicle*, in an article on the persecution, says that everything points to one remedy—EMIGRATION. In another article, he says :—

"The question of Jewish emigration has suddenly become one of the most prominent questions of the hour, as the action of the Alliance Israelite at Brody proves, and as the pre-occupations of people's minds at Constantinople indicate. We mentioned last week that a large scheme for peopling parts of Asia Minor with Jewish immigrants had passed all the councils, and only awaited the approval of the Sultan. According to the correspondent of the *Pall Mall Gazette*, a capital sum of £5,000,000 is at the disposal of the promoters. The amount is to us incredible, but the statement shows what is passing through the public mind. We publish to-day a telegram of Reuter's agency which carries this news further, and intimates that the final sanction has been given to the project, and instructions accordingly issued to the Turkish representatives in Roumania, Russia, and North Germany. For the first time, however, Turkish jealousy for the integrity of the empire is shown in the marked exception of Palestine from colonization. To put down a colony of Russian Jews on a tract of well-selected land would necessarily add to its value, and the capitalists who provided the land and perhaps advanced the means of procuring houses and implements might make profitable arrangements with the incoming cultivators. These expectations are perhaps in the minds of those who projected the migrations to Palestine and the land of Gilead; and their scheme comes into notice with the greater opportuneness because the American committees have announced to the Alliance Israelite that they are not prepared to receive any more emigrants, and have requested the stopping of the supply. At the same time the Alliance have on their hands at Brody a helpless mass of thousands of unfortunate sufferers who have escaped from Russia and are clamouring for the means of supporting

life, and of going further to lands in which they may find for themselves subsistence. Bosnia and other portions of Austria itself have been mentioned, and it is for the Austro-Hungarian Government to consider whether it desires to find for the exiles a place within its own borders. The promoters of the emigration to Palestine and the East are probably influenced by a more living belief than is common among English Jews in the return to the Holy Land. Christian enthusiasm for the Jews has been powerfully directed by Mr. Cazalet, Mr. Laurence Oliphant, and others towards the repatriation of the race in Palestine and the land of Gilead; and it is likely that considerable help would be obtained from earnest Christians for any scheme which had for its object there-settlement of Jews under wise conditions in or near the land of their fathers. Jewish colonies were tried by Judge Noah in North America and by the Dutch in Surinam, but they did not long remain specially Jewish. The time may be more favourable for enterprises of this kind. Jewish colonies in the Holy Land are now becoming no longer experiments but facts. They are, still, facts on a small scale; but the present may be no badly chosen moment for extending their range, and for giving the world a convincing proof that the old genius of the race for success in the struggle with nature still lives in the descendants of the Israelites. The real value of giving this proof of adaptability to agriculture in any part of the world would be in its use as an argument with statesmen of those nations who at present, the chief industry of their countries being agriculture, nevertheless exclude the Jews from the possession of the soil.

RECOMMENDATIONS AND FACTS.

In a later number of the *Jewish Chronicle* the Editor recommends special contributions, on the part of persons "called to the Law," in the synagogues for the help of the emigration (*alias* colonization) scheme. "No doubt," he says, "munificent donations will be forthcoming to relieve our Russian co-religionists, but it is the masses we have to reach rather than the 'noble band of martyrs' whose names might be stereotyped in our charity lists. There are between seventy and eighty Jewish places of worship in Great Britain; considering that at least seven

persons are weekly summoned to the reading of the Law, by adopting the ancient method of raising funds we should realize in Great Britain alone a continuous flow of over five hundred donations every week. If we take into account that there are joyous events occurring from time to time in every circle, and that persons are at such times predisposed to give generously on the *Almemar*, by this means the Russian Emigration Fund would be continually benefited."

Under the head of "Jewish Emigration" the *Daily Telegraph* has the following telegram from Vienna:—

"Jewish committees have been formed at Jassy, Galatz, and other large towns in Roumania, in view of facilitating the emigration of Jews to Palestine. Large sums have been subscribed for the purpose."

The *Levant Herald* of November 24th, in a leading article headed "Turkey the Hospitable" announces that the Sublime Porte has informed the Governments of Europe that Turkey is ready to afford hospitality to the Jews who may find existence intolerable in those countries where popular feeling has declared itself against them. "In so doing," continues the article, "she is true to her principles and consistent with the noble precedents which her history affords. . . . We are glad that while, on the one hand, the Porte invites the fugitive Jews of Turkey, on the other, an association of philanthropists of various countries is prepared to assist their settlement in Ottoman territory, and to undertake, on conditions to be determined in concert with the Imperial Government, to place them in detached groups on uncultivated lands in Asiatic provinces, and to assist them with capital in bringing such lands under tillage, in providing means of irrigation, where local conditions permit, and in establishing such means of communication as the circumstances may suggest with the adjacent market towns or places of shipment."

"PALESTINE EXCEPTED:" WHAT IS
THE MEANING OF IT?

The reader will have observed the *Jewish Chronicle's* comment on "the marked exception of Palestine" from colonization.

This is an allusion to the form in which the Sultan's consent has been given to the scheme submitted a week or two back. That scheme has been sanctioned, and will now proceed; but the terms of the sanction seem, on the face of them, to exclude the one particular development looked for by the watchers for the coming of the Lord. The promoters of that scheme did not stipulate for any particular part of the Sultan's dominions. Their request was to be allowed to form Jewish colonies in any part of the Turkish empire the Sultan might be pleased to appoint. While they were prepared to be content with any part the Sultan might name, they had their eye on the district recommended by Laurence Oliphant. The Sultan's answer was announced in the telegrams in this form:

"The representative of some English and German philanthropists, who are endeavouring to promote the migration of Jews to Turkey, has been informed by the Porte that instructions were sent yesterday to the representatives in St. Petersburg, Berlin, and Bucharest, to the effect that Jews would be allowed to enter and establish themselves in separate communities in all parts of the empire, *excepting Palestine*; but would be subject, without any exception or reservation, to the Turkish laws, and have to adopt Turkish nationality."

At first this curious exception made people open their eyes. The meaning was evident. The Sultan was afraid if the Jews were allowed to "establish themselves in separate communities" in Palestine, a nationality would be founded which might lead to the slicing of another piece from his dominions by and bye; especially as it is well-known that English diplomatists have long had their eye upon such a project as a means of preserving England's communications with India. Therefore, says he, "form yourselves into separate communities anywhere *except in Palestine*." Was this a denial of the scheme contemplated by the applicants? It looked like it; in reality it was a concession of it. Palestine lies on the west of the Jordan; the district on which they had their eye (forming part of the land of promise but not of Palestine proper—for that is only

a section of the land of promise) lies on the east of the Jordan. It is the Land of Gilead in which the first settlement of Israel was effected on their coming out of Egypt under Moses, and in which, therefore, it is seemly their second re-settlement should begin. It was thus referred to by the *Jewish Chronicle* at the time of the publication of Mr. Oliphant's scheme:—

“The region which Mr. Oliphant would propose for settlement in the first instance would be the entire district of the Belka, from the Arnon on the south to the Jabbok on the north, extending eastwards as far as the road on which the pilgrims from Damascus have been accustomed to make their way to the holy places of Arabia; and bounded westward by Jordan and the Red Sea. Some districts of Ajlun to the north of the Jabbok might perhaps be included; and the whole tract would thus contain either a million or a million and-a-half English acres. For pastoral and agricultural purposes the tribe of Reuben, whose territory with part of the Land of Moab, would be included in the new Belka settlement, occupied the most favoured region in Palestine. The whole of this territory was a vast alluvial deposit of the richest character, out of which cropped the knolls and ridges on which the old cities stood, and which are to this day abundantly supplied with the reservoirs and cisterns which had been hewn in them of old. The Belka being all Crown property can be disposed of by the Government *en bloc* without infringing any ground rights, except possibly at the prosperous town called Salt, having already 6,000 inhabitants, and requiring, with the adjacent farms, to be dealt with separately.”

The Sultan having consented to the scheme, we shall be hearing by and by of the steps taken in its execution. It will necessarily be a slow work on account of its vastness; but the great fact to rejoice in—a fact of stupendous significance—is the fact of a scheme of such dimensions having obtained final state sanction. The foundation once laid, there is no limit to possible development. There may be checks and hindrances, as there were in the case of the return from Babylon; but the consummation is certain to be reached. The beginning is in the right direction—in the land of Gilead: “Let them feed in Bashan

and Gilead, as in the days of old” (Micah vii. 14).

The tottering condition of the Turkish Power contains the hope of great and immediate changes, which cannot fail to be favourable to the scheme now inaugurated; for in the event of the final break up, there can be no doubt of England stepping across from Cyprus, where she is in readiness, and taking possession of the land, where her wing is already out-stretched by the Anglo-Turkish Convention.

OTHER FAVOURABLE EVENTS.

Meanwhile, events are otherwise progressing favourably. Mr. G. W. Holmes, writing in the *New York Observer*, says:—

“It is a noticeable fact that a great increase has taken place within a few years in the number of resident Jews in the city of Jerusalem. Within a quarter of a century the Jewish population has doubled, and during the past ten years probably five thousand have immigrated there, chiefly from Spain and from Poland. In the estimation of intelligent residents, there are now fifteen thousand Jews in the Holy City and in its immediate suburbs. What has drawn them there it may not be easy to determine. Some of the older ones declare their desire to die in Jerusalem, and to be buried near its walls. Their service on Friday afternoon at the Jews' Wailing Place, alongside of what is believed to be a portion of the old wall supporting the platform upon which the Temple was built, is an impressive one to every thoughtful Christian observer who has not a preconceived idea that it is a show. It is reasonably probable that the whole number of Jews in the Holy Land does not reach twenty thousand, which is not quite one-tenth part of the entire population. In Jerusalem there are at the present time about four hundred Jews, adult males, who belong to the ancient sect of the Pharisees, and are often seen walking the streets carrying a volume, presumably a portion of the Talmud, with Phylacteries on their arms and foreheads. About one thousand more belong to their families, constituting about one-tenth of the Jewish population. Near Jaffa there is an agricultural school for the same, where the pupils are taught to work upon the ample farm grounds on

the western side of the Plain of Sharon, and are drilled in various kinds of work, such as blacksmiths, carpenters, shoemakers, &c. It is a well-known fact that the Jews are not an agricultural people, and to become farmers and to till the soil is wholly unnatural to them. Besides the amount of real tillage land around Jerusalem is very small. Were they disposed to work, the beautiful plains of Sharon, of the Philistines, and of Esdraelon, and the wonderfully fertile valley of the Jordan, are open to them. But there must be a complete revolution in their natures before the restoration of their fertile lands will be accomplished by the Jews who are returning to the Holy Land."

Then, the *Christian* of Oct. 6th has the following paragraph from Constantinople :

"There is a proposal now on foot, and likely to be carried out, to make a railway from Tripoli, on the coast of Syria, eastward nearly to the Euphrates, and to plant colonies of Jews near all the railway stations. This is quite a different scheme from the various Euphrates Valley schemes, which have all failed. The line, if it succeeds, may afterwards extend further. Persecuted Jews formerly emigrated from Spain to Turkey, and it is not unlikely that they might do so now from Russia, Poland, Roumania, Silesia, and Pomerania to Syria, if only a settlement is assured them. The country proposed to be traversed is very rich, but it needs a railway to open it up ; while on the other hand, a railway, in order to pay, would need to have colonies of people planted along it, to work it, for the transporting of goods, &c., to the coast. It will be curious if the problem of the restoration of the Jews to the "Promised Land" should be in part solved in this prosaic way."

This curious paragraph from the *Daily Telegraph* has also a bearing :-

"Rouf Pasha, the Turkish Governor of Jerusalem, has recently received imperative orders from Sultan Abdul Hamid to resume the work of restoration of Solomon's temple, commenced under the reign of Abdul Aziz, but discontinued some five years ago. The Pasha has also been instructed to clear the great square fronting the Temple of all the rubbish and rank vegetation with which it is at present encumbered. In this square stands the famous Mosque of Omar, which derives a revenue of some fifteen thousand pounds a year from pilgrim contributions and other sources. Hitherto the greater

portion of this sum found its way annually to Stamboul. The Sultan, however, has decreed that henceforth it shall be applied to defraying the expenses of the works above alluded to, the present resumption of which, as well as their original inception, is due in reality to suggestions made at different times to the Ottoman authorities by members of the Austrian Imperial Family. The restoration of the Temple ruins was begun at the instance of Francis Joseph during his visit to the Holy Land, shortly after the accession of Abdul Aziz to the throne ; and it was the recent pilgrimage of the Archduke Rudolph to Judæ that imparted a fresh impulse to the interrupted enterprise. Not only has the Commander of the Faithful signified it to be his sovereign will that the works should be carried on without further delay, but two officials of the Sublime Porte, Serid and Raif Eftendim, have already left Constantinople for Jerusalem with instructions to take measures, on their arrival, for insuring the literal fulfilment of His Majesty's decree. The gratitude of Christians and Jews alike is due to Abdul Hamid for lending his high authority to so generous and enlightened an undertaking.

This letter following, from Jerusalem, also is interesting, though savouring somewhat of circumstances likely to bring reproach. It appears in the *Record*. It indicates the excitements that are heading up in this, the closing epoch of the Gentile times, concerning Israel and their land :-

"A party of eighteen Americans have recently arrived here to await the advent of our Lord. They are respectable, educated, and, it is said, wealthy people, and are to be followed by many more. The poor crazed Englishman, who for several years has been going about the city dressed in graveclothes, and with a heavy wooden cross on his shoulder, carries his cross no more. Age and privation had much reduced his strength, and a fit of fever carried him off. It is characteristic of the contemptuous tolerance of the Turks that they so long allowed this man to go about haranguing the people, and often collecting a crowd around him in the market places and elsewhere. Probably they regarded him as insane, and we may charitably hope that this was the case, for he had lately begun to assert that he was no other than the Lord Jesus himself. A German lady, who regarded herself as "Bthe ride of Christ,"

and had prepared magnificent dresses in which to receive her Lord, went away to the Jordan and did not return. On inquiry it transpired that she had died and been buried by the Bedouins. Jerusalem is seldom without two or three such persons holding extreme or fanciful religious views, and bordering on religious madness. A young man is now here to whom it has been revealed that the Ark of the Covenant is

concealed in what is commonly known as the Potter's Field, and whose object it is to find it. Another, a rather gentlemanlike young Jew, has arrived and announced himself to be the Messiah. A large and very expensive building is in course of erection under the auspices of a Dutch Society, and is destined for the shelter of the few who are truly God's children during the coming tribulation."

INTELLIGENCE.

All intelligence communication 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.

The discussion with Mr. Maclaren on the question "Does the Bible teach the doctrine of the immortality of the soul?" duly came off on the evenings of Sunday, 4th and 11th December, in the Masonic Hall, where the lectures are being delivered every Sunday evening. Mr. Maclaren affirmed. There were about 200 people present each evening. Considerable interest was manifested by the audience, and it is hoped that good results will follow.—W. ROBERTSON.

ABERDEEN.

I am sorry to report the death of Sister Mrs. Geo. Allan, which took place on Nov. 20th. She died in full confidence of the time when "the dead shall hear the voice of the Son of Man and shall come forth."

Bro. Mowat has been giving a course of lectures on Sunday evenings, on "The constitution of Christ's Kingdom."—J. ANDERSON.

BIRKENHEAD AND TRANMERE.

I have to report that on the 10th December, Miss E. PINDER, of Grange-over-Sands, put on the sin covering name in the appointed way. She was formerly a strong adherent of the Church of England. She now rejoices exceedingly in Israel's hope.

LECTURES.—Nov. 20th, "The baptism of John" (Brother D. Handley); November 27th, "The Jews, their persecutions, and emigration to Palestine, indications of the approaching return of Christ to the earth" (Brother S. A. Garside); December 4th, "Asleep in Adam, as distinguished from the condition of being asleep in Jesus" (Brother Ashcroft); December 11th, "The prophecies of Daniel with reference to this dispensation, and the reappearing of Christ among men" (Brother Jas. U. Robertson).

In addition to these lectures, Brother Roberts, of Birmingham, gave a lecture on Monday evening, November 21st, on "The Bible, whence is it, of man or from God?" The chair on this occasion was taken by Brother Ashcroft, and the hall was well filled. To the brethren it was refreshing

(though they had no doubt on the subject) to see the "title deeds" and documents relating to the future possession, on which all their hopes are centred, prove—after such a thorough overhauling—to be complete and correct, well attested, without a single flaw or missing link.—T. N. PARKER.

BIRMINGHAM.

During the month the following persons have obeyed the truth:—JOHN SANKEY (48), railway clerk, formerly Church of England, and his wife, LOUISA SANKEY (47), formerly Independent; EMMA INGRAM (33), formerly Mormon. The written examination of the Sunday scholars took place on Sunday, Dec. 11th. One of the Sunday scholars, a girl named KING, about 20 years of age, has died during the month. She was immersed at her own earnest request before her death, after evidencing her apprehension of the truth and its claims.

On Saturday, Dec. 10th, at the Garden Room, a tea meeting of those brethren and sisters who take part in the monthly distribution of the *Finger Posts*, took place, for mutual encouragement and the interchange of practical suggestions on the best mode of doing the work. Over forty were present. Fifteen or twenty profitable addresses were delivered, and a very delightful evening spent. The principal complaint was the deficient supply of *Finger Posts*. When it is stated that 7,500 are supplied to the distributors monthly, the complaint seems strange. When, however, it is added that these are distributed among 44 persons, it will be seen that the quantity to each distributor is small. Appeals were made for increased supply; but it is felt that 7,500 per month is as far as the brethren can prudently go at present.

LECTURES.—Nov. 27th, "Christ's sacrifice in relation to forgiveness and life" (Brother Roberts); Dec. 4th, "What is death?" (Brother Bishop); 11th, "Christ's resurrection in relation to forgiveness and salvation" (Brother Roberts); 18th, "Law and Gospel" (Brother Roberts).

For the brethren at Ward Hall, Brother Thomas reports two further additions, both formerly Campbellites—one for some 18 years. The interest at

the hall continues. On Sunday, December 4th, Brother Roberts lectured to a full hall on "The Judgment to come."

The brethren at the Ward Hall have submitted the following proposal to DAVID KING, by the hand of Brother Andrews:—"I do hope you will not think me impudent in sending this note to you. Believe me, I have the purest motive. It is to ask you to meet 30 or 40 of your ex-brethren and sisters in a conversation. This is not because we have not had a conversation with some of your brethren. No. But because we have, and they have utterly failed to show us that we have gone astray in any one point. Some have thought this might be on account of their inability to deal with our arguments. Now, dear sir, our managing brethren of Ward Hall think it only fair to give you a kindly invitation to meet us a night or two. We will find a room. You shall invite an equal number of your brethren and sisters to that of ours. There shall only be two speakers, you and I; subject or subjects, "What is to be believed in order to valid baptism?" secondly, "Was the Kingdom of God set up on or about the Day of Pentecost?" Dear sir, do not think that I am thinking myself competent to a public debate with you. No sir, not this. But we want it to be a friendly conversation, and, so far as I am concerned, it shall be this or nothing. Dear sir, if you believe we have gone from the Church of Christ, this, to our mind, is a very fair way of bringing us back, and I can assure you I have the very best of confidence in all my present (but your ex-) brethren and sisters that they are perfectly honest; and whatever we might have to suffer, we should gladly return if you can show us we have gone from the truth. But at present we are rejoicing in believing we have found the Ecclesia of God, and are patiently waiting for Christ's coming and kingdom."—J. ANDREWS.

BRIERLEY HILL.

We have succeeded in obtaining a suitable room for the weekly public proclamation of the truth in Brierley Hill. The new room is in an excellent position in High street, and is capable of seating some 350 persons. The opening lecture will, if the Lord permit, be delivered on New Year's Day.—B. WARRENDER.

BRIGHTON (WEST).

We have started an Ecclesia here. I have taken a house (73, Goldstone Road), and we have a very nice room for the meetings. There are seven of us in all (Bro. and Sister Harrison, Bro. and Sister Webb, Bro. and Sister Keats, Brother and Sister Parsons). Several are interested. We propose to do our best in the distribution of the "Finger Posts" and pamphlets.—A. HARRISON.

DEVONPORT.

Our number has been increased by the return of Bro. Cole from Bodmin, and Bro. W. Gruit from London, making the number of our Ecclesia 17. We have been cheered and encouraged by a visit from Sister Brabyn, of Wadebridge, and Sister Reed, of Swansea.

LECTURES.—November 6th, "The kingdom;" 18th, "Consolations;" 20th, "The Promises;" 27th, "The modern claim to the possession of the Holy Spirit."—ALFRED SLEEP.

EDINBURGH.

I have to report the baptism into Christ, on 30th November, of JEANIE GASCOYNE (18), daughter of Brother and Sister W. R. D. Gascoyne, Virginia, U.S.A.

LECTURES.—December 4th, "Immortality (Bro. H. Grant); December 11th, "Baptism" (Bro. H. Grant); December 18th, "Salvation" (Bro.

Lavrock); December 25th, "The high calling" (Bro. Blackhall).—W. GRANT.

ELLAND.

On September 4th, JAMES BALMFORTH (24), warehouseman, formerly of the Church of England, obeyed the truth in baptism. The fact has not been recorded in the *Christadelphian* through oversight.—RALPH MARSDEN.

GLASGOW.

We have altered the hour of lecture from afternoon to evening (6.30), with the result of a great improvement in the attendance.

LECTURES.—November 20th, "A creed which only Bible Christians can endorse" (Brother James Nisbet); November 27th, "Evil: its beginning, duration, and end" (Brother Thos. Nisbet); December 4th, "Does death end all?" (Brother Steel); December 11th, "Where is the promise of His (Christ's) coming?" (Brother Campbell).

GLOUCESTER.

The names of the brethren and sisters who ceased to fellowship with us on the 1st of January, of this year (1881), are Frank Forrester, George A. Baker, George A. Thody, Sarah Thody, Emily Baker, Mary Ann Forrester, and Julian Hodges. In consequence of their disorderly walk, we have withdrawn from them. We have also been compelled to withdraw from William Hodges, on account of his adoption of what has been called "Humanitarian Christadelphianism" (the belief that Joseph was the actual father of Jesus.—ED.)—A. H. ROGERS.

GRANTHAM.

Brother Brooke, whose immersion was notified last month, goes to Wolverhampton. It has been decided to have "Finger Posts" down monthly, and stamp the name of the room on them. We are continuing the lectures as heretofore, with the assistance of Bro. Richards, of Nottingham, and Bro. Royce, of Peterborough. I omitted to notify that we sometime back adopted the London Basis of Fellowship; we find it very useful when examining candidates.—JOHN T. HAWKINS.

HUCKNALL TORKARD.

Mrs. TAYLOR (68), mother to Sister Clark, formerly belonging to the Primitive Methodists; and JESSE REVIL (about 34), coal miner, and formerly Baptist, have put on the name that covers our sins. Sister Taylor was immersed August 17th, and Brother Revil December 3rd. It is another proof of the wisdom to sow besides all waters. In the case of Brother Revil, the seed was sown in the bowels of the earth, something over 400 yards down, by our Brother Miller, who has since gone to America something like a year ago.

Brother and Sister Wragg have removed from Hucknall and gone to Whittington Moor, where they meet with the brethren there.—JOB KING.

KIDDERMINSTER.

Again I have to announce some additions to our number in this town. Three others have placed themselves—so far as human knowledge goes—in a right attitude towards Jehovah, by making a covenant with him in baptism into the death of his Son. Our hope is that they may eventually escape "the corruption that is in the world through lust," and be counted worthy at last to go forth with the "called, and chosen, and faithful," to smite the enemies of God, and teach the people righteousness when the Sovereignty of Christ shall be established in the whole earth. Their names are EDWIN COOMBS (38), carpenter; EDWARD D. HUGHES (32), gas fitter; and ANN S.

HUGHES (33), wife of the last-named brother. They were all immersed at Birmingham on Saturday, December 3rd, and greatly enjoyed the meetings there the next day. I am very glad to state that we have succeeded in obtaining a room for our meetings. Our meetings terminated at the old room on December 4th, and yesterday (11th), through an effort on our part, we met in another room, which, though not quite so central, will be of the two more comfortable. It is an "upper room," but glorious events sometimes have their beginnings in upper rooms, and we hope an influence will go forth from this one that shall last as long as the days of eternity. The room has been seated at our expense with chairs, and when it is painted and thoroughly cleaned (as it will be this week), it will suit us very well. There has been no break in our meetings on Sunday, and we are all thankful that a way has been opened for the continued public proclamation of "the Gospel of the glory of Christ."

LECTURES.—November 20th, "God's people and their glorious inheritance" (Brother Millard, of Wolverhampton); November 27th, "Paul among the Philosophers at Athens" (Brother J. Bland); December 4th, "The Rich Man and Lazarus" (Brother Thorneycroft, of Brierley Hill); December 11th, "The Gifts of the Spirit Peculiar to the Apostolic Age, &c." (Brother W. Gilbert, of Birmingham).—J. BLAND.

LEICESTER.

Bro. Collyer was released on December 6, in moderate health. About a fortnight or more before his release, the document referred to last month was duly circulated in Leicester, and has had curious and gratifying results, not the least singular of which was the appearance on the very day of Bro. Collyer's release, of a public vindication of his innocence, in the shape of a letter to the public papers by one of the convicting magistrates.

After the circulation (through the post) of about 5,000 copies of the document referred to, an article appeared in the *Leicester Daily Post*, (which we are told the Inspector had something to do with getting inserted) sceptically referring to the said document, and also to the remarks appearing in the November *Christadelphian*. The animus of this article is manifest from the quotation of one verse from the lines of Brother Collyer, which are made to appear as if written at the time of his imprisonment. "We are told," says the writer, "that the reason there is so much distress is that we may 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."

By this, of course, Bro. Collyer was made to appear in the attitude of acknowledging the guilt imputed to him. The lines were written and sent to the editor many months before, as was stated; but this fact is withheld. As in the management of the neat case, so in this, a perfectly modest and worthy matter was handled to give an evil colour. However, the case came out in just the opposite way from the intention of the writer.

In the course of his remarks, he made this statement:—"The genuineness of the letter purporting to have been sent by one of the magistrates, stating that he believed Mr. Collyer to be innocent, has been denied. . . The letter, on the face of it, is

a most extraordinary one, and it is extremely improbable that it was ever penned by any magistrate."

Next day, the very day of Brother Collyer's release, the following appeared:—

To the Editor of *The Leicester Post*.

Sir,—I am the magistrate who wrote the letter to Mr. Collyer's son, of which a true extract has been printed.

The incident which, at the hearing of the case, induced, as I believe, all the magistrates to concur in the conviction, has since been explained, and it not only leads me to believe in Mr. Collyer's innocence, but that if the case had been properly put before the Court at the trial, both Bench and audience would have concurred in his acquittal.

Your obedient servant,

W. NAPIER REEVE, J.P.

On this there was the following comment by the Editor of the *Post*:—

"The case of Mr. Viccars Collyer, which has excited so great an interest in Leicester, has during the last few days taken a most unexpected turn, by the publication of the letter from Mr. W. N. Reeve, one of the convicting magistrates, who now positively asserts his belief in Mr. Collyer's innocence. Such a circumstance in itself is pregnant with meaning. It means this—that if the view now arrived at be the correct one, a number of independent and perfectly unbiassed gentlemen sitting to try a case as judge and jury, have been guilty of a flagrant injustice to a perfectly innocent man. The bearings of the case have now assumed a most serious aspect, which alike in the interests of the accused, the public, and of justice, demands the fullest investigation. The difficulty cannot be met by the plea that as Mr. Collyer has now served his term of imprisonment, no good can come from the further discussion of the case. To urge this is altogether to beg the question at issue, namely, whether or not there has been a gross miscarriage of justice, such as Mr. W. N. Reeve, in his capacity as a magistrate, now asserts has taken place."

After further remarks, the Editor of the *Leicester paper* continues:

"It is somewhat rare to find a bench of magistrates sending a man to prison one day and fifty or sixty days afterwards to be proclaiming to the world that the same man is a martyr to justices' justice. But what an insight into the operations of the magisterial mind does this case of Mr. Viccars Collyer afford. On the confession of one of their number, they were unable to comprehend the main facts of the case, and actually sent a man to goal without knowing the essence of the charge brought against him. It is a case like this which gives force to the demand for a stipendiary magistrate, showing as it does that complicated and important questions affecting the guilt or innocence of accused persons require the legal acumen of trained experts to bring all the facts to light and point out their true relations."

Mr. Reeve responded to these remarks next day in a letter occupying three-quarters of a column. We can only give extracts. He said, "I read the article as a challenge to myself, not to the man, but to the magistrate, to state openly why, having been willing once to convict the accused, I am now convinced of his innocence. I accept the challenge—I come as it were to a Court of Appeal. I only ask that those to whom I now address myself, will also come to hearing, as judges should do, without prejudice. That the original hearing was not so, everyone must admit who witnessed the circumstances. In the yard of the police office, a mass of putrid meat was ex-

* Any one can have a copy by applying to Bro. Collyer, Highfield House, Leicester.—ERROR.

posed, alike disgusting to sight and smell; and this yard generally closed, was thrown open to the public, and hundreds and hundreds of people passed through it, believing, as it was intended that they should believe, that this mass of putrid meat was the staple commodity of Mr. Collyer's pies. But by far the greater part of this mass had been that day seen for the first time by Mr. Collyer himself. It was a consignment from America, which had become bad on the voyage. Mr. Collyer was no more responsible for this event than any other provision merchant would have been. Eleven casks of meat, which were seized unopened, were thus exposed, not distinguished from the rest, but gathered up in one promiscuous heap and swelling the bulk, and as was intended, the prejudice. Was this fair play?

"But this is little to what follows:—In every provision warehouse there accumulates (as I am told), pieces of meat, which, becoming bad, are in due time consigned to the tallow chandler—no one would ever pretend that they were intended for food. Mr. Collyer made no concealment of these accumulations. Mr. Wand (the Inspector) might have seen them, and probably had seen them many times; but now he seizes these with the American barrels, heaps them up in the yard with the rest, and virtually calls on the public to believe that this is the stuff out of which Mr. Collyer's pies are made. Again, I ask, was this fair?"

Mr. Reeves goes into other particulars, and then refers to the portion of meat cut up and seasoned. "This meat had been prepared on the *Saturday*; it had become bad during the *Sunday*. It was found to be so on the opening of business on *Monday* morning at six o'clock. Mr. Wand is at Silver Street at eleven; for five hours the works at Sussex Street had stood still; not a pie made; not a patty-pan used; the *chopped meat* which long ere that time would have been used in manufacture, found in bulk by Mr. Wand, *untouched*; and, as the manager swore at the trial, already condemned as unfit for food, not by the inspector, but the manager, on whom Mr. Collyer had a right to rely.

"I say for myself, plainly, that what fault attaches to me, as one of the magistrates, is that I did not fully understand and appreciate the importance of this fact. I cannot answer for brother magistrates. I have never exchanged a word with them on the subject, but I say now that the fact of *no* manufacture going on, while the material for such manufacture was *at hand*, is a proof to me that the evidence given on oath was true, that this tainted material was never intended to be used for food.

"And so I have said my say; to the public in general my words will be as idle words,—“the dog was hanged for a bad name”—*being innocent all the while*. For myself, however, I like to hear the dog's story, and from my heart I pity the suffering that in this case has, I think, been unjustly endured.”—W. NAPIER REEVE.

Leicester, December 7th, 1881.

The Editor of the *Post*, in the course of comments on this letter, says:—“The case has now, however, it must be admitted, assumed a most serious aspect, and it cannot be allowed to rest in its present condition of uncertainty—further inquiry must take place. Whatever may be the ultimate issue of any such inquiry, it must be admitted that a great blow has been given to the public confidence in the administration of justice by a bench of magistrates, however good and honourable they may be in their intention.”

Brother Collyer, on his release wrote thus to the Editor of the *Christadelphian*:—

“DEAR BROTHER ROBERTS,—I am so thankful to be able to write to you again. Through the tender mercy of our Father in heaven, I have been so far brought through this latest sorrow; of course, somewhat cast down, but not destroyed. I have not suffered much in my bodily health; my grief has been mostly on account of my family, as you will know. In this respect, God has been much better to me than my fears. Dear Sister Collyer has had a cruel trial to her constitution, but has been helped through wonderfully. Respecting business, it has been a terrible breaking up, of course; our loss is very great, although, as Sister Collyer says, might have been worse. I am taking good advice, viz.:—‘In time of adversity consider.’ ‘Our God can supply all our need!’ I have had a very strong lesson on *economy* in food, but it has removed some anxiety as to the future requirements; at any rate, *absolute necessities*. I cannot sufficiently thank you for the noble part you have taken on my behalf. We do not seem to have seen the end of it yet. I cannot repay your kindness. God can and will. I have seen your letter to Brother Gamble. I am quite willing to see the brethren, and quite agree with you that their questions should be answered.

Affectionately your brother in Christ,

V. COLLYER.

Brother GAMBLE, secretary to the Leicester Ecclesia, writes thus:—“It is with much pleasure that I send you the intelligence this month. For two long months we have been, as it were, clothed with sack-cloth and ashes. We have deeply felt the trouble which has been laid upon the shoulders of our brother, Collyer. He is now released. I told you last month that the 7th was the day of his liberation, but we afterwards found the 6th was the proper date. We had made all the necessary arrangements to meet him and convey him home in a cab, supposing that he would be liberated at the usual time, viz., nine o'clock a.m. I went to his house shortly after eight, previous to going to meet him at the prison gates, and judge of my surprise when I saw him already at home and enjoying his breakfast. He was liberated at seven o'clock. A very short time in conversation was sufficient to show the truth of your words, “Brother Collyer will come forth as gold.” He has come forth as gold. You were perfectly correct when you said that he knew how to accept the direst evil. The hand of Jehovah has been heavy upon him, but it has had a good effect, by helping him to think less of present things, and look forward the more earnestly to that time when the government of the earth will be in the hands of infallible men; when erroneous judgments will be unknown, for men will receive the *just* reward of their works.

“On Friday, Dec. 9, a meeting was held in Brother Collyer's house (our hall being engaged) for the purpose of giving any of the brethren an opportunity of putting any questions to Brother Collyer. The meeting lasted from 8.15 p.m. to 11.15 p.m., and, as the result, the following resolution was carried without a dissenting voice:—“This meeting of the Leicester Ecclesia (summoned by the managing brethren, to put questions to Brother Collyer, on the occasion of his release from prison, concerning the charge of intentionally using bad meat for which he was imprisoned), having heard a great variety of exhaustive questions put to him by a number of brethren, and having heard his answers and explanations during two hours and a half, are of opinion that the charge brought against him is without real foundation, and they therefore express their sympathy with him in the deep-

affliction which has befallen him, and offer to him the hearty confirmation of their fellowship in the Gospel." Brother Collyer broke bread with us, on the following Sunday morning, and we hope, now to go on in the truth the better for the afflicting hand which we have so severely felt."

"Arrangements have been made for a periodical distribution of *Finger Posts*."

LIVERPOOL AND BIRKENHEAD.

I have to report the immersion on the 3rd of December of W. C. COCHRAN, school teacher. Sister Hannah Phillips has removed from Stockport to Liverpool, and Brother R. G. Rees, of Cardiff, has decided to give up going to sea, and has taken up his residence in Liverpool. On the 19th of November we were obliged to withdraw from Brother Peter Whitfield on account of disorderly walk.—HY. COLLENS.

LONDON.

Considerable interest appears to be manifested by those who attend our Sunday afternoon class. Visitors have an opportunity of speaking for 10 minutes on either side of the question under discussion, and the attendance during the past month has been very large. The general subject is the mission of Jesus Christ, and the points which have been discussed are—The Gospel he came to proclaim, and the souls He came to save. Three additions have been made to our number, namely, Mrs. DAY, formerly Baptist (mother of our Brother Day); EMILY AGNES GRAINGER (27), formerly Church of England; and SARAH HARTON.

LECTURES.—December 4th, "Swedenborg's Heaven and Hell" (Bro. J. J. Andrew); Dec. 11th, "Conflicting theories concerning God" (Brother H. Horsman); Dec. 11th, "Parables of Jesus Christ, and His second coming" (Brother A. Andrew); December 25th, "The Trinity" (Brother G. F. Thirtle).

NEW WOMBWELL.

JOHN MAXFIELD (39), husband to Sister Maxfield, was examined and baptised by Brother Boler, at Sheffield, on December 4th. A meeting for the breaking of bread is held at the house of Brother Maxfield on the first day of the week at 6.30 p.m.—J. WALKER.

NOTTINGHAM.

Since our last report, a few of the brethren who reside on the Basford side of the town have, with the consent of the brethren meeting in Peoples' Hall, formed themselves into a separate Ecclesia, and have engaged a room at Basford, in which, a few months past, we gave a course of lectures on Monday evenings. Many appeared to be interested. The brethren desiring to follow up this work are giving lectures on Sunday evenings in the same room, where they also meet in the morning to break bread.—I have great pleasure in reporting the return to fellowship of Sister Goodacre (mother of Sister Annie Goodacre, Norman Cross); also Sister Parks. Both these sisters were left at the Synagogue at the time of division. We have another addition to our number by the removal of Brother John Thomas Hawkins from Grantham to Nottingham.

We have just been making an extra effort to bring the truth before the people of this town, by two lectures given in the Mechanics' Hall, one by Brother Roberts (Birmingham) on December 13th, subject, "How we Know the Bible is True," the other on December 14th, by Brother Ashcroft, subject, "Our Destiny after Death." We advertised these lectures very extensively in various

ways, having four sets of placards posted one after the other; some of them very large indeed. The brethren also distributed 12,000 neatly folded bills, &c. We had about 700 present each evening. The weather was unfavourable. Brother Hodgkinson presided. The lectures were all that could be desired, and appeared to be listened to very attentively by the audience. Having done what we could, we leave the results. We have arranged for six lectures at the Peoples' Hall on the following Sunday evenings.—J. KIRKLAND.

PETERBOROUGH.

On Sunday evening, December 4th, SAMUEL SAYER (39), of Spalding, was immersed here, having previously been examined at Spalding, by Brother Hodgkinson. He was formerly a particular Baptist, and of late a "Christian army" man. I have also to report the removal of our Brother and Sister Colbert, from Peterborough to Whittlesey, six miles from here. We are sorry that they have been obliged to go this distance from us. However Brother and Sister Clarke have recently returned to us from America.—T ROYCE.

SHEFFIELD.

See New Wombwell. In last month's intelligence Brother Bryan should have been Brother Bryan Smither, and Brother Boler's christian name is not John, but Joseph.

STOCKPORT.

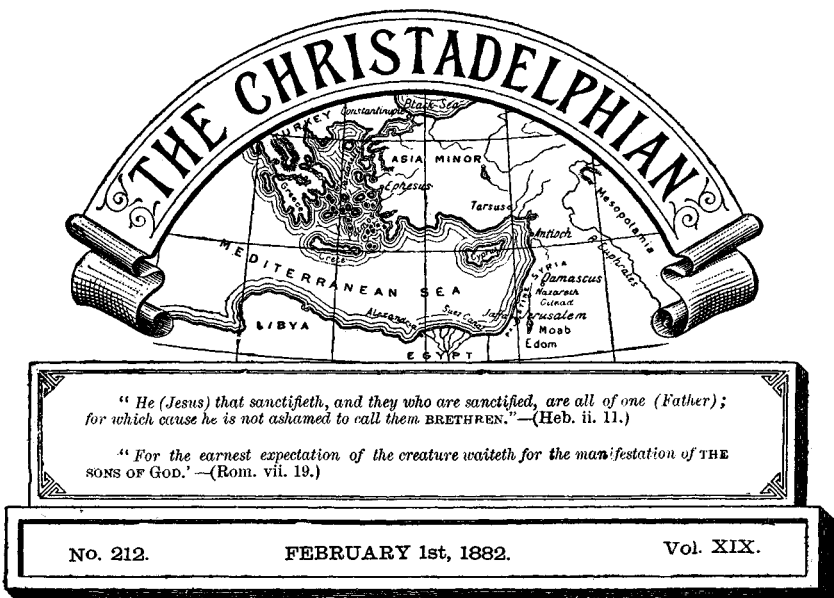
MISS ESTHER ANN BAKER (24), sister in the flesh to Bro. Thomas Baker, of Stockport, formerly Church of England, was united with the "one hope" of our calling by immersion into the Redeemer's name, on the 17th ult.

TEWKESBURY.

Brother Osborne says that the evils the Ecclesia have suffered from (referred to in Bro. Jellyman's letter last month) "are not so much due to the last 12 or 18 months as to the two years previous to that." The action reported by Bro. Jellyman relates only in a general way to J. C. Phillips. It is only since his removal from Tewkesbury 15 months ago that the Tewkesbury brethren have had definite ground of action.

WOLVERHAMPTON.

In accordance with the notice in the November *Christadelphian*, a course of lectures has been duly given in this town. On Tuesday, November 9, Brother Ashcroft lectured upon the subject, "Why I gave up the ministerial office," etc. On Wednesday, November 9, Brother Roberts; subject, "Is Christ coming; if so, what for?" On Tuesday, November 15, Brother Shuttleworth; subject, "The coming thousand years' reign of Christ upon earth." On Wednesday, November 16, Brother Roberts; subject, "Are there any signs that the return of Christ is near?" The distribution of about 5,000 announcements, besides daily advertisement, brought good audiences. By the kindness of various brethren, large quantities of *Finger Posts*, *Declarations*, and *Bible Companions*, were given away. It is too soon to look for result. But we have the satisfaction of knowing that this town has not been left without a public witnessing of the message of salvation. We have been strengthened, also, by the removal to this town, from Grantham, of Brother Charles Brooke, whose immersion has been lately reported to you. We hope to find his presence useful in testifying to the truth, until the Lord arrives to supersede our puny efforts to show forth the glory of the Eternal Father.—GEO. LOWE.



INTERESTING QUESTIONS ANSWERED.

BY DR. THOMAS.

THE QUESTIONS.—Jesus Christ descended to earth from heaven—a place, according to the unlearned or vulgar notion, of undefined, ethereal or sky nature; and the heavenly messengers, sent on errands, under a former dispensation, it strikes us, came from the same place, and, when they returned, *ascended*, as did the angel who had been sent to announce the birth of Samson; and when Elijah was taken to heaven, we read “he went up by a whirlwind into heaven.” Does not this very forcibly impress our minds with the idea of sky-regions?

Again, Jesus taught his disciples that his kingdom was not of this world; and when about to leave it, he comforted them by the assurance that in his Father’s house were many mansions—that he was going away to prepare a place for them, and that he would come again, and receive them to himself, that where he was, they might be also. Now, where was this place Jesus was going to prepare for the reception of his disciples, if it was not the heaven to which he ascended, after his resurrection? It surely was not that diminutive portion of this earth, which he was about to leave. But, in my view, a still stronger point in favour of a “sky-kingdom,” is presented by the great apostle of the Gentiles, when, in writing to the Thessalonians, he comforts them by the prospective, and sublime, and perhaps inconceivable spectacle, of a commingling of the living with the newly-risen saints—to be

caught up together, to meet the Lord in the air, and to be ever with him. But it may be asked, *where?* Well, since I do not perceive, in the whole context, any intimation of a return to earth, I conclude the locality to be somewhere in the upper regions, which at least as far exceeds the earth in glory, as the second temple did the first.

If your theory contemplates that all the saints, or redeemed, from Adam down to the last purchase of the great Atonement, shall be gathered together in the "Holy Land," or land of Palestine, how is this to be reconciled, or made to harmonize with that great number in the apocalyptic vision—so great as to exceed the calculating powers of man? Could that comparatively small track of country contain so vast a multitude? Or is the passage a hyperbole? How is it to be disposed of to the satisfaction of the "common people?"

THE ANSWERS IN BRIEF.

Jesus Christ descended to earth from heaven—and ascended there again.—That with which he was sealed descended at his baptism, and ascended with Jesus at his assumption. This is true. But then Jesus said to the disciples, "As I said to the Jews, whither I go ye cannot come; so now I say to you" (John xiii. 33). And as to any one else ascending to where he is, he said to Nicodemus, "No one hath ascended into the heaven, except he hath descended out of the heaven, the Son of Man being in the heaven" (John iii. 13). This is conclusive. Wherever Enoch, Moses, and Elijah may be, they are not in the heaven where Jesus is; nor is the heaven where they are the heaven to which the gospel in-

vites believers. The heaven where Jesus is, and the heaven where they are, are heavens for bodies, and not "sky-regions" for ghosts. The angels have their own heaven, to which the sons of Adam have no right or title. "*The meek shall inherit the earth,*" says Jesus, and that will be heaven enough for them, when God shall have rooted the wicked out of it, and have finished it at the end of "the administration of the fulness of the times."

Jesus taught that his kingdom was not of this world.—True; but he did not teach that it was not of this earth. The earth and world are not the same. The world is the social organisation upon the earth. His kingdom did not belong to that civil and ecclesiastical constitution of Judah and Rome then existing—a world that does not now exist. "The kingdom belongs to 'the fulness of the times' now closing.

In his Father's House are many mansions.—The Father's house referred to is his kingdom, in which are many places for the faithful. He has been engaged in the work of preparation for eighteen centuries past. He will remain there until he has reconciled all to the Father "*who are of the truth,*" and for whom he prepares the kingdom. This work accomplished, the Russo-Assyrian Confederacy matured, and its armies encamped in Palestine, he comes again, and "*receives*" his brethren to himself from among the dead; that where he is then, they may be also: that is, in the kingdom restored again to Israel.

Where?—"Thus shall we be always with the Lord." Where he is—"that where I am, ye may be also." This question is answered in the last verse of Ezekiel; Jer. iii. 17; Joel.

iii. 21 ; Zech. ii. 10, viii. 3 ; Psalm cxxxii. 13-14—and in numberless other places.

All the redeemed gathered together in the Holy Land.—It is not so stated in the Word. They are not all to dwell there at once. The redeemed have all a common right to that land, which gives them a right in common to the kingdom to exist there, and to the dominion of that kingdom over all nations. The redeemed will dwell in all parts of the earth where there are men to be governed and enlightened. They are the leaves of the Tree of Life—for the healing of the nations.

Their number so great as to exceed the calculating powers of man.—Not so. “A great multitude, which no man could number,” declares simply that no man knew the number ; and not that the number was great beyond the power of human calculation. The number will be relatively small, though absolutely great—small compared with all Adam’s posterity ; great if no more than a million ; for a million is a number absolutely great. “Many are called, but there are few chosen ;” yet that few will be adequate to all the demands of the kingdom and empire of the Age to Come.—*Herald, 1856.*

FURTHER QUESTIONS AND ANSWERS.

The answers to the following questions are dictated according to the principle of *fulfilling our obligations to God first*, and afterwards to our neighbours, and then, Neither do I condemn thee : “Go and sin no more, lest worse befall thee.”—(John iv. 14 ; viii. 2).—*Dr. Thomas.*

Dear Sir,—Suppose an individual, at different times for several years, to have contracted debts, which he failed and still fails to pay, not always from a want of disposition to pay, but from the want of means, and which was and still is the result of bad management, laziness, &c., is it necessary for that individual to labour and pay up (although it may take him years) all his indebtedness, principal and interest, before he can be introduced to Christ by the obedience of faith ?

Ans. It is not necessary. Obey the truth as soon as affectionately believed, and then do the best that is possible in the premises.

2. Suppose an individual to have at various times, had difficulties with his fellows, and even wronged some of them in his dealings, is it necessary for him to be first reconciled to those persons first mentioned, and make restitution to the latter before he can have *scope for repentance and obedience* ?

Ans. A right-minded sinner—if we may use such a phrase—when convinced that he had wronged another, would make all honourable amends in his power. “Scope for repentance” is only denied to those who sell their birthright, as Esau did ; it is, therefore, not necessary. The reconciliation and restitution, where possible, will be the result of believing and obeying the truth.

3. Again, suppose an individual to have pursued such a course in life, and that knowingly, as to have influenced many to fall into dissipation, immorality, and other crime, is it re-

quired that he should do anything, if in his power, to restore his victims to their wonted level before baptism?

Ans. Purify your own soul in the obedience of the truth first, and restore the victim, where possible, afterwards.

4. Can a person commit an unpardonable offence in this age of the world? If so, what is it?

Ans. If a man become a New Testament Christian, and he afterwards "sell his birthright for a mess of pottage," that is, apostatizes, or continue to profess faith, but become "unrighteous," as murderers, drunkards, thieves, covetous, fornicators, and such like, his offence is unto exclusion from the kingdom of God, and to death.—(1 Cor. vi. 9-11; Eph. v. 5; 1 John iii. 15; v. 16; Rev. xxi. 8).

5. Will a man's having belonged to some of the religious sects of the

day, and even officiating in the capacity of a clergyman, sometimes in earnest, and sometimes induced by sinister motives, prevent him re-forming and becoming a Christian?

Ans. Sectarianism blunts the sensibilities and hardens the hearts of men, and of all such, clergymen are the least susceptible of truthful impressions. Still they are not invulnerable to the arrows of the gospel bow. They may be wounded, and even slain by "the sword of the Spirit, which is the word of God." Most of our acquaintance, who have become Christians, were once sectarians, and here and there one formerly clergyman. The difficulty in the way of the latter is, that in becoming Christians they must abandon their hire—the wages they receive for preaching the dogmas of Satan—and work as other men, or find scant fodder in the rack.—*Herald*, 1856.

AN ADDRESS TO THE YOUNG WOMEN OF THE BIRMINGHAM ECCLESIA.*

BY SISTER ROBERTS (READ BY HER HUSBAND,

*At a Tea Meeting of the said Young Women, held in the Athenæum Hall, Thursday,
December 29th, 1881.)*

My Dear Sisters and Young Friends, if circumstances had admitted of it, I should have liked very much to have visited you each one separately—to have had a serious talk with you. I have not the time at my disposal to do this, nor the strength, if I had the time, for it would be a very

considerable undertaking now to visit all of even the younger sisters. We have become such a numerous people. It is perhaps because we are so numerous, that it is difficult for us all to know each other, and still more difficult to pass much time in each other's society, so as to really bene-

*Published by the request of those who heard it.—EDITOR.

fit and influence each other. I have often felt very sorry for my young sisters when I have thought of their responsibility, and of the great importance of their realizing while young, the great—the unspeakably great—matters to which they stand related in the gospel. I have often felt very sorry when I have looked round upon so many young faces, that I have not been able to carry out the purpose I formed at the beginning of this year—to gather them, or as many of them as could come, together once a week, that we might talk over the matters and duties pertaining to our hope, and exercise ourselves in the contemplation of these most weighty matters in such a way as to practically influence and assist the young sisters in carrying out the principles and precepts of the truth. The idea would have been to find out by our readings and studies, the essentials and necessities pertaining thereto, in the hope of being thereby helped in the work of preparing ourselves for presentation to the Lord at His coming. Not having been able to do this, I thought it might be of some little service if I could now, at the close of the year, put down a few of the thoughts which frequently occur to me, and, through Brother Roberts, give you the benefit of them in a more public way than it would otherwise be possible for me to do.

THE NECESSITIES OF OUR POSITION IN THE TRUTH.

Let us consider then for a little some of the necessities that pertain to our position, and let it be understood that my remarks are specially addressed to the *younger* sisters. There are none among them who are not old enough to take hold of the responsibility which belongs to the household of Christ. It is a *necessity* with you that you be in *earnest* about the work of Christ. Our Lord has told us very distinctly that unless we are very much in earnest, we cannot please him, "Because thou art neither cold nor hot, I will spue thee out of my mouth." "Be diligent to make your calling and election sure." "Redeem the time." Are you in earnest about your service to Christ? or are you easy in your mind about it? Do you think to yourself, when any manner of work is to be done in *His* name, "O, someone else will do it; it won't matter about me doing it." Or do you ask yourself "Can *I* do anything to further this work? If it is only a little, I *should* like

to help." Do you try to help? Do you offer your help? Do you *wish* to help? If you are in earnest you will *wish* to help, and you will *try* to help. If you are in earnest, you will be very anxious to know and to find out what you can do to serve Christ. Well, supposing you are not in earnest, but wish to be so! How can we become earnest about what Christ requires of us? Study the patterns God has given us. We cannot be much in the company of those we admire without becoming assimilated to them. Christ and his apostles are our patterns. Study their lives, with a view to imitating them. You will find they were deeply in earnest always. Try to give your mind more to thinking about what you read, and above all things make it a daily duty to read the scriptures. Do not be content with having read your portion or portions, but strive to carry away from the reading some of the ideas to meditate upon. Try to be in *earnest*. Try to remember that you *must* be in earnest to please Christ. Try to remember that you will not be able to stand before him with confidence if you have not been in earnest. How can you bear the thought of having to be ashamed before him at his coming?

LOVE CHRIST TRULY.

Now in order to be in earnest about the work of Christ, we must truly love him; that is a *necessity*. "He that loveth father or mother more than me, is not worthy of me." Many people fancy they love Christ, and no doubt they entertain a sentimental love for him, but their love is not acceptable to him, because it is not an obedient love. "He that hath my commandments and keepeth them, he it is that loveth me." "If ye love me, keep my commandments." "Ye are my friends if ye do whatsoever I command you."

Now, it is possible for some who profess the truth to overlook this very necessary qualification for Christ's friendship. I am sure you all desire to be acknowledged by Christ when he comes. You would,—each one of you feel intensely anxious when that dread hour arrived, in which the Lord of glory is revealed to your gaze for the first time, surrounded by his attendant angels, and the righteous of all ages—a glorious throng. You will then feel intensely anxious to be asked to step forward as one whom he has written in the book of life. Well, supposing before we leave our seats to-night, the announce-

ment were made, the Lord is come, and you must go to enter his presence just as you are. Do you think you would be quite ready to go into his presence? Have you loved him so intensely that such an intimation of his arrival would make your heart leap for joy? Have you had his person so constantly before your mind as to count all things else as dross that you might win him? Or would you have to wonder whether he would regard you at all with pleasure? You have received your talent in receiving the truth: what have you done with it? Have you laid it by as a thing to be looked at occasionally, or have you exercised your mind so much upon it that now you see its value much more clearly than at first—its duties very much more distinctly than when you first obeyed the truth. Is the joy and rejoicing of the hope steadfastly in your heart, so that the report of the Bridegroom drawing near is the most delightful which could fall upon your ear. Has his will, and the desire to do it, been so constantly your study that you can look back rejoicingly at the self-denial you have endured for him? and at the patient enduring through which you persevered for his sake? at the labour you have undertaken for his sake? the fatigue, the inconvenience, the many things you have endured—all for his sake? Then you will be happy indeed, and ready to meet the Lord with joy.

But suppose it is not quite so with you; you want to love Christ, and you know you ought to love him; but you are conscious of a deficiency in your love, and there is a consequent fear that all is not quite right with you for meeting him. Well, the first thing necessary to renew your love or to kindle it, is to become acquainted with, or to renew your knowledge of him. Get nearer to him. Realize what the relationship is that exists between you and him. *His* love is perfect. There is no deficiency in him. The deficiency and the fault lies with you. He loves you. He desires to present you perfect at his coming, as a constituent of his Bride, without spot or wrinkle, or any such thing. He desires your society in a perfect nature like his own—glorious and incorruptible. He is at God's right hand now to plead your cause, to obtain forgiveness for you—for your sins and shortcomings. He has provided you with a written statement of all he requires of you, and what he wishes you to be, and what he wants you to do in his absence, that you

may be accounted worthy of a place of honour in the rulership of the future age. Surely, such solicitude on his part, besides having laid down his life to make such a future possible for you, should evoke the strongest love on your part, and lead you to enquire daily, yea hourly, "Lord what wilt thou have me to do? How can I show my love for thee?" The answer will be found daily, yea hourly, in the remembrance of what he has caused to be written for your guidance. All scripture is given for this purpose, and in proportion as you are in earnest in your service of Christ, and in proportion as you truly love him, will be your diligence in studying this written guide that you may know his will, and knowing it, in the doing of it. In proportion as you realize the love which Christ bears to you, will you have your love for him stimulated. "We love him because he first loved us." And you shall be moved, constrained by your love to do what he commands, even when the doing of it is contrary to your own inclination.

The practice of doing things because Christ has commanded them, will bring with them a sweet reward even now. The very consciousness of being thus under law to him—that is to say, the consciousness of submitting ourselves to him, in obedience to his commandments, gives you that confidence and hope in prospect of standing before him, which is so desirable to attain to. Not that you can ever feel that you have done *all* that you ought to have done, or that you have never done anything that you ought not to have done; but the consciousness of a constant *endeavour*, and of an ever-present solicitude to do that which Christ requires of you, brings with it a peaceful hope of acceptance, knowing that you are assured that the sins and shortcomings of such are forgiven in answer to prayer presented in the name of Christ, our High Priest and Intercessor.

AN OBJECT IN LIFE.

There is nothing so likely to help us to hold on in an earnest, loving manner, to the work of the truth, as the realizing in our own minds of an object in life? For what object do you live? Have you an object? Too many, it is to be feared, have no definite object in life beyond the whiling away of the passing hour; they are satisfied if they have succeeded in passing the day or the hour without being truly miserable, and such will tell you that they

do so and so "to pass the time away." If such would only busy themselves in any useful direction with an earnest mind, they would find the time go too quickly with the greatest ease. What result have those accomplished whose chief business in life is to while away the time? None! When the time is gone everything is gone, and there is nothing laid up in store against the day of reckoning.

We have a very distinct object set before us in the gospel. There is a something to be attained, there is a glorious destiny to be reached; but it is not to be attained with folded arms, or with sluggish mind. Surely the great object of our mortal existence is to achieve—to develop—to possess a character which will gain the approval of Christ when he comes; for if we succeed in this, we shall have gained all that could possibly be conceived of or desired by the heart of man. Ask yourselves then if this be your object in life. Don't take it for granted, but test yourself—prove yourself. Find out for yourself whether it is so, and determine with yourself that it shall be so—that if you have been a little doubtful in the past, you will begin now, with the new year, to be more diligent than you have ever been; to be in real earnest—to be real lovers of Christ, and all that belongs to him, to have him before you constantly, as the object of all you undertake—to be quite sure about it—to be no longer in a half-and-half state, in which you were not quite sure whether you were living for him or for yourself. Resolve to rouse yourself from past lethargy, and not only to rouse yourself up, but to help others to rouse up.

"LET CHRIST BE FORMED IN YOU."

Paul said to the early believers that he travailed in birth on their account, that Christ might be formed in them. From this it is quite clear that a work has to be done in every one who has been immersed. Indeed, the work of being formed into Christ's image only begins after immersion. I should like my young sisters to ponder this. "It is the will of God concerning you that you be conformed to the image of his son." Do not overlook the necessity for this conformity. Forgetfulness will deceive you to your ruin. Conformity to a given example cannot be attained by a passive indifference. It requires a very decided endeavour on the part of every one who

shall ultimately stand approved of Christ. Every one who is striving to attain this likeness to Christ—this perfection of character, *knows the fact*. Each one of you, my dear sisters, knows whether she is so striving—whether she is conscious of a yearning desire to be like Christ—to crucify the old desire of the flesh, and of the natural mind, and to live more under the power of Christ's commands, and to be animated by the same spirit.

It is a step in the right direction, when the necessity is perceived and recognized of our being conformed to the character of Christ, and if you set about this work in earnest, you will find much to help you. You may find it very difficult, and many times you will feel almost despairing of success. But your difficulties have been all anticipated, and provided for. Your difficulties, and perhaps your failures, should only make you take more diligent heed to the Word, which is your chart and guide. You will find in the warning, "Take heed lest you fall short" a recognition of the danger of falling short after having started, owing to the difficulties in the way; but, then, there is the cheering word of encouragement on the other hand, "Be of good cheer." "Stand fast." "Be strong in the Lord." "In due season ye shall reap if ye faint not." "If ye suffer, ye shall also reign with him."

PLEASEING OURSELVES.

In trying to imitate the example of Christ, and to follow in his steps, that we may become assimilated to him, it will be well to study the various characteristics which he manifested. He tells us that he came not to do his own will, but the will of him that sent him. Paul tells us that Christ "pleased not himself." You belong to Christ, and as he pleased the Father, and made it his meat and his drink to do his will, so you, in like manner, must imitate him in this respect. In this matter, young people, and perhaps, especially young sisters, have to be on their guard. In some circumstances—such as when in company—on special occasions—on holiday excursions, or in pleasant social gatherings, it is very easy to forego your own pleasure, and hand it over to another, because the eyes of many are upon you, and it does not cost you any particular effort. There are many who would be willing to follow Christ, if they could do so in public, and be borne along by the approbation of those who look on; but the testing time

of our loyalty to Christ is in every day life, when his service (the giving way for his sake) is often against our desire and inclination, and when, in some cases, none but the Master himself would know how great an effort is required to submit to another's will for his sake. But you *must* accustom yourselves to this kind of submission one to another. If you would please Christ you must "consider one another to provoke unto love." What so likely to provoke unto love as a kind act or a kind word, or anticipating of another's wishes? This is true politeness. In the world there is a great show of politeness on the surface; and even this is only shown where things go smoothly and when all are receiving honour one from another. But let any affront be offered, any indignity practised, or any omission of what is thought due to one's position, and how instantly it is resented! It is in fact a point of honour with them to resent an injury or a slight. But it must not be so with you. You must bear patiently if you think you have been slighted, and rather overcome evil with good, by returning good for evil and continuing in the way of right doing. This you will be able to do if you are striving to please Christ; for you will remember that *he said ye are my friends, if ye do whatsoever I command you, and he commands us: "Resist not evil," "Love your enemies."* The grappling with the difficulties which you will experience in carrying out this feature of the household of Christ, of pleasing not yourself, will bring this satisfaction with it, that you will be able to recognise that you are on the right track, the *difficult* track, and you will be comforted when you remember that all the family of God are treading and have trod the same path. The continued practice of remembering what you ought to do under this head, and the courageous doing of it, will bring to you that sweetest of all reflections when your race is run and your warfare is over (and you know that might happen any day), that you have denied yourself present gratification to please Christ, and receive from him true and lasting joy.

CHANGED.

There must of necessity be a very great contrast between the two conditions of one's life, the one in which the thinkings of the natural mind are in the ascendant, and the other that in which the mind of the Spirit is the controlling power. In the first condition, the mind is in an un-

chastened state, self-willed, and not subject to God and His authority. The thoughts do not rise to God with any intelligence; but are exercised merely upon created objects, being shaped and controlled and influenced by them in a variety of ways. God seems at a distance—He is in reality at such a period an unknown God. But when, by the entrance of the truth, the good news concerning what God has done in the past, and what He is going to do in the future, we know God, or rather, as the apostle puts it, *are known of God* (because He takes hold of us by the gospel, and makes us partakers in His most glorious work), then a change sets in; we turn round, so to speak; set our back to the world, and our face towards the kingdom of God. We make the good beginning in being immersed; we thereby enter into covenant with God and His glorious Son, and from thenceforward we are new creatures. The old nature, with which we were very well pleased, begins to be troublesome, and has to be crucified. This term *crucified* implies a most painful process. How many will be equal to the performance of that mighty achievement? Paul says, "They that are Christ's, have *crucified* the flesh with the affections and lusts." There is nothing required of us, my dear sisters, that we cannot perform, therefore if some of the commands of Christ and his apostles seem *very hard* to obey—remember that it is *possible* to obey them, however hard; but there is a *secret* in the matter. It is not possible for everyone to obey Christ's commands, neither is it possible for everyone to be saved. Christ has said, "*Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of God.*" If you bring the carnal mind into the service of Christ, you cannot obey his commands; you cannot please him. There is a preparation of the heart necessary before it can be offered to the Lord as an acceptable offering. The offerings under the law (which were shadows and types for our instruction had to be washed and all the inwards cleansed before presentation to the Lord.) David prays "Create in me a clean heart, O God, and renew a right spirit within me." Now in order to perceive the spirit of Christ's commands, you must be in this willing and obedient frame of mind. This necessitates your constant watchfulness in keeping under the thinkings of the merely natural mind. So long as you are in the present state, this conflict will last. You

have to subdue the natural mind by substituting the ideas of the spirit, and allowing them to govern your actions. The apostle's words are, "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your minds: and that ye put on the new

man, which after God is created in righteousness and true holiness."

How very dreadful it would be if any of you should fail of the great salvation, because you failed to see the necessity of having your affections set upon Christ and his affairs, and thereby failed to be the subject of that great change which characterizes every one that is born of God

(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. 12.

HAVING agreed with Pharaoh that the frogs were to cease on the morrow, Moses departed from his presence, and entreated the Lord that it might be so; "And Yahweh did according to the word of Moses, and the frogs died out of the houses, out of the villages, and out of the fields, and they gathered them together upon heaps, and the land stank" (Ex. viii. 13). The manifest connection between the prayer of Moses and this cessation of the plague of frogs ought to have convinced Pharaoh that it was God that was at work in the case, and that it was futile and insane to continue his opposition. It would have had this effect had Pharaoh been of a reasonable and enlightened mind; but he was neither reasonable nor enlightened. He was a small-minded, obstinate man, and his education had led him to recognise a multiplicity of gods, which made the plagues only a source of perplexity and embarrassment; for, admitting their genuineness in a divine sense, he had always the reserve thought that possibly there was a more powerful divinity whom the Egyptian priests might succeed in bringing to his aid. These natural peculiarities in the constitution of his mind were aggravated by a divine hardening (itself a just retribution) which the exigencies of the situation, from a divine point of view, required. It was necessary that he should fight the battle out to the bitter and ruinous end for the exhibition of Yahweh's existence and power to Israel, the Egyptians, and the whole earth, then and for ages after. This point we have already considered.

It is with the sense, therefore, of a very natural sequence that we read: "When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them (Moses and Aaron)." There was no further summons at this point, but another blow without ceremony or parley. "The Lord said unto Moses, Say unto Aaron, Stretch out thy rod and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod and smote the dust of the earth, and it became

lice in man and in beast : all the dust of the land became lice throughout all the land of Egypt." Who can imagine the horror that must have spread through Egypt in the presence of this loathsome infliction? Pharaoh had recourse to his magicians. They did their best, but they failed. They tried "with their enchantments to bring forth lice, but they could not" (viii. 18). Serpents and frogs and blood were within their manipulation, but what could they do with dust and lice? They admitted this was out of their power. "The magicians said unto Pharaoh, *this is the finger of God*" (verse 19)—a recognition on their part of the difference between what is accomplishable by human art and contrivance, and what can be achieved by divine power alone : not that any of the previous plagues were within the possibility of human contrivance, in their reality and extent, but it was possible to apparently imitate them on a small scale ; but here was a plague they could not imitate. Lice were too small to be successfully dealt with. They might be coated with a substance to make them look like dust, but how could they be instantly liberated at a signal so as to become obviously lice again? Besides, what heart could the manipulators have to conduct such an experiment with the disgusting creatures crawling on them everywhere? For "the lice were upon man and upon beast" (verse 18). No : the magicians gave it up. They admitted the action of a divine power in the case. They admitted it to Pharaoh, but Pharaoh was in no mood to be influenced. "Pharaoh's heart was hardened and he hearkened not unto them as the Lord had said" (verse 19). Another blow impended : but before its infliction it was deemed suitable to address to Pharaoh another summons to surrender. "Yahweh said unto Moses, rise up early in the morning and stand before Pharaoh : lo, he cometh forth to the water : and say unto him, thus saith Yahweh, let my people ; c that they may serve me, else, if thou wilt not let my people go, behold I will send swarms of flies upon thee and upon thy servants and upon thy people and into thy houses, and the houses of the Egyptians shall be full of swarms of flies and also the ground whereon they are. And *I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there, TO THE END THAT THOU MAYEST KNOW THAT I AM THE LORD IN THE MIDST OF THE EARTH.* I will put a division between my people and thy people : to-morrow shall this sign be." Note the object of the miracle—(which was that of all the Egyptian miracles)—that God's existence and power might be known ; and consider the mode of it. It will tax the most brilliant imagination to conceive a more effective, a more unmistakable mode of showing the fact that God was at work—the isolating of a specified district from the operation of the plague : and the fixing of a time for its commencement.

It came out as pre-indicated to Pharaoh. Next day "there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt. The land was corrupted by reason of the swarm of flies." Pharaoh could not stand it. He had reconciled himself to the lice after considerable wince ; but to have his nostrils assailed with an evil odour in his very palace, and to have every pleasure and office of life corrupted and destroyed by this host of flies dead and flies living everywhere, was beyond

the limits of human endurance. His only escape was concession to this pestilent Moses and Aaron. He would make a little concession; not too much, enough to ease the plague, but not enough to loose his hold upon his useful serfs. He would let them hold the feast they wanted, but not outside of Egypt. "Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God *in the land.*" Moses could not accept this concession: but as Pharaoh was in a relenting mood, he adopted a conciliatory tone and argued the matter with him. "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" Pharaoh seems to have been impressed with the force of this objection. The Egyptians, like barbarians in general, had strong superstitions on the subject of animals, holding the crocodile and the cat sacred, and the sheep the other way. He seemed to foresee an increase in the public calamities by the result that might ensue among his own people in the presence of religious ceremonies, using for holy purposes a creature they regarded otherwise. Moses urged "We will go three days' journey into the wilderness, and sacrifice to the Lord our God as he shall command us."

This would meet the Egyptian "abomination" difficulty, and every other difficulty as well. Three days' ordinary journeying would take them to Sinai, and, once there, Moses knew he would be subject to divine direction only, as to future proceedings. Pharaoh was willing to agree to the proposal so far. He did not like the distance proposed; still, on the whole, he consented, on the one urgent condition that the plague of flies should be taken away. "I will let you go that ye may sacrifice to the Lord your God in the wilderness, only ye shall not go very far away; *entreat for me.*"—(verse 28). Moses promised compliance with this condition with all alacrity; for, indeed, it was on this that he wanted particularly to fix Pharaoh's attention—the proof that God was working for the exhibition of His name in the deliverance of His people. "I will entreat Yahweh that the swarms of flies may depart from Pharaoh, from his servants, and from his people to-morrow; but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord." With this rather bold adjuration for a flock-master to address to a king (natural in the confidence inspired by the divine co-operation in the previous plagues, but otherwise inexplicable) "Moses went out from Pharaoh and entreated the Yahweh, and Yahweh did according to the word of Moses, and He removed the swarm of flies from Pharaoh, from his servants, and from his people; there remained not one (swarm)."

And now what happens? According to the agreement, Pharaoh should have issued his warrant for the expedition to the wilderness consented to. But no such warrant made its appearance. With the cessation of the flies, there was a cessation of Pharaoh's good resolutions. He possibly thought that with a little patience, the whole affair might pass off: the God of the Hebrews, like other Gods, might change his mind, or something might arise to divert attention from the issue which had so far been pressed upon him with such a deadly pertinacity. At all events, he changed his mind: "He would not let the people go." Whether he officially or in any way notified the change to Moses is not stated; but Moses became aware of the fact. Left

without further guidance, he would have been at his wit's end: for Pharaoh's permission was absolutely indispensable: how, otherwise, could he lead out of the country a mere mob of helpless people in the presence of a powerfully equipped army. But Moses was not without further guidance. Divine guidance (and that too in its most direct and brilliant form) was the one glorious feature of the whole Mosaic episode from the day Moses first observed the singular flame flicker on the mount of Horeb, till the day he was angelically interred on Nebo—a guidance continued after his day in forms more or less direct for nearly fifteen hundred years, and suspended only with the Roman dispersal of the Jewish nation to their present but fast-closing exile among the nations.


The guidance came to his aid thus: "The Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me. If thou refuse to let them go, and wilt hold them still, behold the hand of the Lord shall be upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt, and there shall nothing die of all that is the children of Israel's." Moses waited upon Pharaoh—a thoroughly unwelcome visitor, but not to be denied. He delivered his message. Pharaoh probably received the message with all royal composure, as is the manner with those accustomed to unbounded authority, but dreading it in his heart. Moses, by divine direction, specified a date for the new infliction—that no evidence might be awaiting that it was a divine doing, and no mischance that was about to occur. "To-morrow the Lord shall do this thing in the land" (ix. 5). And so it came to pass. The dread morrow dawned, and such a cattle plague as Europe has never known began to rage. "All the cattle of Egypt died: but of the cattle of the children of Israel died not one." Pharaoh was curious on the latter point. He seemed to hope that, by some possibility, the district where the Israelites were located might be no exception to the fell scourge that had decimated "all the cattle in the field." He sent to ascertain how the case stood. "Pharaoh sent: and there was not one of the cattle of the Israelites dead" (verse 7). Had he found the cattle of the Israelites dead, he would have felt some comfort. He would have concluded that a common derangement of nature had befallen all alike, under an incomprehensible combination of the gods—for he was a pagan and believed in "gods many": a myth probably originating in human acquaintance with the angels in the beginning). But he found no such comfort. The Israelite stock were peacefully and healthily grazing in the pastures. The fact did not produce the effect it was calculated to produce. His natural obstinacy was in full play: "The heart of Pharaoh was hardened, and he did not let the people go" (verse 7).

The next blow was delivered without preliminary. Sufficient time having elapsed to show that Pharaoh's determination was unaltered, matters were brought nearer home. "The Lord said unto Moses and Aaron, take to you handfuls of the ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh, and it shall become small dust in all the

land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt." Proud men can stand a good deal so long as they themselves (sound in wind and limb) are able to cope with difficulties; but when trouble invades their own persons, especially in the humiliating form of boils, it makes a considerable difference to their mood. Here was a curious case impending—not only themselves, but all their servants disabled in the same way—not able to use their beasts for help in getting about even, because of the extension of the trouble to them. To what straits can God reduce man, even as to what extents and varieties he can and does bless him, without man realizing that his well-oiled joints and pleasure-yielding faculties all are of His contrivance and carrying on.

What was there in the throwing of a few handfuls of ashes into the air to cause the dreaded infliction? Nothing as a human performance, but everything as a divine arrangement: for God can do anything and in any way. He willed this mode in this case for the sake of connecting Moses with the result, that the result might be estimated in connection with the demands made by Moses concerning Israel in the name of God, who wills to be known as the God of Israel. The operation (which has been bungingly copied by conjurors of all sorts ever since)—the throwing of a few ashes into the air took its terrible effect. "Moses sprinkled the ashes towards heaven, and it became a boil breaking forth with blains upon man and upon beast. *And the magicians could not stand before Moses* because of the boils, for the boil was upon the magicians and upon all the Egyptians." Ha! ha! ye cunning magicians! In a corner now, surely! Ye were not only baffled in your career of imitation by the turning of dust into lice; but now your own personal movements are arrested by this wonder-working Moses. Ye cannot come into his presence to measure your pretensions and deceive Pharaoh. Ye must "keep your rooms": ye must nurse your boils; ye must groan with pain: because Moses sprinkled a few innocuous ashes towards heaven—ah! because ye are fighting against the Creator and upholder of heaven and earth. There will be a wonderful repetition of this, by-and-bye, when marvellous things will again be shown "according to the days of the coming out of the land of Egypt"—(Micah vii. 15). "The nations shall see and be confounded at all Israel's might: they shall lay their hand upon their mouth: their ears shall be deaf. They shall lick the dust like a serpent: they shall move out of their holes like worms of the earth: they shall be afraid of Yahweh Elohim:" so the same oracle testifies.

What did Pharaoh do now? Was he also kept at home with boils? Possibly; we are not informed how it was with him personally. "All the Egyptians" are said to have been affected; and "all the Egyptians" may have included him or it may not. Perhaps he was excepted in reservation for the finish of the awful programme that was fast destroying Egypt. At all events, he remained unshaken in his determination to hold on to Israel. His firmness in such a situation was something superhuman. Its explanation is found in the narrative (verse 12). "The Lord hardened the heart of Pharaoh, and he hearkened not unto them—Moses and Aaron—as the Lord had spoken to Moses." And so there follows the next display of power—this time an appalling display—as any may testify who has wit-

nessed even our trifling thunder storms. But before this appalling display of power, which nearly conquered Pharaoh's hardened will, it was deemed suitable to make a special further appeal to him—nearly the last. "The Lord said unto Moses, Rise up early in the morning and stand before Pharaoh, and say unto him : Thus saith the Lord God of the Hebrews, Let my people go that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people (*mark again the purpose distinctly aimed at* ) THAT THOU MAYEST KNOW THAT THERE IS NONE LIKE ME IN ALL THE EARTH. For now I will stretch out my hand that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth. *And in very deed for this cause have I raised thee up* FOR TO SHOW IN THEE MY POWER AND THAT MY NAME MAY BE DECLARED THROUGHOUT ALL THE EARTH."

The prominence of this object in the Egyptian transactions cannot be too distinctly pointed out. It forms the key of the whole matter. If any read or attempt to understand the Mosaic narrative of Israel's deliverance apart from it, he will attempt the solution of an unconquerable puzzle. Read as a narrative of human action with human aims, the affair is impenetrable—inconceivable. With the key all is plain : the means employed, reasonable and intelligible : the difficulties surmounted, manifestly accounted for. And yet this key-principle (forming also the essential principle of the whole scriptural record, from Genesis to Revelations—furnishing the *raison d'être* of all its transactions, and all its maxims) is the one principle for which nearly all mankind have the most powerful disrelish. That God be known,—that he be exalted,—that his excellence and irresponsible prerogative, and unsearchable power and wisdom be recognised, is reasonable ; and to the highest faculties of man, this recognition effectually accorded, is the highest and most ennobling, and enduring of the mental delights of which he is capable. But the highest faculties of man are scarcely developed in the majority of men. Long disuse, unfavourable surroundings, and the predominant activity of other and stronger likes, have dwarfed the power to grasp and delight in God. Themes, appealing to human interests or human honour, especially self-honour, are alone powerful to stir the heart of public life as now constituted. The object formulated to Pharaoh in the words under consideration has no interest : is positively nauseating : has become inconsistent with the popular conception of intelligent manly life. The fact is symptomatic of the moral insanity that fills the world, and which will only be dissipated by the means applied in the case of the Egyptian age. The means were effectual then and they will be again. When the nations see omnipotence directed against themselves under the manifest control of a directing intelligence, they will open their eyes to the fact forced upon the world's attention in the days of Pharaoh : that God exists, and that his worship, and his fear, and his love, and obedience are the paramount duties of man. A surrender to the power of this perception will quickly follow its palpable demonstration.

As yet Pharaoh was invincible, as the case required. His attitude called for the words further addressed to him : "As yet exaltest thou thyself "against my people, that thou wilt not let them go ? Behold to-morrow,

“about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof, even until now.” But mercy would be mixed with this visitation, on the one condition which characterises all Yahweh’s relations with man, as becomes his greatness—an honouring of him in the recognition of his word in the case and faith therein : “Send therefore now and gather thy cattle and all that thou hast in the field : for upon every man and beast which shall be found in the field and shall not be brought home, the hail shall come down upon them and they shall die.” Though this offer of mercy on condition of faith with works had no effect upon Pharaoh, it evidently operated powerfully with some of the Egyptians, among whom, or a limited section of them at all events, Moses had doubtless caused it to be promulgated : for we read “He that feared the word of Yahweh among the servants of Pharaoh, made his servants and his cattle flee into the houses. And he that regarded not the word of the Lord left his servants and his cattle in the field.” Things being so arranged and disposed, the hour impended for the crashing tempest. The moment arrived. “Moses stretched forth his rod toward heaven, and Yahweh sent thunder and hail and the fire ran along upon the ground : and Yahweh rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast : and the hail smote every herb of the field and break every tree of the field. Only in the land of Goshen, were the children of Israel were, was there no hail.”

Here, it may be remarked, that much is made by the loud-voiced enemies of the Bible, of the fact that any beasts should remain to be destroyed by this visitation, after the devastation wrought by the fifth plague, as described in Ex. ix. 6, where it is testified that “all the cattle of Egypt died.” The objection was urged by Mr. Bradlaugh in his debate with the writer in Birmingham, in 1876. It may be best illustrated by quoting the questions and answers that passed on the subject at that time, as reported by the shorthand writer :—

“Q. Is it the fact that after the whole of the cattle of the land had been killed, God (in the 19th verse) sent a warning so that those that were left might be taken out of the field, and not die?—A. I prefer you to read it as it is. Q. Does it say, in the 19th verse : “Send, therefore, now, and gather thy cattle, and all thou hast in the field ; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them and they shall die?—A. Yes. Q. Is it a fact that some of them regarded the word and fled?—A. Yes. Q. Do you consider it probable that they fled away after they had been killed. Don’t you consider that an improbability though the book states it?—A. The book does not state that. Q. Read it. Read all relating to the cattle fleeing out of the field, and see if it doesn’t.—A. There is no occasion to read anything besides what you have read. Q. Is it true that later than that, God destroyed the firstborn of man and beast throughout the whole of the land of Egypt?—A. Yes. Q. All the cattle having been previously dead?—A. All that did die. Q. The words are : “And all the cattle of Egypt died.” Read from the 2nd to the 6th verse, and say if

it don't mean all the cattle?—A. It means all the cattle that were meant. Q. How much less than "all?" Is not all the money in my pocket all the money?—A. That is a trifling way of putting it. Q. Can anything be trifling that helps to clear up God's Word?—A. In the abstract, of course not. Q. Then please clear up how all the cattle can mean less than all the cattle?—A. If I knew all the circumstances which the writer had before his mind, in their details, I could do so. Q. Oh, that is your answer, is it?—A. My answer is that the book, being otherwise proved reliable, my ignorance of the details does not preclude my believing it to be a divine relation."

A more effectual answer might have been given to Mr. Bradlaugh's interrogatories. There is in reality no such discrepancy as he strove to make appear, and as is generally supposed to exist. "All the cattle of Egypt" that died, according to Ex. ix., 6, are defined in the third verse (which states the judgment about to be inflicted) as "the cattle *which is in the field*." The death of "all the cattle *in the field*" would leave a multitude of beasts in various kinds of shelter in cities and farms. When the murrain had destroyed the animals in the fields, those that had not been in the field would, in natural course, be brought out and take their places, and account for those which, not being brought home, were again destroyed in the field, and those taken home would account for the further destruction which took place when "all the first-born of beasts" as well as the first-born of the Egyptians were destroyed by the last plague.

The appalling combination of hail, fire, thunder and tempest, coming so punctually to the arrangement of Moses, had a terrifying effect on Pharaoh. The rage of the elements is awe-inspiring in Eastern lands in ordinary circumstances; but this was no ordinary disturbance of the atmosphere. It was a disturbance specifically produced under angelic manipulation. It must have been as dreadful of aspect as it was destructive in its effects. The darkened sky poured down a continuous torrent in which were largely mingled hailstones of abnormal size—hailstones large enough to kill every living thing out of doors, and work havoc on all the works of man; the dull roar of the descending storm (sufficient to deafen every other sound) was itself drowned every minute by earth-shaking thunder-peals, which crashed upon the startled ear with increasing rapidity, shaking Pharaoh's palace to its foundation and causing man and beast to tremble in their shelters everywhere. In the midst of the terrific roar of the elements, blinding light was every instant sent into every nook and corner by the forked lightnings which shot from the frowning heavens, and which, with an abnormal coherence, retained their form and power on striking the surface of the ground, running and scattering in all directions until the earth seemed enveloped in an ocean of fire.

No wonder that Pharaoh sent for Moses and Aaron and said, "Entreat Yahweh (for it is enough) that there be no more mighty thunderings and hail, and I will let you go, and ye shall stay no longer. . . I have sinned this time: Yahweh is righteous, and I and my people are wicked." The answer brings out again the object of these awe-striking proceedings: "Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Yahweh, and the thunder shall cease, neither shall there be any more hail, THAT THOU MAYEST KNOW HOW THAT THE EARTH IS THE LORD'S."

EDITOR.

THE TURMOIL OF LIFE.

Life is a turmoil—a battle, my child,
Where the strongest lance may fail,
Where the wariest eyes may be beguiled,
And the stoutest heart may quail ;
Where the foes are gathered on every hand,
And rest not day or night,
And the feeble little ones must stand
In the thickest of the fight.

At the last, must come the end, my child,
When the trife and toil are o'er ;
When the Angel of Yahweh, calm and mild,
Says we need fight no more ;
Who, driving away the demon band,
Bids the din of the battle cease ;
Takes banner and spear from our failing hand,
And bids us lie down in peace.

*“ Let me die, Father ! I tremble, and fear
To yield in that terrible strife ! ”*
*“ The crown immortal is won, my dear,
In the battle-field of life.
My child, though thy foes are strong and tried,
And thy friends are weak and small ;
The Angels of Heaven are on thy side,
And God is over all. ”*

—*A German composition harmonised with the truth.*

[These lines are truer than it is possible for men in early life to know. There is no exaggeration in them. The enmity—the strife—the struggle—the darkness—are not overdrawn, neither is the comfort too strongly put that comes from the fact that “the angel of Yahweh encompasseth the righteous,” and will guide them at last to a haven of rest and peace—even the promised inheritance—the Kingdom of God. There is no other promised rest for afflicted man. The musings of German and other Gentile poets—apart from the goodness covenanted in Christ—are only so many dreams, soothing, perhaps, but illusory ; beautiful to contemplate, but phantasmagorial, having no other basis than the dreamer’s sensorium which is destined to perish in corruption—unpleasing words, but true.—EDITOR.]

THE PITCAIRN ISLANDERS ;

OR, THE TRUTH AND THE SOUTH PACIFIC OCEAN.

The above title will perhaps make some of our readers ask, What connection is there between the truth and the South Pacific Ocean? Well, at present we know of none except in name. *Pacific* means *peaceful*, and the mission of the truth both in the present and the future is one of *peace*. Amongst the myriads of islands that stud the surface of that peaceful ocean, although many of them have been "evangelized" by "orthodox" sects, we know of none where a lodgment has been found for the good seed of the kingdom, and it may be that none will be found until the time comes when the Messiah will set judgment in the earth, and when "the isles shall wait for his law"—(Isa. xlii. 4). But we hope it will be otherwise, and, if it should not be so, it will not be for want of any effort having been made to realize that hope. The details of that effort, and the reasons for making it, will be presently stated; but, in order to make them comprehensible, we must first invite attention to a few remarks of a somewhat historical character.

If our readers will take a good map of the South Pacific Ocean, and look in about 25° south latitude, and 130° west longitude, they will find a small Island, named Pitcairn, which, although only four miles and a-half in circumference, and a mile and a-half in length, is inhabited by some ninety English-speaking people. There is connected with this island a history such as we may safely conjecture pertains to no other spot on the surface of the earth. To trace that history, we must take our readers about a century back. Towards the close of last century, representations were made to King George III. by certain merchants and planters connected with the West Indies, in favour of transplanting the bread-fruit tree from the South Sea Islands to the West Indies, for the support of the slave population there, and the result was that in the year 1787 H. M. S. *Bounty* was fitted out by the English Government for the purpose of carrying out the project. The ship was manned by over forty persons, including a botanist and gardener, and the command was given to Lieutenant William Bligh, who had previously served under the great navigator, Captain Cook.

The ship proceeded to Otaheite, the principal island where the bread-fruit tree grows; 1100 of these plants were carefully selected, and after a stay of five months the ship left for the West Indies, on the 4th April, 1789. During their stay at Otaheite, several of the crew had manifested insubordination, and, about three weeks after sailing thence, a mutiny broke out among some of the officers and men. Having seized the captain and those who were not acting with them, the mutineers put them in the ship's launch, and, having given them some provisions and other things, set them afloat, and themselves sailed away in the ship. The captain and eighteen men were thus left on the open sea in a boat only 23 feet long and 6 feet 9 inches wide, to drift whither the winds and waves might carry them. They resolved to make for a Dutch settlement on the Island of Timor, in the East Indies, a distance of no less than 3,600 miles, which they actually succeeded in reaching, after a voyage of over six weeks, in the course of which they endured great hardships from cold and hunger, having to reduce their daily allowance to an ounce of bread and a quarter of a pint of water for each person. From Timor they sailed by ship to Batavia, in the island of Java, and thence to England, which they reached in March, 1790. The English Government, on being informed of the mutiny, sent out another ship, the *Pandora*, to the *Society* and *Friendly* Islands, to endeavour to seize and bring home the mutineers. The captain succeeded in finding fourteen of them, and ascertained that two had been murdered, but could hear nothing of the other nine, nor of the *Bounty*. With these fourteen he started homeward, but his vessel was wrecked off the coast of "New Holland" (now called *Australia*), and four of the mutineers and thirty of the crew were drowned. Eighty-nine of the crew and ten of the mutineers escaped in the ship's boats, and made their way to Timor (the very place to which Captain Bligh and his companions had sailed), which they reached in September, 1791. They also suffered dreadful privations on their voyage. From Timor the ten mutineers were conveyed to England, and tried

by court-martial. Four were acquitted, three pardoned, and three executed.

Nothing more was heard of the nine missing mutineers until about 20 years after the mutiny, when the captain of an American vessel, on landing on Pitcairn Island, in 1808, found some people living there, including an Englishman named John Adams, who stated that he had been in the *Bounty* and had taken part in the mutiny. He related that after putting Captain Bligh and the others into the boat, the mutineers had sailed back to Otaheite, where all remained but Fletcher Christian (the ring-leader), himself, and seven others; that each of these had taken an Otaheitan wife, and then proceeded, with nine other Otaheitan men and women, to Pitcairn, where they landed, and afterwards destroyed the *Bounty*. They had not long been there before deadly quarrels broke out amongst them, which resulted in the death of nearly all the men. All the Otaheitan men and six of the mutineers were murdered, one committed suicide by throwing himself from the rocks in a fit of *delirium tremens*, and one, named Young, died a natural death in the year 1800, leaving Adams the only man on the island.

Shortly before this, a turning-point had come. When Young and Adams were the only men left, they altered their course of life. Probably reflection on their past life, induced by the solitude and tranquillity in which they now found themselves, and assisted by the contemplation of the grandeur of the works of God by which they were so closely surrounded in their island home, led them to repent of their crimes, and make amends so far as they could. However, from whatever cause, they became "religious," according to their ideas of religion. They had a Bible and a Prayer-Book, which were found in the *Bounty*, and they read the church service regularly every Sunday. They resolved to have morning and evening family prayers, and to instruct the children, who numbered nineteen (the offsprings of themselves and the other mutineers). The Otaheitan men had left no children. When Young died, Adams continued the work alone, giving the children instruction from the Bible, and teaching them portions of the Prayer-Book. He exhorted the people, before going out fishing, or proceeding on any dangerous enterprise, to pray to God for His protection and blessing. He not only attended to the young, but if any of the older inhabitants wanted counsel, he gave

it; if they were ill, he went and prayed with them. The fruits of his efforts were soon apparent in a place where indifference to religion, and looseness of morals, had prevailed, and he was looked up to with great respect by those whom he thus took under his care, and to whom he acted as a sort of patriarch.

The island is described as "romantic and beautiful; the soil of the richest description, yielding almost every tropical fruit and vegetable; in short, it is a little paradise." It was originally divided into nine parts, between the nine mutineers, and was afterwards sub-divided into 22, that being the number of families on the island. It was found expedient to adopt certain laws and rules for the regulation of their affairs, which were added to from time to time, but very simple ones were found sufficient; and also to appoint officials to administer them and to superintend the general affairs of the community, which were carried on in an orderly and harmonious manner. After Adams died (in 1829), the work of religious and secular training begun by him was carried on by other members of the community, and this work has continued to the present time, apparently with uniform success, resulting in the establishment and continuance amongst them of a moral and religious tone of very unusual occurrence, combined with a simplicity of life which seems to take us back to the patriarchal times. These features will be best exhibited by the following extracts from accounts of the habits and character of the islanders, which have been given from time to time by those who have called at the island, including commanders of British men-of-war.

From these it will be seen that the testimonies of all, at whatever date, are in almost perfect accord as to the character of the islanders.

"The greatest harmony prevailed in this little society; their only quarrels (and these rarely happened) being, according to their own expressions, quarrels of the mouth. They are honest in their dealings which consist of bartering different articles for mutual accommodation."—(*Quarterly Review*, vol. iii., p. 378).

"It is a principle with them, which was specially urged upon them by John Adams, never to let the sun go down upon their wrath."—(*Pitcairn: The Island, the People, and the Pastor*. By the "Rev." T. B. Murray.)

"None of the party ever heard a harsh word made use of by one towards another. They never slander or speak ill of another. If any question was asked as to the character or conduct of a particular individual, the answer would probably be something of this kind, 'If it could do any good, I would answer you; but as it cannot, it would be wrong to tell tales'; or if the question applied to one who had committed a fault, they would say, 'It would be wrong to tell my neighbour's shame.'"—(Captain Waldegrave, of H. M. S. *Seringapatam*, in 1830).

"During the whole time I was with them, I never heard them indulge in a joke, or other levity; and the practice of it is apt to give offence. They are so accustomed to take what is said in its literal meaning, that irony was always considered a falsehood, in spite of explanation. They could not see the propriety of uttering what was not strictly true, for any purpose whatever. The Sabbath Day is devoted entirely to prayer, reading, and serious meditation. . . . I attended their church on this day, and found the service well conducted. . . . The greatest devotion was apparent in every individual, and in the children there was a seriousness unknown in the younger part of our communities at home. . . . A sermon followed . . . and, lest any part of it should be forgotten, or escape attention, it was read three times. . . . They appear to live together in perfect harmony and contentment; to be virtuous, religious, cheerful, and hospitable beyond the limits of prudence; to be patterns of conjugal and parental affection, and to have very few vices."

(Admiral Beechey, in 1825.)

"From the date of the first intelligence respecting the inhabitants of Pitcairn, there has been no variation in the character given of them. As they were, in those two great essentials of human happiness, purity and peace, when Sir Thomas Haines visited the island in 1814, so they are now in 1856,—the same contented, kind, and God-fearing race. . . . They are sensible of the treasure they possess in the Bible, and they take it for their guide in the performance of their duty towards God and their neighbour." (*Pitcairn: the island, the people, and the pastor.*)

I never was so gratified by such a visit, and would rather have gone there than to any part of the world. They are the most interesting, contented, moral, and happy people that can be conceived. . . .

Comfort, peace, strict morality, industry, and excessive cleanliness and neatness was apparent about everything around them. . . . Their learning and attainments in general education and information is really astonishing; all dressed in English style; the men a fine race, and the women and children very pretty, and their manner of a superior order, ever smiling and joyous. But one mind and one wish seems to actuate them all. Crime appears to be unknown, and, if there is really true happiness on earth, it surely is theirs." (Captain Worth, of H. M. S. *Calypso*, in 1848.)

"With the scriptures daily, even hourly, in their hands, it is impossible that any can act from higher principles or purer motives; and all their impulses happily appear for good, while their goodness ever inclines them to judge charitably of the faults of others. . . . It has never been my lot to witness a community more entitled to admiration and respect."—(Capt. Morshead, in a letter to Admiral Moresby, in 1853).

"Both sexes work very hard indeed. They usually rise at dawn; have family prayers; do the work that is necessary; about dusk have supper; then they go to the singing school, or meet to have a chat. About nine or ten they go to bed, previously having family worship. . . . Not a soul on the island would dream of commencing a meal or finishing it without asking a blessing or returning thanks."—(Letter from Admiral Moresby's Secretary, in 1852).

"These excellent people deserve all the praise which has been bestowed on them. They are like one large family, living in perfect harmony with each other."—(One of the voyages in Admiral Beechey's ship, in 1852).

"Truly a more innocent and delightful race could not exist."—(M. F. Moresby, son of Admiral Moresby, in 1853).

We will conclude these extracts with one from an account by the British Consul at Raiatea, who visited Pitcairn in 1853. After mentioning a song he heard them sing, he says: "The voices of the islanders are both powerful and sweet, and the thrill of rare and unexpected pleasure I experienced on hearing them sing the above song, was never surpassed, not even when listening to Jenny Lind. This may seem going too far, and so may many other of the statements I make in speaking of the Pitcairn Islanders. I came prepared

to do them justice, it is true, but no more, for I could not help believing that there must be some exaggeration in the florid accounts given by voyagers who had touched at their island. I came, therefore, with a mind disposed to test and to criticise; and I leave them with the feeling that few, if any, of their qualities would not stand the severest test; and that their conduct generally, that is, on all main points, may triumphantly challenge the severest criticism. This is my deliberate opinion, after having been domesticated among them for a week, and with every opportunity given me for arriving at a just conclusion; going in and out of the houses at any hour I chose, and asking any questions I thought proper. . . . In many points, particularly in the culture of their minds, a high state of civilisation presents itself, without vice or luxury, the community living in the most primitive simplicity. But the most remarkable feature in their character is that of earnest and universal piety. . . . I almost fancied myself in a Theocracy of the primitive ages. If I am asked, Have they *no* faults? I answer, Yes, two; to show that they are children of Adam. The first is, that the men seemed to allow the women to work harder than themselves. The second, that there is a want of energy apparent in all they do, always excepting religious matters."

About three years ago, there appeared in the newspapers a letter received at the Admiralty from Rear-Admiral De Horsey, Commander-in-chief on the Pacific Station, reporting a visit paid by him to Pitcairn, in the course of a voyage in the Pacific. He stated, amongst other things, that the population numbered 90 (41 males and 49 females), that it was governed by a magistrate (elected annually), who not only administers the laws, but also enacts them, and who is advised and assisted by two councillors. "The almost puerile simplicity of the laws is," he says, "perhaps the best evidence of the good conduct of the people. The law is, in fact, merely preventive, no case of theft, fornication, or use of profane language (apparently the only three crimes contemplated as possible), having been known to occur since the laws were drawn up." "Divine service" was held every Sunday at 10.30 a. m. and 3 p. m., conducted, in accordance with the liturgy of the Church of England, by Mr. Simon Young, their selected pastor, and a Bible-class was held every Wednesday. Family

prayers were said in every house every morning and evening, and no food was partaken of without asking God's blessing before and afterwards. He adds: "Of these islanders' religious attributes no one can speak without deep respect. A people whose greatest pleasure and privilege is to commune in prayer with their God, and to join in hymns of praise, and who are, moreover, cheerful, diligent, and probably freer from vice than any other community, need no priest amongst them." The pastor was also schoolmaster, the instruction comprising reading, writing, arithmetic, scripture history, and geography. English was the only language spoken or known. No alcoholic liquors, except for medical purposes, were used, and a drunkard was unknown. The only communication with the outer world was by means of passing ships, averaging, perhaps, one a month, and chiefly those on their way to and from San Francisco; and Admiral De Horsey suggested that a ship of war should visit Pitcairn annually.

The perusal of this letter by a brother, in London, suggested the thought that it would be a good thing to make an attempt to enlighten the minds of these islanders the truth. It was thought that their religious character would ensure a hearing (or reading), whilst their isolated position would prevent their being influenced by prejudice, worldly interests, opinions of others, and many other things which affect those around us in whose minds we endeavour to shed the light of the truth. The difficulty was, how to communicate with them. No sea-faring brother was known whose avocation led him near the island, and means of communication by ship were few and far between. On enquiry, it was found that the only channel through which any books could be sent was a clerical one, which of course would have kept back what was most worth sending. The project therefore remained in abeyance until the past summer, when two of the inhabitants of Pitcairn visited England. To one of these a letter was sent, asking if he could take a package for the islanders, and to this letter an affirmative reply was received. Thereupon a number of brethren and sisters co-operated to make up a package consisting of publications on the truth, and sundry articles of which it appeared the islanders were in want, including wearing apparel, tools, slates, pencils, writing materials, &c., and the whole was securely packed in a box, in which was also placed

a letter explanatory of the purpose in view in sending the gift. This letter ran as follows:—

“Upper Street Lecture Hall,
69, Upper Street, Islington,
London, England,
May 18th, 1881.

To Mr. Simon Young, pastor, Pitcairn, and
to the inhabitants of the Island.

RESPECTED SIR,—

We read with pleasure an account of your little community, written by Rear-Admiral De Horsey, which appeared in the London newspapers of Dec. 4, 1878. Some of us had read many years ago of your community, and we were glad to learn that the primitive and religious characteristics which then distinguished it were still retained. It is in the latter, viz., the religious features, that we are especially interested, and which in fact leads us to address to you this communication for we are firm believers in the Bible, and form part of a body which is founded solely upon a belief of the things taught in that book of books. We observe that your services are conducted according to the form of worship of the Church of England. Some of our number were formerly members of that Church, whilst others were members of other sects of professing Christians, and we then believed that the systems of religion with which we were respectively connected held the truth. We were, however, led to compare our belief with the Bible, and came to the conclusion that what we formerly believed was not the truth, and that those who believed it were in darkness. We therefore obeyed the scriptural injunction to come out from among those in darkness (? Cor. vi. 14, 17, 18), and entirely severed our connection with the various sects with which we were connected, and have associated ourselves together under the name “Christadelphians,” which means *brethren of Christ*.

We were led to this examination of our former belief through the labours (by speaking and writing) of a man, whom we believe to have been raised up by God for the purpose of bringing again to light the truth revealed ages ago through the prophets of Israel and Jesus Christ and his apostles, but which had been hid by the traditions of men; and the life of that man, viz., Dr. John Thomas, which we send with this letter, will explain how he was providentially led to devote his life to this great work.

The community, of which we form a part, exists in various parts of England, Scotland, Ireland, and Wales, as well as in the United States of America and the British Colonies, and is actively engaged in proclaiming to their perishing fellow-creatures the truth which they believe, and also in building themselves up in the knowledge of the truth by a diligent study of the Scriptures, both individually and collectively. We meet in the morning of every first day of the week for the purpose of breaking bread and drinking wine in commemoration of the death of Christ, in obedience to the command given by Christ before his departure from this earth, and repeated through the Apostle Paul, in 1 Cor. xi. 23-26, from which passage we learn that it was to be observed until the return of the Lord Jesus Christ from heaven. At this meeting we sing praises and present our supplications to the Almighty, read His word, and exhort one another to love and good works, and on Sunday evening we deliver addresses to the public, to endeavour to enlighten them in the knowledge of the Scriptures. We also, like yourselves, hold a Bible-class on Wednesdays, for the study of the Scriptures.

We presume that, owing to your isolated position, you have not heard of the work of which we speak, and that you are still in what we believe to be the darkness of Gentile traditions, a darkness in which we ourselves were once enveloped; and, as we desire to make known the light we have received to whosoever will accept it, we thus address ourselves to you, as we conclude that you are firm believers in the Bible as the inspired Word of God, and accept its teaching as authoritative both in doctrine and precept. You will, doubtless, in reading the New Testament, have seen many references to the Second Appearing of Jesus Christ, an event upon which our hope of immortality and future blessedness is based; for when he comes it will be to judge the responsible among the living and dead, to pour out the predicted judgments on the nations, to restore the Jews to their own land, re-establish the throne of David and kingdom of Israel, and subdue all existing kingdoms, in order that Jesus Christ, and those who are approved by him as the judge, may reign in righteousness over all the people of the earth for a thousand years, during which time there will be no war, an absence of many of the evils which now afflict mankind, a diminution of sin, disease,

and death, and the earth will be full of the knowledge of the glory of God, as the waters cover the sea, (Isaiah xi., 9); and the will of God will be done on the earth as it is done in heaven, a state of things for which the Lord Jesus Christ taught his disciples to pray. The object of the preaching of the gospel in the present dispensation is to gather out from amongst the nations a people for the name of God, (Acts xv., 14,) in order that they may reign with Christ as immortal kings and priests (Rev. v., 10), during the glorious age to come, a reward in which you may become participators by believing the promises of God and obeying his commandments.

We have selected a number of publications written by members of our body, containing expositions of the teaching of the Scriptures, and we send them with this letter, in the earnest hope that, by the blessing of God, they might be instrumental in helping you to come to an understanding of the Scriptures; and we earnestly entreat you all to give your serious and diligent attention to the reading of them, always comparing them with the Word of God. In addition to the publications referred to, we send a few articles which we trust will prove acceptable and useful to you. We have been desirous of sending a parcel to you ever since reading the account by Admiral De Horsey, but have been unable to do so for want of a suitable means of conveyance. We are glad therefore to have the opportunity of sending it by one of your members, Mr. James Russell McKoy.

We shall be glad to hear from you to the effect that you have received this package, and, if you desire further copies of any of these publications, or further information on any of the things treated of in them, we shall be most happy to do what we can to comply with your wishes.

In the hope that you may become wise unto salvation, and may obtain an inheritance in the Kingdom of God, at the appearing of Jesus Christ,

We are, on behalf of the London meeting of Christadelphians,

(Signed by several of the presiding brethren.)

The books sent with this letter included two copies of the *Twelve Lectures*; six of *Jesus Christ and Him Crucified*; *Life of Dr. Thomas*; *Lectures on the Apocalypse*; *Seasons of Comfort*; *Hymn Book*; volume of *Children's Magazine*; *Town Hall Lec-*

tures; *Coming Events*; *Prophecy and the Eastern Question*; *Declarations*; *Bible Compendions*; and a general assortment of pamphlets on the various portions of the truth.

It would be well if the forwarding of this parcel of books and letter could be supplemented by personal intercourse, but this is a difficult matter, owing to the out-of-the-way position of this rock of the ocean. The only hope is that some of the brethren (there are some) who "go down to the sea in ships, and do business in great waters," may be able to divert their course out of the ordinary path of trading vessels sailing in that quarter, and call at Pitcairn. If any of our mariner-brethren should be able to act on this suggestion, we shall be glad to hear the result of their visit.

After what has been said as to the character of the Pitcairners, it will scarcely be necessary to caution any such to be unusually circumspect in their *conduct* and *speech*, lest they should impede, rather than forward, the truth amongst them.

It may be that this effort to sow the seed of the Kingdom will meet with no more success than many others, but a blessing is pronounced on those who "sow beside all waters," and the experiment seemed to be worth making in a community which, from the foregoing accounts, appears to be one of the nearest approximations to an Edenic state of existence that has been known since the ejection from Eden. Certainly, if the good seed springs up in Pitcairn, there will be less chance of its being caught away by the wicked, or "choked with cares, and riches, and pleasures of this life," than in the cases of most of those who receive the truth; and it will be an illustration of Eccles. xi. 1: "cast thy bread upon the waters: for thou shall find it after many days." There is one feature in their religious life which gives some ground for the hope that the truth may receive a reasonable consideration amongst them, and that is that there is no record of any case of "sudden and extraordinary conversion" amongst them. Their religious convictions seem to be of a more sober kind than those of many around us, who are moved by the excitement induced by the congregating of large numbers.

It may be mentioned that the occupation of Pitcairn by the descendants of the mutineers has not been uninterruptedly continuous, and that those now there are only a small portion of them. In 1831, owing to the fear of a want of water, the

people, 87 in number, were removed to Otaheite by order of the British Government, but their health suffered there, and the licentious habits of the place proved distasteful to them, and, in 1833, they returned to Pitcairn. About 20 years after this, owing to their increasing numbers, the smallness of the island, and the consequent limited supply of food, as well as a precarious supply of indifferent water, it was deemed advisable that they should again remove from the island. It became necessary to find another place, and Norfolk Island, which had been used as a penal settlement, but had ceased to be so used, was chosen. This island is upwards of 3,000 miles from Pitcairn, and 600 from New Zealand, and is about twenty miles in circumference. Thither, in 1856, they were removed, to the number of 194, by the British Government, who gave them the island. There the majority of them have since remained, and have increased to the number of about 430; but in 1859 and 1864, some of them, preferring their old home, returned to Pitcairn, and they and their descendants are its present inhabitants. Although the community at Norfolk Island appears to possess the same general characteristics as before its removal thither, it does not present a promising field for the truth, being the head-quarters of "the Melanesian Mission," an "orthodox" movement, which embraces in its operations several groups of islands in the

Pacific, and a church has lately been built and "consecrated" there. So that its inhabitants are under direct clerical influence. (See an account in *The Graphic* for Oct. 15th, 1881.) Admiral De Horsey's letter, too, speaks of "the more civilised, but less pure and simple ways of Norfolk Island" (in comparison to Pitcairn).

It is really refreshing to read of a people such as the Pitcairners, and, although in the position we occupy in the midst of "an evil world," with which we are continually in close contact,—a world which, as one of our poets has said, "is too much with us,"—we cannot attain to their primitive simplicity of life, yet there are some things in them which are worthy of our imitation. If such results are possible in a community without the influence of truth, what a perfect state of society will there be on the earth when all the world is under that influence, and its affairs administered by perfect rulers; when God's way is "known upon earth," His "saving health among all nations;" when they "sing unto the Lord a new song, and his praise from the end of the earth;" when the wilderness and the cities lift up their voice, and the inhabitants of the rock sing, and shout from the top of the mountains; and when they "give glory unto Yahweh, and declare his praise in the islands." (Ps. lxxvii. 2; Isa. xlii. 10-12.)

A. A.

CHAT WITH CORRESPONDENTS, AND EXTRACTS FROM SOME OF THEIR LETTERS.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the writer 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 tend to delay in the letter being attended to.)

"The Angels that Fell."—(C. M. H.) The suggestion that these are to be sought for in human history, and not in pre-Adamic occurrences—that, in fact, they are identical with Korah, Dathan, and Abiram, who were engulfed in the subterranean abyss because of their claim to the priesthood (Num. xvi.), is not a new suggestion. We remember its being discussed about twenty-five years ago. It is open to several objections. In the first place, it would be a forced and unnatural interpretation of the term "angel," to apply it to official men. It is true that,

etymologically, the term defines office (*one sent*) rather than nature: at the same time, its actual meaning in scripture is to be determined by the scripture use, and not by grammatical rules, which are dangerous tools in the hands of hyper-critical novices. When Manoah's wife told her husband that a certain visitor, supposed to be a man, had a "countenance like the countenance of an angel of God, very terrible" (Judges xiii. 6), she used the term as defining, not the office of messengership, but a certain order of being. So with the wise woman, the Tekoah, who told David he was "good

as an *angel* of God" (2 Sam. xiv. 17). So with Jesus, when he said the saints should be made "equal to the *angels*." Paul said: "Do you not know that we shall judge *angels*?" (1 Cor. vi. 3). He asks this as an increasing emphasis on judging *the world*. To suppose he refers to messengership, without reference to that special form of messengership which has given the word *angel* its dignity, is to deprive his question of point. He evidently refers to the same *angels* as those referred to by Peter and Jude, who speak of the *sinning angels* being "reserved for judgment." That we should understand those *angels* to be Korah, Dathan, and Abiram is inconsistent with the whole established style of apostolic discourse. It is not their manner to refer in abstract terms to well-known historical occurrences. Jude refers to the rebellion of the company of Korah, and it is plainly and by name.—(Jude, verse 11). The allusion to the *angels* that sinned is in a different category. In Peter it is placed before the allusion to the flood. In Jude, the natural order of chronology is inverted, as is evident from the allusion to Sodom after Egypt. If it be said, we do not know about the *angels* that sinned, we can only admit that it is so. It does not follow that there were no pre-Adamite transactions because the particulars have not been communicated.

"Do your best."—H. E. G., Minneapolis. Do the best you can in the circumstances. Distribute the printed matter, and converse with the people. You may interest a few by-and-bye, sufficiently to come and hear you read in your own house some published lecture or lectures. This will be better than asking funds from other places to get up a public effort. The funds would not come, and if they did, nothing was ever known to come of such efforts. The work done hitherto has been done by patient, steady, individual faithfulness in sundry private places. The truth thus ministered conquers others, and these put their hands to also, and faithfulness makes a corresponding use of enlarging means as they thus grow under the hand. The circle widens out as God permits.

Jesus with the whip of small cords.

—The enemies of Christ accuse him of inconsistency, because, while inculcating in his disciples the doctrine of non-resistance, he took a whip of small cords on one occasion, and drove the money-changers out of the temple. H. E. G. would like this inconsistency explained. It was no incon-

sistency. Is a master inconsistent who having forbidden his servants to speak during work, straightway goes about the place speaking to them all by turns? Christ was "Lord and Master," and his disciples, as he says, they rightfully acknowledged (Jno. xiii. 13). He had a right to do as the Lord and Master, what his servants dare not do if he forbid. Besides, at the time in question, Jesus was yet under the law of Moses, to which he was in all things obedient. This law enjoined on everyone in Israel who, should witness any violation of it to be the first to avenge it—even to violence on a relative—(Deut. xiii. 6-10). Jesus was zealous for the honour of Jehovah's house, and acted Mosaiacally in vindicating it from the pollutions of commercial scoundrels, who were crowding its courts with purposes of gain before his very eyes.

Sin and its Claims.—(W.D.) It is only by a figure we can speak of "the claims of the law of sin and death." Sin has no claims apart from God: and when God forgives, the claim is gone. This he does when men obey him in baptism into the name of Christ. This is the very offer of the gospel—the remission of sins by the taking on of the name of Christ. This fact answers all your questions. The baptism is no "satisfaction" of the law, for the law never required baptism. It required death, and we cannot die on our own foundation without perishing. Baptism morally associates us with a death that was not a perishing one, because of righteousness, viz., the death yielded by Jesus, into which we are baptised: the sacrifice of a lamb without spot—a man without sin,—whose death was acceptable because of resurrection to follow by righteousness. It is his death we partake of in baptism—not our own. II. As to Gentiles without law having no sin imputed to them, it is a mistake. Paul's testimony is that both Jews and Gentiles are all under sin—(Rom. iii. 9). John says the whole world lieth in wickedness—(1 Jno. v. 19). He further remarks concerning the world that the devil sinneth from the beginning (1 John iii. 8). The testimony is in harmony with the most elementary facts of the case as they must appear in the eyes of the least discernment. "Sinners of the Gentiles" is one of the phrases Paul applies to them as defining them characteristically. "Remission of sin" is proclaimed to the Gentiles, as well as to the Jews, which, of course, pre-supposes the "trespasses and sins," in which Paul declared to the Ephe-

sians they had been previously dead. The history of the world is one long illustration of the point. 1, the flood; 2, Sodom and Gomorrah; 3, the seven nations of Canaan; 4, the nations who destroyed Israel; 5, the nations of the modern world whose "wickedness" is apocalyptically declared to have ripened in our era for the divine sickle (Rev. xiv. 18, 19). III. Sins committed after immersion are not "set down against us in a debtor and creditor account." They are forgiven, if the great advocate ask; not otherwise. A single sin standing against us will drown us in perdition, as illustrated in Eden. The asking of the great advocate depends upon himself wholly; he will ask for some—not for others, according as their case and attitude justify the interposition of mercy. How it stands on this point with one and all cannot be known till we appear before the judgment seat to give account. The state of the account will have everything to do with the exercise of forgiving mercy. Jesus will "give to every man according to his works"—show mercy or exact justice according as mercy has been exercised and faithfulness shewn.

The Resurrection of Enlightened but Disobedient Gentiles.—(A.) It is a pity to trouble yourself as to whether believing but disobedient Gentiles are amenable to resurrectional punishment or not. It is salvation an earnest man is after; it is this he will try to work for himself and others, if he can. If others will not obey the will of Christ, he need not be concerned as to the nature of their punishment. Their exclusion from the kingdom of God will be a great punishment. Doubtless, to realise the force of it, they must be there to see, as multitudes will. "There shall be a resurrection both of the just and of the unjust." This was a cardinal point in Paul's faith (Acts xxiv. 14-15), and in the teaching of Moses and the prophets. The principle upon which the unjust are raised and made a witness of their own incalculable loss, does not turn upon a technicality, but upon broad grounds of righteous judgment. It does not depend on whether a man has been through water or not, but on whether his attitude is deserving punishment or not. His going through water in obedience to the expressed will of God is rather in his favour than against him, and ought to exempt him from, rather than make him liable to, the punishment due to the contumacious. It is an extraordinary repre-

sentation of the righteous judgment of God to say that a man who tried to obey, in being baptised, and failed in other things, is to be raised to be punished; but that a man who refuses to try in anything, for fear of punishment, is to be allowed to sleep in oblivion, undisturbed by resurrection, because unbaptised! It is light that is the rule of responsibility, and not a formality which is but the embodiment of the spirit of obedience. Jesus lays this down (John iii. 19); and it is in harmony with the most elementary conceptions of justness of judgment. A man cannot enter into the kingdom of God without entering into Christ; but he may be so much of a sinner against the light as to be justly deserving of recall from the grave, not because he is in Christ, but because he would have nothing to do with Christ. How far a man must be in the light before he is responsible to resurrection-judgment, God only knows, and Christ will decide; but that a disregarded knowledge of His will entails this responsibility, is a plainly inculcated feature of divine wisdom. Men do not help but hinder the truth by the too narrow application of its principles. As to its troubling an ecclesia, there is much more objection to be made to those who deny the resurrection of the responsible disobedient, than to those who may extend the boundaries of the class unduly; for the former, take out of our hands a weapon of warfare against the outer darkness.

"Greater Works."—(J. R.) When Jesus said, "Greater works than these shall ye do, because I go to my Father," he was referring to an advantage that would accrue to disciples from his absence by way of consoling them in the prospect of that event. He was referring to the power they would exercise by virtue of that effluxion of the Spirit upon them, which he would be able to cause from his exalted position. The works they did by this power were the "greater works" he spoke. Your friend asks whether they were greater works. In outward form they must have been, considering that, whereas the works of Christ were confined to Judea, and limited to a brief ministry of three-and-a-half years, of which he was the central object, the works of the apostles extended throughout the Roman habitable world, lasting for forty years, and were displayed, not only through the twelve, but through the thousands besides, who received the power of the Spirit according to the promise.

The Gentiles and the Law.—(S. R.) You have a difficulty with Rom. ii. 12—15. You want to know what law it was that the Gentiles were without, and the things contained in which, at the same time, they “did by nature.” As to what law it was that was in question, that is settled by verse 17: “Behold thou art called a Jew, and resteth in THE LAW, and makest thy boast of God.” We all know that the law of Moses was the law in which the Jew rested. We also know that this was the law that the Gentile was without. The question was—how stood the Gentiles who, though not under the law, did the things that were in the law. Paul’s proposition on this point is in verse 13: “Not the hearers of the law are just before God, but the *doers*.” On this point he says, “There is no respect of persons with God” (verse 11). Who were the persons intended? Jew and Gentile (verses 9 and 10). But what Gentiles did by nature the things contained in the law? Certainly not the outside Gentile, who by nature do the very opposite; but the Gentiles recently admitted among Jewish believers (Acts xi. 18), and in whom the righteousness of the law was fulfilled, because they walked not after the flesh but after the spirit (Rom. viii. 4). The work of the law had been written in their hearts, by the spiritual penmanship of Paul, as defined in 2 Cor. iii. 3.

The Memorial Name.—(C. V.) You make a mistake in insisting as you say you do, upon a “thorough understanding,” before baptism of “the Doctor’s exposition of the memorial name as found in Eureka.” There is such a thing as “growing in the knowledge of God our Father, and our Lord Jesus Christ.” There is such a thing as “babes in Christ.” Your attitude appears to ignore this. It appears to object to the admission of any infantile members into the family, and to insist that they must first attain the stature of full grown adults in spiritual things. Besides, you do not appear to discriminate between a thing and the name of a thing. A man may know God and his purpose, and his will, and be ignorant of the recondite significance of certain Hebrew syllables, in which these things were first foreshadowed. He may know that there is a Creator who dwells in heaven, and fills heaven and earth by His Spirit, and that this Creator was in Christ, reconciling the world unto himself: and that he invites men who believe in Christ, to place themselves under and in

Him in the obedience and love of the gospel, with a view to their obtaining a place in the glorified family that will surround him in the day of his glory. He may know all this, while ignorant of the manner in which the grammatical elements of the Hebrew designation of Yahweh were made to intimate all these things beforehand, as in a condensed prophecy—not intelligible at the time, but becoming so in after ages, when the things signified were illustrated in the life, teachings, death, and resurrection of Jesus of Nazareth. We must be very careful to keep the strong meat in its right place, otherwise we shall poison the babes with stuff that they cannot digest. The technicalities of a subject become dangerous when not used with discernment. You misunderstood the allusion to the Editor’s doubt as to the significance of “Yahweh” in his early contact with Dr. Thomas on the subject. The matter in doubt was not whether Yahweh had provided a name of salvation in Jesus, his own son, for our salvation, but whether Yahweh as a grammatical term signified a future being or a present being. The common version confined it to a present being (I AM): the Dr. extended it to futurity (I SHALL BE). In point of fact, both are involved in either translation. It was a question of grammar and translation, and not of doctrine. A man may hold the doctrine of God-manifestation and not know that it is indicated in obscure places, as well as shining brightly on the plain pages of apostolic testimony. The Editor has always held the doctrine of the name, but has not always been sure of its right translation, though inclined to accept the Dr’s. translation on grounds of general confidence. To talk of re-immersion with every advance of technical knowledge, is to profane the institution of the name itself, which is a covering for the sins of believing and repentant sinners who cannot have attained to the full knowledge of the mysteries of God.

Prayers among the Brethren.—Bro. G. Dick, of Glasgow, says: “I see by the last number of the *Christadelphian* that you are favourable to the collection of various portions of Scripture and putting them into the form of prayers, for the use of Ecclesias when assembled for worship. (I fear this would be a failure.) While it is most desirable that the leader of our prayers should direct his speech according to the models and examples so plentifully

scattered throughout the Bible, yet I fear a form of prayer made up of collections from the Scriptures, even though it might cure somewhat the cause of complaint, might produce a worse disease, viz., a mere formality in this part of our worship. The great requisite in our prayers is earnestness, accompanied with veneration for God and sincere love of His truth. While I believe that God is a God of order, and teaches it to His children, it is mere presumption to imagine that He will hear us with more favour when our prayers are couched in beautifully pre-arranged order. We will no more be heard for our fine speaking than for our much speaking. The Spirit's words should be the capital letters of our prayers; the filling in may be our own breathings from a humble and contrite heart that trembles at God's word. I think a book of prayers would be no reform in our assemblies." [There is much weight in Brother Dick's remarks.—EDITOR.]

Things not to be Copied.—A correspondent writes:—"Some of the remarks made by Bro. Robertson, touching his trip to America, would apply to the brethren at a place where I have been. There they sit while one stands to pray, just as if it were not a united affair. They sing (at least some; some don't believe in singing, and so take care to keep their seats the whole of the time from coming in to going out), but they use strange tunes. They give addresses, but those are tedious and lengthy to a degree. I heard of some elsewhere who would read for an hour and a-half at a stretch! Now what do you think of such a way of conducting meetings? Do you suppose the brethren can be drawn out, comforted, and edified, by such dull, cold, lifeless performances as these? Mark you, they are not *all* alike. There would be just a few found whose hearts are all aglow with divine things, and these grieve and groan because of the lack of unity and order, and are striving to make things better, but they are struggling against fearful odds."

REMARKS.—Such reports are distressing to all who desire to see the truth made effectual for its mission: the comfort and encouragement and purification of believers, and the enlightenment of the desiring stranger. The matters complained of are matters which would appear to be sufficiently answered by Paul's question,

"Doth not even nature itself teach you?" Reverence is the highest feeling appealed to by the truth. It is an ingredient, more or less strong in the constitution of every human being. Like every other feeling, it has a natural expression: that is, it will manifest itself in a certain way that belongs to its constitution, just as naturally as a loud harsh voice will give wing to anger, and soft and tender tones to love. Where reverence is operative, it compels the subject of it, by the sweet compulsion of inclination, to stand, bend the head, or kneel, or prostrate (for there are degrees in the expression of every feeling). To sit while the Father is being addressed, is an incomprehensible phenomenon, on the supposition that the sitters recognize the fact, and desire to make the address their own. If it is with them a performance without heart, then the sitting is intelligible, for nature can sit to any performance. The same holds good as to singing. To talk of "not believing in singing" is to speak as a barbarian. Here again, "doth not nature itself teach you?" Singing belongs to the highest manifestation of human faculty. It is the natural expression of active emotion where emotion exists to be active. And no emotion approaches that in which the heart is exercised towards God. This is matter of experience. It is illustrated in the Psalms of David, which Jesus believed in singing, for he sang with his disciples. It is shown in its highest form in the song of the angels, and the song of Moses and the Lamb. But if men have their consciences seared, or the fountains of praise dried up by tobacco, or any other degrading habit, they doubtless marvel at the possibility of "singing with the Spirit, and with the understanding." They might at least stand while others engage in this ennobling exercise. Such rudeness as "sitting the whole time from coming in and going out," is not known even among the Gentiles. The very object of assembly is frustrated if men are to behave as if they were slow-bellied slugs. Meetings ought to be a source of cheer, and

life, and strength. They are found to be so when the right means are adopted, and in this matter, one place will not differ from another. Long speeches ought to be avoided, and the proceedings ought to be wisely diversified with change of attitude, and exercise, upon which human comfort, in its present state of weakness, largely depends.

Good Reasons.—Brother L. Edwards, M. D., of Lanesville, Ky., U. S. A., says:—“I have made much effort in our ‘Church’ to get subscriptions to the *Christadelphian*. First, because it is the only periodical *in the world* (known to me) that fully sustains the Christadelphian faith, which is only the synonym of the faith once for all delivered to the saints. Second, because in subscribing you aid in sending the true and only gospel of salvation to the four quarters of the globe. Third, because it is a comfort and help to you in the common troubles of life, and the perplexities which arise from the want of a clear understanding of the Word of Life. Fourth, because it is encouraging to all the brethren of Christ to see a substantial testimony of your devotion to the Christadelphian cause, and, lastly, to my mind it is the best thermometer to indicate the warmth or coldness of your heart’s affections for the best of all causes which you profess to have espoused. Any “brother” who can always find money to pay for religious, political, literary, and other secular papers, and is too poor to subscribe for the *Christadelphian*, is *poor indeed*. Oh, that the brethren of Christ could see the necessity of seeking *first of all* the kingdom of God and His righteousness—subjecting all other desires, interests, and pursuits to the securing of that “fulness of joy” unspeakable and full of glory, and those “pleasures for evermore” at the right hand of the Father, which He, in His infinite mercy, so lovingly extends, with both arms open, to all who will accept the glorious calling!”

Brethren in Isolation.—Bro. G. A. Birkenhead, of Penarth, near Cardiff, writes for the encouragement of brethren living, as he once did, in isolation. (We are obliged to abridge his communication somewhat).

“When I came to this place, a little over six years ago, there was no brother or sister nearer than Newport (Mon.), sixteen miles away. There our brother J. P. Jones was

located, and also a sister; and we three managed to meet together occasionally for the breaking of bread.

“For about two years and a quarter I continued alone. Cardiff is four miles away. To this place one or two brethren removed, and we formed an ecclesia there. About three years ago we managed to commence lectures, through the kindness of several brethren, and ever since we have managed to continue the lectures.

“The results of these efforts on behalf of the truth of Jehovah are, that we have now an ecclesia numbering 19. We have immersed about 15 since we commenced the lectures.

“Thanks be to God for his blessings on the work. It will be satisfactory to those brethren who helped us, to know these results; for if we had not received their help, we should not have been able to carry on the work as we have done. Those brethren who are in isolation may take encouragement, and although they may be quite alone one year, the next year they may have company in the truth.

“But, brethren, we need to be constantly on the watch, for many are the temptations and allurements besetting the path of those in isolation. Many adversaries they have to contend with: many trials and difficulties to surmount.

“It is well, brethren, to give yourselves to constant study and meditation in the word of God, that when the hour of temptation arrives you may be able to stand firm, and to fight bravely under the banner of Christ. Oftentimes you may be reproached and ridiculed, and invariably it is the lot of the brethren to be pronounced as infidels, but let us say as Paul did, that “none of these things move us . . . so that we might finish our course with joy” (Acts xx., xxiv.)

“You will have to contend with the enemy other ways than by proclaiming and arguing for the truth. You will have to deny yourselves of many pleasures that are enjoyed by the world. Many enticements and allurements beset our path, and unless we are constantly guarding ourselves we shall be liable to be drawn away by the machinations of sin. At such times let us remember Paul’s words, that “neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coveters, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor. vi., 9, 10; read also Gal. v., 19, 21).

"But, brethren, while thus engaging in warfare for the truth, let us be mindful not to trust to flesh. Remember the words of Jehovah (Jer. xvii., 5, 8), "Thus saith the Lord; cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is." See also what Solomon says in Prov. iii. 5, 6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." Peter says, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him: for he careth for you."—(Peter v., 6, 7). Refer also to Ps. xxxvii., 3-5, 23-25, and xxxi., 19-24. Great comfort and consolation are to be derived from such words, and brethren who are in isolation do well to keep such words constantly before them. Bind them upon your minds, place them, as bracelets, upon your arms, wear them as the badge of the honour of your relationship with God. Where is there a brother or sister who has not experienced depression, and a certain amount of despondency when contemplating their own position and the position of those by whom they are surrounded?"

"We see those of the world enjoying many pleasures which we dare not. When defending and upholding the truth against evil speakers, and when endeavouring to enlighten the minds of those around us, for which we often receive reproach and ridicule; when we see people turn their backs on the Word of God, and speak of us as bigots and fanatics; when they laugh at, and speak evil of, our attitude, which they call one of presumption—do not we at such times experience depression, as well as sorrow? and has there not at one time or another a thought of deserting our posts arisen in our minds? Again, when a brother is alone, with no one to associate with in the truth, and Sunday after Sunday sees the people about him going each one to their church or chapel, and he is not able to engage in worship with other beside himself—does not then a tremor of depression pass through him? Does he not sigh and long for the time when all will know the Lord, and worship Him in truth? At these times of depression, we do well to remember the words of comfort we have just mentioned. For the remembrance of God's care and watchfulness over

us tends to remove our depression, and for it to give us comfort and consolation.

"It is good that we should often engage in prayer. How excellent is prayer! How soothing it is to the mind! When a brother is cast down and afflicted, how his mind is soothed and relieved after offering up prayer and supplication to the Father in heaven!

"But let prayer be uttered carefully—not in hurried speech—not with vain repetitions, but as the outflow of sincere and true feelings towards God. So let our supplications be made known to Him in a spirit of reverence and sincerity.

"Our warfare will soon be over—our probationary career ended—our isolation terminated—the night is far spent, the day is at hand—and then it will be the tribunal of our Lord. Brethren, what will the decree be? "Depart from me ye cursed," or "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"

"It will be an anxious time when we stand before the Judge of the whole earth. We do well to remember and not forget that we shall most certainly have to appear before him. Let us strive then to conduct ourselves during this age in such a manner that we may be approved as worthy servants by the Judge, and then happy will be our lot—ah! what glory, joy, happiness, and bliss are in store for all the faithful. Let us endeavour to gain that glorious position, even an inheritance in the everlasting kingdom of our Lord and Saviour Jesus Christ."

Dissolving, dissolved.—Those who remember the interesting letter appearing in the "Extracts" department of the *Christadelphian* for July, 1881, under the heading, "Campbellism dissolves before the truth," will be prepared to read the following communication with interest. The writer is Brother F. E. Henderson, of Olathe (Kans.): "We thought it might be of interest to you to learn more fully of Mr. Jabez T. Browning, the author of the letter published in the July number of the *Christadelphian* from this place, giving a short history of his coming in contact with the truth, and also referring to some difficulties that were not entirely cleared away. Your conjectures concerning him were correct. It could not have been otherwise with a man of such clear mental perception, whose frankness and earnestness of purpose, and chief desire, seemed only to be to know the truth as revealed. And

when the light began to break through the mists of superstition (in which he had been enshrouded as with a covering veil), he was astounded at his own previous obtuseness and want of comprehension in regard to the things that pertain to the Kingdom of God and the name of Jesus the Anointed. He became so much absorbed in the investigation of the beauties unfolded by prophets and apostles, and the glories to be revealed, that he began to lose interest in the society with which he was in connection, to wit, Disciples or Campbellites, and they began to visit him for they missed him, he being the leader in their congregation, in the absence of the pastor. They told him not to read "that book of Henderson's," &c. He propounded questions to them relative to the nature of man, and the kingdom, to which they could give no intelligent answer. This only had the effect of increasing his anxiety to fully comprehend the things that are written, and finally resulted in his demanding baptism at our hand. To this we gladly acceded, and buried him by baptism in the likeness of Christ's death, and raised him, we trust, to walk in newness of life (July 24th, 1881). We pray God that now his fruit may be unto holiness, and the end, everlasting life. He frequently remarked to me in conversation that he could not see the necessity of re-baptism in his case. I said to him to give himself no uneasiness on that question, as he would have no difficulty when he came to fully comprehend the truth. This case has raised a buzz in the Campbellite community. The pastor (Henry Cogswell), left a letter for me, in which he says: "I find you operating against my usefulness here. If you do not like my preaching, you can stay away. I have preached to Christians far ahead of yourself, with all your vaunted theories. Beside, I find your presence is quite obnoxious to the members, and your theories of some things they do not like."

The writer of this letter had only been ministering to them about two months, and did not understand the position of matters exactly. He did not even know my name correctly. I had been dropping into their Sunday school occasionally, and usually sat in the Bible class, of whom Bro. Browning was teacher. In this way we became acquainted in the investigation of the lessons. Bro. Browning never stopped in his study to confer with flesh and blood as to the effect of his acceptance

and obedience of the truth, but proposed to first place himself right in the sight of God, and then with a clear conscience meet the consequences resulting from a hearty intelligent obedience of the faith. We rejoice, thank God, and take courage that one so candid, honest, and frank, and who exhibits so much fervency of spirit, has been led to see the truth and enter into that worthy name by which we are called.

"And upon July 31st, 1881, we assisted Mrs. M. BATCHELOR (44), JOHN ADAMS (28), who live some 14 miles west of here, to put on the covering name, which is a strong tower. These had met with us occasionally during the past four or five years, and had come to a more full understanding of the questions of resurrection and judgment. Believing these to be among the first principles of the gospel, and wishing to render the obedience the gospel requires, and to remove all anxiety from their mind, asked to be immersed, which has given them a good conscience toward God, through our Lord Jesus Christ. There are still 11 of us living here in Olathe, 6 others living 8 miles west, and 4 others 14 miles west of Olathe; total, 21—10 males, 11 females. We are all trying to meet together once a month, in the country, and hereafter expect to meet at 11 a.m., for Bible-class reading, and asking questions in Olathe; then in the evening for breaking of bread, prayer, and exhortation. We live in a new country, where the inhabitants are restless, and our own brethren and sisters are no exception to the rule. They remove to other parts, and this leaves us scattered over a large extent of country, isolated from each other. But, after all, while it is unpleasant, it is a good schooling to the faithful one. It is so easy to float along in the midst of warmhearted brethren and sisters' exhortations and encouragements on every hand: willing hearts ready to aid you in every good work. But when left alone, as in many cases all over this western country, where perhaps only the father has interest in the truth. Then, again, only the mother, it may be, sometimes father, mother, with son or daughter, or both, may all be in connection with it, looked upon by your neighbours as a religious fanatic, apostate from the right way, crotchety creature, to be avoided entirely. When in such environments as above, with only your Bible and faith in the covenants of promise to sustain and com-

fort you, it tests our loyalty, faithfulness, love and fidelity to our Father and our profession, more thoroughly, perhaps, than any other way. It has the effect to develop

in us independence and childlike simplicity and trust in God, and the more nobler traits that distinguish the true children of God.

FOUR QUESTIONS.

The following questions were put to one brother by another, whose mind had been unsettled by recent proselyting efforts. The answers given to the questions are those of the first brother, who transmits them to the *Christadelphian*, in the hope they may be useful to others :

1. *Are we not, on account of Adam's sin, and for our own personal transgressions, under the curse (death)?*

Ans.—By the sin of Adam, we are under a law which ends in death (Rom. v. 12). Our own personal transgressions keep us under that law (Rom. iii. 9, 10, 13) ; Is. lix. 17 ; Luke x. 25-28).

2. *Did not God's law require that before there could be a release from death, the blood of His Son should be shed as a representative for sinners, in order that His law might be upheld ("The wages of sin is death," and "Without shedding of blood there is no remission of sins"?)*

Ans.—Undoubtedly, God required the condemnation of sin by the shedding of the blood of the flesh that sinned, before He granted eternal life. This was done in Jesus (Rom. viii. 3 ; Heb. ix. 22 ; xiii. 20 ; Heb. ii. 14).

3. *Did not God, on account of my sins, shed my blood representatively in Jesus?*

Ans.—Not in the personal way you put it. The Deity required the blood of Jesus to be shed on account of sin, and we partake of that blood-shedding when we become associated with it in the obedience of the gospel (Rom. vi. 10 ; Rom. vi. 6 ; Gal. ii. 20).

4. *Is baptism an act by which I symbolically put myself to death, and so yield myself to the claim which death has on me, upon the doing of which God forgives my sin? or is it an act by which I became united to Jesus Christ, and therefore a just heir of all that belongs to him of the Father, because of obedience?*

Ans.—The latter, undoubtedly. We are buried by baptism *with him* into death (Rom. vi. 4, &c.), into *his* death, in a figure which was unto sin (Rom. vi. 10). We do not at baptism "yield ourselves to the claims which death has upon us ;" we merely recognize its claims, and for that reason receive forgiveness of sins (Acts iii. 38 ; John iii. 33, &c.)

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—No. 2.

CHAPTER VIII.—*The Waters Assuage.*
—The rain descended for forty days and forty nights, and the waters prevailed upon the earth for 150 days, after which God made a wind to pass over the earth which produced a strong and continuous evaporation of the waters. Hot winds are not by any means uncommon in the East, and they frequently obtain to such an extent that waters are rapidly dried up. This was a special wind sent by God for the express purpose of causing the waters to assuage; hence it is not difficult to conceive of the effect it would have upon the multitude of waters which then prevailed. All the fountains of the great deep had been broken up, and these were now stopped. The result would be that the waters would gradually but continually decrease. It was God's own handiwork. He brought the flood upon the world as a punishment for its wickedness, and when his purpose had been accomplished, he took it away again. In endeavouring to find out the *modus operandi* of the work, the worker is frequently lost sight of. This is especially so in such cases as the deluge. People bother themselves with speculations as to how this and that could have been, instead of enquiring what has been, and of accepting the narrative which has been given to us. Sufficient is recorded concerning the flood for us to understand its object and purpose—its extent and duration. We are informed how it was brought about and how it was taken away again, and even though it may present some things to the mind which (because of our unacquaintance in our day with the manifestations of the visible hand of God) may be hard to understand, still it furnishes the righteous man with all he needs to know concerning the greatest of God's judgments upon the wicked, since the creation of our race.

Ararat.—The mountains of Ararat are now (it is generally agreed) situate in Armenia—and this seems to be all we need concern ourselves to enquire concerning the place where the ark rested—for the fact is, the truth has given us so many things of such pressing importance to busy ourselves about, that we have no time to spend in any such profitless enquiry as whether any remains of the ark are now to be seen upon the mountains of Ararat (as some

travellers have been foolish enough to report, and some people stupid enough to believe).

Verses 13 and 14.—Noah was in the ark just one solar year. He entered it on the 17th day, in the 2nd month, in the 600th year of his life, and quitted it on the 27th day of the 2nd month, in the 601st year of his life. The Jewish months were lunar, and the first six months of the year had 30 days each, and the latter six had 29 each, making altogether 354 days—add to this 11 days (*i.e.*, the difference between the 17th, the day on which he entered, and the 27th, the day on which he quitted the ark) and we have just 365, which constitute one complete year.

CHAPTER IX.—*The Rainbow.*—“The rainbow is,” says Dr. Thomas, in *Eureka*, vol. 2, page 22, “evolved by the action of showery vapour upon the sun's rays, which, in passing through the aqueous globules, are refracted, and form an arch upon that part of the clouds opposite to the sun, glowing with all the colours of the prismatic or solar spectrum. The rainbow is never seen except when the sun is shining and when rain is falling between the spectator and the part of the horizon where the bow is seen.”

It is not to be supposed that the rainbow had never been seen prior to the flood. The narrative does not lead us to that conclusion; but whereas Noah had merely regarded the rainbow as an indication of approaching fair weather, he was in future to look upon it as the token of the covenant of God with the earth, not to cut off all flesh any more by the waters of a flood.

The Intoxication of Noah.—It would seem that Noah had not had much experience in agricultural pursuits. We are told he began to be a husbandman (or farmer), and planted a vineyard. Probably the vine had never been cultivated to any large extent previously, and Noah, in his innocence and simplicity, partook too largely of the wine, with the result that he was completely overcome and prostrated by it. It has to be remembered that Noah was until this moment probably entirely unacquainted with the properties or effects of wine, and that, therefore, he erred through ignorance.

Noah's blessings and curse were prophetic, and have been realised by the history of all the several races which have sprung from his three sons.

CHAPTER X.—This chapter seems, at first sight, to contain merely a list of names, but it will be found to contain much that may form the subject of profitable instruction.

In connection with verses 2 to 5, the teachers should consult *Elpis Israel*, page 382, where they will obtain a good deal of information concerning the descendants of Japhet and the countries they settled in and occupied, which may be usefully imparted to the children.

In connection with verses 6 to 20, it is important to observe that Nimrod, the grandson of Ham, is the first of the post-diluvians concerning whom it is recorded that he founded a kingdom. He was a mighty hunter of men. See *Chron. i.*, 10. He founded Babylon, and afterwards extended his empire northwards along the Tigris into Assyria, and founded Nineveh. Assyria is called the land of Nimrod. See *Mic. v.*, 6.

The three great branches of the descendants of Ham were the Egyptians, the Cushites or Chaldees, and the Phœnicians. Egypt is spoken of in *Psal. cv.*, 23, as the land of Ham. See also *Psal. lxxviii.*, 51.

Verses 21 to 32, taken in connection with verses 10 to 30 of Chapter XI., contain the genealogy of the descendants of Shem down to, and including, Abraham, the father of the faithful.

CHAPTER XI.—The ark having rested on the mountains of Ararat in Armenia, Noah and his family would naturally descend into the valleys, and as they increased in number, they appear to have gradually spread along the Euphrates until they came to Shinar, which was situated in the southern part of Mesopotamia. The plains of Shinar are said to have been the most fertile country in the east.

As to the confusion of the language of the people, reference should be made to the article in the *Christadelphian* for August, 1881, on "the visible hand of God," where the subject is dealt with exhaustively.

The three following points ought to be remembered by every boy and girl in connection with this chapter:—

1. How it was that the descendants of Noah came to be located in Shinar at this time.

2. That all the people then spoke the same language, which was probably the Hebrew language.

3. The building of the Tower of Babel, and the consequent confusion of the language of the builders.

CHAPTER XII.—The last five verses of chapter XI, and the first few verses of chapter XII, contain an account of the call of Abraham. The narrative (commenced in this chapter and occupying several of the succeeding chapters) relating to Abraham, will afford the teachers a splendid opportunity of imparting to the children, in a clear and explicit way, not only the principal events in the life and journeyings of Abraham, but a knowledge of the promises which God made to Abraham, and on which all our hopes rest. Special attention should be given to this, and the teachers should be at considerable pains to see that every child is thoroughly well grounded in the promises made to the fathers. This must not be omitted in any case.

Attention should also be called to the extraordinary faith exhibited by Abraham in obeying the command of God to leave his kindred and his father's house, and in going out not knowing whither he went.

Verse 10. This is the first famine we have any record of.

Verse 13. Sarah was the half-sister of Abraham—the daughter of his father but by a different mother. (See chapter *xx.* 12.)

Every teacher should procure a map, and should carefully trace out upon it the different places where Abraham sojourned. This will be found to help considerably.

As to the age of Abraham at the death of his father Terah (verse 4), the teachers should consult *Chronikon Hebraikon* by Dr. Thomas (page 11).

CHAPTER XIII.—Verse 10.—This verse is rather difficult to understand according to the translation in the authorised version. Howbigant gives the following translation, which is certainly more intelligible:—
"But before the Lord had destroyed Sodom and Gomorrah it was, as thou goest to Zoar, well watered like the garden of the Lord, and like the land of Egypt." The Garden of Eden was watered by a river, Egypt was watered by the Nile, and Sodom and Gomorrah were watered by the Jordan.

CHAPTER XIV.—Verses 1 to 12.—It appears that the five Canaanitish kings (*i.e.*, the kings of Sodom, Gomorrah, Admah, Zeboum, and Bela or Zoar) had been in subjection to Chedorlaomer, king of Elam, for 12 years, and the 13th year they rebelled. Chedorlaomer then procured the assistance of the king of Sinar, the king of Ellasar, and Tidal, king of nations, and, after having over-run the land, encountered the five kings and put them to flight.

Verse 13.—*Abram the Hebrew*.—Some think that Abram was styled the Hebrew because he was descended from Heber (see chap. xi. 15), while others think that he was so called from having come from beyond the river Euphrates to enter the promised land, for it is said that the word *haibri*, rendered Hebrew, comes from *abar*, to pass over, or come from beyond.

Verse 18.—*Melchizedek* (see *Chronikon Hebraikon*, pages 11 and 12).

CHAPTER XV.—*The Confirmation of the Abrahamic Covenant* (see cap. 2, part 2, *Epis Israel*, particularly page 206, &c.)

CHAPTER XVI.—In connection with Ishmael, read "The Allegory," Page 223. *Epis Israel*.

OUR PROGRAMME.

The following is the Time Table of the Birmingham Christadelphian Sunday School, from January to June, 1882. It has been prepared by Sister Randles, of Swansea, and may be serviceable elsewhere.

Date.	Opening Hymn.	Lesson.	Closing Hymn*
January.	1 Page 2	Gen. 1	Page 221
	8 " 3	" 2,3	" 134
	15 " 5	" 4	" 231
February.	22 " 6	" 5,6	" 142
	29 " 9	" 7	" 237
	5 " 15	" 8, 9, 10	" 160
March.	12 " 16	" 11, 12	" 241
	19 " 24	" 13, 14	" 166
	26 " 26	" 15, 16	" 245
April.	5 " 41	" 17	" 167
	12 " 43a	" 18, 19	" 285
	19 " 44	" 20, 21	" 197
May.	26 " 49	Qu'trly Address	" 299
	2 " 50a	Gen. 22, 23	" 199
	9 " 53	" 24, 25 to v. 10	" 301
June.	16 " 66	" 25 v. 11-26 v. 33	" 203
	23 " 70	" 26 v. 34, 27	" 307
	30 " 72	" 28-29 v. 14	" 207
July.	7 " 73	" 29 v. 15, 30	" 221
	14 " 89	" 31	" 69
	21 " 100	" 32, 33	" 231
August.	28 " 105	" 34-35 v. 8	" 237
	4 " 113	" 35 v. 9-36	" 241
	11 " 116	Recapitulation	" 245
September.	18 " 126	Examination	" 285
	26 " 127	Qu'trly Address	" 299

* Followed by Prayer.

The Christadelphian.

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

FEBRUARY, 1882.

There are not only those who seriously recognise the character of the age, now current as the epoch for the culmination of the purpose of God with the nations of the earth (as revealed by his servants the prophets); there are those, also, who make fun out of such recognitions, and those, also, who dismally forebode without light. Both are visible in the following extract from a letter written by the Constantinople correspondent of the *Pall Mall Gazette*, and their existence and activity are doubtless ingredients in the confused situation of the time of the end.

"The world is about to pass away, and there is trouble and distress at Yeldiz Kiosk, the Sultan's Palace. Of the signs which are to precede the coming of that hour, many have already been accomplished. There have been tumults and seditions, innumerable earthquakes and eclipses. Faith has decayed among men. The Russian war brought about the fulfilment of the prophecy that Gog and Magog, the fair-haired tribes of the North, should once more break forth across the barriers which Dhu'l-Karnein built against them in the mountains of Armenia. That the Antichrist has appeared in the shape of England's Prime Minister is a secret to no devout Moslem, and if the letters K. F. R. (Kafir or Infidel) have not yet been read on Mr. Gladstone's brow, it is that the unbelievers are blind to the sign with which he has verily been branded. But two more signs were yet wanting—the descent of Jesus on earth, and the apparition of the Mahdy, or Director. That the time is fulfilled for the former event it is generally believed, and I recollect that a few years ago, when I was at Damascus, the

eastern minaret of the great mosque, upon which he is to descend, and which is called in consequence thereof the Minaret of Jesus, was being cleaned and repaired in expectation of his coming. But the greatest of all the signs, though not clearly specified in the Koran, has always been held to be the apparition of the Mahdy, concerning whom, according to Sale, Mahommed prophesied that the world should not have an end till one of his own family should again rule over the egg of Islam, whose name and whose father's name should be the same with his own and his father's own (Abdullah). Traditions on this point are, however, numerous and conflicting. Many believe that the Mahdy will be an incarnation of God upon earth, and that only his Vekyl, or vicegerent, will belong to the noble tribe of the Koreish; while some go even further, and add that this Vekyl's name will be Abdul Mutallib, and that the Mahdy will make his appearance during his third sherifate. Others again hold that the Mahdy's own name will be Abdullah, but that after his appearance he will in due time die, and be succeeded by his father, Muhammed, who will be raised from death for that purpose, and, together with Jesus, the son of Mary, will fill the whole world with the knowledge of God and of El Islam. Whatever these minor discrepancies may be, there is, however, a general consensus among Mussulmans that towards the beginning of the fourteenth century of the Hedjira, a descendant of the Prophet, of the tribe of the Koreish, will rule over the Arabs, and that at that time the Mahdy will reveal himself at Mecca, and the era of the Khalifate be brought to an end. Two years only separate us still from the beginning of the fourteenth century; Abdul Mutallib, for the third time Sheriff of Mecca, is reported to have raised the standard of rebellion and proclaim himself ruler over the Arabs; and, lo! the Mahdy himself has appeared, and made himself known at Mecca in the person of Abdullah, the son of Muhammed by a mother of the name of Emineh. Here are the three names of the Prophet and of his father and mother grouped together as foretold by the traditions of old. The circumstances of time and place equally answer to the prophecy. What doubt can any longer be entertained that the days of the Khalifate are numbered, and that the world itself is only waiting for the blast of consternation

to be swallowed up in the burning flames of the molten heavens?"

THE SIGNS OF THE TIMES.

THE DREADFUL PERSECUTION OF THE
JEW.

MOVEMENT IN ENGLAND IN THEIR
BEHALF.

SUGGESTION AND PROSPECTS OF
RESTORATION.

SOME RESTORATION FACTS.

The Jewish sign grows to greater size and brilliance in the political sky. The brilliance is that of a lurid glare, but still it betokens the approach of Israel's morn. The persecutions in Russia, where the greatest body of Jewish population in the world is to be found, and which turn out to be worse than the Bulgarian atrocities in extent and ferocity, are now attracting the attention of the British press, and of influential sections of the British public. The most harrowing accounts have gradually come to light of what has been going on for the past six months. This is partly the result of Jewish efforts to call attention to the matter, and partly the result of the ordinary operations of the press. A Jewish rabbi's letter in the *Times* is an illustration of the former. In this, the writer says:—

“SIR,—With the direful news from Warsaw before me, I ask how long will the civilized world shut its eyes and close its heart against the agonizing cry that, despite all political interclusion, comes up from my tortured brethren in Russia? Day by day, and hour by hour, a brutalized populace are permitted, seem-

ingly unchecked till the mischief is done, to perpetrate atrocities that degrade the very name of man. Highly placed Russian philanthropists—if such there be—stand not alone in their ominous indifference. Atrocities against Jews have been so common in the world that professional philanthropists, even in this country appear to regard them with a most philosophic bearing. Voices that denounced in words of fire the Bulgarian atrocities, which pale before those uniformly practiced in Russia and enacted under the very eye of authority, are now practically dumb. Has civilization no resources left to stop this carnival of blood? Is this portentous silence to be attributed to the fact that Russia is powerful and that Turkey was weak? Or is it that political exigencies do not now require a party war cry? There might be another reason alleged which I fain would not believe. Is it because the victims are Jews and the Slavonic savages are called Christians? ”

A correspondent of the *Times* furnishes a lengthy account of the events referred to by the Jewish rabbi. He says :—

“It is time that the English public should become aware of the character and extent of the persecutions which the Jews of Russia have undergone during the past year. The Warsaw riots have come merely as the last term (as yet) of a series of similar outbreaks which have ravaged the south and west of Russia, to an extent of which people outside that country have not the faintest conception. The news which has crossed the borders has been of the most meagre description, chiefly in the form of telegrams, announcing that anti-Jewish riots had occurred in such and such a place. Coming at various intervals, they have altogether failed to strike the imagination, and it is due solely to this cause that the public opinion of England, so ready to undertake the cause of suffering humanity, has not given vigorous expression to its feeling of abhorrence. During the past eight months a tract of country, equal in area to the British Isles and France combined, stretching from the Baltic to the Black Sea, has been the scene of horrors that have hitherto only been perpetrated in mediæval days during times of war. Men ruthlessly murdered, tender infants dashed to death or roasted alive in their own homes, married women the prey of a brutal lust, that has often caused their death, and young girls violated in the

sight of their relatives by soldiers, who should have been the guardians of their honour—those have been the deeds with which the population of Southern Russia has been stained since last April. In the face of these horrors loss of property is of little moment, yet they have been accompanied by the razing of whole streets inhabited by Jews, by the systematic firing of the Jewish quarters of towns in Western Russia, and by the pillage of all the property on which thousands of Jewish families were dependent for existence. In addition to all this, many Russian towns have heartlessly seized the occasion to expel from their limits crowds of Jews, who have been left by this inhuman and deliberate measure homeless, amid masses infuriated against them. And during these scenes of carnage and pillage the local authorities have stood by with folded arms, doing little or nothing to prevent their occurrence and recurrence, and allowing the ignorant peasantry to remain up to this day under the impression that a ukase existed, ordering the property of the Jews to be handed over to their fellow Russians.”

The *Scotsman*, summarising information from various sources on the subject, says :—

“The record of murders and outrages does not by any means indicate the full extent of the bodily sufferings and pecuniary loss sustained by the unfortunate Jews during this ‘Reign of Terror.’ At Kherson, for instance—the chief town of the South Russian province of the same name—the correspondent of the *Jewish World* found that the disturbances had not attained the dignity of a rising against the Hebrew citizens. ‘Petty rioting,’ characterised by a little plundering; the beating of a few Jews; the smashing of windows and doors wherever Hebrews resided; and the looting of booths in the market-place,’ fairly sum up what occurred. For four weeks, however, the Jewish community had to live in the constant dread of attack. ‘For a month, I have been told, no Jewish father of a family undressed at night. The result of this combined dread and expectation was that every Jewish booth, every Jewish magazin, was closed. The market was unattended. Business was at a standstill. Nothing was done, because none knew what would come next. Hence, the Jews in the town, if they did not suffer actual destruction of

their property, their goods, and belongings, sustained indirectly loss and damage not a whit less than their brethren in towns where the law of loot prevailed.' In the smaller towns of the same Government, the Jews did not escape scatheless. At the insignificant village of Berislav, a Hebrew had his head cloven with an axe and his house burned down; another, a 'schenk' keeper, was roasted to death in his own premises, his barrels of liquor being overturned and ignited. At Gregorievsk, higher up the Dnieper, the house of a wretched Jewish innkeeper, named Reiffman, was visited by a band of 'Katzapim,' who compelled him to swallow quantities of his own beer and vodka until he was completely intoxicated. 'They then seized the helpless man, fixed him in one of his spirit barrels, headed it down, and rolled it thus into the river.' A stage higher is Nikopol—a town of 5000 inhabitants, of whom 300 are Jews—where there were three days of rioting in the market, and the usual outrages and attacks on men and women. 'Twenty Jews were wounded or hurt during the disturbances here, which broke out at intervals, during a whole month, and eight were seriously injured. One of the rioters was severely hurt—so severely that his hurts subsequently proved fatal. I must confess that the Jews here, like the town, are the most miserable I have yet come across. So listless, wan, and woebegone, their poverty shines forth, and they look, as one may believe they are, utterly and completely wretched.' Between Nikopol and Ekaterinoslav—another seat of provincial government—numerous towns and villages were passed where dastardly outrages had been committed on men, women, and children. 'At Petrovkoi a whole family were murdered. At Kantzeropol, a Jew, named Enman, and his wife, were outraged in a most barbarous manner. At Michailovka, a poor Hebrew 'fuhrman' was stopped on the road and beaten to death; while an innkeeper and his wife were burned to death in their house by a knot of scoundrels from Poltava. At Pavlograd, as at Sinelnikovo, there was an organised outbreak against the Jews; an outbreak organised and known to have been organised in Ekaterinoslav itself, and the principal actors in which were actually watched by the police during their journey from Kharkov and Poltava, from which towns the most scoundrelly of the 'Katzapim' are known to have been despatched southward for

the express purpose of fomenting and taking part in the attack on the Jews."

"In the southern provinces," says the *Liverpool Daily Post*, "thousands of Jewish homes have been desolated, and about 100,000 families have been heartlessly cast adrift to meet the severity of a Russian winter. In cultured Germany the persecution has been bad enough, but in the dominions of the Czar it has rivalled the brutal anti-Jewish excesses of the so-called darker ages."

The *Times* correspondent says:

"Whenever the fever point of excitement is reached, arson is usually the direction in which it overflows. So well is this recognized in Russia, that the peasants have a technical name for the deliberate firing of towns—the 'red cock' is said to crow. During the past year this method of revenge has been resorted to on a large scale against the Jews of Russia, especially in the West. By the end of June, the 'red cock' had crowed over fifteen towns in Western Russia. Many thousands of Jews were rendered homeless by this means, and, on July 3, 6,000 Jews lost their homes by fire, at Minsk, 4,800 being deprived of every means of subsistence at the same time. The town of Pinsk, in the same province, suffered a like fate. And shortly afterwards a conflagration took place at Korätz, in Volhynia, in which 30 lives were lost, and 5,000 souls left without a home. Every week added to the number of fires in towns inhabited by Jews till, by the end of September, the list extended to forty-one towns. This probably involved the loss of home to 20,000 Jews. To the mass of homeless and penniless creatures in Southern Russia must be added the many victims of pillage. The violence of the mobs often wrecked whole streets of houses as completely as any fire, and we know of 2,000 who were thus rendered homeless at Kieff, 1,600 at Smiello, 1,000 at Konotop, 600 at Ouchow, and 300 at Aluchchoff. The value of property destroyed in the south has been reckoned to reach £16,000,000 sterling. It is possible that an aggregate of 100,000 Jewish families have thus been reduced to poverty."

AN ENGLISH MOVEMENT ON BEHALF OF THE JEWS.

These terrible events have evoked an influential movement in England. A committee, comprising the Archbishop of Can-

terbury, Cardinal Manning, Lord Shaftesbury, the Dean of Westminster, and Canons Liddon and Farrar has been formed for the purpose of rousing English public opinion on behalf of the persecuted Jews, and raising at least a million sterling for their relief. A Jew heads the subscription list with £10,000. The *Liverpool Daily Post* says: "This collection will be something else than an act of charity; it will be a hot and blasting rebuke to the barbarism of a country where Jews can at this time of day be persecuted, and it ought to lead to such measures on the part of the authorities as would make their native land a happy home for them henceforward." Canon Farrar has issued a statement of the case, in which, after recounting the circumstances, he says: Under these circumstances it is impossible to resist the appeal for sympathy which the Jews in England and elsewhere have made to us. *It would be a most happy result of the present troubles if the Jews, like the Greeks, could be restored to the dignity of an independent and self-governed nation in their own Holy Land. There they might once more develop, amid unimpeded conditions, the genius and the greatness which they showed in past ages, and to which the whole world will be indebted to the end of time. There they might learn the absolutely immeasurable inferiority of their Talmud to their Bible. There they might free themselves from the less honourable tendencies into which they were mainly driven by the disabilities which closed every other career against them, and deprived them for so many ages of the fair rights and dignities of citizens. There they might once more make the wilderness blossom as the rose, and fulfil the high destinies foreshadowed for them of old by their glorious prophets."*

The possibility hinted at by Canon Farrar, of "the present troubles of the Jews" resulting in national restoration, is the feature of the case that most interests those who are watching all these events in the light of Jehovah's testimonies. It is a feature that comes out in various

ways. The most singular, perhaps, is to be found in the following extract from a notice in the *Jewish World* of a book just re-printed by Abbe Liszt:—

"To quote our contemporary, *Life*, in a review of Liszt's work: 'The chief, if not sole, alteration of any magnitude consists in the addition of ten pages to his chapter on the Jews, which contains a series of carefully-elaborated insults, winding up with a proposal to expel the Jews bodily from Europe, reinstate them forcibly in Palestine, and keep them out of the way under a protectorate of the Great Powers.'

It comes out, also, in a sermon preached by "Rev." Dr. Solomon, a Jewish preacher, in the Great Synagogue, Cheetham. Preaching on the words "Hath he smitten him as he smote those that smote him," the preacher said:

"Through all their mournful declarations of impending disaster there ran a thread of consolation in the assurance that the Lord would not forsake his people, and that the time of banishment could only be a season of preparation and purification. The great prophet, Isaiah, speaks of the Jewish nation as a tree which shall take root, and declares that 'Israel shall blossom and bud, and fill the face of the world with fruit.' And immediately after follow the words of the text, 'Hath he smitten him as he smote those that smote him?' In these declarations lies the greatest hope, for the nations of antiquity—Greeks and Romans, Babylonians and Assyrians—whom smote and wasted Israel are extinct, dead and buried, and yet "Israel stands living by their tombs, and gazes with wonder and hope on the Assyrian spear, once steeped in the gore of his forefathers, and the broken Roman sword that once reeked with their heart's blood." Such reflections form a warrant for cherishing the brightest hopes.

Referring to the projected colonisation of Palestine by a portion of the Jews expelled from Russia, the preacher said: "How my heart thrills, and how the heart of every Jew that feels love for the cradle of his religion rejoices, to hear that measures for the colonisation of the Holy Land are now being earnestly considered. A report from Vienna states that both the 'Alliance Israelite' in Paris and the

Vienna 'Alliance' are now devoting themselves fully and completely to the idea of the colonisation of the Holy Land. The following is an account of the affecting scene witnessed on the departure of 28 Russian boys for the sacred land of Palestine:—"After they had entered the train, a lad of twelve years old began to chant a very plaintive hymn, in which the small company joined in the most pathetic manner. The text of the strophe was Russian, the song a farewell hymn on leaving home. Tears stood in the eyes of the bystanders. Have these children, with the patriotic feelings which still animate them, deserved the Muscovite tyranny? Although I am aware of the great difficulties which are inseparable from such a work as the colonisation of the Holy Land, yet I believe this is the only anchor which can save our brethren from destruction. Such an undertaking was already commenced about eight years ago, the founder of the scheme being David Gutman, of Zala Egerszeg, in Hungary, who devoted to it the whole of his means, in the hope that he would find men of like mind, versed in agricultural science, to continue the carrying out of his long-cherished plan. The success has not yet answered the expectations of the founder, not because of technical difficulties, but from financial hindrances, which have temporarily delayed the prosperity of this "oasis in the desert." In Palestine it is only possible to work with one hand; the other is needed to protect oneself against the rapacity and violence of the Arabs. The question whether the future Jewish State should be perfectly independent, or should seek temporarily the protection of other powers, may be left for later solution."

"STRAWS," AND RESTORATION ITEMS.

There are several paragraphs appearing in the papers which all, more or less strongly, illustrate the movement in the direction of restoration; e. g.:—

"At Suwalk (in Russia) a practical scheme of emigration to Palestine has been inaugurated by some Jews having a little means. Fifty-six families, each contributing fifteen hundred roubles—altogether, that is, a sum of eighty-four thousand roubles—are preparing to settle in the Holy Land. Two representatives, having full power to negotiate and arrange for them, have been despatched to Palestine

to look up and purchase land suitable for colonization, and to make all necessary arrangements for the immigrants. So confident are the organisers of the movement of their success ultimately, that they are of opinion that as soon as their arrangements are completed, they will receive such accessions to their numbers, and additions to their funds, as will enable them to start the colonies with an available capital of a half-a-million of roubles. One thing we may venture to assert: that if any emigrants can succeed in Palestine, it will be the hardy middle class Jew from the South of Russia."—*Jewish World*.

RETURN OF JEWS TO PALESTINE.

The first batch of Jewish children from Russia who, in the late riots, were separated from their parents, and who are now being sent by the Israelite Alliance to Palestine, passed through Vienna on their way to Trieste, where they were to embark yesterday on the Austrian Lloyd steamer for Jaffa. Twenty-nine boys and five girls, from nine to fifteen years of age, arrived at Vienna in charge of Dr. Schaffer, the delegate of the Alliance. The Vienna branch of the society has temporarily taken charge of the girls and has placed them with families. As the agricultural school at Jaffa is only intended for boys, there is no intention of sending the girls there, and the Alliance hopes benevolent people will be found in Vienna willing to take charge of them until they can earn their own living. Two of the boys were also to have remained in Vienna, one with a married sister and the other with a locksmith, but the latter would not leave his companions and he was allowed to go with the rest. The children, who were well clothed and cared for, come from the Governments of Odessa, Kieff, and Elizabethgrad, and most of them must have belonged to well-to-do families, as they appeared to be better educated than might have been supposed to have been the case with Jewish children in the south of Russia. Some of the boys had even a knowledge of French. It appears that the Alliance is preparing to send out another batch next month."—*Manchester Courier*.

"The present Sultan, following the example of his predecessors, has offered hospitality in certain Asiatic provinces to the Jews emigrating from those parts of Europe where they are persecuted. It is proposed to establish Jewish colonies, and

committees composed of members of different nationalities have been formed for the purpose of facilitating the project. The population of Turkey has been considerably reduced through the events of the last few years, and if the trial about to be made proves successful, Jewish colonisation in Asia Minor is to be carried out on a large scale. Mr. H. Guedalla has published a circular giving quotations from the *Levant Herald*, in which he shows the desirability of sending the Russo-Jewish refugees to Turkey rather than to America.—*Jewish World*.

“An engineer has been sent from Constantinople, under whose superintendence a high-road is now being made from Jerusalem to Hebron. A road, serving undoubtedly the progress of mankind, the philosophical meaning of this measure is easily perceptible. Yet I can well imagine that a great many of your readers will take this astounding news with great equanimity. Very naturally, for they have not travelled in the Holy Land. But those to whom the phrase the “Land of Israel” is not a mere sound, who have left business and

comforts and dear relatives to see the places where our fathers lived, rejoiced, and suffered, that have driven over her dreary mountains and lonely vales, glowing in the splendour of this terrible sun, they will feel the beneficent effect the prospect of a carriage-road is working upon our nerves. For Hebron, being much more healthy than Jerusalem, is often used as a climatic residence by the invalids of the Holy City.—Jerusalem letter in the *Jewish Chronicle*.

“THE REAL MISSION OF KINGS.”

The Paris correspondent of the *Standard* says considerable sensation has been caused in that city by a very remarkable volume which has just appeared, supposed to be written by the King of Bavaria. On the real mission of the kings.

There is a solution to all anxieties on every phase of the question in the despised and rejected teaching of the scriptures of Moses and the prophets. Christ will come and put down all kings, and reign universally in their stead.

INTELLIGENCE.

All intelligence communication 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.

BILSTON.

Brother Parkes reports that, after fifteen months' apparently fruitless efforts (during which the lectures have been advertised in the local papers weekly, and for nine months the walls have been placarded with posters, and about 4,000 tracts and “*Finger Posts*” given away), just as the brethren were feeling that their efforts were of no use, God has permitted them encouragement in the obedience of G. GENDERS, of Darlaston, and in the fact that another has applied for an immersion, and several others have manifested an earnest interest in the truth.

BIRMINGHAM.

During the month the following persons have obeyed the truth: GEORGE CREED (25), sawyer, formerly Church of England; ANN BEAVAN (22), domestic-servant, formerly Church of England; MRS. ELLEN MILES (30), wife of Brother Miles, formerly neutral; ALICE BENSON (20), formerly Church of England; RICHARD HENRY SILL (23), cashier, formerly neutral.

Brother Edward Augustus Roberts, son of the Editor, has left Birmingham for a time, and re-

turned to Taunton to complete his studies with a view to entering the medical profession.

A further allowance of 2,500 “*Finger Posts*” has been voted on the urgent application of the distributors, who now circulate 10,000 monthly in the various parts of Birmingham.

The annual series of special meetings took place during the Christmas holidays. On Monday, Dec. 26th, the largest tea meeting ever held in connection with the truth in Birmingham, took place in the Temperance Hall. Brother Ashcroft was present, and gave an interesting account of the circumstances leading to his contact with the truth. On Wednesday, December 18th, at another tea meeting of a more limited and special character, a few readings were given by Brother Roberts from the forthcoming *Trial*. At the close of the meeting, an unanimous resolution was passed requesting that the whole work might be read in the same way, by instalments. Brother Roberts undertook to comply. The opinion was freely expressed that the new book would be a great stimulus to the work of the truth, both as regards brethren and strangers. It is to be published anonymously, for the sake of getting at the public. It will be a book of over 300 pages, and will be published through a

London publisher, at 8s. 6d.; a discount of 6d. will be allowed to brethren ordering from the office. On Thursday, December 29th, at a tea meeting of the young women of the ecclesia, numbering about 70 (attended after tea by a considerable number of the brethren and sisters generally) Brother Roberts read an address to the young women, written by Sister Roberts. At the close, it was requested it should be published. It will be published in two instalments in the *Christadelphian* (the first in the present number), and in addition it will be published separately at 2d. On Friday, December 30th, the annual Christmas meeting of the school children took place, when over 300 sat down. Afterwards the usual prizes were distributed, and the usual dissolving views exhibited. A company of the brethren and sisters sang a selection of anthems, in a trained and effective manner, greatly to the delight of the children.

LECTURES.—December 25th, "A Congregational Minister answered." (Brother Ashcroft); January 1st, "The year of the redeemed." (Bro. Roberts); 8th, "The world's age." (Brother Shuttleworth); 15th, "Paul's second journey to Asia Minor." (Brother Roberts); 22nd, "Paul's visit to Phillippi." (Brother Roberts).

BLANTYRE.

The discussion on the question "Is the doctrine of the immortality of the soul scriptural?" between Bro. Nisbet and Mr. H. A. Long, duly came off. (The discussion of the other question has been indefinitely postponed.) There was a good audience on both nights,—perhaps about 200 or 300 would be present each night. The half of the time being in the Socratic method, Mr. Long was forced to make several damaging admissions, e.g., "the soul is not immortal," "people don't go to heaven when they die," "man and beast go to *sheol*," which term Mr. Long had previously defined as the "spirit land." Bro. Nisbet, in summing up, showed conclusively that Mr. Long had yielded the defence of the question before them, as with him the *soul* was not immortal, and people did not go to rewards or punishments at death, but to the "spirit land," from which it followed that Mr. Long was there to teach them a theology different from that which they had engaged him to defend. As a result, several are coming to us for conversation on the truth.—Forwarded by Bro. WILSON.

BRIGHTON.

Obedience has been rendered to the truth by JOHN RANDELL (35), and KATE ANNA RANDELL (32), his wife, both formerly of the Church of England. We now number eight in all, three brethren and five sisters.—ALFRED HARRISON.

DERBY.

WILLIAM SMITH, foreman fitter, who has for the last 36 years been connected with the General Baptists of this town; also RICHARD BARTRAM, striker, late Wesleyan, who came from Grantham some 18 months ago, having attended the lectures for sometime, and finding the things spoken to be in accord with God's word, have, after diligent search, yielded obedience in baptism (Dec. 23rd).

In future, we shall commence our Sunday morning meetings at 10-30, instead of 11.—W. CHANDLER.

EDINBURGH.

Monday, January 2nd, being a holiday, was taken advantage of by the ecclesia in the form of a social meeting. A goodly number of brethren and sisters met at five o'clock in the afternoon, and after tea, a pleasant and profitable evening

was passed in singing, addresses, and the answer of Scriptural difficulties.

Sister Katie Smith, daughter of brother and sister Smith, has removed to Birmingham, having been united in marriage to Brother John P. Jones, of that town.

LECTURES.—January 1st, "A Turkish Effendi's Views of Protestantism considered" (Brother Smith, sen.); Jan. 8th, "The Bible Explanation of the numerous Religious Denominations: their origin and end" (Brother Laverock); Jan. 15th, "The Gospel to the Poor: their Blessing in the Coming Age" (Brother Smith, sen.); Jan. 22nd, "The Time for rewarding Men according to their Works" (Brother Blackhall); Jan. 29th, "Jesus Christ as a Prophet, Priest, and King" (Brother William Grant).

ELLAND.

Mrs. ELIZABETH NOBLE (26), of Greatland, formerly belonging to the Methodist body, has been led to see the truth as it is in Jesus, and on Dec. 17th obeyed the same in baptism.

LECTURES.—December 4th, "Why was Paul bound with a Chain?" (Brother E. Marsden); Dec. 11th, "Wandering Stars" (Brother R. Birstow); Dec. 18th, "Spirits in Prison" (Brother W. Worsnop); 25th, "For unto us a Child is born" (E. Marsden).

GLASGOW.

First, through an oversight on the part of one of the printer's compositors, and then (the month following), a miscarriage of postal delivery at the office, the following intelligence was prevented appearing at the time it ought to have appeared:—Three others have been added to our number during the month (of November), by baptism, viz., on the 6th, JOHN MCGREGOR, tailor, and on the following Sunday (13th), RICHARD SHEPHERD, engineer, and MRS. STRATFORD. This makes our present number to be 82. Our annual meeting was held on Thursday, 3rd November, when the election of serving brethren for the ensuing year, and other business matters were dealt with. The writer was appointed secretary, and Bro. Speirs assistant secretary. Thursday, 20th October, being what we call the "Fast Day," and a holiday, as usual, the brethren took advantage of it, and had a social meeting in the evening, to which strangers were invited. There were the usual addresses, interspersed with "hymns and spiritual songs;" but, in addition to this, we concluded the programme with a lime light exhibition of views chiefly of Scriptural subjects, and photographs of places in the Holy Land.

LECTURES.—October 16th, "Where is now the Prophet Daniel?" (Bro. Steel); 23rd, "Salvation by faith alone," a Protestant but not a scriptural doctrine" (Bro. Jas. Nisbet); 30th, "Spirit, soul, and body" (Bro. Thos. Nisbet); Nov. 6th, "The self contradictions of the natural immortality theory" (Bro. D. Campbell); Nov. 13, "Christianity; in what does it consist?" (Bro. M. Clement).

Jan. 14.—Since last writing you, other two have been added to our number, viz., FLORA MCKINNON, domestic servant, by baptism, on Sunday, January 1st, and ALLAN MCKENZIE, who has returned from Dollar.

The good attendance at our evening lectures still continues. For the month they have been as follows: December 18th, "God's Kingdom upon Earth" (Brother Jas. Nisbet); 25th, "The Spirit Land" (Brother Thos. Nisbet); January 1st, "Salvation, and its conditional bestowment" (Brother Steel); 8th, "The Death that passed upon all men" (Brother D. Campbell).—JOHN LEASK.

HALIFAX.

The annual tea meeting in connection with the Sunday school was held on Monday, January 2nd, when over 150 children, brethren, and friends sat down to tea, after which the evening was spent in hearing Scripture pieces and dialogues recited by the children, which were interspersed with singing; after these came the distribution of prizes by the Chairman (Brother C. Firth), which consisted of instructive books. The prizes were given for best answers to Bible queries, and for good attendance during the year.—FRANK HANSON.

HECKMONDWIKE.

I have pleasure in reporting the obedience of DAVID CUNNINGTON, formerly neutral, who was immersed at Brother Amnitage's.—A. BARRACLOUGH.

HUDDESFIELD.

I have great pleasure in informing you of the immersion of Mr. GEORGE KENDALL (43), grocer and traveller, Longroyd Bridge, Huddersfield. He has been acquainted with the truth for many years, but remained isolated until the late newspaper correspondence, in which he signed himself "Observer."—JOE HEYWOOD.

Another has come out of the darkness that surrounds us, viz., ABRAHAM HIRST, cloth finisher, formerly Baptist. At the annual meeting, the secretary's report showed an increase of eleven during the year. The writer was appointed secretary for the ensuing year.—GEO. DRAKE.

KIDDERMINSTER.

The annual tea meeting was held on Tuesday, December 27th, when every brother and sister was present, besides brethren and sisters from Bewdley and Dudley, with a few interested strangers. We spent a very profitable evening. The quarterly business meeting was held on Thursday, Jan. 7th, at 5 o'clock. With one exception, things look very favourable. The exception is the financial one; there are considerable liabilities, but these, we are satisfied, will in time be overcome. It is about two years and-a-half since we commenced meetings in this town, and we number now 29, in addition to which five have left the town and one gone back to the once-abandoned tables. Other cases of true decision we hope shortly to announce. The presiding brethren (Steward, Thatcher, and Bland) were re-elected, with the addition of Brother Tidman, the former secretary of the ecclesia, who has also acted as presiding brother; and Brother J. Cooper has been elected secretary. Unity exists among us, and we hope and pray will continue to; and there is a desire to work, that others may obtain the benefit. May our Father in heaven greatly bless us during the year upon which we have entered.

LECTURES.—December 18th, 1881, "Sectarianism not Christianity" (Brother Davis, of Birmingham); 25th, "The Prince of the House of David" (Brother J. Bland); January 1st, 1882, "The Song of the Angels 1,800 years ago" (Brother Hall, of Birmingham); 8th, "The Kingdom of Satan, in its various forms and manifestations" (Brother J. J. Bishop, of Birmingham).—J. BLAND.

LLANDEGLA.

I have to report the removal of Brother and Sister Yeomans from this place to Crewe. We are again left alone, but we hope still to hold fast our confidence firm unto the end. I have visited and broken bread with Brother and Sister Hillman, of Mold, and we regret the distance is so far (10 miles) that we cannot meet very often. It is a long, heavy, mountainous road, and there is no railway. Oh, how those Brethren and

Sisters living where there is an Ecclesia would appreciate the meetings if they could only meet as we do. We hope the day is not far distant when we shall all meet and be glorified together. Meanwhile we must work, watch, and wait.—JOHN LAWTON.

LEEDS.

On December 18th, at the age of 74, Brother Graham fell asleep. He was the oldest brother in connection with the truth in this town, and, when in health, regular in his attendance at the table. This is the second we have lost by death this year, both at the same age. Brother Sidney Sherwood, of London, is at present residing in Leeds, and in fellowship with this ecclesia. The net increase during the year has only been four, as we have lost three by removal in addition to the above-mentioned. On December 27th, our annual tea meeting was held, at which there were present brethren and sisters from Elland, Heckmondwike, Halifax, Huddersfield, Keighley, and Sheffield. Between 60 and 70 adults were present at the meeting.

LECTURES.—Dec. 4th, "Jesus anointed: the purpose for which he came into the world, and the truth to which he bore witness" (Brother Andrew); 11th, "The resurrection from the dead essential to immortality" (Brother Heywood, of Huddersfield); 18th, "Jesus Christ's discourse to Nicodemus, or birth of water and birth of spirit" (Brother Andrew); 25th, "When the Son of Man cometh, shall he find the faith in the earth?" (Brother A. Andrew, of London); Jan. 1st, "Bible teaching concerning man; what he is, and what he may become" (Brother Mitchell); 8th, "The promises made to Abraham; who are the heirs to the things promised, and when will they become inheritors thereof?" (Brother Andrew).

W. H. ANDREW.

LEICESTER.

We have been cheered by the addition to our number of Bro. JOHN COPE. He was immersed some years ago by the Renunciators, at Stourbridge, but has not been in fellowship with them for some considerable time, and on his removal to Leicester just lately, he applied for fellowship into the "one body," and, after an interview with the managing brethren, was received in on Sunday, January 8th. On the other hand, we have lost Bro. T. W. Gamble, who has removed to Brentford, a place about 10 miles west of London. The truth in Leicester can ill spare earnest and useful brethren, but we are nevertheless compelled to submit patiently to the force of circumstances. The brethren in his immediate vicinity will find him a worthy and estimable brother, and one at all times able and willing to work in the Master's service, and to his honour and praise.

The town is being placarded with special bills announcing that, pending the return of our absent Lord, the Christadelphians intend to give lectures every Sunday evening in their hall on various phases of the truth. By this means, and by the monthly distribution of 2,000 "Finger Posts," stamped with our address, and an invitation to come, the brethren hope that the truth may yet, even in Leicester, "shine forth as a light in a dark place."—F. S. HERNE.

LIVERPOOL.

On the 27th of December a tea meeting was held in the Hamilton Rooms, Birkenhead, to which the brethren from Tranmere and Birkenhead were invited. About 60 of the brethren and sisters from the neighbourhood of Liverpool, and a few interested strangers, were present; the meeting

proved to be a very profitable and interesting one. Brother and sister Hughes, who did not see fit to go over to Birkenhead when the ecclesia removed there from Liverpool, have been re-admitted to our fellowship.—HY. COLLENS.

LONDON.

During the past month we had our usual tea meeting on Dec. 26. There was a good attendance of brethren and friends interested in the truth. The tea meeting of the children attending the Sunday School was held on Dec. 31. The written examination took place on Sunday, Dec. 18, and those who had been adjudicated worthy of prizes received them after tea—Brother Boshier officiating, as last year. We had also a number of dissolving views, descriptive of the life of Jacob, Joseph, and Christ. I have also to intimate that John Wm. Abbott (brother in the flesh to our Brother R. H. Abbott) was baptised into the saving name on Dec. 25. Brother Keats has returned to London from Brighton. We have lost, by removal, Sister Berry, who has gone to Derby, Brother Peplow, who has returned to Birmingham, and Bro. Sherwood, who has left for Leeds. Bro. G. F. Lake and Sister Grace Abbott have been united in marriage; and also Brother A. T. Jainaway and Sister Clara Abbott. Sister Mayes has returned to Lincoln.

LECTURES.—Jan. 1, "The annihilation theory" (Brother H. H. Horsman); Jan. 8, "Shall the Son of Man find the faith on the earth?" (Bro. A. Andrew); Jan. 15, "The resurrection theory of Swedenborg" (Bro. J. J. Andrew); Jan. 22, "Twelve theological points opposed to the Bible" (Bro. Atkins); Jan. 29, "Jesus Christ as a Saviour" (Bro. R. Elliott).—WM. OWLER.

MALDON.

Three of our young people, I am happy to inform you, yielded obedience to the truth on New Year's Eve, viz., the son and daughter of our sister BURGAN. Though young (15 and 17), they are very intelligent, and appear to be older than they are. The other, I am happy to say, is my own daughter, JANE (19 this February). The Lord keep them from the evil.—C. M. HANDLEY.

MOLD.

I have been labouring hard in this place for the last twelve months, and have had hopes at times of some who seemed interested. But the way is too narrow for most people. I and my wife are alone, but we sometimes have the pleasure of meeting with brother and sister Lawton, of Llandegla. We met together on Christmas Day, and we were much edified and strengthened by each other's company, by breaking bread and drinking wine in remembrance of Our Lord's death, also in singing hymns and anthems in praise to our Father in heaven and his Son Jesus Christ, whom we love, and for whom we wait.—R. HILLMAN.

NEWCASTLE.

Sister Orrick's age, which was last month put as 34, should have been 24, and my name James, instead of George Harker; also, in the Sunderland intelligence it was stated the two brethren from Jarrow broke bread with Bro. Handley, &c. I was one of the brethren named, and we did not break bread. I thought it best to name it.—JAMES HARKER.

RADSTOCK.

I have to report the addition of two more to our little ecclesia at Radstock, viz., GEORGE HEAL and his wife SARAH ANN HEAL, on the 27th December. They were formerly connected with

the Church of England. They were first brought to a knowledge of their position as aliens from the commonwealth of Israel by reading *Twelve Lectures*, and other books. Our ecclesia at Radstock now numbers 14. We are but a feeble flock, lacking the abilities of setting forth the truth, but we have the kind assistance of the Bristol brethren to occasionally assist us.—HY. YOUNG.

SMALL HEATH.

I have to report the following addition to the Small Heath ecclesia: JAMES GOODING (21), blacksmith, formerly chapel-goer; since united in marriage with Sister Lizzie Brazier. Also FRANCIS SHEPHERD (38), carriage builder, formerly of Longmore Street Baptist Chapel, and trustee of Lombard Street Baptist Chapel. Brother C. H. Bassett and Sister wife, from Duddeston Ward Hall, will unite with Small Heath ecclesia.—J. A. HEELEY.

SPALDING.

On Sunday, January 8th, at 3 p.m., JOSEPH WILKINSON (20), was immersed here in the Blue-coat river, by Brother Edwards; having been previously examined by Brother Tyler. He was formerly a Wesleyan, and of late a "Christian Army" man.—S. SATYER.

STOCKPORT.

Can anything bring greater joy to our hearts than the singing of the songs of Zion and speaking to one another of the goodness and glorious purpose of our God? We trow not. Thankful for the opportunity which the season afforded, the brethren of Manchester and Alderley Edge joined the Stockport brethren in festival assembly on December 26. Tea having been served, of which about 50 partook, we had a "merry Christmas" of the right stamp, in the contemplation of the following and similar subjects, in addition to hymns, anthems, and prayers: "The Life of Paul," "Our Warfare," "What manner of people ought we to be?"—GEO. WAITE.

SWANSEA.

I have the pleasing duty of reporting the obedience of Mr. D. J. HUGHES (20), formerly Methodist. Brother Hughes gives an interesting history of his coming into the truth, from which the following are extracts:—"The struggle between me and the truth was long and severe. Two-and-a-half years ago, when I first came to Swansea, and for a considerable time afterwards, I was totally ignorant of a community professing the Christadelphian faith. At that time, religion to me was but of secondary importance. The Bible I regarded as a dry, uninteresting book, and religion an irksome necessity—the practical observance of which I considered consisted in chapel-going on Sundays, the leading of a moral life, and an occasional reading of the Word of God. A change of abode brought me into connection with Christadelphians and Christalphanism. My astonishment and pious horror were exceedingly great when the Christadelphian doctrines were made known unto me, and I immediately applied myself to the Scriptures for matter wherewith to refute those (as I then supposed) heretical and impudent notions. My hatred and opposition, however, were chiefly directed towards that doctrine which declared that man was mortal; but now my surprise and difficulties commenced. I discovered that proofs of man's inherent immortality were not so abundant as I imagined, and when the passages I did produce (which were those commonly adduced) were shown not only to be impotent as against Christadelphianism, but also to falsify my contention, my

amazement and difficulties increased. At this period, one day in business, I saw a Venezuelan, a most loathsome and degraded specimen of humanity. I reflected whether it was probable that such a man was possessed of an immortal soul. I contended for a soul for Bacon, Shakespeare, &c., but this man!—This incident lessened my repugnance towards the Christadelphian faith. A short time after this, a person, to whom I was then a friend, but now a brother, kindly lent me the *Twelve Lectures*, the perusal of which I forthwith diligently commenced, the result being a thorough revolution in my religious convictions; and I was forced to the awful and lamentable conclusion that popular Christendom was inebriated with the superstitions and abominations of the Papacy; that the religion of my fathers associated with so much veneration, piety, and sincerity, and supported by so much learning and ability, was a pernicious lie. Yet, its renunciation and the acceptance of the truth involved the severing of many dear ties of friendship, the lasting displeasure of the family, the giving up of aspirations for worldly position and rank, a withdrawal from the world and its ways, and to unite myself to a people who were singular and despised; but above all the greatest difficulty was the fear of grieving a dear parent, whose opposition to the truth was exceedingly strong. I hesitated. Sometimes I would endeavour to forget it all, and be absorbed in other things, but some expression or statement uttered by orthodox Christians which I knew to be wrong, would stir me up. Ultimately, after a struggle of about two years, I resolved to leave all and be immersed into the sin-covering name, and to 'seek first the Kingdom of God.' How different are my feelings now. A sense of quietness and peace has replaced that of uneasiness and conflict, and my earnest endeavour now in this candidature for immortality, is to work out my salvation 'with fear and trembling.'

LECTURES.—November 20th, "The Coming of Christ" (Brother J. T. Jones); Nov. 27th, "The Jewish Question" (Brother Davies); Dec. 4th, "What is your Life?" (Brother Gale); Dec. 11th, "What is Baptism?" (Brother R. Goldie); Dec. 18th, "Hades of the Revised Version" (Brother J. T. Jones); Dec. 25th, "The Angels of the Bible" (Brother Davies); Jan. 1st, "The Apostolic Age" (Brother J. Bishop, of Birmingham); Jan. 8th, "Surely I come quickly" (Brother Gale).—THOS. RANDLE.

SWANWICK.

There has been a wrong impression gathered by the brethren from the intelligence which appeared in the October number of the *Christadelphian*, from Bro. Turner. The idea which the brethren drew from this was that the Swanwick and Ripley Ecclesias sympathise with Bro. Vernon, and do not wish to abide by the decision of the Riddings's Ecclesia. This is wrong; we are thoroughly in harmony with the Riddings brethren in their withdrawal from Brother Vernon. What Bro. Turner wished to be understood was that there was an error in his former intelligence on this subject, in which it was stated that the Ripley, Riddings, and Swanwick Ecclesias had withdrawn from Bro. Vernon. The error was in the names of Ripley and Swanwick appearing, being three separate Ecclesias, and Bro. Turner, in his September intelligence, only wished to withdraw the names of Ripley and Swanwick, having used them in error. I also have to report the loss of Bro. Atkin to our Ecclesia, who has left this country for America.—J. DRAYCOTT.

TAMWORTH.

Brother James Wood reports the death of Sister Mary Deakin, of Fazeley, which took place May 21st, 1881; also, that the following have rendered obedience to the truth during the past year, viz., EDWARD WILLIAMS, joiner, formerly Spiritualist, and SARAH WILLIAMS, his wife; WALTER FOX, plasterer, formerly Congregationalist. The prospects for the truth are decidedly better.

TAUNTON.

I regret to inform you of the death of my dear husband (Brother Hawkins), which occurred on the 12th December. I am sorry that through the trouble consequent on his death, you were not written to before.—M. J. HAWKINS.

WARRINGTON.

We have begun our winter lectures, and have had very good attendances of late. We have been trying small hand bills, which seem to have answered the purpose very well. We have circulated 5,000 a week for several weeks.

On Saturday, November 26th, we inducted into the name which is a covering for sin, SARAH ANN HATTON (16), eldest daughter of Brother and Sister Hatton, of Oldham, who broke bread with us on the day following. Brother Handley, of Maldon, paid us a visit on 17th November, and lectured on the subject, "If a man die, shall he live again?" to a very attentive audience, and we had another visit on 23rd November from him. We had a Bible class, and spent the evening in a very profitable and enjoyable manner.

LECTURES.—October 2nd, "Dead in Adam" (Bro. Bellamy); October 9th, "Science and the Bible" (W. H. Hatton); October 16th, "Why do the Christadelphians give lectures, when there are Churches and Chapels with vacant seats" (C. F. Clements); October 23rd, "Life only in Christ" (J. Crowther); October 30th, "The Kingdom of God" (W. Riding); November 6th, "The end of the world" (G. Waite); November 13th, "The broad and the narrow way" (E. Bellamy); November 20th, "Hymn book theology" (B. Sawdon); November 27th, "The Bible true" (W. H. Hatton).—CYRUS ROBERTS.

AUSTRALIA.

COOTAMUNDRA.—Bro. McInlay writes:—"The place I write from is about 250 miles from Sydney. I and my family have been here about seven months. About four months after our arrival we had the pleasure of assisting JOHN MOLLOY (30), formerly a Romanist, in putting on the all-prevailing name. The *Twelve* and the *Thirteen Lectures* were of great assistance to him in throwing off the yolk of bondage. He was immersed on the 28th August. We have also had an increase of number by the removal of Brother and Sister Ferguson from Sydney. We meet on the first day of the week to break bread."

Brother Gauble further reports the obedience of Miss EMILY BOURNAN (17), formerly neutral, who was immersed Nov. 22nd. A number of others are much interested. We have circulated 40,000 leaflets within the past twelve months. We are determined the people shall hear of the truth in some form or other, whether they accept it or not.

LECTURES.—October 31st, "What it is to preach Christ" (Brother Hardinge); November 6th, "The Reality of Christ's Return" (Brother J. C. Gamble); and on November 13th, "The Faith of Faithful Abraham" (Brother R. Brown).

ST. KILDA, MELBOURNE.—Brother Betts reports the obedience of THOS. PEARCE (32), also ELIZABETH ANN PEARCE (31), his wife, both formerly Cambellites, residing at Footsray, a suburb of Melbourne. Bro. and Sister Pearce had joined the Cambellites, believing them to be the only Scriptural religious body in existence, until they came in contact with Sister Fincher, who spoke to them of the kingdom of God.

MELBOURNE.—Brother Gamble reports a further addition of four in this city, viz.: On September 23rd, ROBERT THOMAS BROWN (14), son of Brother Robert Brown; on September 26th, JOHN ARTHUR (44), carpenter, formerly Independent; GEORGE WADE (23), husband of Sister Wade, formerly neutral; and on September 27th, GEORGE DOBSON (54), gardener, formerly neutral. Brother Dobson became acquainted with the truth through the brethren at Tamworth and Fazeley when residing at the latter place, and frequently attended the lectures delivered at Tamworth. No doubt the brethren there especially will be pleased to hear the result of their sowing the good seed. It is very encouraging to us to see the twos and threes added to the little flock. Since my last communication we have commenced a *Lending Table*, to try and get a further circulation of the books which expound the truth. A fair number has been taken, but, of course, we have to wait for the results. Sufficient for us to "plant and water," leaving the "increase" to the "Mighty God of Jacob."

LECTURES.—September 25th, "Does Death end all?" (Brother J. C. Gamble); October 2nd, "Judgment to Come" (Brother Hardinge); 9th, "The Last of the Apocalyptic Vials" (Brother R. Brown); 16th, "The Promised Land" (Brother Evans); 23rd, "Evil, how it originated, why it is permitted, and when it will cease" (Brother Evans).

SYDNEY.—Brother Hawkins reports the obedience of ARCHER O'TOOLE (18) and LAURENCE O'TOOLE (20), sons of Brother and Sister O'Toole, JOHN EVAN GOFF (48), formerly lay preacher in a "Gospel Tent" (an auxiliary mission); he was very difficult to convince that his gospel was not the Gospel of God, but at last he saw the light; JULIA GOFF (22), daughter of the above, and HENRY HOWELL (32), son of Bro. D. Howell. (These cases of obedience were reported in a previous communication, but in some way overlooked.) Since our last writing, MARGARET REID (24), now wife of Brother W. Ferguson, and, lastly, SUSAN KENNEDY (40), have obeyed the truth.

Our number has also been increased by various removals to Sydney, viz.: Brother R. G. Burton, from Dunedin, N.Z.; Brother and Sister J. S. Hawkins, from Burrawang, N. S. W.; Brother Samuel Hawkins, from the same place; and Brother W. H. Payne, and Sisters S. A. and L. S. Bower, from Birmingham, who safely arrived here September 22nd. So the Sydney ecclesia now numbers over fifty souls, and our basis of fellowship is identical with that of the Birmingham ecclesia. We still meet at the Masonic Temple, Clarence Street, morning and evening.

About a month ago, a discussion came off between a Mr. Picton (Cambellite) and Brother Bayliss, on the question, "Has the Kingdom of Heaven come?" and a week after, another on the question, "Did Jesus Christ exist before his birth of the Virgin Mary?" Mr. Picton affirming, and the present writer denying. The attendance each night was about 200, and no doubt these efforts attract some attention to the truth.—J. J. HAWKINS.

CANADA.

HAMILTON.—Brother Mickleboro says:—"The Ecclesia here is very small. We only number seven, who hold the truth in its purity. The only intelligence we have to announce is the marriage of my daughter, Elizabeth Sarah, to Bro. Thomas Turner, of Auburn, N.Y., who are gone to reside there.

TORONTO.—Bro. Ross reports the death of Sister Hornshaw, on 24th November. She had been a long time a member of the ecclesia, and her walk and conversation has been such as endeared her to all who knew her.

Brother McNeillie (through Brother Ross) reports of the obedience of his father-in-law, THOS. WALLACE, of Port Granby, a native of Ayrshire, Scotland, who has been sixty years in Canada, and who has spent the most of his long life a professed Presbyterian. He is a man not easily moved from his convictions; but the truth is powerful. His obedience has been earnest and entirely voluntary. At the advanced age of 82, he has heartily and joyfully cast in his lot with the faithful in Christ Jesus.

NEW ZEALAND.

CHRIST CHURCH.—Brother Challoner reports the following immersions, which have taken place since he last wrote:—GEORGE ARCHER and CHARLES SMITH, firemen, formerly Baptists, the husbands of Sisters Archer and Smith; ALBERT LEES, milkman, formerly neutral, and his wife, MARY. Brother J. Richards has been received into fellowship again, in harmony with scriptural requirements. Brother and Sister Archer have removed to the township of Ashburton, some forty miles away.

DUNEDIN.—Brother Skinner reports the obedience to the truth of CLEMENT WILSON (commercial traveller), whom he immersed in the open sea. Before his baptism he gave a most interesting confession of his faith in the one true God, and in the blood of Jesus anointed, shed for the sin of the world, and in the one hope associated with him. "His wife, and wife's mother (both rejoicing in a knowledge of the truth) are only waiting for necessary convenience to be immersed. Also we have joyful meetings in Bro. W.'s house."

Brother Holmes announces the obedience, on October 15th, of SAMUEL CHURCHILL (carpenter and contractor), and his wife, MARTHA CHURCHILL, both Episcopalians, late of Belfast, Ireland, and two years out here. They are both perfect musicians and singers, being teachers of the art, but now their voices and instruments are attuned to our hymns of praise.

OUTRAM (OTAGO).—Brothers R. Simons reports the obedience of J. W. JOSEPH (62) and his wife, ELIZABETH JOSEPH (70), "of whose earnest desire to find the truth," says Brother Simons; "I have written you previously. The little river running from Mount Mangatua, near Brother Dacker's house, was chosen for burying the old man and rising to newness of life. We were greatly favoured in regard to weather (Sister Joseph's age and strength rather requiring it), and he had a truly happy meeting around our Lord's table, and rejoiced together in the glorious hope of the gospel. Brother Joseph will be a great help and comfort to us, and I trust we shall be able to circulate the truth."

UNITED STATES.

BOSTON (MASS.).—Brother Hooper reports that the brethren here still hold forth a testimony for the glorious truth, in the face of extreme indifference, realizing that they will not be judged by results, but by duty lovingly and cheerfully performed. They have been obliged to change their place of meeting. They now occupy again the Hall wherein the truth was first publicly proclaimed in Boston, viz., Pythian Hall, 176, Tremont Street, Boston, Mass. We advertise subjects for the alien every Sunday, 10.30 a.m. We have been greatly cheered and strengthened recently by four additions, viz., Sister E. Adams, of Nor. Cross, Eng., and three of those from whom we withdrew some three years ago. In 1878 we were reduced by various causes to twelve, we now number 20, and great ecclesial peace and prosperity prevails. The Sunday school has increased in number and interest. To God be all the praise for His Word, which has been the means of bringing about even these results.

BALTIMORE (MD.).—Brother A. Packie, jun., writes that the ecclesia continue to rejoice in the unity of the "One Faith"; and are zealous in performing their duties in the interest of the truth as it is in Christ Jesus, anxiously looking forward to the coming of the Master, and the establishment of his glorious kingdom. As an earnest of our work in declaring the "glad tidings," we would report the following additions to our little flock, all having given a good confession of their faith, and earnestly desiring to unite with us in serving the One, who, by His great mercy, called them from darkness to the light of His glorious Gospel. March 17th, 1881, Mrs. CHRISTINA MITCHELL, formerly Campbellite; April 10th, ARTHUR G. WILLIAMS, formerly of the Church of England; July 25th, JOHN H. PARRISH; July 31st, S. REBECCA PARRISH, MARY E. PARRISH, HARRIET E. WILSON, MARTHA J. ENGLE, and WILLIAM H. METCALF, the last six being formerly connected with the Methodists. We have other inquirers, who, we believe, will not be long in rendering obedience. At all events, we are doing all that we can, sowing the seed early and late, and we must leave the increase to Him who alone can grant success to our work.

Brother Whittington reports that on Sunday, December 4th, Mr. BROTHERTON was immersed into the saving name, and others are expected to follow.

CHICAGO (ILL.).—Brother Leask reports: "Our ecclesia here has lately suffered a serious loss by the removal of Brother and Sister Spencer from this place to Wauconda, Ill., and Brother Samuel Norman, who has gone to reside at Toronto. These brethren were our best speakers, and we feel our loss greatly, having no one among us able to fill the places made vacant by their removal. We meet every first day to partake of the memorials of our absent Lord, and to exhort one another, at 2.30 p.m., in Room 33, Central Music Hall Building, and would be happy to have any brethren, who may visit this city, meet with us, and, if they are of the One Faith, we will give them a hearty welcome."

DIAMOND MINES.—Bro. Graham reports the arrival here of Bro. and Sister Glen from Edinburgh, and also of Sister Gibson from New Cumnock, Scotland; also Bro. Atkins from Swanwick, Derby. The ecclesia now numbers 11.

FITCHBURG (MASS.).—Brother F. D. Tuttle reports that since August they have had the pleasure and profit of the company of Bro. and Sister

Chas. Cullingford, who removed from Yarmouth, Eng., in June last. They wandered about for two months in Boston, Worcester, and elsewhere, but are finally settled in Fitchburg, making our number five, with hopeful prospect of more. They would gladly give any information to assist any faithful brother who desired to emigrate there. Brother Tuttle also mentions a profitable visit from Bro. John Faulk, who wrote from Florence, Mass., in the August number of the magazine, who has since removed to Worcester, Mass.

HARVARD (ILLINOIS).—Brother Soothill writes:—"It gives me much pleasure to report two additions to our number during the past year, one in the person of my youngest daughter, ADELIA RUTH SOOTHILL (17), who came to a saving knowledge of the truth through our Sunday schools, she being the first fruit thereof; the other in the person of FRED. V. SMITH, who, through the fervency of his faithful wife, and other instruction, was brought to a thorough conviction of the truth. The two rendered the required obedience June 12.

NARUNA (TEXAS).—Bro. S. H. Oatman reports the obedience of Mrs. MARY GREER, who was immersed Oct. 30. Henceforth the Lord will be remembered in the breaking of bread by Brother Joseph Greer and our new sister. The former is her son. They live two or three miles from the Naruna, R.O.

Bro. G. W. Banta has moved from this (Burnett) County to Gillespie County, and will meet with the brethren there; and Bro. W. J. Greer to Edwards County, Texas, where he will probably be isolated.

LEXINGTON (TEXAS).—Brother Snavey states:—"There is an ecclesia here (16 miles south of Rockdale) numbering seven, built up by the labours of Brother John Banta and Brothers S. H. and W. A. Oatman. We meet regularly from house to house (in order that no one family may have to drive six or seven miles every Sunday) for breaking of bread. We are doing what little we can for the enlightenment of the alien in this neighbourhood, but we receive but very little encouragement, two of our number having been shamefully and wrongfully treated by some of them within the last 10 days; but we hope soon to be delivered from the power of our enemies, and to enter into the rest that remaineth for the people of God."

MINNEAPOLIS (MINN.).—Bro. H. E. Garcken, residing here (219, Washington Avenue, S.), would be pleased to see any brother coming this way.

JERSEY CITY (N.Y.).—Brother Vredenburg writes:—"November 24 being a national holiday of thanksgiving, the brethren thought it would be well to spend the day to the honour and service of our Heavenly Father, and for that purpose about 30 of the brethren and sisters, with some seekers after the way of life, gathered at the residence of Brother A. J. Glover, where, after a sumptuous repast, the time was spent in singing praises to the "Giver of all good," and in speaking, to the edification and comfort of those gathered together "who thought upon his name." The day closed with praise to the Deity and more speaking, and when we dispersed to our homes we knew that the day had been rightly spent. It was a day of great joy, there being an utter absence of that thoughtlessness and giddiness which are too frequently found at social gatherings. Constant effort is now being put forth to attract the attention of the alien. I enclose you samples of advertisements and notices which are inserted weekly in the most widely circulated paper in Jersey City, the *Evening Journal*. One notice is inserted free

and for the one in large type we have to pay £1 per week. And these efforts are telling constantly. Not a Sunday passes but strange faces are seen in our meetings. Blessed be the God of Israel, who showers upon us his richest blessings.

OLATHE (KANSAS).—See letter in extracts "Dissolving, dissolved."

SCHOLLS FERRY (OGN).—Since our divided condition in this State, six have left the Nicholites, and become united with our company. On the other hand, we have lost one by death, as lately reported (our beloved Brother Stevenson), and two Brother and Sister Cooper, have removed twelve miles away (to Beverton), from whence we expect them to meet with us frequently. Then Sister Green dwelt in our neighbourhood for a while, but removed to California, where she has lately followed her husband (Brother Green) to the grave. Our much-loved and missing Brother Quinn followed his daughter (Sister Green) to California last summer. We have just heard from him. He is located at Forestville, Sonoma Co., California. Another sad event, that our brethren mourned with much weeping, was the withdrawal of Sister Miller, in order to re-unite with the Campbellites. This was on account of the bitter and (to her) irresistible opposition of her entire family. So you see changes are continually going on. Among others, one causing "great heaviness, and continual sorrow of heart," is the dismal clouds of scepticism that have overshadowed Brother W. Wing for the last year. After his removal to the territory of Idaho, he was thrown into the society of infidels, and has not been able to resist their arguments. Truly, there are many dark clouds and little sunshine in this life. [Truly so: but the morning comes, when there will be life, and light, and liberty, and joy, to such as endure to the end.—Ed. C.]

To W. L. S.—As to the renderings you enquire about, if you think it worth while, send a particular statement of them, as a critical perusal of the pamphlet you refer to would be too cumbersome a way of finding them out, in the midst of so much work of an urgent and useful character. The best way of dealing with L. T. N., so far as the *Christadelphian* is concerned, is to let him alone. Naturally, the matter will seem of important dimensions in the particular district that is afflicted by his ascendancy: in the wider field, it is of small consequence.—Ed. C.]

SPRINGFIELD (O).—Bro. Parker reports that the following persons, on the 23rd of October, put on the name of the anointed by being baptised into Him, viz.:—**ALFREY P. RABEY** (32) and his wife, **JANE RABEY** (29), both formerly Baptists; and **MARY E. HOLSTON**, formerly Presbyterian. Bro. Parker says:—"This intelligence, for two reasons, is more than ordinarily gratifying. First, it is some time since we have been able to report an increase to this Ecclesia, the struggle to maintain doctrinal purity, and the building up of the Ecclesia therein, having absorbed most of the energies of the brethren. Secondly, this addition to the One Name, is a surprise to us. At the time of Mr. Ellis's visit to Springfield, all three of the above were earnestly investigating into the Scripturalness of our claims to the possession of the "One Faith." The debate, of which I sent you an account, and several addresses by the same opponent of the truth, bewildered them, and for a time drew them over to him and his friends. But, fortunately for them, they had been previously sufficiently enlightened in the Scriptures to detect the unsoundness of the teaching among the so-called "Turneyites" in this city. To use the expression of "Our New Relatives in Christ," they did not

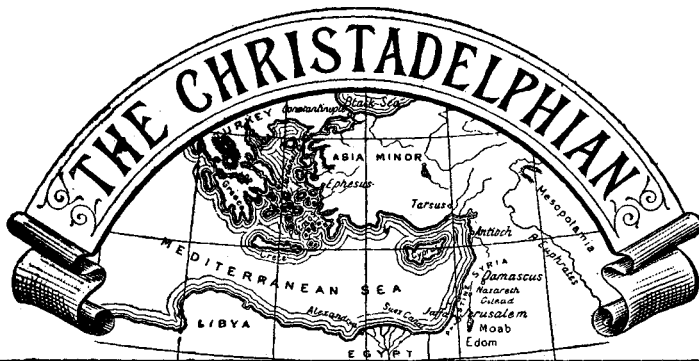
teach *one thing*, but many; they did not teach the "One Faith," but three or four "Faiths"—there was "confusion of tongues." This state of things caused them to absent themselves from their meetings, to return their books, and to betake themselves again to the reading and study of the "Word of Truth." They were not long in coming to a clear understanding of the things that constitute the "One Faith," and *who they were who held it*. They made application for immersion, and, after making the good confession, put on Christ as apostolically taught."

ST. NICHOLAS (PENN.)—Last August, Brother Brittle moved from Shenandoah to this place, and there having been two brothers here before him who had not been idle, but had been speaking a word here and there among fellow-workmen, the way was prepared. Several were interested and wished public lectures in Mahanoy, the nearest town. After due arrangements, Bro. Brittle began a series of lectures, dating from Oct. 2nd, and which are still going on. We have a beautiful hall right in the heart of the town, and the attendance has been very good. About a dozen are deeply interested, and we expect to see the most of them put on the name before very long. The lectures have been as follows:—1. The second coming and Kingdom of Christ. 2. What will become of the Living at the appearing of Christ? 3. The Condition of the World in the Reign of Christ. 4. Prophecy and History in relation to the Kingdom of Christ. 5. What is the faith that saves? 6. Lay up Treasure in Heaven. 7. Significance and Importance of Baptism. 8. Resurrection the only Hope of a Future Life. 9. The Nature of the Evidence relating to the Resurrection of Christ.

WASHINGTON (D.C.)—Bro. Boggs reports that two have been immersed into Christ since last writing—**VALOROUS AUSTIN**, and **HENRY OFFERDINGER**. (As to a census of the brethren, it is better for a variety of reasons that we be perfectly passive in the matter. We belong to the people of whom it is written "The people shall dwell alone; they shall not be reckoned among the nations."—Ed. B.)

ST. PAUL (Minn.)—Brother James Ross reports that Brother and Sister Gordon and Sister Kirkwood arrived in St. Paul on 16th September last, and are liking their new home. "Their arrival here has been a source of comfort and pleasure to the rest of us. We are all endeavouring to walk in the truth, and break bread regularly every Sunday evening, at 98, East Seventh Street. Our meeting is conducted in much the same way as in Britain, but in addition, we read from *Eureka*, *Seasons of Comfort*, the *Christadelphian*, and these works afford us much instruction and help to keep our minds active and alive to our duty.

WORCESTER (MASS.)—Brother J. N. Jones says: "We have been through much trouble here, and although our experience has been a sorrowful one, yet it has taught us wisdom, and we rejoice that the truth still prevails amongst us. We have been obliged to reorganize the ecclesia upon better rules and principles than ever before, a copy of which rules and basis of faith and fellowship I am requested to forward to you. (The publication of the basis is not necessary: it is identical with Jersey City.—Ed.) Unity and peace reign in our midst. On September 14, I baptised into Christ, **LENA A. HOLMES**, daughter to Sister Holmes, and sister in the flesh to my Sister wife. We are also cheered by the addition to our ecclesia of Brother and Sister Faulk, of New Zealand, who arrived here *via* San Francisco Col."



“ 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 the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. vii. 19.)

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Vol. XIX.

WRITTEN—HOW AND WHEN ?

A CORRESPONDENT asked Dr. Thomas the meaning of Paul's statement in Rom ii. 15, that “when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which shew the work of the law written in their hearts.” The question was how and when was this writing of the law on Gentile hearts effected? The Doctor's answer was as follows:—

1. *How is the writing inscribed upon the hearts of the Gentiles?* The answer is, by God's teaching; for it is written in the prophets concerning those who attain to salvation, “*They shall be all taught of God*” (Isa. liv. 13; John vi. 45). The question, then, arising from this testimony is, *How does God teach men?* As one man teaches another, and in no other way; and that is, *by putting ideas into the mind.* An idea is a mental image; a thought; something perceived; which image, thought, or perception, is produced by causing vibration in the substance of the brain-flesh. Brain-flesh vibrations excited by ordinary means and causes, Paul terms “*the thinking of the flesh*”; and are common to all men: but when they are excited through the same means, but transmitting ideas undiscoverable by the natural powers; that is, ideas specially revealed from God, such divinely excited vibrations become “*the thinking of the Spirit*” in man, the effect of which is to make impressions, which become the engraving or writing of God.

We learn from the Scriptures, that God excites brain-flesh vibrations, productive of a great variety of thoughts or ideas, in different ways. "He spake," says Paul, "in divers manners." This diversity, however, he limits. He does not say that He spake in divers manners to men in general; but through an appointed channel, and specified people—"He spake to the fathers in the prophets;" and, in the apostolic age, to the Jews in Palestine "in a Son;" and after this, he spoke in the apostles, and especially in Paul, to the Gentiles. "It is not ye that speak," said Jesus to the apostles; "but the Spirit of your Father speaking in you" (Matt. x. 20); "what ye hear in the ear preach ye upon the housetops" (verse 27); and "he that heareth you, heareth Me." God spoke in the ears of the apostles, and they spoke into the ears of men; which, from the premises before us, was God speaking to and teaching the sons of men.

Men who are ignorant of God's purposes with respect to the future of the human race, are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching, is "the work of the law written in their hearts," and is always the consequence of an affectionate understanding of the Word of the Kingdom. It is the work of the law of faith; which faith embraces "the righteousness of God manifested without the law, being witnessed by the law and the prophets" (Rom. iii. 21). The devotion of which ignorance is the parent, is of the flesh, and not of God. His teaching first opens a man's eyes, by the enlightening ideas he puts into their minds; then, by the influence of these ideas

which are his power for the purpose, turns them from their native darkness, and consequently from Satan (for ignorance is Satan's power) to God: and the instrumentality operative of these results is *Scripture and reason*.

2. WHEN is the work of the law written on the heart? "Written" is past time. It may be known to have been written, by the subject doing what the writing enjoins. Obedience is the work of the law; what a man obeys is the thing written. Thus, if a man has it written in his mind, that immersion is simply an act to be done in order to be recognised as member of a Baptist church, when he is immersed he obeys that writing; and all the sophistry in Anti-Christendom cannot transmute that immersion into obedience to the Gospel. But half-a-dozen men may have been all immersed; it cannot, therefore, be determined that the same writing is in all their minds; because experience teaches that wise men and fools, and more fools than wise, have been ceremoniously immersed. Therefore, the Spirits must be tried; and in trying them, we must take them to the writing in the Bible; and if we find them speak according to the Oracles of God, we may know that God has taught them—has been engraving his ideas into them; but if not—if they do not speak according to the Law and the Testimony, it is because the light is not in them. When the promises of God in the Bible are also found in a man's understanding and affections, the ideas of God shining out from the Bible into these, are in effect reflected from his mind, and are seen in his practice; which is found to be in conformity with the Divine precepts, "By their fruit shall ye know them;" but then

ye must be acquainted with the tree and its fruit, or ye may mistake ; and take a pious infidel for a Christian.

3. *How am I to convince others that this knowledge is only through the Gospel ?* By showing them what the knowledge revealed in the testimony is ; in other words, "declare the testimony of God ;" and reason out its propositions. The Gospel is emphatically styled "the glad tidings of the Kingdom ;" strike out "the kingdom," and all that remains is "the glad tidings of," or "gospel of." A rational man will readily see, that the glad tidings centre in the kingdom ; and as they are yet future, they are matter of hope, and of promise, "exceeding great and precious promises." No kingdom, no promises,

and no promised kingdom ; no glad tidings, or gospel ; hence, the knowledge can only be through "the Gospel of God, which He has promised afore by his prophets in the Holy Scriptures." It is the function of reason to demonstrate this from the testimony ; and when the demonstration sounds upon the ears of honest and good hearts, they will be aroused to a collateral examination of the word, and they will not be difficult to enlighten. There are some, however, that cannot be convinced ; either because they have no natural capacity, or are slaves to their lusts, or are in bondage to their worldly interests, or are not rational. Christ's sheep hear his voice ; sound out the truth, and leave the rest to God.—*Herald of the Kingdom.*

"UNTIL SHILOH COME."

To Dr. Thomas.—Please examine the original of Jacob's Prophecy in Gen. xlix. 10, and see if there are not two words rendered in our version "until." Would it not be better rendered "The sceptre shall not depart from Judah . . . because Shiloh will come?"—CORRESPONDENT.

DR. THOMAS'S ANSWER.—The passage in Jacob's prophecy I translate thus : "Thou Judah, thy brethren shall praise thee ; thy hand (shall be) upon the neck of thine enemies ; before thee, the sons of thy father shall prostrate themselves." "Judah, a lion's whelp, from the prey, my son, thou hast arisen ; he kneeled ; he laid down like a strong lion, and like a fierce lioness ; who shall arouse him ?"

"The sceptre shall not depart from Judah, nor a legislator from between his feet, for that Shiloh shall come ; and to him (shall be) the obedience of peoples."

"Binding his ass to a wild vine, and his ass's colt to a choice vine, he

washed his raiment in wine, and his clothing in the blood of clusters of grapes ; more flashing (his) eyes than wine, and whiter (his) fangs than milk" (Gen. xlix, 8-12).

The above is a prophecy concerning the Lion Tribe of Judah, which has given the commentators a world of trouble. A work before me says, "The interpretations of this most difficult verse 10 are so numerous, and the arguments by which they are supported so voluminous, that even in this supplementary note, we can only give the sense in which we ourselves (Messrs. D. Sola, Lindenthal, and Raphall) understand the text, and which is strictly in accordance with the oldest version of the

Pentateuch, and one of the oldest commentaries on the Scriptures; *Onkelos* and the *tonic accents*."

In their translation of Genesis, De Sola and Co. render the verse thus: "The staff shall not depart from Yehudah, nor the lawgiver from between his feet, *until he cometh to Shiloh*, and his be the obedience of nations." In this they make Shiloh a place; and affirm that the staff should not depart until Judah came to it; and then, of course, the inference is that it should depart. Well, in the days of Joshua, "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them" (Joshua xviii. 1). But instead of the sceptre departing from Judah when the tribe arrived there, Judah had never hitherto possessed it; for Moses, who was "*king in Jeshurun*," was of the tribe of Levi; and Joshua, who succeeded him, was of the tribe of Ephraim; and while the tabernacle was still at Shiloh, though the ark was not, Samuel anointed Saul of the tribe of Benjamin, to be king over all Israel. The ark never returned to Shiloh, and the tabernacle there was destroyed. "So God forsook the tabernacle of Shiloh," and did not choose Judah for the staff-bearing ruler over Israel until the departure from Shiloh; and David became king over all Israel, two years after the death of Saul.

But, "*until he cometh to Shiloh*" is not the translation of *ad ki yahvo Shiloh*. There is no word in the text answering to the particle "*to*," and furthermore, the verb *yahvo* is not the present tense, "he cometh," but is the future "*shall come*;" nor is *Yehudah* the nominative to the

verb; it is *Shiloh*, which they put in the dative, or in the accusative governed by a preposition, which is not in the text. These are liberties which grammatical honesty will not tolerate.

But in relation to "*until*" as the rendering of *ad*, or *ad ki*, they are not satisfied; for in their supplementary note they say: "Much confusion has been introduced into the translation of this important verse, by considering *ad* as a particle, and rendering it combined with *ki* "*until*." Yet this they have done themselves. "It cannot," they say, "be joined to *ad* without violating the Masora and punctuation." But this is of no consequence. These are no part of the original text. Jacob and Moses knew nothing about the Masorites and their inventions; and we need not trouble ourselves with them in interpreting their prophecies. Their authority, *Onkelos*, disconnects *ad* from *ki*, and renders *ad* by the Chaldee *ad-almah*, which they call *for-ever*; "a rendering, of which," they say, "we approve, as it appears to us much to simplify the meaning of the text. We would, therefore, propose to render it, after Rabbi Manasseh Ben Israel; "*The staff shall not depart from Judah for ever*."

This, however, is not translation, but substitution. We prefer to take the text as it is, and without regard to the Masora, translate it word for word as we have presented it, namely, *ad ki* "for that," which is equivalent to *because*. The passage is easy enough, and teaches, that the reason why the staff or sceptre shall not depart from Judah is "*because Shiloh shall come*." It is a text similar to Jerem. xxxiii. 17, "David shall never want a man to sit upon

the throne of the house of Israel.” This is thought to be very difficult of interpretation. Jeremiah is speaking of what shall be in the latter days and forward ; and so was Jacob. When Judah shall act the lion, Shiloh will be with them ; and thenceforth the sceptre shall not depart ; and thenceforth David never want a man to sit on Israel’s throne.

On the word *Shiloh*, De Sola and Co. say, “This word is understood by no one, though there is not any expression throughout the Scriptures, respecting which so much has been written, and which has served as the foundation for theological systems, like this much disputed word. The three opinions that enjoy the most favour are : the oldest, advanced by the *Medrash*, adopted by *Onkelos*, *Jonathan*, and the *Jerusalem Targum*, and adduced by *Rashi*, that Shiloh is the Anointed King, Messiah. The second, advanced by *Rashbam*, and adopted by *Mendelssohn*, and most modern Jewish authorities, considers Shiloh as the name of a city near Shechem, in the tribe of Ephraim, where the division of the monarchy took place under Rehoboam and Jeroboam. They therefore render it, *until he* (Judah) *cometh to Shiloh*. The third consider Shiloh as signifying *quietness, peace*. They therefore render it, *until peace, or the bringer of peace cometh*, and apply it to Solomon. We ourselves are strongly biassed in favour of the first opinion, supported as it is by the authority of Ezekiel xxi. 32 or 27, in probable allusion to the present text : since it is only by coupling this prediction of Jacob with those pronounced by subsequent prophets of the Lord, that we can understand the assurance the patriarch gives Judah, that though

his supremacy may for a time be suspended, yet it shall not *depart for ever*, but at some future period be restored to him.”

The clerical interpretation of the text is, that the sceptre of royalty and the legislative power was to continue with the Jews until Shiloh was born ; and that at his birth they were to depart. They point the Jews to Jesus as a fulfilment of the prediction as the Shiloh ; and affirm that the circumstances of his appearing answered the demands of the prophecy. But this cannot be admitted for the following reasons :

1. Jacob’s prophecy belongs to the “*uttermost part of the days*,” termed in Daniel “*the Time of the End*” or “*the Latter Days* ;” not to “*the last days, or end of the Mosaic Aion*.”

2. The sceptre had departed from Judah in the days of Nebuchadnezzar, who wrested it out of the hand of David’s house, when he dethroned Zedekiah about 590 years ago before the birth of Jesus ; and it has not been restored to Judah since.

3. There was no lawgiver descended from Judah, son of Jacob, in power at the birth of Jesus. The givers and makers of law were not Jews, but Gentiles ; Herod, Archelaus, and the Romans, being rulers of the nation.

4. The symbols of royalty were not to be restored to Judah “*until he shall come whose right it is*” to reign over all Israel : the right belongs to Jesus, who is the Shiloh ; but, when he appeared, he did not reign, positively refusing to accept authority, because his kingdom did not belong to that world ; but to another, when Judah, “*the fierce lioness*” shall go through the nations as through a flock of sheep, (Mic. v. 8 ;) as Jacob’s prophecy intimates.

5. Jacob's prophecy contemplates Judah in power and victory over enemies; whereas, when Jesus was born, Judah was subject and powerless under the Little Horn of the Goat; and will so continue till Shiloh shall return.

For these reasons, we reject the clerical theory: and look to the glorious appearing of the First Born to verify Jacob's prediction; for if Shiloh does not come hereafter, the sceptre has finally departed, and the lawgiver is no more for Judah. The interval from Nebuchadnezzar to Gog, is not a final departure of sovereignty, but only *an* INTERREGNUM to be succeeded by a renewal of the authority of David's house over Judah and all the other tribes. We are in "*the third day*" of the interregnum (Hos. vi. 2,) or 2,453 years since the fall of David's throne; for "a day with

Jehovah is as a thousand years; and a thousand years as one day."

"*Shiloh* is understood by no one," says De Sola! Very strange indeed! Whatever its etymology, any one, not judicially blinded by unbelief, may see from the text itself, that it relates to a *person*, a *conqueror*, and a *ruler*, not to a place. "Shiloh shall come; and to him the obedience of peoples;" *to him* is the key to *Shiloh*. Shiloh is a man; and as people are to obey him, he must be a ruler; and as peoples only obey those who compel them, he must be a conqueror before he can rule them. All which is plain enough for the comprehension of a little child, though perfectly unintelligible to "the wise and prudent." Let us rejoice that we are what they call "fools."—*Herald of the Kingdom*.

AN ADDRESS TO THE YOUNG WOMEN OF THE BIRMINGHAM ECCLESIA.

BY SISTER ROBERTS (READ BY HER HUSBAND,

At a Tea Meeting of the said Young Women, held in the Athenæum Hall, Thursday, December 29th, 1881.)

(CONTINUED FROM PAGE 57.)

THE DAILY READING OF THE SCRIPTURES.

Without the daily reading of the scriptures, and meditation thereon, there is no chance of success in the endeavour to put on the new man. There is so much in us by nature to hinder and oppose the work, that we shall certainly be defeated if we do not use amply the aids within our reach in this life-long struggle. First of these aids is the diligent and attentive reading of the word—*daily*. Do not allow a day to pass without reading. You may think it does not much matter, or that you can make it up by reading a double portion to-morrow.

It matters a great deal. In the first place, you miss the sustaining power for the day which you would have had if you had read, and you also miss the closer communion with God himself which is brought to you in His word; and the comfort and strength you would have enjoyed in the company of those who are undoubtedly presented to us in the Scriptures as the approved of God. Then if you try to read up, you cannot well digest so large a quantity of mental food; you are liable to have more than you can deal with in one day, and some of the precious words are sure t

be overlooked. By far the better way is to *read every day*, and all the appointed portions if you can. They furnish variety and profitable food for thought by day and also by night, if you happen to have any waking moments. The daily reading of the Scriptures need not prevent you from reading other books that would be helpful to you; but be sure that what you read is really helpful. I have heard of some professing the truth who make a practice of reading light literature—novels and periodical publications of a sensational character.

I cannot, my dear young sisters, too urgently beg of you to refrain from so injurious a habit. You might as well put poison into your food and expect to enjoy good health, as to indulge in such mental food and expect the spiritual welfare of a saint. If you are in earnest about securing Christ's favour, you will not hesitate to cut off that fleshly lust. You will feel repaid for doing so by the much greater ability you will possess to concentrate your mind upon the Scriptures, when unclouded by the highly-wrought images of merely fictitious and sensational stories, which only unfit the mind for grappling with the realities of life. What a very different effect is produced upon the mind by the reading of any of the histories recorded in Scripture.

You feel stimulated by them to courage and perseverance, even in the most obscure occupation of life, because you have your faith quickened in the direction of things unseen at present. You are reminded that your efforts are not in vain, though no human eye witnesses them—that God regards those who fear Him, and has their names in remembrance. You are helped by the record of what others have done in the name and in the strength of the Lord, to realize that you also may be thus helped and, in due time, acknowledged. You find the Scriptures—when you really give your mind to the study of them—in harmony with human experience, and suited to every day wants and necessities. If you are joyful, you find full

expression to your joy, and a solid foundation for it. If you are sorrowful, you find in the Scriptures that sympathy and perfect response which you can find in no other book, and a comfort which alone can touch the unapproachable sorrow of an overwhelming affliction.

PRAYER.

Next to the reading of the word, and accompanying it, is the necessity of prayer. If the daily reading of the word is a necessary element in the preparation of the heart, and in equipping us for the battle of life—the good fight of faith—prayer also, not only daily, but hourly must characterise the true and faithful follower of Christ. The reading of the word, and the meditation upon what we read, leads the thoughts to God, and the desire arises that we may be led and acknowledged by Him, as were His servants in the days of old. There are many prayers in the Scriptures, and especially in the Psalms that you can make your own, because they express your very thoughts and aspirations, and strong desires. If you are at any loss how to pray, study these prayers: try to realize the feelings they express: ponder the words and their meaning: utter them as expressing your own request: make a practice of *uttering* the words of your prayer, instead of merely having them in your mind. You will find that this will help you to realise that you are speaking to God. Try to realise Him as a living, real person to whom you speak, who can hear what you say, and who does consider the words of your prayer, and who will answer you. Observe in the prayer, we have recorded in Scripture that they were appropriate to the circumstances in which they were uttered. Moses, Abraham, David, Solomon, Daniel, Ezra, Nehemiah, Jesus himself—our great example—and the apostles, all prayed according to the circumstances in which they found themselves. This is very different from the heathenish practice of praying always a set form of prayer, or the Papal

practice of saying so many prayers, that you must count your beads to know when you have said the requisite number. No! Prayer to Jehovah is the uttering before Him the homage of a reverent and grateful heart, and the asking of Him those things of which we stand in need. Our necessities vary as continually as our circumstances. Sometimes it is strength we require, to resist temptation; sometimes wisdom to guide our decisions; sometimes patience with those who annoy us, or in the suffering of wrong. We have many prayers expressed by Paul for the brethren and sisters of his day, which you will find most suitable now for presentation to God on your own behalf. Study them, use them, and you will realise in yourselves that result which Paul so earnestly desired when he prayed that the Colossians "might be strengthened with all might, according to his glorious power, unto all patience, and long-suffering, with joyfulness."

We do not always realize how much help there is to be derived from prayer. We are promised help if we ask it. But in these dark Gentile days, when everything is explained without reference to the God of heaven, we are apt to be unconsciously influenced by the surrounding unbelief,—the more especially as God's hand is veiled at present. We cannot point to direct answers to prayer openly seen and recognizable by everyone as in the days when the Spirit of God was visibly present as a witness, working with and confirming the words of the disciples. You must not be moved from the steadfastness of your faith and hope in God. Faith can see what the natural eye cannot. You know that God cannot lie. He has promised to hear and answer your prayers if presented by faith in the name of Christ. You must not conclude that because your prayer is not answered just as you wished or expected, therefore it is not heard and answered. God's ways are not as our ways. He takes everything into account. This you cannot do, because you do not know what lies before you, and you may be mistaken as to what

is best for you. He will not, cannot make any mistake, and you may rest satisfied that what he permits or appoints for you is right, though at present it may seem very wrong. Faith holds on in the dark, in strong assurance that in the end all will come out right. Never give up the great privilege of constant prayer. You will find it a source of strength, of comfort and peace, and in the close communion with the Father you will yet find the sweetest, the most satisfying and soul-rejoicing experience that human heart can reach.

THE TRUTH IN PRACTICAL MANIFESTATION.

Having perceived the truth in the love of it, and having realized the necessity for daily reading and prayer, that you may be built up in it, and firmly established on the true foundation, having God as your Father and the Lord Jesus Christ as your elder brother, and the good hope of sharing with him the glory and honour of the future age, it is well not to content yourself with a general determination, to obey Christ's commandments, but set about finding out some definite way in which you can manifest the truth in practical form. Some way in which you can identify yourself with the work of Christ. There are many ways in which you can successfully do this. There are many forms of service in which you can take part. There is the Sunday School. Can you take part in the teaching? If not, you may be able to attend the Young Women's Class, and help by your earnestness the work going on there. There is the distributing of finger-posts. Can you find time to help in that department of the work? There is room for more workers here, and I would just observe here that the number of sisters on the list at the present time is very small, compared with that of the brethren. It is a work that requires courage; but the courage comes with practice, when it is done "*for Christ's sake.*" Perhaps your occupation does not admit of your having time for this form of service. Well, you can help by proxy,

Many of those who take part in this work would be glad to have a larger number of "Finger Posts" at their disposal—none of them have enough for their districts. You could help them in this matter by procuring according to your means what additional "Finger Posts" you may think well, and placing them at Brother Chalinor's disposal, who would have them distributed for you, and thus you could identify yourself with this good work of sowing the seed.

There is another department of ecclesial work, specially calling the young sisters into service—that is the singing. You ought to recognise your duty in this matter. Whatever you *can* do, the Master requires of you. And it is the least you can do for him, who has done so much for you. You ought to consider what part in the singing you can perform, and faithfully perform it. Even when you do not feel that you can sing, owing to cold or other disqualification, you ought to take your place. It does not come hard upon any particular voice when there is a goodly company to sing, and even if you cannot make a sound for the time being, your presence in your accustomed place *contributes to the comfort of the rest*. They do not suffer so much as they would if you were not with them. You will have done what you can in the circumstances to serve God by your presence. Also you will have helped to cheer your fellow labourers in the truth.

This is a matter which I hope the younger sisters will take hold of with earnest purpose.—There is, or could be made, room on the platform on Sunday evenings for 10 or a dozen more than at present come up. Some have been discouraged because they have happened to come up once and could not find a seat. Do not be discouraged by anything in the shape of a difficulty. Try and try again. What we want to see is the seats all full of hearty co-operators, and if there is a vacancy, come up and fill it. It has a good effect upon all concerned to see the singers' seats

well filled. It renders the service of praise more effective and much more of a pleasure to those who have to sustain the leading part; it enhances the heartiness of the service, and presents also to the alien a more hearty co-operation in the work for which we come together, and can we doubt that such hearty co-operation is much more pleasing to God, to whom it is rendered, than when those who ought thus to help together are for their own pleasure scattered among the audience, where they cannot be of the same service in this particular matter? This does not refer to those who conscientiously cannot so help. They can serve in other ways. Try to help in this form of service—not only on practice nights, but on all occasions.

CHOICE OF COMPANIONS.

Another very important matter affecting young sisters is their choice of companions. The company you keep, like the books you read, will go a long way in forming your character. You cannot help being influenced by those with whom you associate. There are many natural affinities which draw young people together, and render intercourse pleasurable; but there is need for great care that *pleasure*—mere gratification of the natural mind, or what is called pleasant company—does not bias your minds in this matter. You have been called to be saints, and you are not at liberty to form any friendships which are incompatible with your high calling in Christ Jesus. Even among those who profess the truth, you must distinguish between those whose society is helpful and those who are of an opposite character. There are some who profess the name of Christ and pass current as brethren and sisters, who do not make you feel that they are such. They are not ready to speak of the hope which has brought us into fellowship. They are ready enough to speak of the mere accessories, the meetings and the qualities of the various speakers, and any commonplace subject. You will not be helped in the race for eternal life by the companionship of such.

You will rather be hindered and deceived to your hurt. For want of a hearty response to spiritual ideas, you will be discouraged from your attempts to give your conversation a profitable direction, and the tone of your own mind will be lowered in consequence. Just as you would avoid foolish and injurious reading, because of its poisonous tendency, so be on your guard against forming friendships, which would have a similar effect upon your mind. If you can have the society of an earnest, loving companion in the truth, you will find in her society much comfort and help. Be sure that in this respect, you *give* as well as receive. Some people are unhappy and dissatisfied because they make the mistake of expecting others to minister to their gratification; but forget that they must contribute their part in the ministration. When this necessity is recognised, mutual profit is the result. Especially is this the case when your companion is a brother, and no sister ought to make a companion of one who is not a brother, and one whom you anticipate will be your companion for life. You cannot be too careful in the selection of such a companion, or over-estimate the importance of having in such a companion a true helper in the highest sense. See that you both regard life in the same light as regards its aims and ultimate object; see that your companion is a lover of Christ, and one who desires to please him. Have these important matters well understood *now*, so that a solid basis may be laid for after years, if life lasts. "Two cannot walk together unless they are agreed," and in no relationship of life is this more true than in that of husband and wife. If you wish to live a useful and harmonious life in the truth, choose a companion who is in earnest to please Christ, and who strives to act out his commandments. In that case, you will be able to continue the same policy of life after marriage as before it. If you seek to serve Christ before marriage, and strive always to let his claims weigh with you in every undertaking, you will *continue* so to

do, and your companion being of the same mind, you will be able to do more instead of less, when you become one by marriage. Every brother and sister ought to begin their married life with this distinct purpose—the purpose of living as Christ's servants. For example, I know a brother and sister who on getting married, decided that they should always have a spare room for the Lord, and they have acted on that principle for nearly a quarter of a century, and mean to keep it up while their probation lasts. If every brother and sister would do so, it would work well in a variety of ways. For one thing, many, whose spiritual needs would lead them to come to Birmingham, would be able to take advantage of such brotherly service, and this would result without doubt to the mutual profit of both the giver and the receiver. You cannot bless others without yourself feeling that it is blessed to give. And you must always remember that the truth requires that we manifest its power in the spontaneous blessing of others, even as God blesses us of his own goodness in Christ Jesus, and not because of anything in us in the beginning to draw out his love to us. Be generous in all your plans for serving your Lord and Master, remembering that "he that soweth bountifully shall reap bountifully," and "the Lord loveth a cheerful giver."

I.

Be earnest then, and serve your Lord,
He surely will your work reward,
Give Him your heart—no less will do;
Remember, thus he loveth you.

II.

Give him each day, the freshest hour,
His word will thus have greater power
To keep you in the narrow way,
And counsel you throughout the day.

III.

With instant prayer and patience wait
The loving hand that guides your fate,
His confidence your life inspires,
He'll guide you as your need requires.

IV.

Make manifest your love in life,
No better cure exists for strife;
"Love one another," is his command.
None failing will before him stand.

v.

Let everything be done as in his sight,
In foolish Gentile ways take no delight ;
Follow the Lord in truth, though hard it seem,
Fear not to sail with Him against the stream.

vi.

Let only those your choice companions be,
Who love the truth—in whom you saintship see ;

And only such a brother choose to you,
As sets before him wisdom's end in view.

vii.

And now may He who asks us for His own,
Bless you and help you to His glorious throne.
Guide your feet into His glorious ways ;
Fill your heart and mouth with joy and praise.

J. R.

WHAT MAKES A MAN A FRIEND OF CHRIST ?

LECTURE BY BRO. ASHCROFT.

We shall make it our main business to-night to enquire what the Scriptures on the one hand and the Church on the other, have to say in answer to the supreme question—what is it that makes a man a friend, and brother and disciple to the Lord Jesus Christ? Professors of Christianity are fairly divisible into two classes—earnest and nominal. I need not observe that the latter section is by far the more numerous of the two. In countries called Christian, the majority simply accept the religious situation into which they are introduced by the accident of birth. The common run of men have not the capacity and certainly have not the care, to go to the bottom of the matter ; and so it comes to pass that the various ecclesiastical institutions of the day have always plenty of material to work upon. Our contention is that it would be simply impossible for such institutions to flourish as they do if the people were educated to the study—the habitual and daily reading of the Word of God. There is, however, a class, whose attitude towards Christ is consistent, and uniformly earnest and intelligent ; and then come those who have a correct

doctrinal relation to Christ, but whose behaviour is not conformed to his requirements, and concerning whom it may be said that it would have been better for them never to have heard a word about him. Then there is another section consisting of those who have a complete traditional reverence for Christ, a very great zeal for his name, but which is unaccompanied by any well defined and Scriptural appreciation of his person and claims. Such people call to remembrance those of whom the Apostle Paul wrote, and bore them record that they had a zeal for God, but not according to knowledge. Which, now, of the four sections of professed Christians may we regard as being the brethren and friends of Christ? Some would say, “ You have no right to raise a question like that, and you cannot answer it after you have raised it.” They tell us that a man's religion is his own affair, and no business of ours. Indeed, a former deacon attached to the church at which the present speaker officiated, was accustomed to urge this as a reason why people should be admitted to become church members with the least possible enquiry

into their spiritual state. "No business of yours." It may be within the recollection of some that an eminent preacher in London—I refer to the "Rev." Dr. Parker, of the City Temple—affirmed not long ago that many people were good Christians who themselves were not in the least aware of the circumstance. This suggestion seems preposterous—a servant in the employ of a certain master and not conscious of any such relationship existing—a friend altogether unaware of that which alone explains the friendship! A real friendship on both sides cannot exist unless both parties are aware of it. It is possible, however, for one to claim a friendship which is not reciprocated; and it is possible for a man to look upon Christ as a friend whom Christ does not regard in the same light. Christ has himself furnished a sure and simple test for application both to our own case and to all others. I quote the words which you will find in the 15th chapter of John, and in the 14th verse:—"Ye are my friends if ye do whatsoever I command you." What about those who don't do what he commands? Are they his friends? He uses another designation in relation to these. He calls them "workers of iniquity." That may seem very strong language to use, but we must recollect that it is a designation which Christ declares he will apply in a future day of judgment to all those before him then who have not done the will of his Father in heaven. "Many will say unto me in that day, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works; but get away—depart from me all ye that work iniquity." These

'workers of iniquity' may have been very faultless in the estimation of their contemporaries. They may have enjoyed the confidence and the esteem of the religious classes of their generations, doing many wonderful works in the name of Christ." Yet Christ does not regard them as his friends, or as in any way belonging to him. He dismisses them from his presence as "workers of iniquity." The standard of righteousness which the Church and the world both accept (if you will tolerate a distinction without a difference) is a different thing from that according to which the Lord Jesus will measure all aspirants to his favour. Matters have got into such a state of ecclesiastical and theological bewilderment that many do not know what sin is. They have failed to realise the truth of John's declaration that "sin is the transgression of the law." And what is law? Is it not a definite expression of divine will through the Deity's authorised messengers and representatives? "Thus saith the Lord"—is not that law? We often hear people talk about the importance of doing what is right, but it does not seem to occur to them to enquire what is it that makes one thing right and another thing wrong. The scriptures speak of "a way that seems right to a man," and of men doing "that which is right in their own eyes." That is not the righteousness which God recognises and requires. A man may journey the whole length of the way that seems right to him, and find, as Solomon says, that "it leads to the chambers of death." We find it recorded of such men as Asa, Hezekiah, and Josiah that they "did that which was right in the sight of the Lord." "Children, obey your parents in the Lord, for this is right,"

Paul says. What made it right? We have the answer to such a question in the 33rd Psalm, at the 4th verse:—"The word of the Lord is right." It is not ecclesiastical usage. It is not the prevalent opinion of respectable society. It is not what a man may determine out of his own head that decides the point. But what saith the word of the Lord? Let us open it as if we had never seen it before. If we do we shall find that that word has pronounced many things to be wicked and has ordered their punishment accordingly, which in these days would have been looked upon as perfectly innocent and harmless. Aaron's sons, for instance, were not careful to attend to the letter of the divine instructions. They thought they would improve a bit upon the divine arrangements. They were, after a sort, the "baby sprinklers" of their day. They offered strange fire before the Lord, which He commanded them not. What of it? There went out fire from before the Lord and devoured them, and they died before the Lord, and their father was not permitted to lament their death. That was Bible iniquity—no matter what the thing was, an act of divergence from God's ordinance, a thing which would be considered much too trivial in these days to be visited with capital punishment. And you remember that later on in Israelitish history a man was found gathering sticks on the Sabbath day—not on your Sunday—not on the first day of the week. The Lord God of Israel never commanded the Gentiles either to keep the first day of the week, nor the seventh day of the week. He commanded the people of Israel to "hallow the seventh day," and here was a man gathering sticks on that day. He was arrested, and enquiry

was made of the Lord concerning his case, and Jehovah said to Moses, "That man shall surely be put to death, and all the congregation of Israel shall stone him with stones without the camp." They did so, and if they had not they would have been iniquitous persons, and the anger of the Lord would have been kindled against them for their iniquity in refusing to obey His commandment. Later on Uzzah would put forth his hand to steady the ark. He had no right to approach it except in the appointed way; and, being a Levite, he ought to have known and remembered that. He falls down dead for his trespass. There are those who affect to scorn the idea that the eating by our progenitor of a certain fruit should have been the occasion of all the evil that has since entered into the experience of mankind. Why not? Was it not God's prohibition that gave to Adam's partaking of that fruit its dark moral complexion? It was not the mere contact of the fruit with Adam's palate that constituted the ground of his offence. He was in the habit of eating freely of the other trees of the garden. The explanation of the severity of the sentence passed upon him, lay in the fact that he had been guilty of disobedience. "Hast thou eaten of the fruit of the tree whereof I commanded that thou shouldest not eat?" Examples like these are capable of almost indefinite multiplication. The question is—what are they there for? They are put on record for some purpose or other surely. Is it not for the purpose indicated in the words of Paul, where he refers to the destruction of the Israelites in the wilderness? "Now these things happened unto them for ensamples, and are written for our admonition." By their means

God intended to teach Israel, and us if we will hear, that He will not permit Divine obligations in any age to be frittered away by men's notions of what is right. But, as He said to Moses, after the death of Nadab and Abihu, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." If we desire to obtain a correct estimate of religious society, we must not mount a church steeple for the purpose. We must get a survey of that religious society from some divine elevation. God's thoughts of men are the only true thoughts, and they are sure to conflict with those flattering conceptions which men generally entertain of one another's excellencé and worth. We know that the impression is very widely prevalent that so long as a man is not a perfect bear, so long as he does not get drunk too often, so long as he does not swear too profanely, so long as he is fairly civil and respectable, so long as he pays his debts, so long as he goes to church or chapel once on Sunday, he is naturally an object of interest to the Most High, and a friend of the Lord Jesus Christ, and one whose character and ways are well pleasing to God. We are not about to question the claims of many to the approbation of their fellow-creatures, if they want it. No doubt there are a great many earnest, sincere people, who, after a fashion, fear God, who walk strictly on the lines of commercial integrity, who are great in the profession of Christianity, who are good neighbours, kind masters, affectionate husbands and friends. This is all very well so far as it goes. A man without these characteristics can never be a friend of Christ. But the question is, are these sufficient, if a man has nothing else, to gain the approbation of God? The esteem of men is by

no means an indication that God, also, commends the individual. In some cases, it is, rather, an indication to the contrary, for Christ said: "That which is highly esteemed among men is an abomination in the sight of God." We can only get to know who are the friends and brethren of the Lord Jesus Christ by consulting the scriptures. No other documents are worth our attention. These scriptures distinctly state the grounds on which Christ is prepared to extend recognition and friendship to men. We have already seen, from Christ's own words, that the whole matter is resolved into the doing of certain things which Christ has commanded to be done. Let it be premised here that the commandments of Christ are just as imperative as were those given to the house of Israel by the hand of Moses. If it was iniquitous to transgress in what some would consider the very small way of gathering sticks on the Sabbath Day, and if death followed upon the transgression in the case we have noticed, can we consider disobedience to Christ in any less serious light? No, we cannot. Why? For this reason, that the same God who spoke to the Israelites by the prophets and priests spoke also through His Son. "What I have said I have not said of myself, but of the Father who sent me. He gave me commandment what I should speak." "A prophet will the Lord your God raise up unto you." "He that heareth you heareth me, and he that despiseth me despiseth Him that sent me." We have, therefore, precisely the same authority that punished with death certain members of the family of Israel for their disregard of the Mosaic law in what some people would hold to be very trifling and unimportant details.

(To be continued.)

MAN IMMORTAL.

Be still, my soul, and let
Deep thought consider this most God-like thing.
Immortal man! Ah! God, to mortal ears
It is a fearful, dread, sublimity.
Nor can the mind steeped in the gross earth's cares
Contemplate its glorious majesty;
But creeps within itself in abject fear,
Snail-like, and hides in darkness all its own.

Behold the man immortal! How God-like
In his looks; Divine intelligence beams
From his lofty countenance, and love dwells
In his eyes. Thought enthroned on his brow
Grasps the broad plan, the mystery of life,
And views the great immensity of God
In all His wondrous and most mighty works.
Behold how great—how beautiful is he
Whose manhood's swathed in immortality.

To him no longer is time fraught with care,
To him hath sorrow died in time's embrace,
To him no change may come to wreck his good
Or overthrow the vantage of his lofty seat,
Where, in God's favour, he is complete man.
No more the weariness of failing strength,
Nor faintness of the mortal frame diseased
Oppresses him, but towering in his might
He works the will of God, and tireth not.

No longer lagging steps retard good deeds,
As lightning flasheth from the east to west,
He goeth forth, and cometh back again,
His sweet delight in ever working good,
And all unburdened of the weight of sin.

Like the calm sea in crystal purity,
Peace rests upon his heart, and gratitude,
An ever-living fount, swells forth in praise
To God, for His good store of perfect gifts.

Immortal Man! Ah! who may tell thy joy,
Or measure up thy perfect happiness?
For thou hast conquered all thine enemies,
And, standing in the sunshine of God's grace,
Art now attuned to Nature's harmony.
Nor standest thou alone, though one in name,
But full of eyes thou art, and separate
Intelligence, where sweet companionship
Finds opportunity for intercourse;
And, knit together in undying love,
Gathers the fruit of happy brotherhood.

Oh ! thou vision of celestial brightness,
Shine forth to gladden this benighted earth !
Shine, heavenly orbs ! make the enraptured world
Reflect the dazzling glory of its God,
That He may reign for ever, all in all.

MAN RESURRECTIONAL.

“ This mortal must put on immortality. ”—PAUL.

Behold the glory of the reaper's field,
When ripen'd crops their treasures yield !
Yet mark ! the seeds productive of each grain,
First sown, have died, and now revived again !

God's harvesting the same : all human seed,
By Christ esteemed his “ very own,” indeed,
Are planted, die—for “ death has passed on all,”—
To rise, how fruitful ! at the Master's call.

Yon sun—reflection of Jehovah's face—
That daily smiles with lustrous grace,
Always obeys, with attitude divine,
It's God-appointed law to shine.

And lo ! the “ dead in Christ ” shall rise,
To light the heavens of the “ wise ;”
To shed their noon-transcendent beams,
With sun-like power, in sun-like streams.

That vast expanse—the sky's blue span,
Beyond the futile hopes of man—
Defines an ever-lasting screen,
A veil 'twixt heaven and earth, I ween !

What mind can mete the mighty arch ?
Not e'en the clouds that neath it march !
Or who can tell its wondrous age ?
Not man ! Yet, in the Golden Page,
Is promised to the meek and pure,
A life that shall as long endure.

The ocean's voice, the roll and roar of seas,
Eternity of life compare to these,
Which never fail, though ages toll the doom,
And seal the fates of races in the tomb.

All seas will roll, and oceans praise
Their Author in immortal lays,
And they will sing, with never-failing voice,
Who hear the cry, “ Awake ! for evermore rejoice !”

[The foregoing compositions are sent in response to the suggestion appended within brackets to the poem entitled "Man Mortal," a month or two back. They are both meritorious, in a literary sense. If they do not excel the composition to which they are intended as companions, it is because that would be a difficult feat. An unquestionable merit they possess, in the truth of the things they utter. Let the mind open to the full sense of these—the eye penetrating their translucent depths—beholding the realities told, and not listening merely to the words spoken, and the compositions will be read with a joyous relish not possible to a merely literary taste, which, after all, is a very languid pleasure—not to be mentioned with the "joy unspeakable, and full of glory;" that appertains alone to the system of apostolic truth.—EDITOR.]

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 220.

WHEAT AND CHEAT.

TRUE saints are "wheat," all else are "cheat" (tares).

True saints are bread, which strengtheneth man's heart; all others are mere "stones," which won't assimilate.

True disciples are grapes and figs, on which a spiritually-hungry man may appease his appetite; other sorts than these are mere "thorns and thistles," as anyone may easily know by their prickly manners.

The righteous are "well-springs of life;" the spiritually-thirsty have nothing to do but to let down their buckets in no mistaken hope of a refreshing draught. While other than the true are just so many "clouds without water."

Brethren of the true type are salt, which arresteth corruption; other than these are carrion-loving vultures, which feast upon putrifying evil with the relish which characterises animals possessing scavenging propensities.

Brethren who are any credit to Christ are sheep like him, and, like him, "meek and lowly in heart." Other descriptions are goats, easily known by their propensity to "push with the horn,"—(Ezek. xxxiv., 21).

Real sisters of Christ are fountains of fresh water, yielding pure refreshment to the thirsty traveller; but less than the genuine thing, they are mere wells minus the water; or they are floods which drown; or their streams are salt and parching to the spiritual taste.

Real sterling sisters are "doves," and just as harmless and undefiled in their "cooing;" other varieties are mere adders "with poison under their lips."

True-hearted sisters are Sharon-roses, sweetly perfuming their surroundings by their good works: anything short of this are mere "pricking briars," or languishing vines.

The perfect-hearted are "trees of righteousness," rejoicing in the healthful breezes of the truth; but the disaffected are plants of hemlock spreading poison and death (Amos vi. 12.)

Those who are of any practical use to the Lord in time of war, are such as can lap the stream of life with hand to mouth celerity; but such as are spiritually akin to the Cretan "slow bellies," will always bow down upon their knees to drink, whatever be the urgency of the Lord's work. (Jud. vii. 4-7.)

"Christ's true soldiers" are such as take the kingdom of heaven by violence and force; but the slaves of home and ease, and children, require almost to be charioted to the meeting.

Christ's true bowmen are men of agonizing endeavour, in the conquest of every obstacle to their attainment of life; but spiritual sluggards are always to the rear of every good work, which does not promise present advantage.

The truly Christ's are wise virgins, but the nominally such, are virgins of folly.

Those who are truly alive to their high calling, will be "hot" and enthusiastic, or cool and refreshing; the rest are "lukewarms."

Those who are regardful of divine admonition, will do as they are told, and dress in "modest apparel;" but those who don't care a straw for divine precepts, will dress up to the pink of fashion.

Those who truly are possessed of faith will shew it by their works of love and duty sweetly blended; but those who have a name to live, but are dead, will best embellish their case by their barren, listless, creeping service.

With Christ's warm hearted brethren and sisters the truth is part of their daily life, as much as their bread and potatoes; but with the half-frozen, it is not so: petrified by the encrusting effects of worldly sympathies, and eaten up by an overwhelming sense of importance, erroneously supposed to attach both to their persons and possessions, they have barely a spark of sympathy left for the truth.

With Christ's enthusiastic admirers, the truth is a reality, creating them into burn-and-shining lights, and begetting in them an unquenchable zeal, and never subsiding practical interest in every good thing that is going on in the name of the gospel. But with the slow of heart to believe, this is all reversed: houses, and lands, and farms, and oxen and children, and family interests of every conceivable sort, will for ever, have the first and principal attention.

REFERENCE TABLET No. 221.

IMMORTALITY.

Like the circle of the earth.
Like the promised Spirit birth.
Like the brightness of the sun.
Like the race that's run and won.
Like the seasons, never failing.
Like the healthy, never ailing.
Like the mountains, standing strong.
Like the diamond, lasting long.
Like the cloud with silver lining.
Like the lightning, quick and shining.
Like the the wind that comes and goes.
Like the victory over foes.
Like to linen, clean and white.
Like to garments made of light.
Like "clear shining after rain."
Like the absence of all pain.
Like a sea without a shore.
Like a life with death no more.
Like to pastures ever green.
Like still water's peaceful sheen.
Like the bright and morning star.

Like the calm which follows war.
Like the heaven, which cannot be measured.
Like Egypt's riches, so carefully treasured.
Like the twinkling of an eye.
Like the scalding tear wiped dry.
Like the freshness of the spring.
Like the tireless eagle wing.
Like to uncorrupted gold.
Like to never growing old.
Like to living water pure.
Like to David's mercies, sure.
Like new wine, which glads the heart.
Like the first resurrection part.
Like the dew drops of the morning.
Like the ending of all scorning.
Like the countless sea-shore sand.
Like to cloudless summer land.
Like honey sweet, without alloy.
Like leaping, rapturous, dancing joy.
Like to temple pillar stately.
Like to life eternal greatly.
Like to clear, transparent glass.
Like to sparkling burnished brass.
Like the jasper, clear as crystal.
Like to absence of all thistle.
Like the everlasting hills.
Like the heavens which glory fills.
Like the fadeless evergreen.
Like the prize by faith now seen.
Like the fertilizing shower.
Like the symbol of "all power."
Like the white and glistening snow.
Like the beautiful rainbow.
Like the fruit of good ground soil.
Like the end of mortal toil.
Like the always-burning lamp.
Like the square of Israel's camp.
Like the holy, holy place.
Like the prize that crowns the race.
Like the firmament so bright.
Like the final end of night.
Like Melchizedeck, th' abiding priest
Like the wine and fatness of a feast.
Like High Aaron's budding rod.
Like the life of Israel's God.
Like the manna in the pot.
Like a part in Daniel's lot.
Like the cherubims of glory.
Like the temple of ancient story.
Like the powers of world to come.
Like the gifts allowed to some.
Like a new and living way.
Like our darkness turned to day.
Like the steadfast anchor cast.
Like the house on rock doth last.
Like the state of garnered wheat.
Like the absence of all "cheat."
Like the victor's pure white stone.
Like to all things being your own.
Like to house of David's scion

Like to Judah's conquering lion.
Like the anointing oil of gladness.
Like the banishment of sadness.
Like the sweet delights of Hephzibah.
Like the married joys of Beulah.
Like the song of warbling birds.
Like the freedom of gamboling herds.
Like the corn in the golden ear.
Like the stars of the heavenly sphere.
Like the day-spring from on high.
Like the angels who cannot die.
Like the perfect who cannot sin.
Like the ark with Christ shut in.
Like the "garments of glory and beauty."
Like the reward of love and duty.
Like the king's daughter, all glorious within.
Like the rejoicing of those who win.
Like the clothing all wrought in gold.
Like pure wealth in the hands unfold.
Like all things then made new.
Like Jehovah, ever so true,
Like the earth, which 'dureth for ever.
Like the Creator, who faileth never.

REFERENCE TABLET NO. 222.

CHRONOLOGY OF BIBLE BOOKS.

GENESIS (Continued).

The tabulated chronology first appearing in the January number of the *Christadelphian*, and now continued in the present number, will enable the brethren to see at a glance wherabouts they are in the reading (for chronology and geography have been well named "the eyes of history"). The interval between any two events can be calculated "in a moment of time," and in the same brief space it may be determined what persons were contemporary with any particular event under consideration. To turn A.M. dates into B.C., or B.C. dates into the year of the world, it is only necessary in either case to deduct it from the creation-year, 4,089 before Christ, and the product will yield the corresponding date in either direction.

Chapters in Genesis.	Years.
i., ii., iii., iv.	130
v.	1406
vi.	120
vii., viii.	1
ix., x., xi., xii.	366
xiii., xiv., xv.	10
xvi.	1
xvii., xviii., xix., xx.	13

xv., xvi., xvii., xviii., xix., xx., xxi., xxii.	37
xxviii., xxiv.	4
xxv., xxvi.	60
xxvii., xxviii., xxix., xxx., xxxi. ...	57
xxxii., xxxiii., xxxiv., xxxv., xxxvi.	11
xxxvii., xxxviii., xxxix., xl., xli.	20
xl.ii., xl.iii., xl.iv., xl.v., xl.vi., xl.vii., xl.viii., xl.ix.	19
l.	54
	<hr/> 2309

CONTEMPORARY PATRIARCHS.

Years contemporary with Adam.		Years contemporary with Noah.
695...	Enos	... 16
605...	Cainan	...179
535...	Mahalaleel	...234
470...	Jareel	...366
243...	Methusaleh	...600
56...	Lamech	...595
Years contemporary with Noah.		Years contemporary with Abraham.
	Noah	... 58
448...	Shem	...210
348...	Arphaxad	...148
313...	Salah	...178
283...	Eber	...175
249...	Peleg	... 41
219...	Reu	... 78
187...	Serug	...101
157...	Nahor	... 16
128...	Terah	...137

DATES IN EXODUS.

Years after last event.		A.M.	B.C.
	Joseph's death	...2309	...1730
23...	Levi's death, age 137	...2332	...1757
43...	Birth of Aaron	...2380	...1709
3...	The oppression al- ready begun. Birth of Moses	2383	...1706
40	{ Birth of Joshua. Moses 40, flees to Midian	2423	...1666
10	{ Ending of the 400 years of Gen. xv. 13, and beginning of 30 years "time of the end" upon Egypt.	2433	...1656
30	{ Exodus, after 225 years in Egypt. Moses 80	2463	...1626

2 { Book ends 1st month } 2465...1624
 2 { 2nd year of Exodus }

156 years.

 DATES IN LEV., NUM., DEUT.

Leviticus, 1 month,	} 2465...1624
2nd mo., 2nd year	
Beginning of Numbers	} 2465...1624
2nd year of Exodus	
1...3rd year of Ex.	...2466...1623
37...40th year of Ex. Death	} 2503...1586
of Miriam and Aaron	
Deuteronomy 2 months	} 2503...1586
(the last 2 of 40th year). Moses dies	

38 years.

 DATES IN JOSHUA.

Joshua 80. Rahab	} 2503...1586
contemporary. Fall of Jericho	
5...5 years' peace after passage of Jordan	} 2508...1581
25...Joshua dies, aged 110	...2533...1556

30 years.

 REFERENCE TABLET No. 223.

 ISRAEL IN EGYPT.

From the advent of the Israelites in Egypt to their exodus was a period of 225 years, representing the four generations (Gen. xv. 16) afterwards enumerated by Moses (Ex. vi. 16-20), viz., Levi (contemporary with Joseph), Kohath, Amram (Moses's father), and Moses.

The Israelites continued to multiply and prosper in every way until towards the end of the third generation, when (as in the subsequent cases of Samson and Christ) coincident with the nativity of their deliverer, there arose a persecution. (Aaron, born three years earlier, seems to have been born in time to escape the edict which afterwards affected Moses).

The altered circumstances of the Israelites was due to a change of dynasty (Ex. i., 8) which not improbably consisted in the return to power of certain merciless shepherd invaders (known in profane history as the

Hyksos or Shepherd Kings) who had previously held the country in subjection, but appear to have been expelled by the native kings, introductory to the wise and prosperous administration of Joseph; under whose divinely-guided policy it is not unlikely that the internal affairs of Egypt reached the zenith of their glory; for the Lord greatly blessed the Egyptians' house for Joseph's sake.—(Gen. xxxix., 5.)

The persecution which set in with Moses's birth, increasing in severity as time went on, ended only with the exodus, and, therefore, lasted for a period of not less than 80 years.

The name "Rameses," which was bestowed both on the land of Goshen and on one of the "treasure cities" which the Israelites built for the king, was, as we are told in profane history, the very name by which some dozen or so of the Pharaohs were known. The bust of Rameses II. (who is supposed by some to be the oppressor of the Israelites) has been for some time in the British Museum. It has a semetic cast of countenance, easily distinguishable from the pure Egyptian. More recently, they have discovered the very coffin and embalmed remains of this Pharaoh.

The Hebrew brick-making in Egypt is at least illustrated if not confirmed by the discovery of an Egyptian painting, supposed to be coeval with Moses, on which is plainly to be seen the very counterpart of the first chapter of Exodus, viz., brick-making in all its details, Egyptian task masters, and busy slaves of Hebrew, or at least semetic countenance.

The seven years of plenty, and the seven years of famine are both confirmed by remarkable inscriptions discovered in Arabia, one of which mentions the very name of Joseph. In the same way, the fact of a deluge has been found chronicled on Chaldean monuments, and in the annals and traditions of many other nations. The same thing is also true of the patriarchal longevity.

The name of the treasure city called "Pithom," is supposed to be identical with Petamon, the name of the Pharaoh who is said to have preceded Rameses. The Pharaoh who was on the throne when Moses fled to Midian, died before his return (Ex. ii. 23); so that the Pharaoh of the Exodus was at least the second or the third of the dynasty which instituted the oppression of the Israelites.

REFERENCE TABLET No. 224.

COVENANT KEEPING.

(Ps. cxix.)

“I will praise thee with uprightness of heart.

I will keep thy statutes.

I have rejoiced in the way of thy testimonies.

I will meditate in thy precepts.

I will delight myself in thy statutes.

I will not forget thy word.

I have chosen the way of truth.

I have stuck to thy testimonies.

I have longed after thy precepts.

I trust in thy word.

I seek thy precepts.

I will speak of thy testimonies.

I will meditate in thy statutes.

I have not declined from thy law.

I remembered thy judgments.

I have remembered thy name.

I have kept thy law.

I have said that I would keep thy words.

I thought on my ways.

I have not forgotten thy law.

I will rise to give thanks to thee

I will keep thy precepts.

I am a companion of them who fear thee.

I have believed thy commandments

I forsook not thy precepts.

I keep the testimony of thy mouth.

I will never forget thy precepts.

I will consider thy testimonies.

I have sought thy precepts.

I have refrained my feet from every evil way.

I have not departed from thy judgments.

I hate every false way.

I will keep thy righteous judgments.

I have sworn, and I will perform it.

I have inclined my heart to perform thy statutes.

I hate vain thoughts.

I will keep the commandments of my God.

I will have respect to thy statutes continually.

I love thy testimonies.

I am afraid of thy judgments.

I have done judgment and justice.

I love thy commandments above gold.

I esteem thy precepts to be right.

I longed for thy commandments.

I hoped in thy word.

I beheld the transgressors, and was grieved.

I love thy precepts.

I rejoice at thy word as one who findeth great spoil.

I hate and abhor lying.

I praise thee because of thy righteous judgments.

I have kept thy precepts.

I have longed for thy salvation.

I do not forget thy commandments.”

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. 13.

BEFORE Moses took leave of Pharaoh, at the interview to which Pharaoh had summoned him, (to implore a cessation of the awful hail and thunder-storm, offering to let Israel go), Moses relieved his mind of the feeling which was naturally gathering in him—a feeling of the uselessness and mockery of Pharaoh’s penitential professions. He told Pharaoh that he (Moses) was well aware that neither he, nor his servants, would fear Yahweh though quailing before his judgments (verse 30). Their compliances had

only been in the nature of a creature accommodation to circumstances. A dog will get out of the way of stones thrown at him. Evil men will tack in another direction, to avoid calamity. It is not the spirit of understanding that moves them, but the mere impulse to get out of the way of harm. It is the spirit of understanding that God desires in man. He tells them not to be like the horse or the mule, which have no understanding (Psalms xxxii. 9); and as to the sort of understanding, he wishes them to be "wise unto that which is good and simple concerning evil" (Rom. xvi. 19). If Pharaoh had possessed this understanding, he would have recognized the hand of Yahweh at the outset, and felt only the solicitude expressed by Saul of Tarsus, under similar circumstances: "Lord, what wilt thou have me to do?" He would have let Israel go. But it was not so. The divine object required another state of things. It required an obstinate, dark-minded, pagan Pharaoh. Here is a time for everything. This was the time for such a man. Here he was, raised up for the purpose (Ex. ix. 16). And who shall deny the prerogative of the Potter to work the clay into any shape he pleases? The man who denies it shows kin with creatures which have no understanding; but a strong conceit, and a loud voice, make the air ring with their dissonant notes of various pitch and timbre, according as they have web feet, beautiful plumes, or long ears.

But Moses, though feeling disheartened as to any effect to be produced on Pharaoh and his servants, proceeded to do the part arranged with Pharaoh: "He went out of the city from Pharaoh and spread abroad his hands unto Yahweh, and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go, as the Lord had spoken by Moses."—(Ex. ix., 33-35).

This chronic instability of Pharaoh's purpose must have been much more trying to Moses than we can have any idea of. We know the upshot; and we know the precise object aimed at in this divinely-helped fickleness of Pharaoh. We can, therefore, contemplate his inveterate unreliability with calmness. But Moses, at the time of it, was intent only on achieving Israel's liberation. On this subject he was expectant at every move. Consequently, there must have been a genuine disappointment at every fresh failure in his endeavours. His disappointment finds frequent expression in the lamentations he addresses to Yahweh on his ill-success at various stages. He received, however, the best consolation possible—a divine explanation of the situation. The storm over, the air cleared, the sun again outshining from the blue sky, and a return of cheerfulness in all the land, Pharaoh's resolution to hold on by the people of Israel was supplemented by this message from Yahweh to Moses: "I have hardened Pharaoh's heart *that I might show these my signs before him, and that thou mayest tell in the ears of thy sons and of thy sons' sons WHAT THINGS I have wrought in Egypt and MY SIGNS, which I have done among them; THAT YE MAY KNOW HOW THAT I AM YAHWEH.* If Pharaoh had not resisted, the signs could not have been shown for lack of occasion, and the knowledge of Yahweh's existence and power would not

have been communicated in the vivid and unmistakable form which the purpose of God, at this stage of the earth's history, called for. Consequently, Pharaoh's resistance was a necessary evil, divinely arranged for. It called forth such a manifestation of the visible and personally-directed power of God as sufficed to convince Israel of Yahweh's existence and spread his fame and name among the nations of the earth. By this, a foundation was laid for the operations of subsequent ages, the interdependence of which with the Egyptian wonders will become manifest to reflection, and be more particularly and clearly apparent in the day of the clear and open vision that will come with Christ, the prophet like unto Moses.

Having received this explanation, Moses, with a strengthened courage, returns to Pharaoh to renew the divine demands. "Thus saith Yahweh Elohim of the Hebrews: how long wilt thou refuse to humble thyself before me? (x. 3)." But why, say some, challenge Pharaoh for his obstinacy when it was divinely-helped? The answer is obvious. The question in dispute was not Pharaoh's character. Pharaoh's attitude was a minor, though necessary element in the situation. The great matter was this: the public and overpowering exhibition of God's existence and power for the enlightenment of that and all subsequent generations. To accomplish this effectually, it was needful there should be such an opposition as Pharaoh's to the divine demands, and to have such an opposition there must be such an opposer, and to have such an opposer, he must be provided and helped. He was raised up for the occasion: "In very deed, for this cause have I raised thee up for to show in thee my power, and that my name may be declared throughout all the earth (ix. 16)." It was not, therefore, a question of Pharaoh's merits or demerits. But, of course, in the communications necessary to be held with Pharaoh, it was convenient and inevitable that this feature should appear. There is no difficulty in understanding the matter when once the divine point of view is apprehended. Look at it with God's eyes and in the light of God's purpose, and there is no more difficulty about Pharaoh's raising-up and hardening than there is about an iron founder hardening by furnace and steam hammer a mass of iron intended for fine machinery in a royal steam yacht, while of the same brand, he differently treats a portion intended for pocket keys. Look at it with any other eyes, and the matter is environed with all the difficulty that the merely natural-man critic finds or professes to find in it; but to look at it with any other eyes is nothing less than excessively stupid, and logically impossible; for the matter is either divine or nothing at all. If God was not in these proceedings of Moses, they were impossible and did not happen, and in that case, there is nothing to trouble about. If God was in them, there is no difficulty. And we have already seen that it is in reality not an open question as to which of these hypothesis accords with all the facts that have to be taken into account.

Moses, then, appealing again to Pharaoh, tells him that if he persist in his refusal to let Israel go, there will come such a visitation of locusts that the residue of the field produce that had escaped the ravages of the previous plagues, will be clean eaten up. "They shall fill thy houses," said Moses,

“and the houses of all thy servants and the houses of all the Egyptians.” “They shall cover the face of the earth that one cannot be able to see the earth, and they shall eat the residue of that which is escaped, which remaineth unto you from the hail.” “To-morrow will I bring the locusts unto thy coast . . . which neither thy fathers nor thy fathers’ fathers have seen since the day that they were upon the earth unto this day.” If this message made no impression upon Pharaoh, it greatly alarmed all his people who heard of it, and who had learnt by direful experience that the words of Moses were no empty threats. They pressed the matter urgently upon Pharaoh’s attention. They implored him to consent to the requirements of Moses. “Let them go that they may serve the Lord their God.” “Knowest thou not yet,” said they (after all that has happened), “that Egypt is destroyed?” Pharaoh, a feeble character, though stubborn, yielded so far to these importunities as to have Moses and Aaron re-called. Brought again into Pharaoh’s presence, Pharaoh tells them they may go and serve Yahweh; but he, wishes to qualify the permission—to surround it with safeguards: “Who are they that shall go?” Moses replied, they must all go: “Our young and our old, our sons and our daughters, our flocks and our herds.” To this Pharaoh demurred. “Not so; go now, ye that are men; for that ye did desire.” Moses would not consent to a compromise, and so the parley came to an end, and Moses and Aaron were driven out from Pharaoh’s presence,” implying considerable emphasis and heat in Pharaoh’s decision. We cannot doubt many of the Egyptians would dolefully lament this rupture of the negotiations. There was nothing for it but to go on with the locust plague, and accordingly the locusts came. “Moses stretched forth his rod over the land of Egypt, and Yahweh brought an east wind upon the land all that day and all that night, and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they. Before them, there were no such locusts as they; neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land and all the fruit of the trees, which the hail had left, and there remained not any green thing in the trees or in the herbs of the field through all the land of Egypt” (x. 13-15).

It is one of the many symptoms of the intellectual confusion of the age that it is fashionable, and quite the acceptable thing, to suggest that this was an ordinary visitation of locusts such as is common in the east at the present day. If people would only think, they would see in a moment how perfectly worthless and insulting to the judgment such a suggestion is. If it was an ordinary visitation of locusts, why did Pharaoh “send for Moses and Aaron in haste?” (verse 16). What possible connection could there be between Moses and an ordinary visitation of locusts? And why were the ordinary locusts so very discriminating as to ravage the Egyptian districts, and leave the region occupied by the Israelites untouched? If it be said, “Oh, that is a mere garnishing the narrative: Pharaoh didn’t send for Moses and Aaron;” then why trouble to explain the locusts at all? If Pharaoh’s

hasty summons of Moses and Aaron is a fiction, the locusts are likely to be a fiction too. It would be a much more complete manner of getting rid of the plague of locusts, to simply say there were no locusts, than to say they came in an ordinary way. But then, why offer such explanation at all? Aye, why? It is perfectly gratuitous, perfectly presumptuous, perfectly absurd. There is no ground for it, whatever, except the dogged determination not to believe. The facts compel belief—whether we begin with Christ, who confirms the writings containing the narrative, or study the history of Israel before his time, or consider the inherent character of the whole Mosaic narrative in connection with the appearance of the Jewish nation on the earth. To say the thing was thus and so otherwise than it is written, without any ground for so saying, except repugnance to what is written, is certainly an extraordinary intellectual performance, which calls for the cap and bells for its appropriate accomplishment. Yet this is the performance that people supposed to be intelligent go through every day. In any other matter, it would be scouted as it deserves. Men seem rational in everything except that which pertains to God. In this direction, it is true, whether men like the doctrine or not, that “the heart is deceitful above all things, and desperately wicked.” “The carnal mind is enmity against God: it is not subject unto the law of God, neither indeed can be.”

Pharaoh, scarcely recovered from the scare of previous horrors, is brought instantly to his senses by the portentous land-darkening by devouring locust swarms. He “calls for Moses and Aaron, in haste.” He confesses his sin: “I have sinned against the Lord your God, and against you.” He implores deliverance. “Forgive my sin only this ~~once~~, and entreat the Lord your God that he may take away from me this death only.” Yahweh Elohim, of Israel, is merciful and gracious, slow to anger, and of great kindness. Consequently, such an attitude on the part of Pharaoh could have but one reception. Moses, departing from Pharaoh’s presence, “intreated the Lord and the Lord turned a mighty strong west wind which took away the locusts and cast them into the Red Sea.” The locusts gone, Pharaoh had time to breathe freely. He concluded all might yet be well if he persevered. Perhaps the readiness with which mercy was extended would confirm him in this thought. At all events, he decided he would not release Israel. He was not long in this mind. Before he had fairly settled in the enjoyment of his new comfort, a new calamity came upon him without further warning. By Yahweh’s direction, “Moses stretched forth his hand towards heaven, and there was thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days, but all the children of Israel had light in their dwellings.” Nothing was more calculated to oppress the imagination than the prevalence of darkness—especially such a darkness—“a darkness that might be felt.” In daylight, men can encourage themselves in any wickedness; but in darkness, from which not even artificial deliverance can be obtained, their high thoughts lose buoyancy, their enterprise is arrested, and general paralysis sets in. Pharaoh gave in once more—at last nearly. He called for Moses, and said Israel might go, young and

old, sons and daughters ; but he would like to have a pledge of their return : their flocks and their herds must remain. Moses declared the demand inadmissible. Nothing short of a complete release would satisfy the divine demand. The cattle must go with them, "not an hoof should be left behind." This was more than Pharaoh's restrained heart could stretch to ; his patience snapped here. He ordered Moses out of his presence, declaring he should not see him again, and that if he should dare to present himself, death would be the consequence. Brave, but impotent words O Pharaoh. Thou art in the grip of a higher than Moses. Moses is only a servant—a faithful servant. Moses is able in all calmness to endure the threatening ebullition, and retires. Yahweh informs Moses that the limit of the dreadful programme is now nearly reached ; "yet will I bring one plague more upon Pharaoh and upon Egypt. Afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether." Moses having been instructed as to the nature of this visitation, pays a final visit to Pharaoh. He had said to Pharaoh at the last interview that he would see his face no more. The moment was at hand when they would be sundered for ever. As regards friendly parley, it was true at the time of utterance ; for Moses now went back to him, not to negotiate, not even to deliver an ultimatum, but to make a final declaration of wrath. "Thus saith Yahweh, about midnight I will go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill ; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast, that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, 'Get thee out and all the people to follow thee ;' and after that I will go out. *And he (Moses) went out from Pharaoh in a great anger.*"

No date was mentioned for this crushing calamity. "About midnight" would describe the time in a diurnal sense, but would convey no further information to Pharaoh beyond the general sense that it was impending. It would be some days after the message, for Moses and Aaron afterwards went out amongst Israel to give those instructions that affected them in connection with this final blow, which should result in their departure from the land. Those instructions had principally relation to the holding of the feast of the Passover. They were to separate a lamb for every family on the tenth day of the month (which was to be to them thenceforward the first month of the year). They were to keep this lamb apart for four days, and on the evening of the fourteenth day of the month, they were to kill the lamb, sprinkle of its blood on the doorpost of every man's house, and roast the lamb, and eat with unleaven bread and bitter herbs. They were to eat it not at ease and leisure, but in haste, and ready equipped for the journey on which they were about to start. On that night,

the visitation of the angel of death throughout Egypt would force the Egyptians to expel them without time for preparation. The sprinkled blood on the Israelites' doorposts would secure their exemption from the death stroke, of which, individually, they were equally deserving as their Egyptian neighbours. They were afterwards to yearly observe this same feast of the passover, with seven days of leisure and eating of unleavened bread added to it. It was to be an ordinance to them for ever, throughout their generations, with the purpose thus made plain: "It shall come to pass when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses." Moses further instructed the people to ask of their neighbours articles of use and ornament—"jewels of silver and jewels of gold, and raiment"). There was need for this, for, as a slave and oppressed race for a hundred years, they would naturally be destitute of such things, and such things were to be needed in the manufacture of the tabernacle and its furniture, as afterwards transpired, as well as for their individual wants in a wilderness, where no such things were to be procured. The difficulty some people have made about the "borrowing" of the articles is gratuitous. The borrowing in the case was not in the sense of a contract to restore, but simply asking possession; and in the demoralised and panic-struck condition of peoples' minds in Egypt, it is no wonder they gladly parted with whatever was wanted by a people whom they were glad to be rid of. "The Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required, and they spoiled the Egyptians."

The night arrived for which all these preparations were made. "And it came to pass at midnight, that Yahweh smote all the first-born in the land of Egypt, from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead. And he called for Moses and Aaron by night and said, Rise up and get you forth from among my people, both ye and the children of Israel, and go, serve ye the Lord as ye have said. Also take your flocks and your herds, as ye have said, and begone, and bless me also. And the Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men."

Israel being ready, made a prompt compliance with the demand of Pharaoh, who had thus changed from reluctance to importunity. It was a very hurried departure notwithstanding the notice they had had from Moses. They were unable to make commissariat arrangements for the journey. They had to march as they were, with dough in their kneading-troughs, bound upon their shoulders—not the cumbrous trough of Gentile use, but portable articles that are still in use in the East. It must have been a mighty undertaking to marshal six hundred thousand men, besides women and children—an undertaking liable to confusion. But then the angel of Yahweh (who soon put in a visible appearance at their head) was with them to help, so that arrange-

ments would have a tendency to ready and self-adjustment in a manner not exemplified in ordinary crowds. "There was not one feeble person among their tribes." This is evidence of divine co-operation of a very special sort, which, when taken into account, effectually gets rid of the practical objections that have been raised by such as Colenso as to the mechanical execution of the Exodus in detail. If God was in it, there could be no difficulty. If God was not in it, it couldn't have been done at all. But the wise of this world do not take this simple ground, but, in the most stupid way, with all their learning, mix up things that differ, raising difficulties that could not belong to the enterprise at all, if it were such as it is proved to have been—the exhibition of the visible power of Yahweh in bringing a nation from the midst of a nation, for the declaration and glory of his name in all the earth.

EDITOR.

"A TIME TO SPEAK."

EXTRAORDINARY PROPOSALS.

We make it a rule to be silent with regard to men who cannot be commended. We have a variety of reasons for observing this rule—none of which can such men understand, especially the most potent of all our reasons—the fear of violating the lofty rule of the house of Christ observed even by the angels, of whom Peter says, that though great in power and might, they bring not railing accusation against the wicked before the Lord.

But there is a time to speak if there is a time to be silent. The duty of speaking out is illustrated by the Lord himself, and by all the apostles who have written. Jesus not only openly denounced evil men and seducers, but said, "*Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves: ye shall know them by their fruits.*" Paul singles out one such professor in writing to Timothy, saying, "*Of whom be thou ware also.*" Christ's precept and Paul's example give us liberty to note and identify such when they seek to draw away disciples after them. An occasion for this has arisen.

We have before us a prospectus which calls for plain speaking. It proposes the formation of an association under the name of "The Association of Brethren

in Christ." It is put forth by a man who came among the brethren some considerable number of years ago, who has passed current as a brother ever since, but who never allowed brethren to feel the confidence that true brotherhood intuitively inspires. He has been a wandering star, going from locality to locality, in which a few have at the beginning been captivated by him; but in all of which the end has been, as expressed by a brother writing from Bristol, "All the brethren in these places (various places enumerated) are sorry they ever heard of him." The last place where this result has at last been reached also, is Cheltenham, where the brethren say they have had their eyes opened. His present action destroys every claim to recognition as a brother, even if that had not been forfeited by the circumstances in the various localities that have led to the brethren separating from him. We refer to Mr. J. C. Phillips. We could leave him to the obscurity and isolation which his course has earned for him, were it not that he is trying to launch among the brethren an association which, if established, would sweep away in a flood of corruption any results that may have been accomplished by the labours of the past forty years in

the direction of a return to apostolic purity and simplicity.

Against such an enterprise we draw the sword, at whatever risk of consequences at the hands of a man who can threaten legal proceedings when his *amour propre* is wounded. A simple description of the enterprise is, perhaps, the best denunciation of it that could be put forth in the eyes of such as are in love with scriptural things. It is an almost undisguised attempt to return to the clericalism from which, with all its abominations, and corruptions of the way of God, the truth has emancipated us.

Membership is to be conferred on such as accept the one faith, *if they pay a subscription of 3/6 per annum*, either individually, as a subscription, or collectively, once a quarter, under the name of a free-will offering. It does not matter what the money is called, or how it comes, so that it comes. But if those desiring to be members omit the 3/6, the having the one faith will fail to secure membership. If the 3/6 is attended to, "however much the giver may differ on some articles of faith" (the prospectus does not state which), it will secure "every privilege of membership," except partaking of "our communion" (!) and "voting on church business." (What can the "every privilege" be outside these?) "Cards of membership will be sent to all who accept the faith, and remit the subscription." The subscription is the main point in "the Association." The Association will "defend" members from wrong treatment: "but pray, bear in mind, such must have enrolled themselves beforehand." (J. C. Phillips' very words in foot-note to "J.C.") They may be treated with cruelty, injustice dreadful enough to bring down the heavens: the "Association" will make no sign unless such "have enrolled themselves beforehand!" The Association can only be roused to heroic rescue by 3/6! The "Association Fund is the one thing visible, and the one thing needful throughout. What is to become of this fund when the indispensable subscriptions and dona-

tions have given it a place in God's creation? Rule VI. informs us quite plainly: "The Association Fund to be at the disposal of the Editor of the *Testimony*, to meet the expenses in connection therewith, and his general service in the truth." It is, therefore, to be an association for raising funds for J. C. Phillips. This is the plain English of the thing. And what sort of machinery does J. C. Phillips propose to keep a-going, supposing he obtain the requisite supply of the one thing needful? This is the most astounding part of the business. We will get into it gently.

First, the *Testimony* is to be the "recognised organ" of the Association. "Recognised" by whom? By the members. Very good. If members can be got for such an association, they deserve to have such an "organ"—a poor, sickly, mawkish, twaddling, nerveless, sanctimonious—but we must stop the adjectives. They could be drawn out *ad lib*, with increasing truth in every addition. Then there is to be a congress every six months, "to receive reports, consider plans, hear appeals, and proclaim the gospel." A specious programme of high-sounding words which mean nothing when closely considered. "Receive reports" from whom? About what? Reports are made by the official brethren of ecclesias now to the ecclesia for whom they act, and to whom they are subject. What could any congress have to do with them? Are we to create a central despotism to complicate local matters that are best kept as simple and small as possible; and invest these little matters with the high-sounding importances so dear to clerical ambitions? "Consider plans." Every ecclesia of any actual existence is always doing this. A congress could not help them. It would obstruct by its circumlocution, and corrupt by its large-mouthed vapourings. "Hear appeals:" appeals from whom? From recalcitrant and pugilistic evil-doers, who have been withdrawn from by their ecclesias, and who desire nothing better than to "appeal" to a bigger, dim, distant tribunal, where

the miserable squabulations would be dignified by a free and serious rent. And what if the "appeal" was decided in opposition to the ecclesia concerned, the ecclesia is to submit or be excised from "our communion?" A surrender of self-government to the members of an association composed of scattered delegates, who have no power or qualification to decide matters which require intimate local knowledge. There is a world of mischief in such a proposal. Doubtless, it is a drawback that an ecclesia may sometimes be disrupted, for lack of a disinterested umpire, who might settle a matter in dispute; but the evil of putting the matter into the hands of an association of contributors to J. C. Phillips, would be a thousandfold worse. As for the fourth item on the programme, surely no congress is necessary to "proclaim the gospel." This is the duty of every believer, and company of believers, everywhere. None but a sanctimonious copyist of clericalism would dream of assigning such a duty to a congress.

How the congress is to be constituted is not stated. But the casual mention, in Rule ix., of "pastors and officers present," points to a feature more odious than any yet noticed. We learn, from the "Rules for the brethren in Christ in Gloucester" (which are published along with the prospectus of the association, as a model for the members to follow), that "the church" is to appoint a "pastor," who is to take the "spiritual oversight," and "deacons," to "attend to the temporal business of the church." Besides "the spiritual oversight," whatever that may mean, the "pastor" is to "examine all candidates for membership," in conjunction with the "deacons." He is to have power to call ordinary meetings. He is to "conduct the whole of the public services—to commence with prayer, singing, reading, prayer, and singing; the discourse or preaching of 30 minutes in the morning, and 45 minutes in the evening. The morning meeting is not

for the breaking of bread, but is a public "service." After this "service," viz., at 12-15, "communion" is held, when "the pastor," or his deputy, makes "a short prayer" and "a short exhortation, not exceeding 15 minutes." After which, before breaking bread, "the pastor pronounces a blessing in one sentence, borrowed from Justin Martyr: and before pouring out the wine, another sentence from the same ecclesiastical source. Thus, the essential feature of the assembly of the saints, disguised by ecclesiastical forms and phrases, is shrivelled into an insignificant performance to be hurried through after a voluntary, self-devised "service," in which a so-called "pastor" is the soloist performer. Where is the earnest life of a robust and manly remembrance of the Lord in such a stiff and minimised and formal affair? And where the fraternal character of a community in which the "pastor" "conducts the whole of the said services," and who is to be "supported" by "the members," to whom "every facility is to be afforded" for this purpose "by boxes being placed or held (!) in suitable positions to receive the contributions!" Not only so, there are to be "sittings reserved by request for the exclusive use of families or members, to be paid for by voluntary quarterly offerings!" Oh, brother Paul! Oh, brother Thomas! What should you think of such proposals on the part of men claiming to have been emancipated from the clerical communion of the Harlot-daughters and their companion abominations, and to have tasted of the liberty of the gospel of the kingdom?

If such proposals were not in black and white, they would be utterly incredible. It requires a very violent and unusual effort of mind to conceive the possibility of any man, who was ever enamoured of the apostolic testimony in its purity and simplicity, descending so low as to seriously propose a return to parson-craft, and in so barefaced a manner to propose a sending of the hat round for three-and-sixpences to sustain his self-appraised "general service in the

truth." We can only account for it by the hypothesis which experience of the said individual from the beginning has confirmed, that there never was any enamouring of the sort described, but a constitutional itching after parson-craft with all its carnal caste distinctions and honour-seeking, with much feigned words of sanctimonious hypocrisy. He was born in a parsonic atmosphere, and loved to describe himself as "son of a Baptist minister." He seems never to have been delivered from the parsonic mood—a mixed mood that springs from intellectual shallowness, combined with "pious" self-consequentiousness and a love of personal elevation—*alias* the praise of man, and of being called Rabbi, Rabbi, with a large admixture of oily unction of sweet words and grimace. The truth in its modern revival gives no scope for these. Hence the rejection of its forms and associations, and a return to clerical ejecta. The truth levels all as brethren, servants in common, according to their several gifts. This is acceptable to lowly men, who seek in simplicity and modesty to do the will of God in their day and generation. People itching to be "pastors" find it intolerable.

What are the "benefits", proposed by the said extraordinary association of three-and-sixpenny members? 1. A free copy of the *Testimony*! A man must be bereft of God and man who could esteem this a benefit. There may be such men. If so, it is better they should retire into the proposed association than blight the robust operations of the truth by their enfeebling companionship. Then they are to have "all pointed official statements of the association." This, of course, they would appreciate, if they appreciated the free copy. 2. "Indisputable recognition of the fellowship." By whom? By the founders of the association, on the payment of 3/6 per annum; for it is expressly stated that this recognition is to be extended to "all who subscribe to Rule II," (which prescribes the 3/6) Besides the comfort of "indisputable re-

cognition," there is to be "*the fullest liberty of private judgment.*" If this does not mean, "Believe what you like," what does it mean? At all events, it means, there will be no troublesome prying into a man's convictions, so long as he pays the 3/6; but "a peaceable union together." (Rule vii., section 2). 3. "The advantage of a congress of appeal for any injured party," an advantage to be had for 3/6; for, "pray bear in mind, such must have enrolled themselves beforehand" (so Mr. Phillips expressly says, as already quoted). 4. The fellowship of "humble repentant sinners," but not if the 3/6 is not paid; for this is one of "the benefits derivable from the Association," and membership in the Association is only to be obtained by paying 3/6 per annum. Fifth and lastly, the counsel and assistance of the promoters (who they are does not appear) and "the services of the editor of the *Testimony* in spreading the truth!" The promoters will not counsel or assist anybody, however much in need of the said questionable help they may be, unless they are members of the Association, for this is one of the "benefits derivable from the Association," and as there can be no membership without 3/6, it follows that 3/6 is the lever which works the "counsel and assistance." The same with "services of the editor of the *Testimony* in spreading the truth:" they are to be at the disposal of members but not to others, for this also is one of "the benefits derivable from this Association." Mr. J. C. P. will go at the call of 3/6.

Here is this extraordinary thing in practical working order. It is J. C. P.'s report:

"The Church of God meeting in the Masonic Hall are experiencing a divine blessing, and New Year's day will be one long to be remembered by the brethren in Christ. The pastors and deacons met in the ante-room for the purpose of special prayer on the undertaking, half-an-hour before the morning service; and each Wednesday night a prayer meeting is held

at 7.30 p.m. at Templar Cottage, St. Catherine Street, previous to the Bible-class meeting. We have attempted a mighty revolution in this respect, and are reaping much success, comfort, and God-ikeness in consequence. Let God be praised! The subjects for January 8th were—Morning: "The Church at Ephesus, or Earnest and Correct Doctrine without Love" (Rev. ii., 1-7); Evening: "The Tree of life in the Paradise of God" (v. 7). 15th—M.: "The Church of Smyrna, or Poor and Persecuted, but Rich in Faith" (Rev. ii., 8-10); E.: "The Sufferings of the Second Death" (v. 11) 22nd—M.: "The Church of Pergamos, or Distracted with Heresy and Pleasure—the Seat of Satan" (Rev. ii., 12-6); E.: "Life in Christ, or the New Name" (v. 17). The services are devout, earnest, and orderly, and as soon as concluded the *pastor retires* to the ante-room to receive and converse with those impressed by the services during the day. The general feeling pervading the meetings—that we are in the presence of God—prevents any attempt at discussion or gossip. Several are deeply interested in their salvation."

It is one of the most astounding marvels of the hour, that such a manifestation could take place in connection with a profession of the truth. It is a relief to remember that the connection is not with the truth or the brethren, but with those "who have gone out from us because they were not of us." It is scarcely conceivable that any who are in the truth could be caught by such a transparent device to raise the wind. A reform in the mode of ecclesial organization is doubtless desirable on some points: and some attempts in this direction are being made in one case, at all events, of which, possibly, more may be heard by-and-bye: but better far the worst drawback of ultra-republicanism, than a return to a system which would bring inevitable corruption and death.

EDITOR.

CHAT WITH CORRESPONDENTS, AND EXTRACTS FROM SOME OF THEIR LETTERS.

(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 be lost and to delay in the letter being attended to.)

"The Jews and Future Judgment."

—(A.) The Jews were "responsible to a future judgment" before Christ appeared. Nearly a thousand years before, Solomon, by the Spirit, told them that "God would bring every secret word into judgment, whether good or evil"—(Eccl. xii., 14). This is connected with the resurrection in Dan. xii., 2. The ground of their responsibility was the fact of God having spoken to them, which is the ground of responsibility in all cases. When the light comes, men are responsible—(Jno. iii., 19).

"Paul Circumcising Timothy."

—(C. E.) There is no contradiction between Paul's act in circumcising Timothy (Acts xvi., 3) and his doctrine that circumcision invalidated a Gentile's standing in the faith. Timothy was a Jew, and as such, stood in a natural relation to circumcision,

which was enjoined upon Abraham as a token of the covenant under which his seed, after the flesh, were nationally chosen. Paul's doctrine and Paul's general course were misunderstood by the Jews. They represented him as a destroyer of the law, and a preacher of Mosaic disobedience, whereas his great contention was that it was the Gentiles who had nothing to do with Mosaic institutions, and that any justified Gentile seeking justification by the law or by circumcision, had "fallen from grace." Paul circumcised Timothy at Lystra, "because of the Jews who were in that quarter,"—not to gain their favour, but to deprive them of the occasion of helping the slander that was current elsewhere, that he "taught all the Jews which were among the Gentiles to forsake Moses, saying they ought not to circumcise their

children, neither to walk after the customs'—(Acts xxi., 21). Afterwards, the Jewish brethren at Jerusalem, who knew the nature of Paul's objections to the law as affecting only Gentile believers, gave him this advice:—"We have four men who have a vow on them: them take and purify thyself with them . . . and all may know that those things whereof they were informed concerning thee are nothing, BUT THAT THOU THYSELF WALKEST ORDERLY AND KEEPEST THE LAW" (Acts xxi. 23, 24). Paul acted on this advice, and thus gave public illustration of the true nature of his attitude. (For further remarks, see *Ambassador*, 1865, page 206, under "R. Heckmond-wike.")

Mr. Wilford Hall's New Scientific Work.—Brother Dowie, of Cupar, who is reading this work, writes: "So far as I can yet see, it is only substituting one error for another. However, I will read it carefully through; the more we know, the better we can judge, taking heed lest any man may spoil us by philosophy. What analogy is there between the action of the magnet on the armature, and the breath of life on the wonderful organism of the human body?"

REMARKS.—So far as the point is concerned to which Brother Dowie's remarks refer, there is no doubt that Mr. Hall's book tends to "substitute one error for another." On this ground, we have declined to become sole agent for the work in England. Our admiration of the book

relates only to his unquestionable demolition of the theory of evolution, which is gaining rapid and extensive ground in Britain, and killing the very roots of faith in the testimony of God. His overthrow of the theory of sound is also very interesting and important in a variety of ways. His attempts to prove man immortal on scientific grounds are as unscientific and abortive as his other efforts are successful. We have expressed this conviction to Mr. Hall. He has published our letter, leaving out this part, however, and using only the remarks that praise the commendable part of the book. He has also republished our remarks from the *Christadelphian*; but in this case also, he has suppressed the disparaging observations on his natural immortality argument. We offer to demolish his whole argument on immortal soulism, inch by inch. If he does not allow us to do it in his *Microcosm*, we shall do it in the *Christadelphian*, when other matters, now pressing, allow it. We don't, however, feel any abatement of gratitude for the masterly and unanswerable way in which Mr. Hall overthrows the theories and pretensions of the wise of this generation. It is, in so far as the *Problem of Human Life* helps the struggle for the Bible against the aggressive darkness that prevails, that the book is to be appreciated.—EDITOR.]

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—No. 3.

GEN. XVII.—Abram's name and Sarah's name changed—Abram means "father of exaltation"—and Abraham means "father of a multitude," Sarai signifies "contentions"—and Sarah means "princess."—This change in their names was to be regarded as a sign of the purpose of God to raise up a multitude of people from Abraham by Sarah.

Circumcision.—This rite was instituted as a sign of the covenant God had made with Abraham concerning the land of Canaan, and it will be interesting to explain to the children how it is that we

who are joint heirs with Abraham of the promise, are circumcised with the circumcision made without hands—(Col. ii. 10-12).

Ishmael.—In this person, we see a man who was blessed for his father's sake. (See chapter xxi. 13, and compare verses 18 and 20 of chapter xvii. with chapter xxv. v. 12-16.) The meaning of Ishmael's name is "heard of God."

CHAPTER XVIII.—Three angels appear to Abraham. These angels had the appearance of men, and Abraham in the first

instance appears to have thought they were men, and they are described as men in the narrative (ver. 2). This incident will afford a favourable opportunity of instructing the children in the truth concerning the angels, and of pointing out to them instances in which men have entertained angels unawares. The following testimonies may among others be referred to—(Gen xxxii. 24-28; Hos. xii. 4; Judg. xiii. 3-21; Dan. iii. 25-28; Matt. xxviii. 2-5; Mark xvi. 5).

Sarah Laughs.—Although Abraham staggered not at the promise through unbelief, yet it is recorded of him that he too laughed at the idea of Sarah having a son—(Gen. xvii. 17). But in view of the fact stated in verse 11, and remembering that Abraham was now 99 years of age, and that Sarah was 90, it hardly can be thought strange that they should have done so. About the principal thing, Abraham was always quite sure—viz., that what God had promised, he would surely perform. He was certain of this, even when he had taken the knife into his hand to slay Isaac.

Verses 16-33.—There were *three* angels who visited Abraham (ver. 2). In verse 16 we are informed that the men rose up and looked toward Sodom, and Abraham went with them to bring them on their way. In the 1st verse of the 19th chap. we are informed that there came *two* angels to Sodom at even—and, as we are informed in the 22nd verse of the 18th chap., that the men turned their faces from thence and went towards Sodom but that Abraham stood yet before the Lord, it seems clear that one of the three angels remained with Abraham (whilst the other two went to Sodom), and that it was with this one (who is spoken of as the Lord) that Abraham communed concerning the destruction of Sodom, as narrated in this chapter.

CHAPTER XIX.—This chap. exhibits the lawlessness of Sodom in all its hideousness,

and the future is so graphic that its outlines will be easily impressed upon the memories of the children. Lot appears to have kept himself unspotted from the surrounding and prevailing corruption, though he evidently was a weak man. Probably if he had been more robust (mentally and spiritually) he would not have been able to have endured so putrid an atmosphere. His sons-in-law treated the warning as an idle tale. His wife seems to have taken her departure very reluctantly, and his daughters—well, it is well to pass them over lightly.

Suffice it to say, concerning this chapter, that the Dead Sea now occupies the place where Sodom and Gomorrah formerly stood; that the little city called Zoar was formerly called Bela; that the Moabites and the Ammonites sprang from the daughters of Lot, and concerning them reference should be made to (Numb. xx. 29; xxv. 1-3; xxii; Judg. iii. 14; xi. 4 and 24; Deut. xxiii. 3 and 4).

As to the healing of the waters of the Dead Sea, refer to Ezek. xlvi. 1-12, Zech. xiv. 4-8, and see *Eureka*, vol. iii., pages 697-699.

CHAPTER XX.—This chapter contains an account of the trouble which came upon Abraham in consequence of his having informed Abimelech that Sarah was his sister, implying that she was not his wife. He had previously been placed in a similar dilemma in Egypt (see chapter xii., 14-20). It is important to observe that in each case God interfered in order to rescue Abraham and Sarah—with the result that both Pharaoh and Abimelech learned that, although Abraham was a stranger and sojourner, yet that God was with him in all that he did (chapter xxi., 22), and in this way we see that out of evil good came.

CHAPTER XXI.—The contents of this chapter are simple and call for no comment here. As to the allegory pertaining to Hagar and Sarah, see *Eureka*, vol. iii., page 283.

The Christadelphian.

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

MARCH, 1882.

In harmony with the suggestions contained in the communication quoted below, the Birmingham ecclesia have resolved on having a special collection in aid of the Jewish Emigration Fund, on Sunday, March 5th. The sum collected will not be forwarded till the end of March, so as to give an opportunity to any others who may be disposed to add their contributions to it.

The wonderful agitation about the Jews that is going on is very refreshing—not that the Jews in themselves are interesting: they are like the bones shown to Ezekiel in the valley of vision, very many and very dry. But they are Jehovah's nation—cast-off, it is true, for the time, but with a wonderful and most precious history, and with a future which contains the only hope there is for mankind. Yahweh purposes their restoration to favour, concerning which he says, "Not for your sakes do I this, O house of Israel."—(Ezek. xxxvi., 32). The brethren of Christ glory in this purpose, but feel the same way touching the people, "not for your sakes." If not for their sakes, why are they interested in the Jews and all that concerns them? Because they are God's choice. God's name is on them; they are God's witnesses. It is for God's sake and all that gloriously concerns Him, and they are "beloved for the fathers' sake." Concerning them, also, it was written long ago, "Blessed is he that blesseth thee; cursed is he that curseth thee."

It is refreshing to see the British Gentiles interested in them, and proposing to benefit them. All people are appealed to, to help the "emigration," (as to "where," see further on). The question now is, shall the brethren of Christ take part in the contribution that is going on? Brother J. J. Andrew suggests we should. He says:—

"When the Montefiore Fund was started some years ago, the Christadelphians throughout the country raised a contribution towards it, as a practical manifestation of their sympathy with the Restoration of Israel. The present persecution on the Continent is evidently another link in the chain of events leading to the same end. The fund which has been instituted to assist the maltreated sons of Israel, embraces "emigration." Why then should not our sympathy with it be shewn in the same manner? We could not expect to add much to the fund, which is attracting such large contributions from wealthy Jews and Gentiles. But that is no reason why we should not add our mite. Each ecclesia might fix a Sunday suitable to its circumstances for a free-will gathering, and as the money is not to be used in our own efforts for the truth, I see no reason why an opportunity of contributing should not also be afforded to those attending our lectures. If announced beforehand, and a lecture given on the Restoration of the Jews, I doubt not that many who have some interest in the subject would avail themselves of the opportunity. The various sums collected might then be sent to you for transmission in one amount at a fixed time—say two months hence—to the head-quarters of the fund. The manner in which subscriptions have been sent to the Lord Mayor during the short space of time which has elapsed, since the Mansion House meeting, is very remarkable, and augurs well for its reaching a higher figure than any charitable fund of recent years. Nearly £50,000 in twelve days contrasts very significantly with £19,000 subscribed in about as many weeks for distressed Irish landlords. The British are entering upon their "overshadowing wings" condition in a truly magnificent style. The public meetings which have been held on the subject in London, Liverpool, Manchester, Birmingham, and other places, appear to have evoked enthusiastic sympathy from all classes, though doubtless from varied motives. That Russia should be the chief aggressor is in consonance with her predicted designs on Palestine. Her present conduct will increase the latent antagonism of England, and embitter the Jewish race against her in preparation for that day when the sword will be put into the hand of Israel for punitive vengeance on her past oppressors; but if such a thing be needed the proposed shelter to Jews in the land

of Gilead by permission of the Sultan will stimulate the Northern Colossus to replace the Crescent by the Cross at Constantinople. While deploring, therefore, the atrocious acts being perpetrated against God's chosen nation, we cannot but rejoice that it is in the most marked manner preparing the way for its exaltation. "It is even the time of Jacob's trouble; but he shall be saved out of it"—(Jer. xxx. 7).

THE SIGNS OF THE TIMES.

THREATENING POLITICAL SKY.

THE RISING IN THE EAST AND AUSTRO-RUSSIAN EXASPERATIONS.

THE REVOLUTION IN EGYPT AND BRITISH DIFFICULTIES.

THE BRITISH MOVEMENT ON BEHALF OF THE JEWS.

The whole political situation wears an angry, unsettled, and dangerous aspect. At one point in the East, there is one of those insurrectionary risings that in such a country have a tendency to swell into the dimensions of an international conflagration. It is the very spot where the last great storm in the East broke out—Herzegovina and Bosnia. There is an extensive movement to throw off the Austrian yoke, so serious as to have called forth a large display of the military strength of the Austrian empire. With this movement are combined certain aspirations that involve countries beyond the scene of actual hostility. Montenegro, Servia, and even Bulgaria and Roumania, are fermenting with sympathy for the insurgent cause. There is more than sympathy. These countries are overrun with Russian emis-

saries and Russian officers, who help the insurrection with materials and men. It is perfectly intelligible why Russia should wish well to the revolt. Russia does not like Austria's large extension in Turkey. She would drive her back, if she could; but she dare not openly enter upon such an undertaking. This insurrection she can feed unofficially; disavow it if it fail, and make use of it if it succeed. There is much exasperation between Russia and Austria on account of it. This newspaper clip illustrates the situation:—"Cracow telegrams report extensive movements of troops in Podolia, Russian Poland, and Bessarabia; also that Russian officers are said to think war inevitable. Travellers coming from Russia tell of warlike preparations all over Russia."

AUSTRO-RUSSIAN IRRITATION.

Consequent on the Austro-Russian irritation, Germany is frowning at the North. Germany relies on the Austrian alliance for the security of her position in Europe. Consequently, to strike at Austria is to touch Germany on a tender spot. Scobelloff has been speaking bold things Pan-Slavistically, which have offended Bismarck, who has been showing his teeth unmistakably at Russia. The Berlin correspondent of the *Daily News* says that despite all official attempts to put a good face upon things, "there is a most unpleasant smell of gunpowder in the air."

Then the Russian ceaseless advances in Central Asia (now close upon Afghanistan) have made even the Gladstone cabinet uneasy, and led to unpleasant communications between Russia and England. Russia says England is not interrogated when she makes new boundaries. The Conservatives are uneasy, so is public opinion generally, on the prowling attitude of Russia India-wards. They know it is not so much the idea of getting India that Russia aims at just now, as in getting into a position with reference to India as to be able to bring a strong pressure to bear on England in case of their disagreement about Turkey, which

she is trying to keep Austria out of, pending the hour of distribution.

THE REVOLUTION IN EGYPT.

Next, there is Egypt, which is really exercising British statesmen more than can be estimated. The Anglo-French control of the finances established in that country under the Beaconsfield government, has been virtually set aside by a military revolt, and an independent government—virtually an army government—put in its place. What to do, is the difficulty. If England use military force, she must take France with her, which England has many reasons for not wishing to do. She would rather that France were out of the affair altogether. Then Germany, Russia, Austria, and Italy claim to have a say in the matter, and military intervention would involve England in a broil with Europe, and would be the signal for a general spoliation of the sick man's estate. Another course open, is to call in the Sultan's troops, but that would be to restore the Sultan's authority from a country where England particularly wants her to be kept out now she is out. Whichever way England moves, there is peril, and stand still she cannot. The situation is strained—the crisis is acute. A Cairo correspondent of the *Daily News* says:—

“It is scarcely possible that the present crisis can pass away. Time is asked that the new Ministry may have a fair trial; but the new Ministry means Arabi Bey, and his policy means no compromise, no surrender! Even if he seemed disposed to moderate his ambition in order to lull the action of the Powers, we should be only dwelling in a fool's paradise, instead of at once meeting the dangers which are daily becoming graver. Ever since Feb. 1881, the conviction of residents acquainted with Egyptian politics has been that the military revolts and so-called National movement would require to be dealt with by some kind of intervention. It is for Ministers to decide what form of intervention is most desirable. It is a choice of evils, but England should face the difficulty resolutely, and not attempt to stave off the evil day. A totally new policy must be adopted, unless England is to lose all political influence in Egypt.”

The opening of Parliament finds the Gladstone cabinet face to face with these difficulties, and a few others of a domestic character, which may have an important bearing on the stability of that cabinet, and therefore an important foreign bearing. The Bradlaugh difficulty is hurting the Government; so is their attitude in Ireland, and the pressing of new rules for the conduct of Parliamentary proceedings. Their feeble foreign policy is shaking confidence in the presence of foreign difficulties. Several bye-elections have indicated a falling-off in the popularity of the Government. A change of Ministry is not an impossible thing in the near future. Such an event could not fail to affect foreign matters in a very material way.

THE JEWS AND THE HOLY LAND.

THE BRITISH MOVEMENT ON BEHALF OF THE JEWS.

The outrages on the Jews in Russia have stirred public feeling, and led to a movement that may end in results not contemplated by the movers. The outrages, as remarked by the *Edinburgh Courier*, “have been contradicted, so far as some of their more revolting details are concerned, after the Russian fashion; but the independent testimony upon which they are based, practically remains untouched. It has not been proved, although asserted, that the accounts have even been exaggerated. And what do they tell us? That in the course of a few months something like a hundred thousand Jewish families have been burned out of their houses and homes, their goods appropriated, their property destroyed, their children murdered, and their women outraged. It is impossible to imagine a league of responsible journalists for the purpose of propagating stories like these, and we may take it for granted that if the outrages had really been manufactured, the Russian

Government would long ago have taken the trouble, through its official organs, to satisfy the civilized world of the fact."

On the dreadful truth becoming manifest, Lord Shaftesbury wrote to the *Times*, asking the people of the United Kingdom "whether they wished to continue silent in the face of these unprecedented atrocities of every kind perpetrated daily and hourly on the Jewish race by the subjects of the Emperor of Russia, an outbreak of brutality, such as, perhaps, has never been known since the destruction of Jerusalem?"

The Bishop of Oxford replied next day, saying that Englishmen did not wish to remain silent. He had said at one time that Russia, with all her faults," did, at least, maintain civil order among her people, and had never been guilty of that kind of government by massacre with which centuries of iniquitous misrule had made us familiar in the history of the Turks," and, further, "that Russia did not make war on women and children, whatever might be their severity in dealing with men. All this must now," said he, "with shame and sorrow, be unsaid. If the tale of horror which you told us last week has not been exaggerated, the people of a considerable portion of the Russian Empire have been perpetrating deeds as black as any that were done in the darkest ages; and their rulers have contentedly looked on. Surely this is a case for as plain a protest as we English people can utter before the civilized world."

The most remarkable utterance elicited by the revelation of outrages was the following letter by an eminent public writer, Mr. Charles Reade, said by the *Christian Herald* to have been "converted" a year ago:—

To the Editor of "The Daily Telegraph."

SIR,—I am one of many persons who are moved by your denunciation of the lawless cruelties perpetrated on the Jews in Russia, and the apparent connivance or apathy of the varnished savages who misgovern those barbarians. If the latter persist in that course and so make that a national crime which might otherwise remain the crime of numerous individuals, some great

calamity will fall on them, or history is a blind guide; and by the same rule you give friendly advice when you urge our Government and people to protest and wash their hands before God and man of this terrible crime. I fear, however, that a mere Government protest will be slighted or evaded by Russian mendacity. Fortunately our nation can speak and act by other organs besides our Government, and now is the time to show ourselves men, and men whose hearts are horrified at the cowardly cruelty of this Tartar tribe to God's ancient people.

Let us take a wide view of this situation, since it is so great and so new in our day; for wholesale persecution of the Jews is not of this epoch, but "a reversion" from the dark ages. One of the signs that distinguish a true Christian from a sham one is that the former studies the Greek and Hebrew Scriptures with care and reverence, and there learns the debt his heart, soul, and understanding owe to historians, poets, philosophers, prophets, preachers, and teachers, some writing Greek, some Hebrew, but every one of them Jews; and also learns to pity and respect the Jewish nation, though under a cloud, and to hope for the time when they will resume their ancient territory, which is so evidently kept waiting for them. This, the hope of every Christian, is the burning and longing desire of many for another reason—because the prophecies we receive, though obscure in matters of detail, are clear as day on two points: That the Jews are to repossess Palestine, and, indeed, to rule from Lebanon to Euphrates; and that this event is to be the first of a great series of changes, leading to a vast improvement in the condition of poor suffering mankind and of creation in general. Now we have here in prospect a glorious event as sure as that the sun will rise to-morrow. The only difference is that the sun will rise at a certain hour, and the Jews will occupy Syria and resume their national glory at an uncertain day.

No doubt it is the foible of mankind to assume that an uncertain date must be a distant one. But that is unreasonable. Surely it is the duty of wise and sober men not to run before the Almighty in this thing; but, on the other hand, to watch precursory signs and lend our humble co-operation, should so great a privilege be accorded to us. This sudden persecution of the Jews in the very nation where they are most numerous—may it not be a pre-

cursory sign and a reminder from Providence that their abiding city is not in European Tartary? I almost think some such reminder was needed; for when I was a boy the pious Jews still longed for the Holy Land. They prayed, like Daniel, with their windows open towards Jerusalem. Yet, now that the broken and impoverished Saracen would cede them territory at one-tenth of its agricultural and commercial value, a cold indifference seems to have come over them. I often wonder at this change of sentiment about so great a matter, and in so short a period, comparatively speaking, and puzzle myself as to the reason. Two solutions occur to me: 1, Dispersed in various nations, whose average inhabitants are inferior in intelligence and forethought to themselves, they thrive as individual aliens more than they may think so great a multitude of Jews could thrive in a land of their own, where blockheads would be scarce. 2, They have for centuries contracted their abilities to a limited number of peaceful arts and trades; they may distrust their power to diversify their abilities, and be suddenly a complete nation, with soldiers, sailors, merchants, husbandmen, as well as financiers and artists.

If I should happen to be anywhere near the mark in these suggestions, let me offer a word in reply to both objections. In the first place, they both prove too much, for they would keep the Jews dispersed for ever. It is certain, therefore, they will have to be got over some day, and therefore the sooner the better. As to objection one, it is now proved that sojourning among inferior nations has more drawbacks than living at home. True, the Russian yokel has for years been selling to the Jews his summer labour in winter, and at a heavy discount. But the silly, improvident brute has turned like a wild beast upon them, and, outwitted lawfully, has massacred them contrary to law; and truly Solomon had warned them there is no animal more dangerous than a fool and a brute beast without understanding. Besides, they need not evacuate other countries in a hurry and before the resources of their own land are developed. *Dimidium facti qui bene cepit, habet.* Palestine can be colonised effectually from Russia alone, where there are 3,000,000 Jews trembling for life and property; and the rest would follow. As to the second objection, History is a looking-glass at our backs. Turn round

and look into it with your head as well as your eyes, and you shall see the future. Whatever Jews have done Jews may do. They are a people of genius, and genius is not confined by Nature, but by will, by habit, or by accident. To omit to try is not to fail. What have this people tried heartily and failed in? Warriors, writers, builders, merchants, lawgivers, husbandmen, and supreme in all!

When they will consent to rise to their destiny I know not, but this I do know, that, whenever they do, not excessive calculations, but some faith, will be expected from them, as it always has been, as a condition of their triumphs, and they will prove equal to the occasion, and be great in the arts of peace and war, and their enemies melt away before them like snow off a dyke. Should they seem to require help at starting from any other nation, blessed will be the nation that proffers it; and the nation that persecutes them will be made an example of in some way or other. Therefore, if by any chance this recent outrage should decide the Jewish leaders to colonise Palestine from Russia, let us freely offer ships, seamen, money—whatever we are asked for. It will be a better national investment than Egyptian, Brazilian, or Peruvian bonds. Meantime, I implore our divines to separate themselves, and all the souls under their charge, in all the churches and chapels of the land, from the crime of those picture-worshipping idolators and cowardly murderers, by public disavowal and prayerful humiliation, since the monsters call themselves Christians.—Yours faithfully,

CHARLES READE.*

3, Blomfield-villas, Uxbridge-road.

PRACTICAL RESULTS.

We next look at practical results. These begin with the meeting in London referred to last month, not a meeting of friends of the Jews in any sectional sense—not a fourth or third class public meeting, but a meeting as public and influential as it is possible to convene in this realm of Great Britain. The *Daily Telegraph*, in reporting it, says:—

* Brother Thirtle, of Stoke-on-Trent, editor of the *Staffordshire Sentinel*, has sent to Mr. Reade a copy of *Coming Events in the East*, which Mr. Reade, in a kindly note, acknowledged and promised to read.

"One of the largest and most influential meetings ever held at the Mansion House took place yesterday afternoon, in the Egyptian Hall, having been convened by the Lord Mayor, in compliance with a requisition, for the purpose of protesting against the outrages to which the Jews in Russia have recently been subjected. The proceedings were appointed to commence at three o'clock, but by half-past two nearly all the seats were occupied, and shortly afterwards printed notices announcing that the hall was full were posted outside the Mansion House, to the evident disappointment of hundreds who were seeking admission. The Lord Mayor (Mr. Alderman Ellis) presided, and among the numerous and representative company on the platform were the Baroness Burdett-Coutts, the Earl of Shaftesbury, Lord Stanley of Alderley, the Bishop of London, Cardinal Manning, the Bishop of Oxford, Sir N. de Rothschild, M.P., Mr. A. de Rothschild, Baron George de Worms, Cannon Farrar, Sir Julian Goldsmid, Sir Alex. Galt, the Right Hon. J. G. Hubbard, M.P., the Rev. L. Green, Mr. Ashmead-Bartlett, M.P., Mr. A. Cohen, M.P., Mr. Bryce, M.P., Mr. Shield, M.P., Mr. W. Fowler, M.P., Serjeant Simon, M.P., Mr. L. Stanley, M.P., Mr. C. B. M'Laren, M.P., Alderman Sir J. C. Lawrence, M.P., Sir L. Palk, M.P., Alderman Cotton, M.P., Alderman Fowler, M.P., Sir R. Carden, M.P., Mr. Montagu Guest, M.P., Professor Rogers, M.P., Mr. Alderman and Sheriff Hanson, Mr. Sheriff Ogg, the "Rev." Newman Hall, the Hon. M. Ellinger, Mr. B. L. Cohen, Mr. F. D. Mocatta, Sir John Bennett, Alderman Sir T. White, Alderman Sir F. Truscott, &c." Letters of sympathy were also read from the Archbishop of Canterbury, the Duke of Westminster, the Bishop of Exeter, the Bishop of Manchester, Mr. Alfred Tennyson (the poet), Mr. C. H. Spurgeon, Lord Scarsdale, Dr. Adler, Lord Rosebery, Lord E. Fitzmaurice, M.P., the Hon. F. Leveson-Gower, M.P., Sir A. Otway, M.P., Sir J. Lubbock, M.P., Mr. S. Morley, M.P., Mr. H. Richard, M.P., Mr. George Russell, M.P., Lord Mount-Temple, the Bishop of Gloucester, Professor Jowett, Lord Kinriard, the Dean of Ripon, Mr. Henry Fowler, M.P., Karl Blind, and Baron Henry de Worms, M.P.

We need not look at the speeches and resolutions. As those who are interested only in the Lord's hand in this mat-

ter, we look at results rather than at high speeches and much loud vapouring of men who talk as natural men, without discernment of the divine purpose, and who see in these events only an incident in the universal "humanity," which they know not is a universal vanity—"less than nothing" (Is. xl. 15-17). The first tangible result was the opening of a subscription, to which over £15,000 was contributed at the close of the meeting. This amount has since risen to £50,000 in the space of a comparatively few days, and is daily rising higher. Other towns are following the example of London. Birmingham, Manchester, Liverpool, and other places, have held meetings and opened subscriptions.

The next point is, to what purpose is this money to be put? The answer on which all seem unanimous is—EMIGRATION—to help the Jews to other lands. The way has been opened for this, according to a telegram from the St. Petersburg correspondent of the *Daily News*, who reports that a deputation from the Jews had had an interview with General Ignatieff, who agreed to the formation of a Jewish committee to assist emigration, but added that those who went abroad would lose the right to return (presumably, those who leave Russia would not want to return). General Ignatieff said "he hoped that before many months were over the western frontier would be open to the Jews. Everything would be done by the government to prevent anything which might complicate the relations of the local population in any emigration movement of the Jews which might be made." Dr. Orshansky, the Jewish delegate, declared that it was not political motives, but misery alone, which forced the Jews to emigrate.

But emigrate to what lands? On this there is a divergence of opinion; or more properly speaking, there is a variety of plans. The Hebrew Emigrants Aid Society, of New York, have sent a delegate to Britain (Mr. Moritz Ellinger) to arrange for a certain amount of emigration to

America. They have placed in his hands a letter of instructions, which sets forth a scheme of emigration in its various details. After setting forth all these details, they add :—

“ While the Society undertakes to make these general suggestions the preliminary condition is distinctly maintained that America can receive but a portion of those selected for emigration. Other countries for instance, Australia, Bosnia, Spain, Algeria, and Syria should be adopted as asylums for many, who in such congenial climes can establish themselves with equal readiness. You are accordingly commissioned and authorised to represent this Society at such meetings and conferences as shall be held in Europe with a view to facilitate, direct, and successfully accomplish the emigration of Russian Hebrews. You are instructed to submit the foregoing as generally reflecting the conclusions of this Society and to report to the Executive Committee such changes in the plan as after consultation are deemed expedient. You are instructed to object to the emigration to America of persons not coming within the Clauses named. The success of the movement depends upon the literal fulfilment of the plan agreed upon. The success of the movement to this time has been seriously jeopardised by the failure of the European bodies to restrict emigration within the rules suggested by the New York Committee. You will impress upon the Committee at London, Paris, Vienna, and elsewhere, the magnitude of the interest involved, calling for the united efforts of *all the Hebrews of the world*, as the future position of Israelites in all lands will be affected for good or evil by *the solution of the problem before us.*”

Several batches of Jews from Russia have already passed through Liverpool on their way to America. Some have felt uncomfortable about this: they would prefer to see them going East rather than West. They may be at their perfect ease on this point. Although we are to look for the “unwalled villages” in the Holy Land before Gog’s descent upon the mountains of Israel, it does not follow that nothing will be done in other parts for the Jews. It rather follows otherwise: for the revolution to ensue upon Gog’s overthrow,—(in the establishment of Jehovah’s empire

in the hands of his anointed) is to affect all nations, and the first practical point upon which their submission will be put to the test, will be their attitude to the house of Israel in their midst. Israel is to be brought out of all the nations for an offering—(Is. lxvi. 20). They must be there to be brought when the Lord has come. Consequently, it is far from inconsistent with scriptural expectation of the times in which we live, that steps should be taken to settle Jews in various parts. *If the Holy Land was excluded, there might be room for disappointment.* But this is far from being the case. Here is the very American society itself saying “America can receive but a portion,” and other lands are recommended, and Syria amongst the number.

H. Guedalla, in the *Jewish Chronicle*, says :—

“ I strongly recommend, as it can be only an experiment, that we English do not put all our eggs in one basket, but send fifty families or more to each of the nine spots mentioned above, should on investigation nothing be urged which would utterly demolish them as eligible sites. I am sure that is not likely to be the case. The plan of Sir Albert Galt, for emigration to Canada, appears to me to hold out prospects of superior inducements. On my part, I am sanguine about Spain and Syria, if even tried at the onset on a comparatively small scale.”

Another correspondent (Maurice Cohen) proposes the formation of a “Land and Colonization Company,” with a capital of £10,000,000, for the agricultural settlement of Israelites in a variety of countries, in which he does not include the Holy Land. But while organizers are discussing, the Jews in Russia seem to be taking matters in their own hands in the right direction. So it seems from the following letter from Jerusalem, which appears in the *Jewish Chronicle* of Feb. 10th, from the correspondent of that paper :—

“ JERUSALEM, Jan. 27th, 1882.

“ The movement for emigration to this country appears to extend more and more in Russia. From divers places envoys have arrived here, charged to secure eligible

sites for their brethren who are to follow next spring. A Russian gentleman (who, himself by duty bound to return for some years, had come to see his family which he had sent some months ago to Jaffa) has assured me that many Jewish capitalists of his country were firmly resolved to settle at Jaffa in order to erect factories there. I have seen letters from old Rabbis of the strictest orthodoxy, declaring that whoever puts his hand to working the soil of the Holy Land, acts more meritoriously than he who passed his time, day and night, with study in the Beth Hamedrash. This is most extraordinary. A strange tenderness for their ancient inheritance—for, according to Jewish law, no mere ownership, however long continued, can ever give the least title to legal possession—has taken hold of the heart of our people. And, indeed, when thousands of families are girding their loins to bid a final farewell to the tombs of their ancestors and to the places endeared by the memories of their youth, more powerful motives must be at work than the tepid waters of philanthropy or the shortsighted Yearnings of common egotism. The deep instinctive feeling of the masses has struck out another path than that prescribed by ex-

perienced and well-meaning men of the world, and there is no doubt that if our people are earnestly resolved, they will carry everything before them as they have always done. In ancient times the despots knew full well the value of Jewish energy and enterprise. The lesson will be taught again in our own days."

The *Christian World* says:—"We cannot bring the children, whose brains have been dashed out, to life, nor restore their honour to outraged women, but we can, to some extent, replace the homes that have been so ruthlessly destroyed, or, at least, help the victims of this persecution to leave a country where such atrocities can be committed. Many will agree with Canon Farrar in thinking that it would be a happy result of these troubles if the Jews could be restored to the dignity of an independent nation in Palestine. Such a solution of the Jewish difficulty would, we believe, be a blessing for the Hebrew race, for the country that has been so long degraded by Turkish rule, and for the Gentile nations of which the Jews can never form any true part. The idea may be Utopian, but it is not unworthy of consideration by philanthropists and statesmen."

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.

I have much pleasure in announcing the obedience, on the 28th of January, of DAVID DALL (82), mill foreman, after making an intelligent confession of the faith. Bro. Dall was a member of the Baptist Church here, and his attention was chiefly arrested by the recent discussion on the "Immortality of the Soul," with Mr. McLaren, who is a deacon in the same church. Others are interested. On Sunday, Feb. 3, B. W. Campbell, of Glasgow, delivered an excellent lecture on "Evil: why it exists in the Earth; its eradication predicted in the Bible. God's means to this end. The relation of the Gospel of Christ thereto."—W. ROBERTSON.

BARROW-IN-FURNESS.

There have been friends of the truth in this place for a long time, but for years past they have been in sympathy with what we are obliged, for

the sake of distinction, to speak of as Renunciationism—now nearly defunct. This has operated as a barrier to that cordial co-operation which is at all times desirable among those who believe in the Lord Jesus Christ. There has now come a change. Brother Butler, writing for the rest, says they have been in a transition state for some time, and have at last "taken a determined stand in favour of the truth as expounded in the pages of the *Christadelphian*." At a meeting of the ecclesia, held on the 20th of January, it was decided to cut off all connection with the party represented by the "Christian Lamp," and to adopt the basis of fellowship of the Birmingham Ecclesia, meeting in the Temperance Hall. We were almost ripe for such an arrangement, though it might have been delayed for some little time, but a visit from Brother D. Clement of Mumbles, precipitated matters. He came here at our invitation, in order to assist us against the 'Rev.' W. Briscombe, who

was advertised to deliver the course of lectures which he had given at Mumbles. In justice both to Brother Clement and ourselves, it may be said that we assured him before he came, that we agreed with him on the sacrifice of Christ, so that the way was prepared for us coming to an amicable arrangement. We are thankful that he did come, and also for the manner in which he brought affairs to a successful issue. Bro. Roberts is aware of what transpired, and knows that everything was done that was necessary to put us on a proper foundation. We have 27 on the roll of the Ecclesia, and there are also 3 brethren and 2 sisters at Dalton, a few miles from here, who are at one with us in the matter. They have a meeting of their own, to which, occasionally, some of us go, and sometimes they pay us a visit. This is sufficient for an introduction into the pages of the *Christadelphian*, where we have not appeared before, but hope to forward intelligence every month in the future.

Mr. Briscoe delivered the lectures to which I have referred, on January 17th, 18th, and 19th. It was generally understood that he was coming to combat the Christadelphians, so we arranged to be present, and say what we could in defence of the truth, and in opposition to error. The subject of the first lecture was "Hades and Hell."

After the lecture was over, the chairman invited questions, according to announcement, but he wanted them asking in a string, so that the lecturer could answer them altogether. Brother E. Butler was the first to respond to the invitation, and afterwards, Brother Clement (who had arrived from Mumbles while the lecture was being delivered) asked a number of questions, the answers to which were remarkable for their ingenuity and sophistry. It would take up too much of your space to give all the answers, but one will suffice as a sample. In explaining why Jonah called the whale's belly school, he said the whale went down nearly to the bottom of the sea, and Jonah thought that when he prayed to God from such a depth, it was like being in "school," because of being so deep down. He did not condescend to enlighten us as to how a man in a whale's belly would know whether the whale was at the top or the bottom of the sea.

On account of our opposition, the second lecture had a larger audience than the first. Mr. Briscoe was evidently annoyed at the quotation from Parkhurst, read by Brother Butler, and during the reading of it kept saying "hear, hear," in such a persistent manner, that Brother B. had twice to stop reading on account of the interruption. At the third lecture, there was again an increase in the attendance, and, as on the previous evening, the lecture was protracted half-an-hour longer than the first one, which left very little time for discussion. A number of questions were asked by Brothers Clement and Fowler, to which Mr. Briscoe replied, in a very masterly way, from his standpoint, but any one acquainted with the truth could see the hollowness of his explanations. He played largely upon words having a double meaning—colloquial and critical, and whichever of the two answered his purpose best, he made use of it. He must have given a severe shock to some of his friends, when he contended that this earth, renovated and purified, is to be the saints' inheritance throughout eternity.

Brother Clement kindly consented to give three lectures in reply, so we took the Town Hall for two nights. The attendance at these meetings was not large, but we hope for good results, from the earnest and convincing manner in which Brother Clement expounded the truth,

and from the courteous and able manner in which he answered all the questions that were put. At our Sunday morning meeting, we had (for us) a large gathering, when 27 broke bread together. Bro. D. Clement gave an exhortation of a suitable and impressive character, which could not fail to benefit the brethren. In the evening Bro. Clement gave a public lecture on "The returning of the Jews to Palestine. Is it a sign of the near coming of the Lord?" There was a good attendance, and all seemed well pleased with the manner in which the subject was handled. We trust to see some good results from these special efforts to make known the truth to the people, but having done what we could we may safely leave the rest in the hands of the Father.

BIRMINGHAM.

During the month, obedience has been rendered by EDWIN PEAR PURKISS (32), hairdresser, formerly Church of England; W. T. PEARCE (25), engraver in gold and silver, and his wife, ELEN PEARCE (33), both formerly Church of England, EMMA EGGINTON (18), daughter of Bro. Egginton; SARAH READ (55), formerly Baptist; JANE SHEPHERD (62), wife of Bro. J. Shepherd, formerly Church of England.

LECTURES.—January 29th, "The Persecution of the Jews" (Brother Hadley); Feb. 5, "The Good Confession" (Brother Meakin); 12th, "The Plain English of the Gospel" (Brother Shuttleworth); 19th, "Paul at Athens" (Brother Roberts).

BRISTOL.

We have had two additions to our number. On November 9th, JAMES FREEM (39), formerly associated with the Wesleyans; and on January 8th, HARRIET GURD (29), wife of our Bro. Gurd. We have lost by removal Bro. R. Elliott, who sails for the Cape on the 17th inst. He has been a most useful brother in the ecclesia, regular at the meetings, and an ornament to the truth.—GEO. BAKER.

CANNOCK.

Bro. Beasley, who removed some time ago from Birmingham to this place, writes:—"I have been endeavouring to get an opportunity of drawing attention by conversation and distribution of *Finger Posts*, Declarations and Statement of Faith, to the glorious promises of the Deity, as recorded in the scriptures of truth. The great difficulty is in getting people to read. I propose to distribute monthly *Finger Posts* in the neighbourhood. I made a start on the 1st of present month. Hitherto I had only distributed them casually to any one I came across. What I have done has aroused some animosity amongst the leaders, and one Rev. I have heard has said some hard things against us, in fact, has boasted of having defeated one of us in public debate.—Bro. and Sister Hardwicke live some 2½ miles away. We meet alternately at each other's house to break bread in obedience to the Lord Jesus Christ, and exhort each other from *Seasons of Comfort*, which we find a great help and strength to us in our most holy faith."

CARDIFF.

I beg to report the immersion on Oct. 28th, of W. MIZEN, and also the removal from Mumbles to this place of Brother and Sister Charles Williams, which makes the total number of our ecclesia 20. A few more are deeply interested in the truth.—M. REES.

Sister Siddall, late of Cardiff, now of Flaxton, near York, is in isolation there, and, at the present time, suffering from illness. If there are any brethren near, or passing there, they would do well to try to call on her.—G. A. BIRKENHEAD.

CUMNOCK.

While on a visit to his parents here, before leaving for South Africa, Brother, R. Elliot (late of Bristol) delivered two good lectures on Friday and Sunday, 13th and 15th January. Subject, "The Kingdom of God." The audiences were larger than expected, and were most attentive throughout. A number of brethren from a distance were with us on the Sunday, including Brother Robertson, of Dumfries, and Brother Caven, of Dalbeattie. Our regular meeting room was comfortably filled at breaking of bread, and the occasion altogether was most refreshing and comforting.—T. HAINING.

DALBEATTIE.

Another has taken refuge in the covering name namely, Brother Robinson's wife, from Teanpland Village, eleven miles from Dumfries. Brother Robinson came along with her, and also Brother Robertson, from Dumfries. Brother and Sister Kirk, of Barmacraughan (late of Carniehill), were also present. We were refreshed by one another's company. Though having soon to part, we had time to exhort one another to hold fast the beginning of our confidence firm unto the end, and to offer praise and prayer, with one mind and one mouth, unto the Father of our Lord Jesus Christ.—S. CAVEN.

DERBY.

We have had a further addition, in the persons of ROBT. TAYLOR, who has been connected with the Primitive Methodists, and ELIZABETH BARTRAM, wife of Bro. Bartram (whose immersion was reported last month). They were immersed on Friday evening, Jan. 27th, in the presence of about a dozen brethren and sisters. With the assistance of the lecturing brethren from Nottingham, we are able to place the truth before the public every Sunday evening, in the Co-operative Lecture Hall, and we have very good average attendances.—W. CHANDLER.

EATINGTON.

We have at length succeeded in obtaining a room to meet in, after some years' trial and disappointment. We now hold our meetings regularly in our new room, called the Christadelphian Meeting Room. We cordially thank the Birmingham ecclesia for the help and encouragement they have rendered. Since the opening of our room, we have had many excellent lectures. Our brethren of Birmingham, for some months past, have been very earnest and energetic in the cause of the truth in this village, for which we thank them. Our opening lecture was given on May 15th, 1881, by Brother Shuttleworth, of Birmingham. Subject, "The Salvation of Society from every Evil." 2nd lecture, by Brother Bishop, of Birmingham, "Salvation of the Body from Sin, Disease, and Death." We also had an excellent lecture from Brother Hadley, of Birmingham, and several lectures from Brother A. Davis, and also from Brother Gilbert, both from Birmingham. We have also had earnest able lectures and addresses, from time to time, by Brother Mallet, who has been for years, and is still, a very earnest and hard-working brother in the cause of Christ. Our audiences have been good generally, and many are much enlightened, but

"How few receive with cordial faith
The tidings that we bring."

We have no immersions to report at present. Our ecclesia numbers 15.—G. TAYLOR.

FROME.

On December 27th, a tea meeting was held here (the Radstock brethren being present), when everyone expressed themselves as having a treat, so far as spiritual things were concerned. On Sunday, January 8th, Brother Elliott, of London, lectured for us. In the morning he ably exhorted us to a continuance in well-doing, and on Sunday, February 5th, Brother J. J. Andrew visited us; in the morning arresting our attention to our divine relationship in a manner well calculated to strengthen; and in the evening gave a capital lecture.—J. W. CLARKE.

GLASGOW.

On Sunday, January 16th, JAMES WILSON (Sister Wilson's husband), was baptized into the name of Jesus for the remission of sins. We have lost one by removal, viz., Brother Allan McKenzie. During the present month, a special effort is being made to bring the truth before our fellow-men by the delivering of a course of lectures, by Brethren Charles Smith and William Grant, of Edinburgh, and Bro. William Gill, of Dundee, which has been advertised by means of handbills, with tract on back, and posters (5,000 of former, and 1,000 of latter), as well as through the newspapers. Two lectures have already been delivered, and the attendance on both occasions has been very good—the last better than the first.

LECTURES (including those mentioned).—Jan. 15th, "The Bible a Revelation, not a Mystification" (Brother James Nisbet); 22nd, "The Doctrine of the Christ" (Brother Thomas Nisbet); 29th, "Unscriptural Doctrine in the Scripture Paraphrases" (Brother Steel); Feb. 5th, "The Good News of the Future Establishment of the Kingdom of God upon Earth, shown to be the Power of God unto Salvation" (Brother C. Smith, of Edinburgh); 12th, "The Immortality of the Soul shown to be a Pagan Fiction subversive of the Bible Doctrine of Immortality" (Brother William Grant, of Edinburgh).—JOHN LEASK.

GRANTHAM.

We are pleased to record the obedience of Miss FANNY FEVEYER, of Old Somerby, near Grantham, formerly general Baptist. Our new sister was baptised into Christ on January 24th, 1882.

LECTURES.—January 1st, "What must I do to be saved" (Bro. S. Richards, of Nottingham); 8th, "Our dead friends, where are they?" (Bro. Buckler); 15th, "Future universal kingdom and its King" (Bro. Buckler); 22nd, "Can there any good thing come out of Nazareth?" (Bro. Royce Peterborough); 29th, "Popular misconception^s concerning the works of the Holy Spirit" (Bro. Hawkins).—E. AYSTHORPE.

HALIFAX.

I am glad to report that another has had the courage to forsake the vanities and traditions of this present evil world, and unite with the body of Christ. Her name is ESTHER BEAUMONT, of Stone Chair, near Halifax, who, after giving satisfactory evidence of her understanding of the things pertaining to the kingdom of God, and the name of Jesus Christ, passed through the water on December 4th, 1881, and is now waiting with us the manifestation of Jesus from heaven. We had also our annual tea meeting on Monday, December 26th, which was the largest meeting, I think, we have ever had at Halifax.—CHAS. FIRTH.

HUDDERSFIELD.

On the 5th of this month (February) we were encouraged by the obedience of MARY ELLEN HIRST, wife of Bro. Abraham Hirst, of Milnsbridge, formerly Baptist.—GEO DRAKE.

KIDDERMINSTER.

We have started a Young Men's Association on the same principles as the one at Birmingham. Bro. T. Betts, of Bewdley, is the president, Bro. J. Steward vice-president, and Bro. Tanner secretary. The members have taken it up heartily, and there can be little doubt but that much good will result from the meetings, which are held every Saturday evening.

LECTURES.—January 15th, "Salvation" (Bro. Millard, of Wolverhampton); January 22nd, "The great earthquake," Rev. xvi. 18 (Bro. W. Taylor); 29th, "The recent outbreak of persecution against the Jews in Russia and elsewhere. What it means, and what it will lead to by-and-by" (Bro. J. Bland); February 5th, Everlasting punishment: what it is and what it is not" (Bro. Turner, of Birmingham); 12th, "The second coming of Christ, the only hope of the believer" (Bro. Thorneycroft, of Brierley Hill). The attendance has been excellent.—J. BLAND.

LINCOLN.

I have great pleasure in reporting the obedience of Mr. THOMAS ELWICK (53), miller, and of his son, THOMAS HENRY ELWICK (22), formerly schoolmaster, both of whom gave satisfactory evidence of their understanding of "the things concerning the Kingdom of God and the name of Jesus Christ." They both put on the sin-covering name in the appointed way, on Feb. 4. They were formerly Episcopalians. We are cheered by this addition to our small ecclesia.—J. R. SCOTT.

LIVERPOOL.

I have to report the immersion, on the 21st of January last, of WILLIAM SMITH SCHOFIELD (25), commercial traveller, formerly a Free Church Methodist, who resides at Bolton. His obedience to the truth resulted from an acquaintance with Brother Benjamin Jones, of Liverpool, who met with him during one of his commercial journeys. We have also had the pleasure of receiving back to our fellowship Brother F. D. Parry (from whom we had withdrawn in Nov., 1880). Brother and Sister Killick have removed to Tipton, near Birmingham, and with them Sister Lucy Allen, who is in their service. Sister Elizabeth Wyatt has returned to Birmingham.—HY. COLLENS.

LONDON.

Brother Bore announces the obedience of G. OLLEY, farmer, Westfield, near East Dereham, Norfolk, who gave satisfactory evidence of his knowledge of the truth to Brothers Boshier and J. J. Andrew, and was immersed on January 28.

Brother Gunter reports the death of Mrs. Chowles, who had been a subscriber to the *Christadelphian* for some years, and also a regular attendant at the London Ecclesia for the last ten or twelve years. She died from the effects of injuries received in a railway accident. Although acquainted with the truth, she neglected immersion. Brother Gunter adds: "It seems very sad; it is a forcible lesson for all to attend to the commands of the Deity whilst we have the opportunity."

After the above was in type, Brother J. J. Andrew forwarded the following particulars:—

MELANCHOLY CASE.—Within the past month, a sad, and, I trust, exceptional incident has occurred here in connection with the work of the truth.

On the 25th of January, a railway accident took place at Hornsey, a suburb of North London. Two passengers were killed, and several injured. The chief sufferer among the latter was Mrs. Chowles, who had one leg completely crushed, in addition to the other leg and the spine being much injured. Her case was looked upon by the medical men from the commencement as a hopeless one. Her grand-daughter, 16 years of age, was killed on the spot. When the brethren and sisters heard of the matter, much sympathy was expressed, for Mrs. Chowles has been a hearer of the truth since 1869. She has heard lectures by Dr. Thomas, Brother Ashcroft, and yourself, in addition to many others; she has on Sunday evenings attended five halls where we have at different times held our regular meetings, and probably at as many more halls where special efforts have been made, though her attendance has not always been regular; she has bought nearly every publication that has been issued, subscribed for a long time to the *Christadelphian*, and read a portion of the scriptures daily. But she never decided to embrace the truth, although frequently asked by one and another when she would be ready to be immersed. Only the Sunday evening before the accident, when at the Hall, she was reminded by a brother that delays were dangerous. On the 29th of January, four days after the accident, she expressed a wish to a sister in the truth who went to see her, to have a visit from me. Accordingly, I went the next day. She was lying in the hospital ward, her bed, as is usual in dangerous cases, being surrounded by a screen. She was in a very weak state, and not expected to live twenty-four hours; liquid nourishment, stimulants, and ice-water were being administered every few minutes, and every now and then she passed into a state of unconsciousness. During the conscious intervals her mind was perfectly clear, memory accurate, and no deficiency in reasoning power. Her first question was, "Is there any hope?" To which I replied, "I wish I could say there was;" whereupon she turned to her daughter on the other side the bed, and exclaimed in a slow but emphatic manner, "No hope! no hope!" adding, "Because I've not obeyed." When able, she resumed speaking, and in the course of the interview, which lasted an hour and a half, she introduced a number of topics connected with the truth, occasionally uttering a lamentation, such as "No hope! Too late! Woe is me!" She called to mind the fact that she had heard the way of life proclaimed for twelve years; she appealed to her daughter most imploringly not to imitate her in putting it off till death stared her in the face; she told me the clergyman of the hospital had been trying to console her, and had prayed for her, but, knowing what she did, she could not obtain any comfort from him, and being too weak to contend with him, she did not interfere with his ministrations. She expressed gratitude for the patience with which she had been able to bear her physical sufferings, but regretted that she had not as much godliness; and although those sufferings were very great, she said she could bear them all if she only had the hope of life. Indeed, could she but have the chance of repairing the past, she would willingly go again through all that she had endured. Although believing that mortification had set in, she asked if there was any prospect of her recovery, and referred to the fact that God had in times past cured cases as bad as hers, and even raised the dead. She implored me to pray that she might be cured, remarking that the prayers of the righteous availeth much. In response I offered up a brief prayer that if it were

God's will, He would raise her from that bed of affliction. She begged before I left for a continuation of prayer to the same effect. She asked how Bro. Ashcroft and you were, and then exclaimed, "Oh, what a different death-bed from mine!" A more painful and distressing scene it has never been my lot to witness. I could wish that every one in the truth had had the opportunity of seeing it. It could not have failed to bring vividly before the mind the predicted agony of the rejected at the judgment-seat. The very few who did see it can never efface the impression, however much time may dull it. I have endeavoured to reproduce it in the following irregular lines;* it is but an attempt, for it would be impossible to convey in language the looks of anguish and tones of despair which accompanied her words. It is only necessary to add that she dragged on her miserable existence longer than was anticipated. One leg was amputated on the 2nd of February, and the prospect of this operation gave her great hope of recovery; but she died within a few hours on the morning of the 8th. The case is a remarkable one, and it is to be hoped we may not hear of another like it. If the mode of her death had been devised as a punishment for persistent disregard of God's proffered mercy, it could not well have produced greater mental and physical agony. May it prove an effective warning to some others in a similar position who have hitherto neglected their privileges, as well as to any in covenant with God who are deceiving themselves, in being hearers of the word and not doers thereof. "It is a fearful thing to fall into the hands of the living God—for our God is a consuming fire" (Heb. 10, 31; 13, 29).

NEWBURGH-ON-TAY.

We have had a course of Four Lectures here, by Brothers Smith (Edinbro'), Nisbet (Glasgow), Campbell (ditto), and Grant (Edinbro'). The subjects of lecture were very appropriate, and the people—well, we might have supposed that they would be, interested, from the number of "Finger Posts" put into their hands from time to time, for several months past. The "fallow-ground" being broken up by those implements of the truth, and the soil well prepared for the reception of the seed of the kingdom. But, no; we were surprised to see them maintain a dignified reserve. O, how they all forget themselves! We are steadily pursuing our house-to-house visitations with the "Finger Posts." It is to be hoped that some will see the value of the prize brought within their reach.—D. HEBBURN.

NORMANTON.

On Sunday, January 29th, the first public effort for the truth at Normanton was made in the Co-operative Hall. Brother Mitchell, of Leeds, gave a discourse on "The Sect everywhere spoken against," in the afternoon. In the evening, Brother W. H. Andrew, of Leeds, discoursed on "The Kingdom of God: its Past History and Future Manifestation." Owing to the great inclemency of the weather, the audience was not very large. Four or five persons, who could not endure "the form of sound words" which Brother Mitchell put before them, got up and walked out of the room. With these exceptions, the audiences were apparently greatly interested. A few persons are looking into the "precious promises," and we hope, ere long, to have our hands strengthened. At present, we only number three, Brother Warwick, my sister, wife, and myself.—Geo. DOWKES.

NOTTINGHAM.

We are now arranging to remove into what has been known as the Christadelphian Synagogue. (This was a building put up for the service of the truth by Mr. W. H. Farmer, about ten years ago. It had only been a few months occupied by the brethren when the late Edward Turney launched the questions that led to Renunciationism, compelling about 50 of the brethren to leave the Synagogue, to meet together on the basis of the uncorrupted truth—the bulk remaining behind in the Synagogue with Mr. Farmer and Edward Turney. Since that time, there have been various changes. It has always been felt an offence and obstacle to the truth, that a building occupied by those who had departed from the truth, should bear the name Christadelphian Synagogue.—EDITOR.) We have long waited and prayed that this difficulty might be removed. Not that we knew how it was to be done, still less did we expect the building would come into our hands. However it has come to this—the building was unexpectedly put into the market for sale, and one of our brethren seized the opportunity of acquiring it. The brethren have decided to rent it off him, and, if possible, to keep it entirely devoted to the work of the truth. We hope to meet there for the first time on Sunday, March 12th (if the Lord will), when Bro. Roberts will lecture in the evening. It is proposed to call the Synagogue a hall, and give it another name, by way of marking the change.

I have pleasure also in reporting the obedience of GEORGE ROLLS (45), who put on the sin covering name by immersion on Feb. 8th, and is now numbered with the brethren in the place. About two-and-a-half years ago, he was passing the People's Hall on the Sunday evening, and seeing the lecture advertised on the bill, was moved to go in and hear. Previous to that time, he could not remember when he had last read his Bible; but now he was impressed by what he heard, and began to search the scriptures. He has continued to do so, and to attend the lectures, until he is now rejoicing in the knowledge of the truth and in the hope of the gospel. We are having very good audiences at our Sunday evening lectures, and have hope of others becoming obedient to the truth. Our Sunday school is doing well, and never was in a better condition than at the present time. The teachers have adopted the Birmingham lessons. On Jan. 4th, the children (which number about 50) with their teachers and friends, had tea together in the Peoples' Hall. After tea, the children were entertained with the magic lantern, &c., after which prizes were given to those who had gained the highest number of marks during the past year. Brother and Sister Mitchell have removed from Nottingham, and since their removal, Sister Mitchell, who for many months past had been suffering from consumption, has fallen asleep. Bro. Mitchell, in writing to me, says she remained steadfast unto the end.—J. KIRKLAND.

PETERBORO'.

We have this evening (Feb. 2) baptised into the name of our Lord Jesus Christ, after a careful examination, GEORGE CALTHORPE (36), previously a member of the Church of England, and WILLIAM MANSFIELD (41), brought up as an attendant of the Church of England, but latterly for five years a member of the Free Methodists.

These two cases give me greater delight than ordinary, because the former is a fellow-worker with me in business, and the latter also is in the service of a firm whose store is on our company's premises, and has been well known by me for some time.—T. ROYCE.

* We are obliged, for want of space, to hold over the lines this month.—EDITOR.

STOKE-ON-TRENT.

In last month's *Christadelphian*, in the intelligence, you omitted to include in the list of immersions at Birmingham, the name of Bro. Mackley, of Burslem, who was immersed on Dec. 24th. I have nothing to report from here, or I would have brought the fact of the enlightenment of one from this district before the brethren in another form.—J. W. THIRTLE.

WISHAW.

Brother R. Hodgson fell asleep on February 13. Five weeks previously he had what was termed a slight attack of apoplexy, but it did not seem so slight, as he lay prostrate in an almost unconscious state all the time. He was kept quiet, and hopes were entertained that he might recover so far, at least, as to be able to sit up, and go about the house. But on Wednesday last a change took place which took all hope away, and he passed away on the morning of the 13th about 1 a.m. without a struggle.

† You have known him for a long time, and perhaps as well as any of his brethren. Sister Hodgson is sad, very sad, but knowing he will rise from the dead is a great consolation to her.—JOHN KAY.

[Brother Kay's announcement will be a surprise and a grief to many. Brother Hodgson was well and favorably known over a wide circle. He was one of the earliest friends of the truth in the country, and during all the years he has been associated with it, none has more distinguished himself than he for the love of everything connected with it, and a faithful attitude in all the strifes that are inevitable in this imperfect state. His love was by no means a barren love. It was a love that brought forth the fruits of a very practical service, as the Editor of the *Christadelphian* has had, perhaps, as much opportunity as anyone of knowing. He has for a long time sustained a nearly single-handed service in a dreary country-side. The battle is over. There is nothing to regret, so far as he and it are concerned. Sister Hodgson may take all the consolation that a retrospect of worth and faithfulness can yield. But the prospect is more consoling than the retrospect. Christ has great compassion on his brethren toiling in the darkness, and, perhaps, catching nothing. This compassion he will disclose in the healing beams of his approbation and friendship in the day long-promised and steadily coming on, when He who saith, "Surely I come quickly," will give to every man according as his work shall be.—EDITOR.]

AUSTRALIA.

BEECHWORTH.—Bro. Ladson says:—"You may always insert our names in the list of subscribers to the *Christadelphian*, as long as you are spared to continue, and we to share the benefit of the great work you are carrying on, or until the necessity for further effort by human agency is removed by the revelation of the Lord Jesus, when the truth will at once spring into its true position, being freed from the mighty load of

superstition, human folly and authority, Papal and Protestant priestcraft; in short, "Satan," in all its various forms of manifestation, all of which the truth renders hateful in the eyes of those who have seen the living way. We are still holding to the one faith, although meeting with but scant encouragement in the way of enlarging our numbers, one only having made the good confession during the past year, viz.: PRISCILLA WARR (21), who was immersed on Sunday, July 25th. You misunderstood Sister Stillard's last letter, in one or two points; first, as to her relationship to our late Brother Tucker. She was not his sister in the flesh. Second, the truth is not wholly without representatives in Beechworth. What she did say—as explained in a letter to us—was, that 'We had lost the only brother capable of making public proclamation of the truth.' At Wandiligong, our Brother and Sister Kirk have been called upon to pass through much affliction, Sister K. having been, and still being, the subject of a most painful and lingering illness, which can have but one termination, on account of her great age. They are both much tried, and desire the prayers of the brethren. The Buckland ecclesia remains the same in point of numbers; but lack of additions does not weaken their hold or love of the truth."

MELBOURNE.—Bro. Hardinge writes:—"Thanks for publishing and commenting on my letter of February, re the question of designating serving brethren. I have carefully read your remarks, and also those of the other brethren, who have written on the subject, and, while I do not endorse all that has been written, yet I think, all things considered, that as a matter of expediency it is best to adopt those names only which define their duties, while not obscuring their brotherhood, and therefore if I were to have to again decide upon the matter I should do so in favour of your mode of resignation, viz., as "managing" or "presiding" brethren. But I regard the matter of so little importance, and as one calculated only to produce contention, that I shall not take any steps to reverse our previous decision. I am very happy to state that the division which has existed for the past year, is now on a fair way to be removed, as our Bro. Betts, who with several others had withdrawn from us, and had formed another Ecclesia, owing to some misapprehension (the particulars of which I was never able to learn) has now applied for re-union, on behalf of himself and the others, and our Ecclesia have had a special meeting to consider the matter, when it was unanimously agreed to receive them, provided they would conform to our rules, &c.

I may here say that our rules are similar to those of the Birmingham Ecclesia, but slightly altered to suit our circumstances, so that I have every reason to believe that ere you get this letter, the Melbourne Ecclesia will be again united, and in a still better position to spread the glorious truth of the gospel in this beautiful, but *sin cursed* colony."

WALMER.—Brother James Malcolm writes:—"We have been encouraged by another addition to our number, Mr. EBER TREE, formerly Baptist, who has been for some time interested, and has at last yielded obedience in putting on the name of Christ. He has begun a race which he will find beset with many trials, common to all God's children."

SYDNEY.—The brethren see Brother Walter Cook's letter from Paris, under heading "France."

FRANCE.

PARIS.—Brother Walter Cook, of Rockhampton, who left Birmingham some time back intending to make an Eastern tour, writes:—"You will see from the heading that we have not got very far, and I am sorry to say that we shall not, at this time, be able to make our expected tour through Palestine. Sister Cook is not strong enough; but if I live, and the Lord delays his coming, I still hope to do so.

We have been in Paris a month, and it certainly possesses magnificence and grandeur, and a climate far superior to England's. Our searches after believers in the Kingdom have been hitherto fruitless; yet, although we cannot see indications of the erection of the mystical building, I certainly consider it very gratifying to find that the rubbish of ages is being pulled down. There is not half the popery in France that exists in England; further, there is an anxious searching after something—so much so, that the people seem to us in a state of preparation to receive the truth. We have attended the preaching of the Baptists, who are a small community, and assemble in a spacious building in the Rue de Sill. They are certainly the nearest relatives we can find.

We are sorry that we shall not be able to come back and partake of the rich food so bountifully dispensed in such pleasant portions at Birmingham. Being required in Australia, we purpose returning per S.S. Cuzco, starting from London on the 25th of February, we are to embark from Naples on or about March 2, and, as we are likely to settle in Sydney to await the expected coming of our Lord, will you be good enough to apprise the brethren there, and also to send us the addresses of any brethren in Sydney, if known to you."

NEW ZEALAND.

PONSONBY.—Bro. Walker reports the obedience of CHARLES SPRAGG (26), boiler smith, formerly Congregationalist. He has been fighting against conviction since Brother Foulk left here. He never saw his position properly till having to argue that Solomon was a fool.

ST. KILDA.—Sister Stillard writes: "Our little Ecclesia at St. Kilda still meet at the house of Brother Betts, and though only numbering nine, are very united, and striving to do what little we can for the spread of the truth. We have just commenced a Sunday School, and having no able brother among us to set forth the Gospel in its entirety, are trying to the best of our ability to do so by the circulation of books and tracts, hoping when our Lord returns he may find us striving to improve (though it be but our one talent) and growing in grace and knowledge of our Lord and Saviour, Jesus Christ."

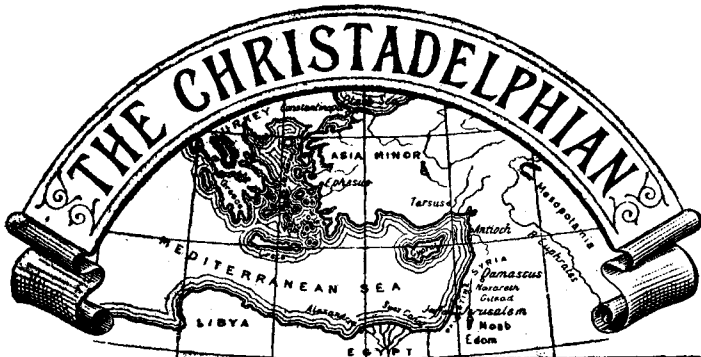
CANADA.

HAMILTON.—Brother Farrar writes: "The believers of the truth in Hamilton have been scattered through the United States and Canada; others have been indifferent towards it for a long time. At present there are meeting at the house of Brother Mickleborough a few brethren and sisters, who hope to keep the truth faithfully unto the end."

UNITED STATES.

DUBUQUE (IOWA).—Brother H. E. Gareken, formerly of Minneapolis, Minn., is now travelling, commercially, in Iowa, and would be happy to see any Iowa brother, or meet with any ecclesia who will make themselves known to him, &c. He refers to Brother Coddington and Brother Washburn, Jersey City; Brother Williams, Riverside, Iowa; and Sister Lasius.—Address, H. E. Gareken, Dubuque, Iowa.

VALLEY SPRING (TEXAS).—Brother T. A. Gerdes sends an account of a seven days' fraternal gathering, held some months back in Texas. The meeting place was an arbour made of poles, covered with green branches, and furnished inside with seats. About 75 brethren and sisters were present from various parts of the State. On the first day, Saturday, August 6th, Brethren G. W. Banta and H. J. Greer lectured on "The Signs of the Times," morning and afternoon. At night, Brethren John Banta and A. R. Miller spoke on "The Necessity on the part of Believers to be prepared for the Lord's Coming." On the second day (Sunday), a considerable audience were addressed at 10-30 a.m., by Brethren John Banta and A. R. Miller, on "The Purpose of God." At 3-30, Brethren J. H. Campbell and S. H. Oatman spoke to the same hearers on "The Gospel." Brethren W. H. Greer and J. Banta spoke on "The Breaking of Bread" at early candle-lighting. After the Lord's Supper, the brethren and sisters sought repose at their camps near by. On the third day (Monday), the meeting was called to order by Brother Kelley. After prayer, the chairman read, according to the *Bible Companion*, the 2nd chapter of First Book of Kings, Jer. chap. iii, and Mark, chap. 3. The audience was then dismissed, and the rain prevented further proceedings till night, when we heard words of exhortation and comfort from Bros. Jno. and G. W. Banta, and S. H. Oatman, and S. M. Magill. On the fourth day (Tuesday), the Bible lesson, according to the *Companion*, was read, after which Brethren Miller and Green expounded the Abrahamic Covenant, at 6 a.m. At 3.30 p.m., exhortation from Bro. John Banta, after which the remainder of the afternoon was devoted to social intercourse. At early candle-lighting, Bro. F. A. Gerdes spoke, in the German tongue, on some of the first principles of Bible teaching, for the benefit of some Germans who lived near. On the fifth day (Wednesday), we had the usual Bible lesson, at 9 a.m. At 10.30 a.m., "The things concerning the Name of Jesus Christ" was the theme of discourse by Brethren G. W. Banta and S. H. Oatman. The afternoon was set apart for a lecture on "Obedience of Faith," and to assist A. J. Johnson, (Menerva), McDaniel, and Ellen Sandrum, in the putting on of the saving name. At night, several of the younger brethren delivered addresses on "Duty." On the sixth day (Thursday), at 9 a.m., the Bible lesson was read; after which there were brief admonitions by various brethren. In the afternoon the time was again divided among several brethren; after which the assembly again repaired to the water, Mrs. E. JOHNSON, wife of Brother S. E. JOHNSON, having applied for baptism into the glorious name. On Seventh Day (Friday) singing, prayer, and Bible lesson at 9 a.m., after which leave-taking began—a touching sight that brought tears. Our great consolation was in the thought that we will soon meet to part no more, not only with those who were present on this occasion, but all the faithful, from Abel to the last one that will enter in at the eleventh hour to look in the Lord's vineyard.



“ 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. XIX.

BRITAIN'S PART IN THE LATTER DAYS.

(WRITTEN BY DR. THOMAS IN 1858.)

TARSHISH is a proper name, occurring first in Gen. x. 4, designating the second son of Javan, who was the fourth son of Japhet, eldest son of Noah. Alexander the Great is styled by Daniel “King of Javan,” *melech yavan*; and it is worthy of note that the Hindoos call the Greeks *Yavanas*, which is the ancient Hebrew appellation. Tarshish was, then, the second son of him from whom the Greeks descended. He was doubtless an important personage in the original settlement of the coasts, which are always colonized before the interior of new countries. Coasts and islands are represented by the same word in Hebrew. Javan is in opposition with “the isles afar off,” in the last chapter of Isaiah. His descendants are a maritime people to this day, inhabiting the isles and coasts of the Archipelago, &c. The Javanese settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. It is to be expected, therefore, that the settlements would be originally named after their patriarchs, namely, “Elishah, and Tarshish, Kittim, and Dodanim.” The Mediterranean was named the Sea of Tarshish, because, it is probable, his settlements were more commercial and enterprising than those of his other brethren. The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called *Tartessus*, or, as it occurs in Polybius and Stephanus Byzantinus, *Tarseion*.

Tartessus is probably a contraction for *Tarsou nasos*, Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Bœtis, or Guadalquiver, and the Atlantic: one of the channels is dried up, so that it is now a part of the peninsula.

Having arrived at the westernmost coasts from Ararat, the sons of Tarshih would extend settlements wherever the land line would indicate. Following this in a northerly direction, it would at last lead them in view of Britain, along whose southern coast they might spread themselves to the Land's End, a part of the island abounding in tin. These Spanish and British coasts are indicated as the settlement of Tarshish, or some of "the isles," or coasts, "afar off," by the articles they brought for sale at the Tyrian fairs. Addressing himself to Tyre, a famous city on the coast of the Holy Land, and styled by Isaiah "the mart of nations," Ezekiel says, "Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin, and lead, they traded in thy fairs." These are products of the mines of Spain and Britain, which were brought to Tyre in "the ships of Tarshish," which, saith the prophet, "did sing of thee (Tyre) in thy market; and thou wast replenished, and made very glorious in the midst of the seas." From this it appears that the Tarshish branch of the Javanese had become an eminently maritime and commercial people of the west and north-west from Tyre. "Silver spread into plates," says Jeremiah, "is brought from Tarshish;" and he adds, "and gold from Uphaz," or Ophir. Tyre was the strength of Tarshish, for it was by the Tyrian trade that Tar-

shish maintained its maritime ascendancy. Tyre was the mart for the products of the coasts and isles afar off brought in the ships of Tarshish; hence as a commercial city she is styled the "daughter of Tarshish." The relations between the coasts of the Tarshish people and the city of Tyre were very profitable and intimate. The rejoicing between the two was reciprocal; for Tyre sang as a harlot, and the mariners from Tarshish sang the praises of the customer that enriched them.

But when the Chaldo-Assyrians brought ruin upon Tyre, which oppressed her for seventy years, lamentation came upon Tarshish as the most grievous sufferer; for Tyre being ruined, their mines would be neglected, and their shipping interests destroyed. Isaiah, predicting the fate of Tyre, says, "Howl ye ships of Tarshish, for Tyre is laid waste." Opposite Tyre was an island, whose inhabitants were not attacked by the destroyer. To them the prophet says, "Be still, ye inhabitants of the isle. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this Tyre, your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar-off to sojourn." It was strong in the days of Joshua, even 950 years before, but how long before that is not known. When Nebuchadnezzar took the city after a siege of thirteen years, he found it empty. Tyre's own feet carried her away. The ships of Tarshish carried her people afar-off to sojourn, and landed multitudes of them on the shores of their customers beyond the sea. "Pass through thy land as a river, O daughter of Tarshish: strength is no more." This they did after the manner stated, when they found they could no longer resist

the Chaldeans with any prospect of success. Therefore, "Howl, ye ships of Tarshish; for your strength" also "is laid waste," and the ruin of Tyre becomes yours for seventy years.

But Tarshish commercially seems to have been to Tyre what the United States and India are to the British emporium of trade and commerce. The navy and commerce of western Tarshish grew out of the prosperity and enterprise of its "daughter," Tyre. In the days of Solomon, Tyre was a large city and small country, rich, and trading in ships to the coasts of the east and west. Tyre and Tarshish were connected at that time by commerce and navigation; for Hiram in alliance with Solomon traded in partnership with him to Tarshish. The sons of Tarshish seem to have found their way to India and the coasts of India, as well as to Spain and Britain; so that in trading with them, the Tyrians and Israel visited their shores in their own vessels, sailing from the ports of the Red Sea; while the mariners of Tarshish frequented Tyre in theirs from the west. That the Tarshish people in the days of Solomon were found in the east is evident from Scripture history. In accounting for the abundance of gold and silver in Jerusalem the historian says, "For Solomon had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom." Now that the navy did not belong to Tarshish, but to Solomon, appears from a parallel text, where it reads, "And Solomon made a navy of ships in Eziongeber, which is beside Elath, on the shore

of the Red Sea, in the land of Edom; and they came to Ophir and fetched from thence gold." And "the king's ships went to Tarshish with the servants of Hiram." Solomon owned the ships and the king of Tyre found the sailors. Again, Jehoshaphat, king of Judah, joined himself with Ahaziah, king of Israel, to make ships of Tarshish; to go to Ophir for gold, and they built the ships, in Eziongeber. But the Lord broke the ships, and they were not able to go to Tarshish;" because of the wickedness of Ahaziah.

Now it is evident from this, that the settlements of Tarshish to which Israel traded were in the east. Eziongeber, where the ships to Tarshish sailed from, was at the extremity of Elan, a gulf of the Red Sea. A fleet weighing anchor from this port for a voyage out, of one year and-a-half, could only have sailed in one direction, and that was to the straits of Babelmandeb, about 1,500 miles in a south-easterly course. Having passed the straits, they would sail east by north to Ophir, the Tyre of the east, on the coasts of Tarshish. Wherever this mart of nations was, it would not be on the Arabian coast; for it was intended to send the ships "to Tarshish for to go to Ophir;" if it had been there it would have read, "to Sheba," or "to Dedan for to go to Ophir." Josephus is no doubt correct in saying that Ophir was in India; which is equivalent to saying that Tarshish and India are the same; because Ophir is in Tarshish. To go "to Tarshish for to go to Ophir," is like saying they went "to England for to go to London." The identity of Ophir and Tarshish with India is also manifested by the merchandize brought home in Solomon's ships—

gold and silver, ivory, apes, and peacocks, almug trees and precious stones ; all Indian products collected at the great trading emporium of the east.

The allocation of Tarshish with Sheba and Dedan by the prophet Ezekiel, indicates their geographical relationship. Sheba was south-east of Jerusalem, and a spice and camel producing country. Its queen, who visited Solomon with camels bearing spices, is styled Queen of the South ; that is, of Arabia the camel-country, as that of Tarshish was the elephant, or ivory region. Sheba joins Dedan, and lies between it, the Red Sea, and the Indian Ocean. Sheba, Dedan, and Tarshish occupy the coasts of the Erythraean Sea, from the Straits of Babelmandeb to Cape Comorin. How far Tarshish extends beyond is not important to the subject in hand. Dedan and Tarshish stand face to face on either side the Mocander, which is a broad water exterior to the Persian Gulf.

Now the relation of things in the days of Solomon was this—a Son of David, the wisest, richest, most powerful and glorious king the world has ever known, reigning on Mount Zion, over the twelve tribes of Israel then in united occupation of the land. A Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs, and the building of a magnificent temple. These powers, Israelitish and Gentile, headed by Solomon and Hiram, in possession of the commerce of India and the west and in consequent amity with Tarshish, and the Queen of Sheba, their contemporary. Jerusalem peaceful, prosperous, rich, and happy in the favour of God ; and her king the admiration of all the earth. Such was

the state of things in the reign of “the great king”—a state resulting from the successful wars of David, and consequent spoliation of all the enemies of Israel and their God.

This was an exhibition in miniature of what shall hereafter obtain on a grand scale when the “greater than Solomon” is there. Moses Joshua, David, and Solomon, Cyrus Zerubabel, and Joshua son of Josedek, are representatives of Christ in his several official relations to Israel and the nations. He is like to Moses as their deliverer from the bondage of modern Egypt, and their lawgiver, &c., and the destroyer of him who will not give them up, He is like to Joshua in giving them rest in the glorious land. He is like to David in being a man of God’s own heart, who will do all his will upon Israel’s foes, and the blasphemers of his name ; and in establishing the kingdom of Israel under the sceptre of David’s son. He is like Solomon in being the wisest, richest, most powerful and glorious of all kings ; in inheriting the throne of David ; and in reigning thereon in peace without end. He is like Cyrus in being the conqueror of Babylon, the restorer of Israel, and the builder of the future temple. He is like Zerubabel in being the governor, and like Joshua the son of Josedek in being the High Priest, of the restoration from the captivity of the Roman Babylon. These are not accidental resemblances, but admirably displayed illustrations of the substance which is of Christ.

In contemplating Solomon, and the things related to him, as representative of the substance at the epoch of Christ’s manifestation, we are naturally led to inquire, where

are Sheba and Tarshish, and th^e Gentile power in friendly connection with Israel? We must wait till the actual appearance of the greater than Solomon to see things in contemporary manifestation; but as Sheba,

Tarshish, and Tyre existed before Solomon's reign, we may even now cast about, and see if anything obtains in relation to them at all likely to correspond with their representative relations of the olden time.

(To be continued.)

WHAT MAKES A MAN A FRIEND OF CHRIST?

LECTURE BY BRO. ASHCROFT.

I know the suggestion that will arise in the minds of some. If it is to this effect—that there is greater latitude permitted under Christ than there was under Moses. This is not true, in the sense contended for—in the sense of their being more scope for disobedience under Christ than there was under Moses. It is true that people who disobey Christ now don't fall down dead on the spot; but the end of these things is just the same. "What fruit," says Paul, "had ye in those things whereof ye are now ashamed, for the end of these things is death," and that same apostle shows the sorer punishment that awaits the disbeliever. In the 10th of Hebrews and the 28th verse we read, "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 hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." Let those ponder these words in the epistle to the Hebrews who think they are at liberty to countenance neglect of Christ's requirements

either in themselves or others. Sorer punishment than being stoned to death. Sorer punishment than dying without mercy! We may, then, apply this simple test not only to ourselves, but to all who make a profession of friendship with Christ. Nobody can be a friend of his unless he pays attention to his precepts—unless he does what Christ says. He may be friend of Calvin or of Wesley, or of Rome; he may belong to this church or to that chapel, but certainly not to Christ. Now, having made this sufficiently clear, as we trust, we will just call your attention to some of the commandments of Christ which perhaps will enable you to see the precise position of our sectarian contemporaries. Perhaps we are proceeding too rapidly, and ought to have emphasised a little more upon this point that Christ really has left behind him certain commands which he really expects men to obey. I mention this fact because, judging by the tone of many utterances that are supposed to be in harmony with the mind of Christ, one might arrive at the conclusion that there is nothing absolutely to be done in the way of obedience to him. Indeed, some go to affirm that

if anything is attempted to be done, the chance of justification may be imperilled. Moody and Sankey are coming again to this country to tell the crowds that "Jesus did it all long, long ago," the inference being, of course, that nothing remains for them to do. Is there in the recorded saying of Christ and his apostles a single line that can be so construed? Do they not teach men rather to observe all things which Christ commanded? The offer of salvation is to all them "who obey him." "Why call ye me, Lord, and do not the things which I say?" The question proves the false and mischievous character of the teaching which men will run after eagerly, for the reason that it promises salvation apart from obedience to what Christ requires from all who are his friends. I think you will not consider it an unreasonable suggestion that in order to be a friend of Christ a man must believe in him. You will all admit that if you did not so believe, it would not be of any use, because he has put the question beyond dispute by saying in words that you will find in the 6th of John, and the 9th verse:—"What shall we do that we may work the works of God. This is the work of God that ye believe on him whom He hath sent." "Well," you say, "all professors of Christianity, whether they go to church or chapel, do that; they all believe in Christ." Now, that is just the point at issue. Do they? Perhaps it has never occurred to you to raise the question. Suppose we were to dispute the statement, and say that they don't, how would you proceed to substantiate it? Would you not try to show that these people believe the things concerning Christ which are commonly

held to be true? You would scarcely be prepared to say that a man was a believer in Christ who rejected any important fact connected with Christ's appearance upon the earth 1800 years ago. You would say that if a man would believe in Christ he must believe in Christ's birth at Bethlehem, in Christ's miracles, in Christ's teaching, and in his death, resurrection, and ascension. Very well, by insisting upon such a belief, you commit yourselves to the proposition—that no man can believe in Christ who discards what is authoritatively testified of him? Then, if it is necessary to believe something about Christ, is it not quite as necessary that those things should be *true*? You would not consider that man a believer in Christ whose belief regarding him consisted of a pack of lies. Jesus says, "I am the truth," and obviously whoever will be considered a believer in him must first be acquainted with that truth, whatever that was, of which he was so marvellous an embodiment. If you would tolerate an illustration, just for the sake of illustration, I would say that no man in this last quarter of the nineteenth century would be credited with a belief in John Bright, who affirm that John Bright was a bigoted Tory; that he was a young man with red hair, a spare attenuated frame, a disagreeable voice, and a stammering tongue. You would say, "Nonsense; that man does not believe in John Bright; he knows nothing about him." Before you can really believe in any person, you must believe the facts concerning that person whatever those facts may happen to be. There is no one can deny this. Are there, then, any facts to be believed about Christ? Yes; there are—reliable and indisputable

facts. Can a man believe them if he does not know them? Surely, Christ never contemplated a belief in him as the messenger of Jehovah that was allied to entire ignorance of his person, and a misconception of his mission into the world. Paul well enquires in one place, "How shall they believe on him whom they have not heard?" It is impossible. And the same questions may be asked in relation to those who have heard but *who have not heard the right thing*. How shall they believe in him, when they are believing what is not true about him? How shall they believe in him when their idea is that he was co-equal and co-eternal with the Father "very God of very God," whereas the Scriptures declare him to have been divinely generated of the seed of David according to the flesh, and to have been a manifestation of God in the nature of those who were under the condemnation of death? How shall they believe in him when they contend that he was from all eternity the Father's companion and equal, while Paul says in one place "Out of the Father are all things," and in another place, "the head of Christ is God." How shall they believe in him, when according to their notions his death was the mysterious equivalent of "hellish pains to all eternity," whereas it is apostolically spoken of as a declaration of the righteousness of God in the condemnation of sin in the flesh—the death a Holy One who had been separate from sinners and whom, therefore, it was possible for the Father to raise from the dead and so to make him the commencer of eternal salvation to all those who put on his name and walk in obedience to his will. These questions are at least sufficient to indicate that there is room to doubt the accuracy and value of

the current ecclesiastical conceptions of Christ; and it would be easy to enlarge in a similar strain upon the difference between the Christ of popular ecclesiastical tradition and the Christ of apostolic discourse. A man who believes in the one cannot possibly believe in the other. And did not belief in Christ necessarily involve acceptance of what Christ said? You could not offer any man a greater affront than to call in question the truth and soberness of his statements. Christ was a prophet. Can a man believe in Christ who does not believe what Christ said in the capacity of a prophet? As a prophet he said a great many things which religious people now-a-days are ashamed of and discredit, although they would consider themselves insulted if you did not say they were his friends. How extraordinary to claim to be the friend of one whose statements you regard as fanatical or at least highly improbable; and yet that is the estimation in which many church and chapel-goers hold the gospel of the kingdom of God while Jesus went about all Judea and Galilee preaching. You tell them of the gospel, and they say, "We don't want to hear of this kingdom of yours; we want to hear about Christ sacrificed." Tell them that the kingdom of God is the kingdom of David—"The Lord God shall give unto him the throne of his Father David;" tell them that Christ shall return to the earth, and that his apostles shall sit on twelve thrones, judging the twelve tribes of Israel. Tell them that Jerusalem, the land of Palestine, shall only remain trodden down of the Gentiles until the times of the Gentiles are fulfilled. Inform them that the empire of God is to put away all Gentile go-

vernment under the sun, and to build again the tabernacle of David—to break up Gentile society and re-constitute it on the old Mosaic lines. Tell them it is his intention to rule the world in righteousness. Tell them that all this will take place in fulfilment of certain promises which the Deity made to Israel. Tell them that these promises received their fulfilment and confirmation in the death and resurrection of Jesus Christ. Tell them these things, and show them, as you easily can, if you are acquainted with the Scriptures, that this is the gospel of the kingdom of Christ, which Jesus came to preach, and they expend upon you at once a measure of their pity, and turn the conversation into some other channel. “Believe in the Lord Jesus Christ.” We would to God that men would act in harmony with their own counsels. Is a belief in a Christ possible where there exists no knowledge of Him as author of immortality to all of Adam’s race who will ever attain it? We will not discuss the point particularly now at any great length. But assuming it is true that he is the Prince of Life, that he is the Author of immortality, of endless existence to all of Adam’s race upon whom that inestimable boon will even be bestowed, is it not the fact that the churches are ignorantly bent upon wresting out of his hands this jurisdiction over all flesh which the Father has given him that he may give eternal life to all his friends. He hath given him power “over all flesh”—not over immaterial spirits—not over immortal souls—but over “all flesh.” It is the “flesh” which in the estimation of the Lord Jesus

stands related to the question of eternal life. Eternal life is not given to everybody, but to a certain class. Men are quite willing that Christ should immortalise their bodies if he cares to do it, but they will not hear of Christ as the Immortalizer of the men themselves. But has not that power been entrusted to him? If it has, how can men Scripturally believe in him who extol as the first principle of divine truth the Pagan fiction of natural immortality. If men are already immortal, how can Christ give them life everlasting; and what is life everlasting if it is not life that always lasts? The lecturer concluded by saying—If you are Christ’s friends, serve him as he ought to be served. If you are not Christ’s friends, let me beseech you as a friend in the interests of that eternal existence which is only possible to me or you through Christ, permit him to establish a proprietorship and friendship in you without delay. Remember there is but one alternative—a grim one. It is the cemetery—the congregation of the dead—for ever! Remember that the apostle spoke to the Ephesians as being formerly “alienated from the life of God.” What is “the life of God?” Is it not that of which Jehovah speaks when He calls Himself “the living God?” He offers you in Christ a share of His own endless existence. You have not got it by nature. The sooner you open your eyes to that fact the better. You cannot get it unless you are Christ’s friends, and you cannot be Christ’s friends except on Christ’s own principles, which I have endeavoured to exhibit to you in the course of the present address.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 138.**

“Exhort one another daily.”—PAUL.

We propose this morning to make a contribution on behalf of the Jews who have suffered so severely in various parts of the Russian empire. We do so in response to the appeal which has been addressed from high quarters to this nation. We are justified on various grounds in putting our hands to this matter. The first is the general command delivered to the house of Christ by our beloved brother Paul: “Do good unto all men as ye have opportunity.” This we are to do even without particularly enquiring whether they are deserving or not: for Christ himself has said, “Do good to the unthankful and the evil.” The only question is, are they in want: and have we the opportunity? Even our enemies we are to feed if they hunger, and we have it in our power. Here are the Jews—many, many thousands of them reduced to a worse state than beggary—huddled together in the open air without food, shelter, or safety, in the midst of a hostile population. The cry for help has come to this country. It has been organised in London. It has been addressed to every city, every community, every person. The Jews are men: we have the opportunity afforded us. This is sufficient, were there no other reasons to justify us in what we propose to do.

But there are other reasons. In the very place where it says, “Do good unto all men as we have opportunity,” it is added, “but especially to those who are of the household of faith.” Here is an “especially” in certain directions. We shall find there are many “especially’s” in the case of the Jews. In the first place, who are they? We cannot know the truth and be ignorant of this. We have to use Paul’s words, and say “Whose are the fathers, and

of whom as concerning the flesh Christ came.” We have to say with him “they are beloved for the fathers’ sakes.” They are the descendants, according to the flesh of him who was called “The friend of God:” to whom the promises were made, and to whom we have become related as his seed and heirs according to the promise, if we walk in the steps of that faith which our father Abraham had while he was yet uncircumcised. They are the nation of whom Jehovah himself has said “He that toucheth you toucheth the apple of His eye,” and “cursed is he that curseth thee.” There is not a nation in the civilized world but what is cursed under this clause. True it is, that Israel has been scattered among them for their sins; and they (the Gentile nations) have been made use of as God’s instruments to punish them; but this does not alter the fact that the nations, in ill-treating Israel, have offended against Israel’s God. The truth has taught us that God may use a man or nation as a rod of chastisement, and yet may be displeased with his own instrument so far as its purposes and intents are concerned: as in the case of the Assyrian, the never-to-be forgotten illustration: he was sent against Israel for their punishment. “Howbeit,” saith Jehovah, “*he meaneth not so*, but it is in his heart to cut off nations . . . wherefore it shall come to pass when the Lord of hosts hath (by His hands) accomplished His whole work upon Mount Zion, that He will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks.”

It is also written “Blessed is he that blesseth thee.” It is impossible that anyone fearing God and hoping for his salvation can ever entertain other than the deepest

feelings of interest and commiseration for outcast Israel. The fact that God has chosen them will be as the anointing oil of the sanctuary upon them in the eyes of all such. The attitude of David to Saul (anointed though rejected) is the attitude of David's brethren in all ages to all things with which Jehovah has had to do. They hold them sacred by the divine use, even in the hour of divine repudiation. They will never be found lifting a foot against them so far as it is left to their voluntary action. Rather will they reverence, and pity, and pray. Israel is the holy nation in the earth. The saints have nothing but blessings for them; the curses and the punishments they leave to the uncircumcised Gentile—the vessels unto dishonour, who have their use in the divine economy, but not a use consistent with saintship.

The retrospect would justify an "especially" in the case of helping the Jews in the hour of their need. But there is a stronger "especially" than even that. The Jews have had a distinguished history—such as no nation upon earth can lay claim to; but what is that to their futurity? What a nation must that be which, when the hope of the Gospel is defined, is found to be their hope, "the hope of Israel?" Aye, it is here where the matter comes home to us. We assemble here this morning because of a hope—a hope of salvation: that hope the hope of Israel (Acts xxviii. 20), that salvation a salvation which is "of the Jews" (John iv. 22), for to them pertain the adoption, and the glory, and the giving of the law and the promises (Rom. ix. 4). Do we not desire the realization of that hope? Are we not here "looking for that blessed hope?" holding it fast in the confidence and rejoicing thereof? Yes, if we are saints at all, we stand ardently in the one hope of securing God's promises fulfilled in the bestowal of that everlasting life in the kingdom of God, which has been covenanted to the fathers from the beginning. Now, here is where the emphasis of the present subject comes in: we shall never realise the glorious

hope of the gospel while Israel continues in dispersion and their land in desolation. Our individual hope is bound up with the building up of Zion. We had that beautiful Psalm—the 104th Psalm—a week ago. What did we read there? "*When the Lord shall build up Zion, HE SHALL APPEAR IN HIS GLORY.*" We are looking for His appearing; and if it is when He builds up Zion that he appears in his glory, do we not naturally look with strong desire for every token of the approach of the building up of Zion? Is it not natural with us, having such a hope, to "pray for the peace of Jerusalem?" It is written in that same Psalm, "Thy servants take pleasure in her stones, and favour the dust thereof." How entirely does the truth enable us to respond to this, and say, "Yes, Lord; her very dust to us is dear." Was it so in the days of our darkness? Were we as Episcopalians, as Independents, as Baptists, as Methodists, or any class of orthodox religionists, so affectionately interested in the Holy Land and people? We can all answer. There is nothing that comes from the pulpits of the denominations to make people interested in the stones of Zion. A faint historical interest is all; and this in very few cases. When we know the promises—the glorious gospel of the kingdom and age to come—all this is altered. We behold in the present desolation of Israel's land and people but an appointed and foretold interregnum of Jehovah's purpose with them, the down-treading of the times of the Gentiles—at the close of which—now at the door, Jehovah will fulfil His gracious words to Zion: "For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Is. liv. 7-8). "Thy waste, and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away" (Is. xlix. 19). "Whereas thou hast been forsaken and

hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Is. lx. 15). "I will get them praise and fame in every land where they have been put to shame" (Zeph. iii. 19).

But, it may be asked, what has the persecution of the Jews in Russia to do with this? What has a collection on behalf of their distress to do with the return of God's long-absent favour to them, and the realization of the hope of the Gospel? Well, this, also, has its cogent answer. To all things there is a beginning: for all great works of God, there is a preparation. It has been so in all past cases, and Jehovah changes not. The education of Moses, and the affliction of Israel, prepared the way for their deliverance from Egypt. Their return from Babylon was a gradual development facilitated by the faithfulness of faithful men operating naturally. The appearance of Christ in the flesh was preceded by the preparatory work of John the Baptist. His appearance in power and great glory is to be preceded by a preparation suitable to the nature and objects of his coming. He comes to conquer the kingdoms of the Gentiles, and to reign (Rev. xvii. 14; xi. 15). He comes to occupy the throne of David (Is. ix. 7; xvi. 5; Luke i. 32). He comes to use Israel as a battle-axe in war, to hew down the tree of Gentile greatness (Jer. li. 20-22). Because this is the purpose of his coming, there must be preparatory circumstances and events tending in the direction of the building up of Zion—the restoring of Israel from their dispersion. It would be out of harmony with the fitness of things that the Lord should come to an empty land and a scattered people. It is reasonable that, against the day of his arrival, there should be developed a nucleus of Israelitish nationality for him to work on, as a basis in the work of raising up the fallen tabernacle of David, and making war on the kingdoms of the Gentiles. As a matter of fact, it is revealed that such will be the case. When Gog comes into the land

before the Lord's manifestation to Israel, he finds the land brought back from the sword; the mountains of Israel, which had been always waste, brought forth out of the nations: the desolate places now inhabited by the people gathered out of the nations, dwelling in unwalled villages, having neither bars nor gates, in possession of cattle and goods, dwelling in the midst of the land (Ezek. xxxviii. 8-12). These recently-arrived settlers on Israel's long-desolate mountains are under the protection of a power holding dominion in the south (verse 13). These events belong to "the latter days:" "the latter years" (verses 8, 16): "the time of the end" (Dan. xi. 40). That we have reached these latter days is made certain by a variety of considerations which it would be out of place to rehearse on the present occasion. They are well known to you all. We have but to put things together, and see how wonderfully the purpose of God is fulfilling before our eyes.

For many years, there have been indications in the direction of Israel's return. First, the barrier to their settlement was removed, as the result of the Crimean war, in the abrogation of the Turkish law that forbade a foreigner to hold property in land subject to the Turkish Government. Secondly, as the result of that alteration of law, Jews began at once—the cases were not numerous, but still they were symptomatic of the situation—privately and individually to acquire and cultivate land in Palestine. Thirdly, various schemes, in various places, have been formed for collective settlements on a small scale. Fourthly, there has been the Montefiori scheme, under which Jerusalem is being improved and renovated in a way not to be despised; and fifthly, there has been the recent formation of a society to promote Jewish colonization of Palestine on a large scale.

But all these things have been more or less private. As regards the world in general, they have been obscure and almost invisible; they have only been known and

noted by those who have had their eyes in that direction on the outlook for the signs of God's returning favour to Zion. But now we are face to face with a matter which is of world-wide notoriety and influentiality. It is a thing not in a corner, but proclaimed from the housetops, and to which the attention of all the world is directed by the loudest voice in the world. The mass of the Jewish population in central Europe (comprising, in fact, the great body of the Jewish nation) has become the object of an organised persecution on the most formidable scale, which has for its object neither more nor less than the expulsion of the Jews from the midst of the population, on whom, doubtless, they have laid a heavy hand by reason of their superior acuteness in the manipulation of the laws of usury. The question has been forced upon the attention of both Jew and Gentile. What is to be done with this Jewish population whose existence in the Southern and Western provinces of Russia has become impossible? Emigration was faintly thought of at first on the ground of Russia's well-known objection to any part of her population leaving the country; but, wonderful to relate, the Russian Government has consented to the emigration of the Jews, and to the formation of committees to carry it out. The question where to, is exercising the persons who have the matter in hand. Many say America; but the Hebrew community in America can only do with a few, and are imploring the authorities not to send more than they can do with. A number of others say, Palestine. Among these is one of the most influential members of the committee which has been formed in London, under the Lord Mayor, to collect and administer funds in relief of the Jews. Mr. Lawrence Oliphant, who, within the last two weeks (spoken March 5), has not only been made a member of the committee, but has been appointed the committee's agent and commissioner, and, in conjunction with a leading Jew, despatched in that capacity to the district where the

persecuted Jews are congregated, to consider what is best to be done, and to recommend the requisite arrangements to the Central Committee. Mr. Oliphant's sentiments are very strong on the subject of diverting a large portion of the Jewish emigration stream to the Holy Land. On this point, he has expressed himself freely and strongly in letters which have appeared in the *Times*. He says that, whatever may be the callousness of the Western Jew, the feeling of those in Central and Eastern Europe is in favour of going to the Holy Land. In proof of this, he quotes from letters he has received from Jewish bodies in various parts—letters not only expressing a wish to emigrate to Palestine, but declaring a determination to do so, and, in some cases, stating the completion of their arrangements to depart, and only asking that when they get to their destination, Mr. Oliphant may use his influence to obtain assistance for them from the fund being raised, to help them to provide agricultural implements, &c. Mr. Oliphant has declared himself in favour of sending the poor portion of the refugees to America, and sending those who have means, to Palestine. That such a man as he, and a man holding such sentiments, should be appointed the executive of the committee in organizing the emigration movement, is one of the most interesting and hopeful facts of the whole situation.

This is the work we are called upon to help—to help men in dire distress—not only to help men, but to help men of Israel—not only to help men of Israel, but to help them at a time in their history, when to help them is to lay the foundation of that building up of Zion which the Lord will perform when he appears in his glory. Shall we respond to the call? On what ground can we hesitate? Shall it be said we have other work to do? What other work have we that is not a branch of this same work? What assemble we for—what labour we for, whether in private or in public, if it is not for the building up of

Zion? Every act of obedience to the truth we may perform—every dark mind we may be instrumental in enlightening and filling with the comfort of the hope of Israel—every human will we may influence into submission to the gospel and the law of Christ, the King of Zion—what is it but a stone placed in the glorious edifice that God is slowly rearing in the earth for praise and blessing before all the nations? The Lord hath chosen Zion: and Zion will be found at the bottom of all we are called upon to do as the servants of Christ. It is only Zion in another shape this morning. The time is come for Zion to rise from the dust, and she looks around for pity and help. Shall we refuse her appeal because we have other work? Shall we shut our ears while others—and the alien, too—listen? Shall we be

false to the command which tells us to be ready to every good work, and to always abound in the work of the Lord? We cannot do much; we are a feeble flock; but what we cannot do in the amount contributed to help the emigration of Israel's sons from the land of the enemy, we make up for in that earnestness of solicitude for the peace of Jerusalem, which only the gospel in the understanding and affectionate obedience thereof, can impart. Our diminutive mites represent an ardour of desire for the welfare of Jehovah's land, and people, which is unknown among the crowds who are filling up long and liberal subscription lists. Let us give according to our possibility, in the recollection that it is accepted according to what a man hath, and not according to what a man hath not. 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. 14.

“AND it came to pass at the end of the four hundred and thirty years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord” (Ex. xii. 41-2). The reason why the night that witnessed the exodus was to be a memorable night in the national history, was not because Israel attained their liberation from Egyptian bondage: this was but a collateral element in the case. Moses touched the kernel of the event when he said, “Remember this day in which ye come out of Egypt: for *by strength of hand* THE LORD BROUGHT YOU OUT from this place.” The passover was established as an annual feast, not to commemorate the achievement of national independence,—but to keep in the national view the part performed by divine power in the matter, as Moses explained: “When the Lord shall bring thee unto the land of the Canaanites . . . thou shalt keep this service . . . and thou shalt show thy son in that day, saying, This is done *because of that which Yahweh did unto me*, when I came forth out of Egypt. And it shall be for a sign . . . that the Lord's law shall be in thy mouth: for *with a strong hand* HATH THE LORD BROUGHT THEE OUT OF EGYPT” (xiii. 5-9). The passover has been observed ever since by Israel in

their generations : and this is the meaning of it—that God exists and has a purpose in the earth ; for there could have been no Egyptian exodus apart from these facts : and the Egyptian exodus occurred precisely that these facts might be made manifest, as we have seen throughout the Mosaic history of the plagues. The observance of the passover at this day is a witness of these things having transpired. Let any man who doubts this try and explain the observance of the passover by Israel during all their history, apart from the explanation of its institution given by Moses. He will find it not possible to give an explanation that will be rational, or that can be reconciled with the facts that have to be admitted by friend and foe. The only explanation that fits the facts all round—and especially that accounts at all for the escape of a slave rabble from the clutch of a powerful military nation, is the explanation given by Moses—that Jehovah miraculously interposed to accomplish the event in order that His name might be known.

The exodus being a miraculous performance, how beside the mark, and perfectly silly, is that style of criticism which raises objections on the score of impossibility. Is anything impossible with God ? The critics themselves would not affirm so insane a proposition. What they insanelly persist in doing is in trying to find an interpretation of the exodus which shall explain its events, without the element of miraculous performance in it. It is as if some old fogey were to try to account for the performance of the journey from London to Edinburgh in ten hours—on the stage coach principle—without any reference to the participation of steam. It is a bootless attempt altogether. Without the steam, or some propelling agent of equal power, the journey could not be made in the time. Without the miraculous, the deliverance of Israel from Egypt could not have happened at all ; and if the miraculous were in it, there is no difficulty as to anything connected with it ; for the miraculous would be sure not to do the great things well and leave the little things unprovided for. The case stands perfectly plain. The exodus of Israel from Egypt was the great historic exhibition of the visible hand of God in the earth, that God might be known and recognised, and that the foundation might be laid among men for the great purpose He has contemplated for the earth from the beginning : the purpose to make the earth at last the habitation of His praise, and gladness for all mankind.

But God's mighty judgments on the Egyptians were not yet ended. He proposed a finishing stroke which would give a terrible dramatic completeness to the work, and write the intended lesson in the heart of Israel in characters that would not be effaced by the friction of a hundred generations. This, with consummate wisdom, was accomplished by leading Israel into a trap : the marching host were taken—not through the direct and easy route that lay by the Mediterranean sea board, but by a road turning southwards, which brought them by the western side of the northern tongue of the Red Sea, into a position from which there was no exit—the Red Sea in front, a mountain barrier to the north and south, and the road to Egypt in the rear. They received instructions to “encamp before Pihahiroth, between Migdol and the sea, over against the Baal-zephon.” This was the “order of the day,” promulgated to the host direct from God,

through Moses. The order was carried out, and they "encamped by the sea," in a position from which escape was impossible in the case of attack in the rear. Israel were not aware of the reasons for this apparent bungle of generalship; but they were not long before it became apparent to them—at all events, in its first, and not at all comforting, aspect. They discerned in the distance the Egyptian army approaching with speed. Pharaoh, hearing of the route taken by the Israelites, and of the position they had taken up, saw at a glance the fatal mistake they had made, according to all military tactics: "They are entangled in the land, and the wilderness hath shut them in." It was a situation to tempt pursuit and re-capture. This was the divine bait. God had said to Moses, "I will harden Pharaoh's heart that he shall follow after them: and I will be honoured upon Pharaoh and all his host: that the Egyptians may know that I am Yahweh." And God did so. It required very little divine influence to quicken Pharaoh's pre-disposition in this state of matters. He found himself vexatiously regretting the consent he had given to Israel's departure. "Why," said he, "have we done this, that we have let Israel go from serving us?" His fermenting feelings soon took shape. He decided to catch Israel in the trap they had walked into. "He made ready his chariot and took his people with him, and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. . . And he pursued after the children of Israel. . . and overtook them encamping by the sea, beside Pihahiroth before Baal zephon."

Never was a company of human beings in more perilous position than Israel at this moment. Here was a vast defenceless crowd of men, women, and children, encumbered with flocks of sheep, and herds of cattle, huddled into a valley that opened only to the sea; and here, behind them, in compact military order, was rapidly approaching a thoroughly equipped corps of cavalry and artillery (of the ancient sort),—the flower of the army of the most powerful monarchy of the earth. Israel quickly saw their danger, and something like a panic seized the assembly. "When Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold the Egyptians marched after them, and they were sore afraid, and the children of Israel cried out unto the Lord." This crying out was not in the sense of devotion and trust, as the sequel shows. It was the crying out of alarm. There was no faith in it at all, for they taunted Moses with the unreasonable bitterness that most people show in the hour of misfortune. "They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us to carry us forth out of Egypt? *Is not this the word we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness*" (Ex. xiv. 11-12). Could leader be more sorely tried than Moses in these words? Moses knew what the Lord had said to him as to the upshot of this alarming phase of things, and on this he leant. He tried to quiet the people with the faith which he possessed himself. He said: "Fear ye not; stand still and see the salvation of the Lord which He will show you to-day: for the Egyptians whom ye have seen to-day, ye

shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." There is no evidence that Moses knew in what way the Egyptian army would be destroyed. It would rather appear that he did not. He cried to the Lord in the great strait in which they were placed, believing that the promised deliverance would come, but waiting to see how. "And Yahweh said unto Moses: *Wherefore criest thou unto Me?* Speak unto the children of Israel that they GO FORWARD. Lift thou up thy rod, and stretch thine hand out over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea." Here was something new in military history about to be done—but what matters "military history?" Military history is only the history of human fightings, and human fightings are a recent affair upon earth. What are six thousand years in the roll of beginningless eternity? But because we happen to be in the run of the human chapter, just at present, the human chapter seems great and important with nearly all men. It is an insignificant affair, for all that: and God was showing this to Israel, and all men, by the wonderful programme of divine doings that gave Israel an existence among the nations—very small and easy doings for God to do, but very marvellous to man, as a spectator—poor, weak, perishing man.

Moses did what he was told (the sum of all virtue in man towards God). But, before he did so, there was a change in the "dispositions," as military men say, to suit the move about to be made: "The Angel of God which went before the camp of Israel removed, and went behind them: and the pillar of cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud of darkness to them (the Egyptians), but it gave light by night to these (Israel), so that the one came not near the other all night." This brings into a view an element of the wonderful journey from Egypt not yet noticed—the fact, viz., that the immense procession of the Israelitish host were divinely led in a tangible and visible manner: "Yahweh went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light: to go by day and night: He took not away the pillar of cloud by day, nor the pillar of fire by night from before the people" (Ex. xiii. 21). In a certain sense, there is nothing to marvel at in such a prodigy. If God was bringing this nation out of Egypt by power miraculously shewn (for the manifestation of His name), it was according to the fitness of things that He should do it well and completely: and what better mode could be conceived of guiding a host on the march through an unknown country, than by suspending in their sight in front an object visible to all—as a cloud in the day and fire at night. It was an admirable arrangement of wisdom. It was a miracle—this pillar of cloud changed to fire at night; and so was its sailing progress through the air, as the assembly marched; but what difficulty about that? The whole affair of the exodus was a miraculous transaction, or it didn't happen at all: and as to which of these alternatives is admissible, we have already seen it is not an open question. The exodus did happen, and it was God's doing throughout, and therefore all difficulty is absent. Any cloud is a wonder, and any fire is a piece of inscrutability if we will but consider it.

Intrinsically, there was nothing more wonderful in the pillar of day and night than in the formless masses of cloud in the sky ; only this cloud was shaped and guided by a direct application of intelligent power, and the others are allowed to shape and adjust themselves on mechanical principles fixed in them when they were originally established for the purpose which they serve. Men talk about this cloudy pillar as "the symbol of the divine presence !" This is a vague and cloudy way of talking altogether. It was not hung out in front of the assembly as a symbol at all, but as a practically useful thing. By it, God went before them to guide. Doubtless it was a token that God was with them, but there were many things besides this that betokened that wonderful guidance. The cloud was not a token in particular but a means of leadership which the circumstances made necessary.

It is well to notice that while the first account of the cloudy pillar tells us that "YAHWEH went before them in it," the second says it was "*the angel of God that went before the camp of Israel.*" No plainer intimation could we receive—that what we read of as the doings and sayings of Yahweh are often in actual form the doings and sayings of the angels whom He employs, "who excel in strength, that do his commandments, hearkening to the voice of his word" (Ps. ciii. 20).

The Yahweh-angel having interposed himself between the approaching Egyptians and the alarmed assembly of the Israelites, the safety of the latter was secured, while the wonderful movement was executed that was to land Pharaoh and his army at the bottom of the sea. Night came on during the operation ; and while Israel's movements were facilitated by the flood of light thrown among their ranks from the electric brightness of the fiery pillar, a contrary effect was produced among the Egyptians, to whom the rear side of the pillar was made a cause of increased darkness. This was necessary, otherwise the Egyptians would have gained too rapidly on Israel for the divine purpose. Even as it was, they came on too quick, and the angel had to moderate their speed a little by taking off a few of their wheels, in consequence of which, "they drove heavily."

Moses, having done as he was commanded, an extraordinary, but, for God, easy-to-be-performed thing happened. The sea, (cut asunder by the sharp action of a knife-like sectional east-wind), divided in the middle ; a path of dry land was thus formed all the way across : the divided waters were congealed in their heart, and kept in their place like two sloping banks ; and Israel received orders to march. They probably obeyed this order with all the alacrity with which people usually escape from danger, when a way is suddenly opened. The opened channel was soon filled from end to end with rapidly-marching people (it would be about eight miles across). The Egyptians were held at bay while Israel got clear. Israel, by-and-bye, began to deploy out of the channel at the other side. The Egyptians "went in after them, into the midst of the sea." It was the most natural thing in the world for the Egyptians to do : for seeing the Israelites had ventured into the bed of the sea and were getting along in safety, what could the Egyptians think but that what the Israelites were safely doing, they could do also ? Military orders brook no parley, and military ardour, with a flying foe just ahead, does not deliberate much. Ordered to advance, the Egyptians

advance along the new highway in the waters. Israel had cleared the channel and were standing on the shore on the other side. The Egyptian army was now bodily in the bed of the sea, and making good progress through the channel towards the other side. Ah, Pharaoh! you thought you had Israel in a trap: what a trap you are in! Get out as fast as you can. Alas! your utmost speed is in vain. Moses stands on the shore on the other side. He is the faithful servant of the God who made all water and all men, and to whom all things belong, and to whom none in heaven or earth can say, "What doest thou?" This God has told his servant Moses to bring those waters on each side of you together again. It is the work of a moment. He lifts his rod: the restrained waters are set free: with a quiet, sudden leap from each side, they run together with the plunging sullen roar of the waves that beat the strand; and lo, where is now the army on which you placed your confidence? Struggling in the water—a confused mass of men and horses, shouting in battle with an enemy they did not expect to encounter—fighting with the waters: it is a short conflict. In ten minutes or a quarter-of-an-hour, the sounds of struggle cease: the sea has returned to its strength: the power and pride of Pharaoh and his captains are no more. "The depths have covered them; they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. . . . The enemy said, I will pursue, I will overtake: I will divide the spoil: my lust shall be satisfied upon them. I will draw my sword: my hand shall destroy them. Thou didst blow with thy wind: the sea covered them: they sank as lead in the mighty waters."

And thus did Jehovah finally put an end to Egyptian hostility, and separate His people Israel for the work to be done. It was a consummate stroke of wisdom. Whichever way it is looked at, it commands our unbounded admiration. It not only destroyed the pursuers of Israel, but it brought destruction in a form that could leave no doubt in the minds of men as to the divine nature of the calamity; for who but God could open a path in the sea for the escape of his people, and hold it open just so long as was needful to allow of Israel to get out of it and the Egyptians into it. It was far more eloquent on this point than if the Egyptian soldiers had been decimated as they stood in their ranks, after the manner of the Assyrian army nearly a thousand years afterwards. Such a destruction might have been put down to an accidental plague: but the catastrophe of the Red Sea was susceptible of no such explaining away. It was as unanswerable as it was complete; and see, also, how effectually, by bringing Israel to the eastern side of the sea, it protected them from all further molestation from Egyptian reinforcements, and left them at liberty for those spiritual exercises to which they were to be subjected in the wilderness of Sinai. It was a perfect triumph of divine wisdom. No wonder Israel broke forth in song: "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song: and He is become my salvation: He is my God, and I will prepare Him an habitation: my father's God and I will exalt Him. Yahweh is a man of war: Yahweh is His name. Pharaoh's chariots and his host hath He cast into the

sea: his chosen captains also are drowned in the Red Sea . . . Thou in thy mercy hast led forth the people which thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation. The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestine . . . Fear and dread shall fall upon them: at the greatness of Thine arm they shall be as still as a stone, till Thy people pass over, O Lord, till the people pass over which Thou hast purchased. Yahweh shall reign for ever and ever" (Ex. xv).

This drowning of a whole army in the Red Sea, which had just been safely crossed by the Israelitish multitude, is the most extraordinary event that ever happened in the history of nations, if we except the interview between God and Israel at Sinai. No wonder that it stands out so boldly in all the Scriptures that come after Moses. It is the beacon seen towering from afar—it is a brilliant light streaming from the days of Moses down all the darkness of the centuries since. David refers to it continually in the Psalms. *One example*: "Oh, give thanks to the Lord of Lords . . . to Him which divided the Red Sea into parts . . . and made Israel to pass through the midst of it . . . but overthrew Pharaoh and his host in the Red Sea, for His mercy endureth for ever" (Ps. cxxxvi. 1-15). How often is it the subject of allusion in the Prophets? How undoubted is its recognition in the apostolic writings (Acts vii. 36; Heb. xi. 29). Why is it so faint-heartedly and uncertainly received now-a-days by those who are ostensibly the religious leaders of the people—by those who profess a nominal allegiance to the Scriptures? Why do they hesitate to receive the testimony of a man like Moses, whom they glorify as a wonderful legislator, confirmed as that testimony is by such an unspeakable greatness as "the prophet like unto Moses"—the Prophet of Nazareth—Jesus Christ, the Son of God? Why are they so prone to sacrifice unmistakable historic truth at the shrine of human speculation and sentiment? The answer is doubtless to be found in what may be called the Egyptians' side of the question. There is a feeling to the effect that, while the exodus was a grand affair from the Hebrew point of view, it has a different aspect when looked at in the light of "broad humanitarian principles." These "broad humanitarian principles"—pre-suppose a philosophy which writes down every human being an entity of incomparable preciousness. Here is the worm at the root. God's great and mighty works upon earth are obscured and wrested, because of a false theory of the importance of man. The Greeks taught man immortal; Christians caught up the pleasing notion; the result has been, to eat away the life and destroy the meaning of the Holy Oracles, and reduce the sublimities of Scripture history to a collection of ancient tales of little further use than to entertain Sunday scholars. Let man be seen in the light in which the Scriptures always place him—as a creature of vanity (Ps. xxxix. 4-5; cxliv. 3-4): of the dust (Gen. iii. 19; xviii. 27; Ps. ciii. 14-16): as grass of the earth (Isa. xl. 6-8, 15-17): of no consequence in his intrinsic nature (Dan. iv. 35; Ecc. iii. 18; Ps. xlix. 12-20)—let frail man be seen thus in his true light of smallness, and worthlessness, and ephemerality, and God in his true position of sole and sovereign power, greatness, and immortality, and the Mosaic narrative springs into its place of stupendous truth and

significance. Let man be recognised as the clay, and the operations of the Potter will be easily discerned. The Egyptians were "but men" (Ps. ix. 20), the property of God (Ezek. xviii. 4), in whose hand their breath was, and whose were all their ways (Dan. v. 23). Like Belshazzar, they had not glorified him: they knew him not: they were sunk in ways and practices that were abominable to him (Deut. xviii. 12). Therefore, as God says concerning the Sodomites, "I took them away as I saw good" (Ezek. xvi. 50). He did with them as with the entire race of man, except Noah's family, before the flood: he drowned them. They were only fit for drowning, and he had the right to drown; and their drowning was made a means of furthering the great purpose of wisdom and goodness he had conceived concerning the earth. Where is the difficulty! There is none except such as is created by supposing a lie to be the truth. If we suppose man to be immortal, and the drowning of them in judgment to be a sending of them to Dante's hell, then there is great difficulty. The difficulty has been felt by those who believe this lie to be the truth; and the effect is seen in the general tendency manifested in all educated circles to make out Moses to be a fabulist, and the wonderful works of God in Egypt the legends of ancient superstition. Get quit of the lie, and the truth asserts its great and glorious place, and we are enabled to respond to David's invitation to praise the Lord for the judgments He executed on Pharaoh and his host in the day He brought Israel out of Egypt. It also places us in the position of being able to look forward, with intelligent solicitude, for the further exhibition of the visible hand of God, of which God himself has spoken by the prophet Micah: "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their (Israel's) might: they (the nations) shall lay their hand upon their mouth: their ears shall be deaf. They shall lick the dust like a serpent: they shall move out of their holes like worms of the earth. They shall be afraid of the Lord our God, and shall fear because of thee."—(Micah vii. 15-17).

EDITOR.

"TOO LATE."

No hope! No hope! No hope of life!
 No hope of future life for me?
 For full twelve years I've heard the truth
 Proclaimed by lips from near and far,
 And pages many I have read
 Which show salvation's way.
 I've listened and I've read,
 But heard and read—in vain.
 I've seen the work in varied phase
 From small beginnings grow;
 I've watched its growth and oft been glad
 To see its steady steps, though slow.

I've mixed with those who, unlike me,
Have heard and read to some good end,
And oft been asked when I should be
Prepared with them my time to spend ;
But my reply hath always been,
" Not yet, not yet awhile."
" Delays are danger," I've been told—
Alas! alas! It is for me too true!
How dull, how stupid, blind and weak!
Where have my senses been?
To hear what God requires of man,
The kingdom and the life to gain—
To learn his way—but, not obey!
I've had my chance—I used it not,
'Tis gone, to come to me—no more.
Could human folly further go?
To know the Truth in times gone by
Hath often brought me joy;
To know it now—what wide extremes!
Could human misery greater be?
No hope! No hope! No hope of life!
No hope of future life for me!
My broken limbs are full of pain,
My throbbing head drives sleep away,
My lips are parched, and burn with heat intense;
All this is naught compared with thoughts
Which never leave my mind.
My past is all a waste!
My future all a blank!
Could I but have the hope of life
To come, I'd go again through all
That I've endured since that dark day,
Which cut me down and laid me on
This bed of anguish and despair.
'Tis now too late! Too late! Too late!
No hope of future life! No hope!
What would I give—Oh what?
The world, and all I've got—
That I might have my life prolonged,
My waning strength restored;
I'd give to God the remnant of my days,
His mercy ever bless,
His goodness ever praise.
He hath the power—hath He the will
To heal my broken limb?
To give me strength enough
My foolish ways to mend?
In ages past He's cured the sick,
The maimed, the halt, the blind, and lame,

And even raised the dead to life—
 Can He not do it now ?
 Oh ! pray for me ! for prayer, I know,
 Of righteous man hath power with God ;
 It is my only hope that He will hear,
 And give me one chance more.
 Is not there hope in this ?
 Oh ! tell me, do ! and give a gleam of light
 Amid my hopeless, death-doomed night !
 With patience I have tried to bear
 My crushing load ! in this I have
 Been truly blessed ; the kindness shewn
 To me by all around is great,
 And I in turn have patient been.
 I would that I were godly too ;
 But that is now too late ! too late
 To be, for God will not be mocked.
 I've loved the world, the flesh has been too strong.
 And now I reap the only thing the flesh can give
 The gloomy grave—grim death for evermore !
 Oh ! dreadful doom ! what awful end !
 Can I complain ? Ah, no !
 For I deserve no more.
 My daughter ? O, my daughter ! do
 Be warned by my sad fate—
 Remember ! O, remember ! this black scene—
 Imprint it on thy mind—do not forget
 My wretchedness supreme, my unmixed woe ;
 Give heed, while young, to what the Bible says,
 And wait not till the prime of life
 Is past before thou giv'st thyself to God ;
 Wait not till sixty years
 Have rolled o'er thy head ;
 Waste not thy life as I have done
 To find, upon thy dying bed,
 That all is lost, and hope is gone—
 No hope ! no hope ! No hope of life !
 Oh, woe is me ! I'm quite undone !
 A leader of the blind,
 Hath tried to ease my mind ;
 " He knows that I believe, and says
 That I am right with God—
 At peace with Christ, His Son—
 And, therefore, safe from future ill."
 Vain words ! false comfort ! baseless hope !
 I listen'd, but I heeded not ;
 While thus he spake and prayed beside my bed.
 Oh, would that I had treated thus

The voice of folly years ago !
'Tis retribution, oh, how keen !—
That I, who've heard the truth
So many years without avail,
Should now be urged to find my peace,

In what I know to be a lie !
Behold my state ! oh, pity me !
Could cup of gall more bitter be ?
A body maimed—a mind on rack—
A pois'nous draught from yonder quack !
Oh, blind deceiver ? come not thou again
To aggravate my mental pain ;
O leave me alone and let me bemoan—
'Mid doleful silence, pangs and groan—
My huge mistake, my woeful fate !
Ah me ! too late ! too late !
What desolation ! how complete !

I once had hope, the hope that I
A sister in the Truth should be
Before I died ; that hope is like
A broken cup beyond repair.
I further hoped that I should be
With Abram blessed, should reign with Christ,
And live with all his ransomed saints ;
Those hopes are now mere idle tales.
The Christ will come, the dead be raised,
The just eternal life receive
With crowns of righteousness and peace ;
For ever will they bask in light divine,
No pain to mar their holy joy.
'Tis glorious, beauteous, grand in thought
How grander still to share !
But why do I its glory bring to mind ?
Why spend my feeble waning strength
On what can ne'er be mine ?
To some that prospect gives a thrill of joy,
To me it brings a madd'ning, frenzied brain ;
'Twas once a precious prize within my reach,
'Tis now a dancing shadow mocking me.
No hope ! No hope of future life !
Too late ! Too late to enter now !
Oh, woe is me ! Oh, pity me !
Oh ! bitter death ! thy victim take,
And give me rest in lifeless dust.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

OPPORTUNITY FOR ALL TO SERVE THE TRUTH.

Several things have combined to suggest a good plan by which opportunity may be provided for all to serve the truth—in that department of it, at all events, that has to do with its dissemination. The plan would be the formation of a league consisting first of those able to provide, and, secondly, of those able to use Christadelphian literature in the service of the truth. The things which (coming together), have suggested this plan, may be enumerated as follows:—

1.—The casual suggestion in Sister Roberts's address to the young women, that those not able to distribute *Finger Posts* might make up their lack of service by supplying them to those who could, has resulted in quite a quantity of printed matter being placed by various brethren at the disposal of those who can profitably use the same in the way of lending or free distribution.

2.—Some friend at a distance has sent to the Editor of the *Christadelphian* a copy of a religious paper with a certain paragraph much underlined—as much as to say, "Look you here! here is a good idea which you should copy!" This paragraph acknowledges the receipt of various sums of money, which the writer of it says are "to be used exclusively to supply all who are not able to pay"—for reading matter. The writer says that by the fund so provided, "every request for free reading matter has been supplied," and he adds, "If there are others unable to pay, and will send their names and addresses, we will respond by sending the paper."

3.—A few days ago, a brother remarked to the Editor of the *Christadelphian* (what many others in various ways, times, and places have remarked before him), "Bro. Roberts, there are many books (referring to those issuing from the office) that I would like to possess, and that I mean to

have some day—if I can manage it." Another brother behind his back: "Let him have them, and I will pay."

4.—A few weeks ago, still another brother wrote: "Bro. Roberts, I wish to make a thankoffering to the Lord for his mercy to us; what can I do that money will accomplish?"

5.—About the same time, still another made application by letter to the office, stating that the brethren in his part had a good opportunity of using tracts and pamphlets in the service of the truth, but lacked the means of providing them, and asking if there were any means of getting them (his wants were supplied).

6.—A little further back, a sister in isolation wrote: "I see the brethren at such a place require help in the service of the truth: I can do something if you will tell me what," or something to that effect.

7.—Some years ago, Brother Andrew wrote an excellent article in the *Christadelphian* on the words "Honour the Lord with thy substance, and the first fruits of all thine increase," in which he pointed out that although the tabernacle was no longer in existence at which to present free-will offerings, thankofferings, peace-offerings, &c., there were many ways in which a man might act on the same principle in the service of the truth.

WHAT THESE THINGS HAVE POINTED TO.

The advisability of establishing an arrangement, by which those who have it in their power should have the opportunity of giving effect to any special desire they may have to serve the truth, or to consecrate of their substance to the Lord; and by which, at the same time, those

who lack the means of providing books should be able to get them without feeling under disagreeable obligations to any one.

The arrangement should not be in the nature of periodical or stipulated contribution, but simply an open fund provided by casual amounts, and to be used as demands arose, as far as the amount in hand would allow.

As things require names, in order to work properly, it might be called by the designation appearing at the head of this article: "THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE."

Such a league would, in fact, be a modern application of what Paul aimed at in the contribution he raised among the brethren for special purposes, as set forth in 2 Cor. viii. and ix. He there says (viii. 13, 14), "I mean not that other men be eased and ye burdened, but by an equality that now at this time, *your abundance may be a supply for their want*, that their abundance also may be a supply for your want, *that there may be equality*; as it is written, he that gathered much had nothing over, and he that gathered little had no lack."

THE EQUALITY.

HOW IT WOULD AFFECT THE CONTRIBUTORS.—These would simply send whatever amount at any time they felt moved to set apart for the purposes of THE FELLOW-SERVICE LEAGUE. Some in isolation, in distant parts or near, might have it in their power to help the truth in this form, who have no opportunity in their own immediate neighbourhood or circle. The amount need not be large, and the amount need not be small. "Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." If there be first a willing mind, it is accepted according as a man hath, and not according to that he hath not." (So Paul speaks in the chapters referred to).

HOW IT WOULD AFFECT THE USERS.—Such would be those of the class referred

to in some of the items above—having the opportunity or the need of using books, or pamphlets, or tracts, but lacking the means of providing them. They would, however, form part of the League, since they would supply the labour to use what others provided the means to supply. They would write and say: "If the FELLOW-SERVICE LEAGUE can furnish, I could do with such and such a book, or with so many of such and such a pamphlet or tract." They might even add, "I can contribute a little towards what I want. I enclose so and so." Suppose it were a copy of "Eureka," for example, he (or she) would say, "I am not able to pay the price of this, but I do what I am able: I enclose 2s." In this case, the 2s. would be entered as the applicant's contribution to the League. In such a case, the applicant would be both a contributor and a user. There are many cases in which this might apply to the *Christadelphian*. In such cases, brethren and sisters say they would prize the *Christadelphian* much, but cannot take it, simply because the means are lacking. It would be understood that such cases might come within the provision of the FELLOW-SERVICE LEAGUE, either by part payment, or no payment at all, as the case might require.

The Editor of the *Christadelphian* would undertake the administration of such a fund, and keep an exact account of its appropriation, open at all times to the inspection of contributors. A paragraph on the cover of the *Christadelphian* would keep readers posted from month to month, but without the publication of names of either contributors or users.

The spirit of the arrangement would be the idea expressed in the title—fellow-service: not [at all] a matter of alms-giving or receiving. Brethren availing themselves of it would not consider themselves as debtors, or under any obligation. They would simply be co-workers with those who, not having the opportunity themselves of using the truth freely in a literary form, had provided the means for those doing it who had. It would, in fact, be a league

between two sorts of fellow-servants to perform a common service more effectually than if they did not so work together.

Such a plan has really been at work, on a small scale, for many years, but, for lack of concerted action, it has not attained the development of which it is capable with proper organization.

We submit the proposal in the confidence that it will enlist the sympathies of such as, with noble heart, recognize the day of their opportunity, and whose rejoicing is not in iniquity, but in the truth.

A brother starts with "a free-will offering" of £10.

EDITOR.

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—No. 4.

GENESIS XXII.—*The Trial of Abraham's Faith.*—Although it is true, as the Apostle James says, that God *tempteth* no man with evil (James i. 13), yet it is also true that God does *try* man; and in so far as putting man to the proof is tempting him, to that extent, and in that sense, it may be said that God does tempt man.

Abraham, we are told in the last verse of the previous chapter, sojourned in the Philistines' land many days, and it was while he was there that it pleased the Father to subject the faith of Abraham to another trial, which, in addition to being the most crucial test of all, was to foreshadow to Abraham the trial through which "his seed" (the Christ) would subsequently have to pass. In order to realise the trying situation in which Abraham was placed, it is necessary to look back at that which had gone before.

The promise made to Abraham in the first instance, was made to him whilst he was yet in Ur of the Chaldees, and had especial reference to the great nation which God purposed to make of him (chap. xii. 1-3). After he had entered into the land of Canaan, the Lord appeared to him and said "unto thy seed will I give *this* land" —(chap. xii. 5, 6, 7). After Lot had separated from Abraham, the Lord renewed the covenant with Abraham concerning the land of Canaan, and said to him, "All the land which thou seest, *to thee* will I give it and to thy seed for ever" —(chap. xiii. 14, 18). After the slaughter of the kings, and whilst Abraham was in fear, God appeared to Abraham again and told him that He was his shield and exceeding great reward, whereupon Abraham ventured to ask God what assurance He would give him, seeing that he was still childless and had had no seed given to him. The answer which God

gave Abraham was unmistakable—"He that shall come forth out of thine own bowels shall be thine heir. And God brought Abram forth abroad and said, Look now toward heaven and tell the stars if thou be able to number them. And He said unto him, So shall thy seed be"—(chap. xv).

It is important to observe the gradual unfolding to Abraham of the purpose of God.

1.—God would make a great nation of him.

2.—Canaan promised to his seed.

3.—Canaan promised to him and his seed.

Down to this point, although the promise was clear and unmistakable, the way in which God intended to accomplish his purpose did not appear to Abraham very clear, and it was whilst he was grappling with this difficulty that Abraham referred to the fact that one born in his house would be accounted his heir in default of issue of his own. It was at this juncture that God revealed to Abraham that

4.—His heir was to be his own son.

But even this did not quite clear up the difficulty; no mention had been made of Sarah in connection with the promised seed.

After Abraham had dwelt ten years in the land, Sarah gave her maid Hagar to him, in the hope that *she* might obtain children by her (chap. xvi). From this it would seem that Sarah had concluded that the promised seed was not to be born of her, and hence her resort to the custom then common among childless women of giving their maids to their husbands in the hope of having children by them (see the case of Rachel, chap. xxx., 1-6).

Thirteen years afterwards, God appeared to Abraham again and renewed the covenant with him, changed his name from Abram, instituted the rite of circumcision, and also changed Sarai's name to Sarah, and concerning Sarah said, "I will bless her, and give thee a son also *of her*; yea, I will bless her, and she shall be a mother of nations. Kings of people shall be of her, and God furthermore said, My Covenant will I establish with Isaac which Sarah shall bear unto thee, at this set time in the next year"—(chap. xvii. 16-21). In view of the fact that this was the first time Sarah had been mentioned in connection with the promised seed, and that Abraham had for thirteen years regarded his son Ishmael as the child of the promise, it is easy to understand the state of mind Abraham was in when he exclaimed "O that Ishmael might live before thee."

Just before the destruction of Sodom and Gomorrah, the Lord appeared to Abraham, and again promised that he would certainly return unto him according to the time of life, and that Sarah his wife should have a son (chap. xviii. 10.)

And then after all these years of waiting and hoping, the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken, for Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him, and Abraham called the name of his son that was born unto him whom Sarah bare to him—Isaac—(chap. xxi. 1-3).

This, then, was indeed the child of the promise. Concerning that, there could be no possible mistake, and we can imagine with what tender care and anxiety Abraham would watch over Isaac, as he grew up from infancy to youth, knowing that the realisation of the promises which God had given to him and trusting in which he had spent his life, was bound up in this child.

In view, then, of all these facts, with what consternation Abraham must have received the command, "Take now thy son, thine only son, (by Sarah) Isaac, whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt offering upon one of the mountains, which I will tell thee of." And yet, Abraham, though, doubtless, bewildered at this unexpected command, staggered not, but rose up early in the morning and at once proceeded to do as he had been commanded. How came this? The ordinary, natural, everyday man would have hesitated, and

persuaded himself that there must have been some mistake, and that God never could have wished Abraham to put the child of the promise to death. To do so, he would argue, would be to frustrate God's own purpose and prevent the realisation of the promise, and in this way he would have demonstrated his lack of faith. Abraham evidently acted upon the principle which has underlain the actions of all righteous men, viz., that when a command has been received from a properly-constituted authority, the duty of the person receiving the command consists simply and entirely in obedience, and that he has nothing to do with the results which may follow his obedience. Here Abraham was told to offer Isaac for a burnt offering, and without staying to enquire how the promises would then be accomplished, he at once proceeded to obey. It comes out, however, in Paul's letter to the Hebrews that Abraham accounted that God was able to raise Isaac up even from the dead. So sure was he that God would do so, that when he told his young men to abide in their halting place whilst he and the lad went yonder and worshipped; he added, "and come again to you." But seeing that he knew he was going to offer up his son, how could he have said that he and the lad would "come again to them" unless he expected God would raise Isaac up again from the dead?

In the events recorded in this chapter we have a striking foreshadowing of Christ; see Isaac himself bearing the wood for the burnt offering (ver. 7), like Christ who went forth bearing his own cross (John 17-19); and consider the whole of the circumstances, and note particularly the entire absence of anything like resistance on the part of Isaac, which is in perfect harmony with the conduct of Jesus. Although Isaac was not actually slain, yet so far as he and his father was concerned, he may be considered to have been put to death, so nearly did he approach to it. Indeed, the apostle Paul speaks of Abraham having received Isaac from the dead "in a figure" (Heb. 11-19), and in the circumstances which attended the offering up of Isaac may be discerned a foreshadowing of the sacrificial death and resurrection of Christ.

The first time the Lord called unto Abraham out of heaven, it was to declare his acceptance of the sacrifice (verse 11 and 12); *the second time*, was to proclaim to Abraham that because of his obedience "his

seed" (the Christ) should "possess the gate of his enemies" (verse 15-18). And, in this, we behold the completion of the figure which pointed forward to Christ.

It is not recorded on which of the mountains in the land of Moriah the scene enacted in this chapter took place; but Dr. Thomas was of opinion that it was on Calvary. Moriah itself was the mountain on which, in later days, the temple was built (see 2 Chron. iii. 1).

The death and burial of Sarah.—At the end of a life extending over 120 years, Sarah died in Kirjath-arba (Hebron), and her death brought Abraham face to face with a new difficulty. He must "bury his dead out of his sight;" but though he had been in the land for so many years, he was so completely a stranger and a sojourner, that he had absolutely no possession not even sufficient for a burying place. What was to be done? Abraham was anxious to secure a burying place for his wife, himself, and his family, in the land of promise; but the principle on which he acted in dealing with the King of Sodom (see chap. xiv. 22-24) was still an active one with him. He could not accept of a gift from any of the inhabitants of the land, even though that gift consisted merely of a burying place, nor even though the value of it was so small that Ephron, after fixing it at 400 shekels of silver, said, "What is that betwixt me and thee?" On the other hand, Abraham had to brace himself up to the point of refusing what appeared to be a proffered act of kindness and courtesy, accompanied by the most flattering of tributes. When Abraham went to the children of Heth to see about buying from them a burying place, he explained to them that his necessity in the matter arose from the fact that he was "a stranger and a sojourner with them;" whereupon they addressed him in the following terms: "Hear us, my lord; thou art a mighty prince among us: in the choicest of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre but that thou mayst bury thy dead." To a natural man, what tribute could have been more acceptable? What greater honour could, under the circumstances, have been offered to him? And yet we see how careful Abraham was to avoid accepting even proffered kindness at their hands. All he desired was that they would intercede with Ephron for him, that he might be induced to sell him the Cave of Machpelah, "for as much money as it is

worth." The principle on which Abraham acted cannot be too closely observed and realized, and the more we act upon it ourselves, in our own dealings with the strangers from the covenants of promise, the more surely shall we walk in the fear of God. There is nothing that so completely disarms one as kindness, and to accept of it is to place oneself under an obligation to the giver. The children of Abraham must not love those who hate the Lord, nor must they accept of kindness at their hands any more than Abraham did.

The children of Heth were descended from Heth, the second son of Canaan, the fourth son of Ham, and from them descended the Hittites.

CHAPTER XXIV.—This chapter contains the narrative of the betrothal and marriage of Isaac and Rebekah. It is a beautiful chapter and graphically illustrates oriental life. A careful perusal of it affords an insight into the inner life of Abraham and his son Isaac. Sarah being dead, and Isaac being about 35 years of age, Abraham became concerned about his son's marriage. Abraham knew how much would depend upon that. He knew what resulted from the marriage of the "sons of God with the daughters of men," (see Gen. vi.), and he was most anxious that his son should not take a wife of the daughters of the Canaanites. At the same time he was equally (if not more) anxious that his son should not return to Mesopotamia (verses 6 and 8), and accordingly he despatched his eldest servant to the land of the Chaldees, to select a wife for Isaac from among Abraham's own kindred there. This eldest servant was evidently a conscientious man, and also a shrewd man. He had sagacity enough to suggest to Abraham that possibly the woman would not be willing to follow him from her own home into a strange land, from the midst of those with whom she had grown up, to a man of whom she had neither seen nor heard anything; and it was this suggestion of Abraham's servant that caused Abraham to make another observation which throws light upon the workings of his mind, upon the faith and confidence which he reposed in God. "The Lord God of heaven," said Abraham, "which took me from my father's house and from the land of my kindred, and which spake unto me saying, Unto thy seed will I give this land, *He shall send His angel before thee*, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then

thou shalt be clear from this my oath, only bring not my son thither again." What a volume is revealed here.

And then the chapter proceeds with the narrative of the servant's journey, and how it was prospered.

Rebekah was the daughter of Bethuel, and was the sister of Laban. Bethuel was the son of Nahor, by Milcah, who was the daughter of Haran. Haran appears to have had three children, Lot, Milcah, and Iscah. Milcah married her uncle Nahor.

CHAPTER XXV.—This chapter contains the account of Abraham's marriage with Keturah, concerning whom nothing is known beyond the scanty information given us here. She bore Abraham six sons, whose names subsequently become famous in history,—because of the peoples which sprang from them, and because of the ways in which they came into contact with the Jews. Abraham gave portions to these sons, and sent them away from his son Isaac in his lifetime; the wisdom of which course, will be obvious.

Thirty-eight years after the death of Sarah, Abraham himself died, and was buried by "his sons Isaac and Ishmael, in the cave of Machpelah."

The promise made by the angel to Hagar concerning Ishmael (chap. xxi. 18), and also the promise made to Abraham concerning him (chap. xvii. 20), were fully realised, as narrated in verses 11-18 of this chapter. Ishmael's wife was an Egyptian woman (chap. xxi. 21).

There is something very pathetic in the statement in the 21st verse, that Isaac entreated the Lord for his wife, because she was barren, and *the Lord was entreated of him*. For 20 long years was the faith of Isaac tried—in a similar manner to the way in which his father had been tried—and then God was intreated of him. Here, again, we mark the strong unflinching

faith of the fathers of Israel; and, when the heart of an ordinary man would have utterly failed, we see them "intreating God" and God being intreated of them.

Mark the revelation made to Rebekah concerning the boys she was to bear (23rd verse), and read the remarks of Dr. Thomas in "Elpis Israel," page 235.

Esau was a profane person (so Paul designates him in Heb. xii. 16), and sold his birth-right for a mess of pottage. This was bartering away his birth-right for a mere temporary advantage; and manifested a lack of faith, and an inadequate estimate of the birth-right.

CHAPTER XXVI.—The promise is renewed unto Isaac (verses 1-5).

Isaac is afraid to tell the men of Gerar that Rebekah was his wife, and resorts to the same device his father before had, with better pretext, done concerning Sarah—and says, "She is my sister." The incident resulted in bringing Isaac into personal contact with Abimelech, and afterwards Isaac was safer than he had ever been, for Abimelech charged all his people, saying, "He that toucheth this man, or his wife, shall surely be put to death."

Isaac, at length, became so great that the Philistines envied him, and Abimelech said, "Go from us, for thou art much mightier than we." Later on, it transpired that Abimelech had been so much impressed with the fact (patent to all), that God was with Isaac, that Abimelech went to Isaac for the purpose of obtaining from him a covenant to do them no hurt (see verses 26-33).

The chapter closes with the record of the marriage of Esau with Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, the Hittite, concerning whom we are told that they were a grief of mind unto Isaac and to Rebekah.

THE TRIAL

OF

THE MOST NOTABLE LAWSUIT OF ANCIENT OR MODERN TIMES.

In the COURT OF COMMON REASON, before Lord PENETRATING IMPARTIALITY and a
Special Jury.

(VERBATIM REPORT BY A SHORTHAND WRITER.)

The Incorporated Scientific Era Protection Society v. Paul Christman and Others.

Counsel for the Plaintiffs.—Sir Fossil Coldsharp Partialfact Unbelief, D.C. ; assisted by
Mr. German Mysticism, Mr. British Protoplasm, Mr. Lover-of-the-Present-
World, and Mr. Dontwanto Believeanyhow.

Counsel for the Defendants.—Sir Noble Acceptorof Alltruth ; assisted by Mr. Discerner-of-
Facts, Mr. Wellwisherof Mankind, and Mr. Ardent Hopefora Reason.

PREFACE.

MANY matters are in various ways more or less earnestly debated in these our busy days—on the platform, in the Press, in Parliament, on the battlefield. All of them are of more or less serious significance to the combatants, and those whom they represent. But, in the nature of things, none of them, in vital consequence to men and nations, can approach the issue debated herein, if by any possibility it be decided in the affirmative. The debate is put into the form of a trial, with more or less of parable running through it, that the reader may be enticed, and that the bearings of the matter may be thoroughly exhibited.

The reader is invited to ponder the issue, and make himself a party to the trial on that side on which he may feel his sober judgment to be enlisted.

THE AUTHOR.

THE TRIAL is now ready, and makes a book of about 300 p.p. For Price, see Table on back of Cover.

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His Lordship addresses the jury.—Defines the power of the Court to deal with the inflictors of injury on society.—Asks the jury to be sure the injury is proved, and is of a final character.—Points out that the utmost discrimination must be exercised.—Enquires what are the facts?—Analyses the evidence of the witnesses.—The evidence of P.C. Cross-key, 666.—Of Town Gossip.—Of Shrewd Observer.—Points out that the jury have to decide whether the injury, supposing it proved, is of a character calling for the interference of the Court.—In doing this, asks them to take into account the plea of the defendants, that the fact of Christ having risen leaves them no alternative to the course they are pursuing.—The evidence advanced in support of this momentous plea.—Analysis of the evidence elicited in the cross-examination of Mr. Shrewd Observer.—Animadversions on the evidence of Mr. Bad Laugh.—Analysis of the same.—The evidence relied upon by the defence considered.—The

New Testament.—Its ancientness.—Its character—Its authenticity.—The theory of its being a forgery impossible.—Its genuineness proved by the facts admitted by Bad Laugh.—The impossibility of such a book ever getting accepted as genuine had it been fictitious.—What follows from the authenticity of the book.—The testimony of personal eye-witnesses to the facts recorded.—Witnesses shown to be competent and truthful.—The scientific objections.—Professor

Bioplasm's evidence analysed, and its damaging features pointed out.—Sir Noble Acceptor of Alltruth's argument in proof of Christ's resurrection examined.—Final appeal to the jury. 254

THE VERDICT.—The jury disagree, and are allowed each man to give his own individual verdict. 276

The Christadelphian.

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

APRIL 1882.

There has, so far, been a fair response on the part of the brethren to the appeal for help to Israel in "the time of Jacob's trouble." About £70 are at this moment (March 18) in hand in Birmingham. Reasons for taking part may be found in the "Sunday Morning" appearing this month. Brother Hayes, in contributing, remarks that he had often wondered by what means the Jews were to be made willing to leave the countries in which they are settled, and to return to their own land. He thinks the Russian persecutions solve the problem.

ETERNAL TORMENTS DISAPPEARING FROM THE WESLEYAN CATECHISM.

The *Christian World* calls attention to certain modifications respecting the doctrine of eternal torments in catechism "No. 1, for children of tender years," issued by the Wesleyan Conference, and refers to the case of Mr. Impey, who, three or four years ago, was constrained to leave the Wesleyan body on account of its teaching on this subject, as set forth mainly in this very catechism. The following are the alterations :

FORMER EDITION.
Section 5. *Of heaven and hell.*

1. What sort of a place is hell?

Hell is a dark and bottomless pit, full of fire and brimstone.

2. How will the wicked be punished there?

The wicked will be punished in hell by having their bodies tormented by fire, and their souls by a sense of the wrath of God.

3. How long will these torments last?

The torments of hell will last for ever and ever.

4. Where will believers go after death?
After death, believers will go to heaven, etc.

REVISED EDITION.
Section 5. *Of judgment and the future state.*

1. Will all men be judged hereafter?

Yes: we must all be judged at the last day.

2. Who will be the judge of all men?

Our Lord Jesus Christ, who died for us, will be the judge of all men.

3. What will become of the wicked after the Day of judgment?

They shall go away into everlasting punishment.

4. Where will the wicked be punished?
In hell.

5. What will become of the righteous after death?
The righteous shall go into everlasting life, etc.

ETERNAL PUNISHMENT AND A PAIR OF BOOTS.

The following incident, quoted in the *Christian World*, illustrates, in a ludicrous manner, the shallowness of the convictions of some of the teachers of religious lies in regard to the dogmas in which they have been schooled by theological tutors:—

"D. I. P." writes to the *Spectator*:—"It is refreshing to hear of a genuine conversion, if it be from darkness to light, especially when it is speedy and complete. A few years ago, a friend of mine—there is no harm now in telling this story, as the superstition referred to in it is exploded, if not everywhere, certainly among your readers—was taking a country walk with a friend, a clergyman, when the latter suddenly wheeled round, his face towards home, with the remark, 'Let us go back, I'm tired; was called up in the middle of the night to baptize a child that was dying.

'Were you in time?' asked my friend. 'Just,' was the reply; 'another half-minute, and I should have been too late!' 'And if you had been, what then?' 'Why, then, I suppose, the poor little thing would have been lost.' 'Eternally?' 'Well, yes, according to our belief.' 'May I ask what sort of boots you wear?' said my friend. 'Boots? Elastic-sided, always.' 'Now, suppose you wore laced, and they had taken two minutes to put on, the child would have been dead, and—lost eternally, eh?' 'That's a peculiar view of the question; I must think over my position.' Two days after, the clergyman met my friend, and said, 'I have thought that matter over, and must alter my view. The boots did it.'—*Christian World*, Feb. 23rd, 1882.

THE SIGNS OF THE TIMES.

UNSETTLED STATE OF EUROPEAN POLITICS.

"VERY SORE ANXIETY."

ISRAEL'S TROUBLES IN RUSSIA.

THE SECOND EXODUS BEGUN.

THINGS are not settling, but they may simmer a while before boiling over, as it is desirable they should while the Jewish movement is in process of development, with which war would interfere. The Austrian forces appear to have got the upper hand of the insurgents in Bosnia and Herzegovina, but their success threatens a new embroglio, thus: Under the Berlin Treaty, Austria was not made the possessor of these Turkish provinces, but only installed, on behalf of the Sultan, to "occupy and administer" (for a specified year or two) until the provinces were thoroughly pacified and organized, and then as the Turks contend) to hand them again

to Turkey. The time is up; under the Treaty, Austrian "occupation and administration" ought now to end. But the people having revolted, Austria has been obliged to go to a great expense to put down the insurrection, and, having just succeeded, she is in a mood to convert her occupation of the house into a possession of the house. She has resolved to annex the provinces and make them Austrian territory. To this Russia objects as an infraction of the Berlin Treaty, and wants a Congress to discuss it; though she leaves it to the other Powers to make the formal demand. If a Congress assemble, Turkey is so helplessly on their hands that other changes in the direction of partition would probably be agreed to; and if not agreed to, fought about.

Scobelöf's bellicose speeches have exasperated European politics generally. His speeches have been disavowed by Russia in a diplomatic sense; but the General has had an enthusiastic reception on his return to Russia from France, and it is felt that the Emperor secretly endorses the speeches, though he dare not yet avow his Pan-slavistic policy in public—France not being ready to play her part in concert with Russia. Things in France are menacing a change in a direction favourable to Russia. The Freycinet Government are likely to fall on the question of their financial policy, and it is felt that Gambetta must in that case again take the helm; and as Gambetta is well known to be in favour of an alliance with Russia against Germany (for the purpose of revenging the French defeat of 1870), people who desire peace are in a state of apprehension. Turkey, apprehending war, is looking to the state of her armies, and even the Pope is pricking his ears and muttering expectant words concerning the possibility of regaining his fallen Temporal Power.

An additional element in the dangerous ferment lies in the successful intrigues of Russia in Asia, by which she has secured a position that will make it easy for her to

threaten India. A Vienna newspaper correspondent says:—

“The opinion of the most skilled Orientalists in Vienna and Pesth is that the time has almost gone by when England could oppose efficacious resistance to Russia's advance in Central Asia. Those amongst them who are least inclined to view the situation in a pessimist light, consider she has not a moment to lose if she wishes to preserve her supremacy in India. It cannot be the intention of Mr. Gladstone's Ministry to realise the prophesy once made by an Afghan prince, and to allow the possession of India to be compromised, not by Afghan or Persian treachery, but by the misguided policy of England herself in permitting that the most powerful invader should occupy the threshold of the house, and then, perhaps, telling the inmates to take care of themselves.”

On the whole situation, the *Scotsman* remarks:—“When there is so much inflammable material about, a small spark may cause a great conflagration.” The *Eastern Daily Press* says:—

“There is some danger of our ponticians again declaring, as they did in 1870, that the sky is all serene upon the eve of one of the biggest of historic wars. Some political movements are taking place just now, the full significance of which probably not more than ten or a dozen people understand or could faithfully describe, but which are nevertheless sufficient to fill three monarchs and their confidants from heart to head with very sore anxiety. Save the revolt of the newly-made Slavonic subjects of Austria there is nothing published which explains the stress and strain. As to the denials which have been officially issued, they are official. They are almost certainly falsehoods, and are probably calculated falsehoods—falsehoods so contrived as to be discovered. If we had to trust for peace to the words of paragraphs inspired from either of the three Imperial Chancelleries, there would be no peace at all.

“Our security is, happily, not so weak. The real guarantee of peace is the frightful nature of any war possible at this moment. (Poor guarantee, Mr. Editor.—Editor *Christadelphian*.) It would infallibly engage four of the greatest Continental Powers. It might engage six or seven. Germany and Austria are allies; they would fall

upon Russia together. Russia would in such a case be aided by France, eager to recover her lost provinces, and, perhaps, by Italy raising the cry of *Italia Irredenta*. The Turks, too, would, if their very dear friend the German was fighting against their old enemy the Russ, seek for a revenge for the last war. If the Turks rose the Greeks would rise, and with them the whole Slavonic population of South Eastern Europe, nobody can say where such a conflict would stop. It is too terrible almost for contemplation, and certainly too terrible for any statesman, however cynical, to regard with equanimity. Bismarck has been bold in times past to the point of audacity, but he was never so bold as to conjure such a pandemonium as Europe would become if he now made war. He has a purpose in view, doubtless, and that purpose will have to do with home policy; but he does not want to bring Armageddon in the year 1882.”

CURIOUS IF TRUE.

St. Sophia, the most celebrated of the three hundred mosques of Constantinople, threatens to fall in a heap of ruins. The news has spread terror all along the shores of the Bosphorus, for according to a tradition the fall of St. Sophia is to be the signal of the dismemberment of the Turkish Empire.—*La Semaine Francaise*.

THE JEWS AND THE HOLY LAND.

THE PERSECUTION OF THE JEWS IN RUSSIA AND ITS RESULTS.

The truth of the reported outrages on the Jews in Russia, has been confirmed by official documents and private statements, and by the arrival of large numbers of the persecuted in Great Britain. A worse thing than the persecutions is now impending: it is about to be done as the result of the persecution. On the outbreak of the persecution, a commission was appointed by the Russian Government to investigate the Jewish question, and make recommendations with a view to preventing a repetition of the outrages in future. This commission has arrived at the decision that the Jews should be excluded from the

liquor trade ; that they should be expelled from all villages and hamlets, and compelled to live in the large towns ; and that they should be prevented acquiring property in land. A Rabbi at Memel has issued an appeal on this subject "TO MY CO-RELIGIONISTS IN ALL PARTS OF THE GLOBE." He says by the decision of the commission "nearly a million of our co-religionists will be deprived of their bread. All Jewish brewers, distillers, inn-keepers, hotel and restaurant keepers, land proprietors and land tenants, besides all traders and handicraftsmen, as well as owners of mills in the villages and bakers are to be thus suddenly prohibited from pursuing their respective occupations, and deprived of their usual means of earning a livelihood for themselves and their families. In the western districts of Russia, most of these occupations are principally in the hands of the Jews. And you can easily imagine with what weight this last blow will fall on the heads of our suffering brethren in that country generally, when to their existing troubles and privations is to be added this one, by which a *million of their number are to be deprived of their bread.* My brethren in all parts of the globe ! The cry of our suffering brethren is heard from that distant country, calling aloud for help."

The *Manchester Examiner* says the decision of the Commission "amounts to a proscription of the Jewish race in Russia. The Jews are not to be allowed to build synagogues, nor to establish schools or orphan asylums, nor to live in villages, nor to own houses or landed property, nor to lease factories. The object is to clear them all out of Russia, to drive into misery or exile three millions of people. It is sad that we can do nothing directly for their relief."

The immensity of the task thus thrust upon those who have taken in hand the question of relief, is staggering to them. The editor of the *Jewish Chronicle* says, "The Russian emigration is not a movement of a day, a month, or a year. *It will probably have to engage our attention for*

several years." He urges the absolute need for 'large and thorough organisation, and refers with satisfaction to the fact that Mr. Laurence Oliphant, accompanied by Mr. F. D. Mocatta, has left the shores of England in the capacity of commissioner for the Mansion House Relief Committee, to systematise the emigration and bring about concerted action between London and Paris, Berlin and Vienna.

MR. LAURENCE OLIPHANT.

The *Chronicle* says, "Mr. Oliphant is specially fitted by his previous career in the British diplomatic service and as a member of Parliament, for the mission to the Continent on behalf of the oppressed Jews, which he has now accepted." It furnishes the following particulars concerning him :

"Mr. Laurence Oliphant, who has undertaken to proceed to the Continent, to organize the emigration of the Russian Jews, was born in 1829, being a son of the late Sir A. Oliphant, C.B., Chief Justice of Ceylon. He is a barrister of Lincoln's Inn and of the Scotch bar. While very young, he accompanied Jung Bahadoor to the Nepalese Court and published an account of the visit under the title of 'A Journey to Katmandhu.' In 1852 he travelled through a great part of Russia, and published the next year his 'Russian Shores of the Black Sea.' He became private secretary of the late Earl of Elgin, then Governor-General of Canada, and, in 1855, published under the title of 'Minnesota and the Far West,' a narrative of his wanderings in Canada and the United States. 'The Coming Campaign,' a work on the Russian war, appeared soon after, and in 1856, 'The Transcaucasian Campaign under Omer Pasha.' He accompanied Lord Elgin as private secretary and historiographer in the embassy to China, in 1857, and afterwards published his account of the mission. In 1861, while acting as *chargé d'affaires* in Japan, he was severely wounded by assassins. In 1865 he was returned to Parliament for the Stirling Burghs, and resigned in 1868. In 1870 he published 'Piccadilly,' the well-known society novel, and his work on 'The Land of Gilead' will be still fresher in our readers' recollection. Mr. Oliphant has also travelled in America, and has been a frequent contributor to periodical literature."

MR. OLIPHANT AND THE JEWS.

It is interesting to know that Mr. Oliphant is strongly in favour of settling the better-to-do portion of the Russian immigrants in Palestine, and sending the poorer ones to America. The following letter from him, written before his appointment as commissioner to the Mansion House Relief Committee, will be read with more than ordinary interest. It appeared in the *Times* newspaper, on Feb. 12 :—

“Sir,—The Mansion-house relief fund for the Russian Jews has already grown to to such an amount, and public sentiment has been so deeply stirred in their behalf throughout the country, that it becomes important that a definite programme should be determined upon in regard to the application of the large sum which the committee will have at their disposal. It is probable that many subscriptions are withheld until this is decided upon. As the condition of the Jews in South-Eastern Europe has occupied my attention for three years past, and as I spent all the year 1879 and the following spring in Syria and Constantinople, endeavouring to carry out a colonization scheme for their relief, I may, perhaps, be allowed to say a few words on the subject.

“The dominant idea of the Eastern Jew, whatever may be that of his co-religionist in Western countries, is to return to Palestine. This sentiment is not confined to the poorer classes, many of whom may wish to go there in order to share in the charity which their richer co-religionists all over Europe dispense for their support; but the desire to return to the land of their forefathers is extremely strong, even among the more wealthy members of the community, whose highest ambition it is to become landed proprietors on the soil which is endeared to them by the most cherished traditions. They are deterred from doing so partly by the fear that they may be subject to extortions from the local officials, and partly by their ignorance of agricultural pursuits. Nevertheless, more than one wealthy Jew is carrying on farming operations successfully in Palestine, and a colony was formed about five years ago near Lyddo, from the elders of which I have received a report too long to insert, but of which the following is an extract :—

‘We have divided our territory, which is about five miles by one and a quarter,

into 100 lots, possessed now by about 80 families. The well-to do among us, who have settled on the hills, and built there stone houses, are in a fair way of getting on, but the poorer part, who had little more than their 30 Napoleons to buy a lot, could but afford to erect earthen huts, near the river, where they suffered greatly from malaria this summer. It is, therefore, of the utmost necessity that they also retire to the hills and build them stone houses. To aid our brethren in this undertaking, we would gladly pledge all our land—nay, all we possess. If through your means, honoured Sir, the necessary capital of £2,500 might be raised on the security of the land, you would most undoubtedly confer an immense benefit, not only on us, but on the whole of Israel. For the eyes of all our brethren are directed on us in doubt and fear. If, unhappily, we should not succeed, the good cause would receive a heavy blow, not to recover for a very long time.’

“Although this appeal does not come within the scope of the Mansion-house Committee, I recommend it to the benevolent consideration of those interested in Jewish Emigration to Palestine. I have also received a letter from the Emigration Society of Botuschany, in Moldavia, in which the president says, ‘We have formed here a society of 1,000 citizens, who are decided to realize the idea of colonizing Palestine,’ and begging for advice and assistance. A similar society exists at Galatz, and a large number of families have subscribed the funds necessary to emigrate to the Holy Land. The president writes to know ‘how we should proceed to carry out our idea; how many acres of land we ought to count for each family; whether in husbandry implements, cattle, &c., help would be granted to us at the outset?’ Another letter I have received from Cucu, in Roumania, describes the formation of a Palestine colonization society in that place, its aims and objects. The president writes :—

“‘It is our fixed resolve to emigrate to the land of our fathers, but we entreat you to afford us when we arrive there, the opportunity of obtaining pecuniary advances for the purpose of cultivating the ground and purchasing the implements. We are perfectly confident that by labouring in the sweat of our brow we shall repay our debt according to the demand of the loan society. We therefore beseech you to complete the great and meritorious work you have under-

taken, and to lay the foundation of the re-establishment of our people in their ancient land.'

"There is also an important society at Bucharest of the same character, from which I have received similar urgent appeals."

After making various practical recommendations, Mr. Oliphant proceeds :

"In a word, while assistance might be rendered by the committee to Hebrews emigrating to all parts of the world, the Jewish emigration to Palestine should be as much as possible controlled, and specially supervised by it. The immigration should be gradual, and almost tentative, in the first instance. The wealthier Jews would do well to employ only native labour at first, introducing their poorer co-religionists by degrees. That farming is a most profitable pursuit in the Holy Land is evidenced by the success of Mr. Sursuk, and others who have tried it. There are large tracts of rich waste land in certain parts of the country, to which three years' occupation confers a prescriptive title, and the peasants are generally ready to sell; a rich proprietor being always able to make more money out of his land than a poor peasant, while the condition of the latter is improved when he is protected by the proprietor, and cultivates on shares. I regret that I arrived in England too late to attend the meeting of the Mansion-house; but in the 'Land of Gilead' I have given all the information in my power, together with a sketch of the scheme which I proposed to the Porte, and which the special political complications of two years ago alone prevented my carrying out. But I have no reason to think that the Turkish Government would be unwilling to encourage Jewish immigration into Palestine, provided the immigrants became Turkish subjects, which, under the conditions suggested in this letter, they would certainly be glad to do. I am unwilling to trespass further on your space, though there is much more to be said on a matter which, in the minds of many, is invested with an exceptional interest.

"Yours obediently,

"LAURENCE OLIPHANT.

"Athenæum Club, Feb. 14."

THE JEWS ACTUALLY RETURNING TO PALESTINE.

This fact is apparent from Mr. Oliphant's letter. It is further manifest from a letter

written from the Russian frontiers by the correspondent of the *Jewish Chronicle*, who says :

"The destination of the better class of emigrants—I mean those who are tolerably well off—is Palestine; and I believe that more than 1,000 Jewish families have already decided to go thither, partly to devote themselves to agricultural pursuits, partly to establish factories. They have sent about a dozen emissaries to the Holy Land to make the necessary arrangements for their arrival and for the purchase of land. I have advised these delegates to place themselves in communication with Mr. Laurence Oliphant, from whom they will without doubt obtain excellent advice. His appointment as a member of the Mansion House Committee has given general satisfaction to our co-religionists, who are aware that this large-hearted gentleman is greatly interested in the colonization of Palestine. (Since this was written he has been appointed the travelling commissioner of the committee, as already stated.) Herr David Gordon, the editor of the *Hamagid*, of Lyck, is unceasingly active in the promotion of emigration to Palestine; he is, indeed, the life and soul of the movement.

"The reports of the emissaries on the prospects of colonization are favourable in the extreme, and there is no doubt that their labours will be crowned with success, if the matter be taken in hand systematically, with careful deliberation, and with due circumspectness.

"It is evident that the advent of a new and powerful European element in Palestine—if the new comers adhere to their resolution of gaining their living by working for it—will eventually put an end to the miserable condition of our co-religionists in that country. Then, and then only, will a stop be put to the proceedings and the habits of the regiment of fanatical idlers who are the bane of the Holy Land, and who would henceforth be compelled to turn to other and better means for obtaining their daily bread."

A RUSSIAN JEW ON THE SUBJECT OF THE RETURN TO PALESTINE.

A Russian Jew thus unmistakably writes to the *Jewish Chronicle* :—

"Russian Jews have given up all hope of permanent safety or prosperity in Russia, and certainly have abandoned all thoughts of engaging in agriculture in that country,

to which of late a tendency had arisen. They are bent upon emigration at the earliest opportunity. Outside Russia, America is declared as the field most suitable for their enterprise, and, in the precipitation which followed the outrages, a few, aided by the Alliance at Paris, had, indeed, fled to America. That this, however, is not the general aim and wish of the Jews in Russia, may be gathered from the opinions of all classes of Jewish society, as expressed in journals and in private circles. The removal of the few batches of Jews was stigmatised as eternal banishment, and was compared to the procedure of one who rescues a person from the flood, only to let him die on shore in a swoon. Looking away, therefore, from instances of spasmodic activity, and regarding only the unobtrusive but systematic endeavours of our Russian brethren themselves, one cannot but notice the uprising into existence among them, as well as among the Roumanian brethren (these being by far the more energetic) of a *determined yearning for a more settled and secure condition of life than has hitherto been permitted to the majority of our unhappy race.* And unmistakably THEIR GOAL IS THE COLONIZATION OF PALESTINE.

"In almost every town in Roumania, and in some of the principal cities of Russia, there have been formed Palestine Emigration Societies, with funds of their own; and although the Russian Government has not yet expressed its opinion on the movement.—(The Russian Government has said it will not object now to emigration—EDITOR *Christadelphian*)—there is a strong hope that it will not run counter to it. Long ago the wish had taken root among them, and having waited for some time in vain for their western brethren to take the initiative in the enterprise, *they have at length of themselves taken the matter earnestly in hand.* THEY HAVE CHOSEN PALESTINE not on account of any wild dreams of ambition in the immediate future, but because it alone promises to supply the felt and universal requisite of a *permanent abode*, besides its possessing other qualities, such as the absence in it of undue competition, its proximity to Russia, and the traditional friendliness of the Turkish Government towards the Jews. Now I would inform the British public, Jewish and otherwise, that if they really wish to help their persecuted brethren, they need not give any subscriptions or donations for the undertaking. *The Russian Jews are quite capable*

of providing funds for the purpose from their own pockets. What is, however, indispensable for the success of the movement is a guarantee for the security and efficient administration of the funds subscribed. There is no doubt, and I speak from extensive Russian experience, that if a well known banker, or other recognised authority, guaranteed a loan to be issued in small shares, they would be in a very short time bought up by Russian Jews themselves."

A MULTITUDE OF JEWS INCLINE TO PALESTINE.

The sentiments expressed in the foregoing quotations necessarily represent the sentiments of a multitude of Jews, as is evident from a consideration of the evidence involved. The conclusion is further evident from the following utterances in the *Jewish Chronicle* :—

"Sir,—It is a common experience that the riches, the report of which induces so many people to go to America, exist more in imagination than in reality. Many a clever, able-bodied workman, who has left his country in the hope of finding a better home in the New World, has returned disappointed, and thousands of poor families are strolling about the streets of New York and other American cities, scarcely knowing where to look for the next day's meal. Why, then, should the Jews now emigrating from Russia be sent to America? The Government will no doubt make over to them land for cultivation; but the same desideratum can also be had in the land of their fathers, Palestine. Peace and security for life and property can be had equally as well in Palestine as under the stars and stripes. Why should the Jew continually be a wanderer? Many years ago he went to Spain; expelled thence he emigrated to Holland, the Levant, and to Russia. Driven out from that country, he is now going to America; why not to Palestine, where he can be at least more secure from anti-Semitic agitation than elsewhere? Every obstacle, whether arising from the lawlessness or rapacity of the wild Arabs, or the laziness, inaptitude, and superstition of the existing Jewish population, could be removed by liberal funds, expended under the guidance of intelligent business men. 'Who shall guarantee,' asks the *Judische Presse*, 'that America will always remain as liberal in sentiment as she now is?' The sudden immigration

of so many Russian Jews is not altogether favourably regarded by their co-religionists, and we have already had several hints on this subject. And on what grounds can anyone justify the preference of the American prairies for colonization over the well-known fertile lands of the Jordan. The active energetic Russian Jew would speedily establish industrial undertakings, and Palestine would no longer be the 'Cinderella' of countries. But more than all the persecuted Jew would have a true fatherland. This they cannot have in America, where they will always be regarded as strangers. A part of the great fund now coming in at the Mansion House should, in my opinion, be devoted to the colonization of Palestine. Therefore, we should appeal from the bottom of our hearts to those who are at the head of affairs, but specially to Dr. H. Adler, who has so honourably distinguished himself in this undertaking: 'Be strong and of good courage, for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.'

"Yours obediently,
BERENDT SALOMON.

"Great Synagogue Chambers, Manchester, Shusan Purim, 5642."

The *Jewish Chronicle* also has the following paragraph:—

"THE COLONIZATION OF PALESTINE.—A Jewish society has been formed in Vienna to promote the colonization of Palestine."

It is also stated that the Israelitish Alliance in that city is prepared to further the same object in conjunction with the sister institution in Paris; and should the idea be carried into effect, it is prepared to establish a large industrial establishment at Jaffa, in connection with the existing agricultural school in that town.—A society, bearing the name of 'Agudath Achim,' has been formed in Jerusalem itself for the purpose of raising funds wherewith to promote agriculture, and to establish agricultural colonies among the Jews in various parts of the Holy Land."

Preaching, on January 21st, at the Spanish and Portuguese Synagogue, London, Dr. John Abrahams told his audience not to be "dismayed if the progress of salvation were slow at first," and quoted the following from the Hebrew work known as the *Midrash*:—

"Rabbi Chiyah and R. Simeon were walking down in a valley, and beheld the orb of day rise in all his splendour. 'Thus,' remarked Rabbi Chiyah, 'shall the redemption of Israel break forth. As the rays first tinge with a faint red the darkened skies, and the sun then appears above the horizon, now growing bright, to burst forth anon into the clear light of day, so Israel's salvation from a small beginning shall rise into a world-embracing fact; when, in the words of His prophet, God 'will extend peace unto Israel as a river, and the glory of the nations like a flowing stream.'"

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.

BARROW-IN-FURNESS.

We have no increase in numbers to report but there are several enquirers that we hope will soon embrace the truth.

In order to increase the interest, we have turned our Wednesday evening Bible Class into a Bible Discussion Class, for the reading of papers and discussion of Scriptural subjects. The session was commenced last Wednesday evening, by Bro. Butler reading a paper on the "Origin of evil," which was afterwards criticised by those present.

[From cuttings enclosed, it appears that the two lectures on "Sheol" and "Hades," by Bro. Butler, have been very fully reported in a local paper which cannot fail to increase the interest.—EDITOR.]

LECTURES.—Sunday evenings, "Sheol, is it a place of life or death?" "Hades, is it a place of life or death?" "Gehenna, what is a soul?" (Bro. E. Butler). "Man in innocence, in transgression, in grace, and in glory." "The call of Abraham." "Christ the future king of the whole earth" (Bro. Fowler).—E. BUTLER.

BIRKENHEAD.

Since our last report, seven more candidates for eternal life have passed through the waters of baptism, viz.: GEORGE BAKER (49), late Church of England; MRS. ELLEN E. BAKER (wife of above), late Church of England; MRS. R. A. MCKAY (45), late Wesleyan; MRS. FAYLE, late Wesleyan; MRS. MARY TUDOR, late Church of England; MISS ADELAIDE TUDOR (21), late Church of England; MRS. MUNNERLEY (wife of Brother Munnerley), late Congregationalist. May the Lord continue to "add to the number daily such as shall be saved."

LECTURES.—Dec. 18th, "The Angels of God" (Bro. J. U. Robertson); Jan. 8, "Why separate?" (Bro. Robert Ashcroft); Jan. 15, "The City of the Great King" (Bro. J. U. Robertson); Jan. 22, "The two ways" (Bro. W. Riding); Feb. 12, "The promises, and their appointed ratification" (Bro. Robert Ashcroft); Feb. 19, "The new creation" (Bro. J. U. Robertson); Feb. 26, "Christ in the Psalms" (Bro. S. A. Garside); March 5, "Heaven or Hell?" (Bro. Handley); March 12, "Adam and Eve" (Bro. Handley).

In addition to these lectures a special effort has been made, owing to the fact that some among those sometimes called Campbellites have, for some time past, been in considerable doubt on doctrinal points; certain of them, in fact, have gone so far as to say that "half of their number were Christadelphians at heart." The special effort consisted of two lectures by Brother J. Andrews, of Birmingham, on the reasons that had led to his leaving the Campbellites and uniting himself with the Christadelphians. A supplementary address was delivered a week afterwards by Brother Thomas, of Birmingham. I am rejoiced to add that the Liverpool brethren continue to render willing and efficient aid, and the interest awakened some nine months back is steadily on the increase. We continue to have full audiences, composed of most intelligent and attentive hearers, many of whom we hope, and believe, are "not far from the kingdom"; but amidst all this cause for thankfulness, there is one disturbing fact: our landlord (who belongs to the society called "Quakers") has given us notice to quit. Well, so be it, if it is our heavenly Father's will, although it will cause us much sorrow; but who knows what good may come out of it?—T. N. PARKER.

BIRMINGHAM.

During the month obedience has been rendered by the following:—ALFRED ERNEST HILL (18), son of Brother Hill, electro-plater; FLORENCE TOWNSEND (18), daughter of Brother Townsend, domestic servant.

In consequence of the death of the proprietor of the Athenæum Rooms, the place is to be sold, and the Editor has received notice to quit, after an occupancy of 16 years. This will necessitate new arrangements, and an alteration of address, by-and-bye. A proposal to build has been set aside. It is better the truth should architecturally be in a position corresponding with its spiritual relations, a stranger and a pilgrim, having to pay for the use of conveniences. Present prospects point to a tenancy in the same building with the printer, where a large room and shop will be at the command of the truth, in addition to an editorial office already occupied by the Editor. The change will be an improvement in some ways. The large outlay necessitated by the removal, in putting the new premises into a useable form, will be an inconvenience. If some one made the alterations who could wait a year, it would be an easement. The

way will doubtless open in some manner, as it has always done hitherto. The squeeze is one forced upon us by circumstances. It is a healthy squeeze, and quite temporary.

The ecclesia made a collection on behalf of Jewish emigration on Sunday, March 5th. Much interest was taken in the matter, and a large amount realised (for a poor people), £30 13s., afterwards made up to £21. The address delivered on the occasion will be found in this month's "Sunday Morning."

A change has been resolved on in the mode of conducting our tea meetings. The object of these meetings is to afford an opportunity of social intercourse (on the basis of the truth), otherwise unattainable in a place where the brethren are so numerous and far scattered in a large town. But they have for many years been only partly successful (an average of 120, perhaps, attending, out of close on 450). One cause of this only moderate success, it is surmised, is the contribution necessary to be made on the occasion. Many of the brethren are very poor, and cannot afford two contributions in the week. We propose to abolish the contribution, or rather to transfer it to the Sunday morning previous to the tea meeting, all contributing according to their ability—much, or little, or nothing. After which, everyone will be at liberty to come to the tea, "without money and without price."

LECTURES.—Feb. 26th, "The Jewish outrages" (Brother Roberts); March 5th, "The day appointed for judging the world" (Brother Roberts); 12th, "Saved by water" (Brother Shuttleworth); 19th, "The future punishment which awaits equally the ungodly professors and rejectors of the gospel" (Brother Turner); 26th, "Salvation" (Brother Ashcroft).

BLANTYRE.

Brother and Sister McMillan have removed to the plains, about four miles beyond Airdrie, where Brother McMillan has found employment.—WM. WILSON.

BRIERLEY HILL.

We did not long retain the room referred to in the intelligence in the January number of the *Christadelphian*. As soon as the proprietor got to know that the "Temperance Society" had let the hall to us, he told them that they should not have it, if they let it to us. So that we are again shut out, after long patience, from the only available room in Brierley Hill besides the Town Hall. The brethren would build a place, if they had the means. Brierley Hill is more prepared to receive the truth than ever. There are two or three interested, and we hear that the truth has greatly shaken the faith of one or two of her most prominent characters.—SAMUEL DAWES.

BRIGHTON.

We are cheered by the commotion the truth is causing. It is making people search their Bibles. We also have good attendances, and an interest is awakened. We have some enquirers. We have had one addition, in the person of Bro. GREAVETT, who was formerly connected with the Church of England, but who had been under the tuition of the truth for about three years. He was immersed on February 18th.

LECTURES.—Jan. 1st, "The Bible Devil" (Bro. Webb); Jan. 8th, "What we are, and what we may become" (Bro. Harrison); Jan. 15th, "The Satan of Job" (Bro. Webb); Jan. 22nd, "Why we differ from popular theology" (Bro. Harrison); Jan. 29th, "The persecution of the Jews; what does it mean?" (Bro. Webb).—A. HARRISON.

BRISTOL.

Bro. Lowe, late of Birmingham, has removed to Bristol. Bro. Freen and Sister E. Barraclough were united in marriage on January 29th. On Sunday, Feb. 12th, we were favoured with a visit from Bro. Roberts, who lectured in the evening to a crowded audience, hundreds unable to gain admission to the hall. Subject, "Judgment to come."
—GEO. BAKER.

CINDERFORD.

Since our last communication, two have rendered obedience to the command of Christ, on Sunday, January 15th, viz., JOHN HODGKINS (20), formerly of the Salvation Army, and RICHARD WORGAN (40), formerly local preacher among the Baptists, with whom he was connected for 22 years. Both were immersed at Bro. Beaul's house, being assisted by Bro. Wilson, of Gloucester, who lectured here in the evening on "The Resurrection;" and on Jan. 29th, Bro. Jones, of Gloucester, lectured on "The return of Christ." On February 12th, Bro. Wilson again lectured on "The judgment, when, where, and its results."—JAMES LANDER.

CARDIFF.

We have another addition in the person of the wife of Brother Trinnell, who, upon making the good confession, was immersed into the all saving name, March 4th. Mrs. Trinnell, at one time, was very much opposed to the truth. Bro. G. A. Birkenhead has commenced the public reading of our thirteen *Apocalyptic Lectures*, every other Sunday, by which we are very much instructed. The other Sundays are used for elementary subjects.—MORGAN REES.

DERBY.

Since writing to you last month, we have added two more to the household of faith—and in each case we feel doubly grateful for the goodness of our Heavenly Father, inasmuch as they are the wives of brethren. HARRIET DRAPER, wife of Bro. Draper (who some 12 months ago came from Grantham, having obtained employment in Derby, but has just returned to Grantham, and, of course, takes Sister Draper and family with him); and HILDA RUCKWOOD, wife of Bro. Ruckwood. We are further encouraged by the fact, that two or three more have applied for immersion. We presume that there is still some hopes of your being able to induce those who have separated themselves from our meetings coming back, or should have heard from you.—W. CHANDLER.

[No; we are sorry to say the epistolary endeavours, extending over many months, have been fruitless. The brethren absenting themselves, justified their action on the ground that the organization of the ecclesia was on too republican a basis. The Editor asked them to suggest an improvement for the brethren to consider, adding that other ecclesias besides Derby might adopt it, if they could propose a constitution that would work better than the system of annual election. They responded by proposing the appointment of the seven eldest brethren to do everything—their appointment to be perpetual, and vacancies among their number to be filled up by themselves. The Editor pointed out that this would be a seven-headed lordship, of a character inconsistent with the first principles of mutual love and submission

upon which the house of Christ was founded; that every brother had a right to a voice in the conduct of matters which were the common interest and duty of all; that to deprive him of it would be a wrong; that this voice could only have effect by the system of submitting to the greater number; that, nevertheless, there might be modifications in the mode of appealing to this voice, resulting in the less frequent agitation of the merely personal questions raised by elections; and that a good compromise would be acceptable to all. The Editor indicated various forms of modification. The separated brethren then asked the Editor to suggest an alternative scheme to meet the case. He did so, proposing the election, by the vote of the majority of the ecclesia, of seven, to have power to make all other appointments; that they should be elected for seven years, but that one should retire each year, his place to be filled by open election—the retiring to be first alphabetical, and then in the order of election. This was finally accepted; but the separated brethren then desired that certain two brethren (whom they did not object to fellowship) should be held ineligible for office. This condition the Editor held to be absolutely inadmissible, on the ground that, if eligible for fellowship, no one in our day had the right to declare a brother unfit for office, except the voice of the majority; and that to comply with the condition required would be to indulge in that judging of one another which is forbidden by the law of Christ, and to attach a stigma to those objected to, which would be an injustice and a wrong. He appealed to the separated brethren to reconsider the point, and allow the constitution itself to be discussed, and trust the selection to open vote; but they insisted in their inadmissible demand, and, consequently, the action of the other brethren now comes into force. Many months ago, they withdrew from the separated brethren, on the ground of their unlawful separation. The Editor refrained from publishing the act at the time, addressing himself to the absentees, in the hope of averting the necessity of publishing the shame. But there is now no alternative—the absenting brethren having placed themselves undoubtedly in the wrong—from good motives, it may be; but it is not lawful to do evil that good may come. Those withdrawn from are those associated with Brother Thomas Meakin.—EDITOR.]

DUDLEY.

Brother and Sister Killick, and Sister Allen, having removed from Liverpool, now meet with us, at Dudley. Our meetings for the present year have been, so far, better attended, and a few are deeply interested in the truth.

LECTURES.—Jan. 7, "Heaven upon earth" (Brother W. Hardy); 8th, "The only Hope" (Brother Roberts); 15th, "The time of the end"

(Brother Bishop); 22nd, "Salvation" (Brother F. R. Shuttleworth); 29th, "Can a man live in death?" (Brother T. Parkes); Feb. 5th, "The one thing needful" (Brother Woollincroft); 12th, "The Jewish question" (Brother Hall); 19th, "The kingdom of God" (Brother White); 26th, "Heaven not the home of the redeemed" (Brother Collins); March 5th, "Can the Gospel preached by the ministers save men and women?" (Brother Andrews); 12th, "Jesus and the resurrection" (Brother Thomas).—H. HUGHES.

DUNDEE.

We had two additions to our number, on January 25. On that day, GEORGE THOMSON (35), dock labourer, and his wife, CATHERINE THOMSON (82), were baptised into the saving name. They belonged formerly to the Established Church. Their attention was first directed to the truth by Sister Augus, of Glasgow, who sent them various books treating upon the things of the one faith. Through these, and attendance at our lectures, they were led to understand the teaching of the Scriptures concerning salvation.

The Sunday evening lectures during the past two months have been fairly attended. The subjects have been from the first two chapters of the Apocalypse, specially drawing attention to the nature of the rewards promised to those who overcome and keep the works of Christ to an end. The attendance at the Sunday School is increasing. We have also a Bible Class on Sunday morning for those further advanced, and a weekly meeting on Thursday evenings for the investigation of the Scriptures.—W. GILL.

EDINBURGH.

We have added to our number ISABELLA TAYLOR, domestic servant, who was assisted to put on the saving name on Thursday, 2nd March.

LECTURES.—February 5th, "Jesus Christ" (Brother Lavrock); Feb. 12th, "Spirit, Soul, and Body" (Brother Smith, sen.); Feb. 19th, "The World's Future King" (Brother Blackhall); Feb. 26th, "Beyond the Grave" (Brother William Grant); March 5th, "The Purpose of God" (Brother Smith, sen.); March 12th, "Daniel's Vision of the Time of the End" (Brother Lavrock).—W. GRANT.

ELLAND.

We have several additions this month. Brother and Sister Pickersgill have removed from Huddersfield; Brother SPENCER has returned to fellowship, and on March 4th, THOMAS HOWE (22), railway clerk, formerly a very active member in the Methodist body, was immersed. A little more interest seems to be taken in the truth, by the inhabitants of this old town, judging from the extra attendance at our lectures. We expect shortly to open a new room, that will accommodate more listeners.—RALPH MARSDEN.

GLOUCESTER.

I have the pleasure to report the addition to the body of Christ of Mr. GEORGE F. GUEST (40), commercial traveller, formerly Congregationalist. He put on the sin-covering name on February 11th. Brother Guest resides at the Heath Villas, Bexley Heath, Kent. If there are any brethren in that neighbourhood, we should be glad if they would give him a call, and lend him a helping hand. We have suffered a considerable loss in the removal from Gloucester of Brother and Sister Jones. Brother Jones was our Sunday School superintendent, and had just commenced to lecture for us, and that, too, with considerable ability.

Through slackness of work (he is a tinsmith) he left Gloucester for Syston, near Leicester.—A. H. ROGERS.

In the January number of the *Christadelphian*, the announcement appeared, from the secretary of the Gloucester ecclesia, that the brethren had, "in consequence of their disorderly walk," withdrawn from a number whose names were given. During the last month we have been threatened with legal proceedings on account of said announcement, which is alleged to be a defamatory libel. The words complained of are the words "disorderly walk." This is assumed to mean drunken and immoral behaviour, and all Gloucester is appealed to in disproof of a charge never made. The parties mentioned (Frank Forester, Geo. A. Baker, Geo. A. Thody, Sarah Thody, Emily Baker, Mary Ann Forester, and Julian Hodges) are hereby absolved of all imputation of drunkenness and immorality. What was meant was their abstention from assembly with the brethren.

One of them, Mr. Frank Forester, caused a lawyer's letter to be sent to us, demanding an apology and payment of costs, on pain of an action for libel. We wrote the lawyer to tell him there was no libel to apologise for, but the publication of a report of ambiguous wording, written and published without malice; and that any detriment arising from its uncertain terms would be remedied by the publication of his client's disclaimer, which would also be an entire satisfaction of the law of libel, as amended during the last session of Parliament. The lawyer forwarded a document written by his client for publication, which he called our "apology." We wrote him we did not publish it as an apology, but as his client's version of the case, which is as follows. With legal bludgeon in his right hand (a most disorderly attitude for anyone professing subjection to Christ.—1 Cor. vi. 1-6; Matt. v. 39-45; Rom. xii. 14-19; 1 Pet. ii. 21-23; 1 Thess. v. 15),

MR. FRANK FORESTER SAITH :

"Mr. Frank Forester, of Gloucester, complains of the paragraph on page 45, January number of *Christadelphian*, headed "Gloucester," in which he is said to have been withdrawn from for disorderly walk, the same not being correct as to facts, and is a libel on his character. The facts of the case are as follows:—On January 1st, 1881, Mr. Forester, with others (having charged the managing brethren at Gloucester with unscriptural conduct) withdrew from them and their sympathisers only, and communicated the fact, and copy of the withdrawal, to the *Christadelphian*, which paper declined to recognise the withdrawal, but stated that we had isolated ourselves from the brethren everywhere, thus judging before hearing. Mr. Forester has never since been in fellowship with the managing brethren at Gloucester individually, because of their persistent unscriptural conduct; consequently, he was not in a position in which he could be withdrawn from by them at the time the report was sent from Gloucester; and having never been charged with disorderly walk by the brethren at Gloucester, or elsewhere, he is in fellowship with true brethren everywhere, not having withdrawn from the whole body, nor having isolated himself, as would be gleaned from report in the *Christadelphian*. His position, therefore, is that, not having been withdrawn from, he is in good standing, and within the ecclesia, and those withdrawn from are without; to place the matter in any other light, is untrue and unjust."

THE EDITOR REJOINS.

Mr. Forrester's statement is only part of the truth. The omitted facts are as follows:—The managing brethren at Gloucester, after a certain time, declined to accept the services of a lecturer approved of by Mr. Forrester, on account of the reproach brought on the truth by said lecturer's name. For this reason, Mr. Forrester and the others separated from the meeting, and sent to the Editor of the *Christadelphian* a report of their proceeding, as an act of withdrawal from the brethren. The Editor of the *Christadelphian* replied that before he could use their report, he must have the opportunity of judging whether it ought to be published, as it was open to doubt whether it was valid. This opportunity he asked in the shape of a personal interview with them and the parties affected. This they declined, consequently, there was no other course but to refuse to publish, and to accept their act as an act of self-isolation from the brethren in Gloucester and therefore from the brethren everywhere else, for the brethren are one. If this was "judging without hearing," whose was the fault? It was in fact not judging, but accepting facts. It is Mr. Forrester who would judge in saying that the brethren in Gloucester from whom he separated, are "without." They are not "without," but in fellowship with the brethren everywhere as earnest, righteous, worthy men, submitting themselves to the will of God in their day and generation. Those who cannot claim such a position are those who disregard the commandments of Christ, and seek to avenge themselves by taking or threatening legal proceedings.

GREAT BRIDGE.

Since our last, we have assisted ENOCH SOUTHALL (51), baker, formerly Church of England, to obey the truth. He was immersed at Birmingham on Sunday, November 19th, 1881. A number of others are deeply interested, our meetings are very well attended by earnest hearers.—R. H. ATTWOOD.

GREAT YARMOUTH.

On February 26th, we had the pleasure of once again assisting an "alien from the commonwealth of Israel," to become related to the "covenants of promise" in the appointed way. Our new sister—Miss KATE BRAV—was until recently a member of the Church of England, but on the truth being brought under her notice, she soon recognised the foundationless character of the faith she was then entertaining.

I have also to notify that our tenancy of the Lecture Hall (where the truth has been proclaimed for more than 6 years) comes to end in June next, owing to our having at last secured a hall in a better thoroughfare. Our new address will be "Nelson Hall, St. Peter's Quay, Paved Row," a building capable of seating some two or three hundred persons. We are hoping to get a greater number to listen to the truth in our new hall.

A loan library for the use of strangers (similar to that at Nottingham and elsewhere) has recently been started, and we trust by this means also, some may be interested, who shall eventually become candidates for life eternal.—JOHN H. DIBOLL.

HANLEY.

It affords me pleasure to report that another one in this district has entered upon the service of the living and true God, and waits for His son from heaven. In the March issue of the *Christadelphian* the obedience was announced of Charles Mackley, of Burslem, a reporter on the paper on which I am

engaged. Brother Mackley's WIFE has now followed him, and, on the 22nd February, she was immersed into the saving name at Crewe, by Brother Atkinson.—JAMES THIRTLE.

LEICESTER

Besides the special bills referred to in my last report, we have commenced to advertise the lectures week by week, with the result of seeing a manifest increase in the numbers of those attending our meetings, and considerably more interest is being shown in the things pertaining to the truth. Just now, public attention is somewhat aroused by the appearance of a letter in the *Free Press*, from a clergyman, expressing his opinions, in a vague sort of way, on the questions of "natural immortality" and "the doom of the wicked." The appearance of this letter has come about in this way. Within the last month, the Church party have been having a "revival," or "mission," and one of our brethren got into conversation with this particular clergyman, who was considered to be the most popular amongst them. The germ of that conversation our brother sent to the *Free Press*, and the result is the letter, in the way of reply, from the "rev." gentleman. Since the appearance of his letter, others have entered the lists, and we are having quite an interesting newspaper war, but the matter will not rest here. On Sunday, March 19, Brother Dixon is going to lecture upon the points raised in the various letters, particularly in reply to the Rev. Hay Aitken, the clergyman in question.

LECTURES.—Feb. 5th and 12th, "The Bible and Secularism" (Bro. Dixon); Feb. 19th, "The Jews and their coming deliverer" (Bro. Dixon); Feb. 26th, "The deep things of the spirit" Bro. Yardley); March 5th, "Is Christ coming a second time? If so, what for?" (Bro. Dixon); March 12th, "The Lamb upon Mount Zion" (Bro. Burton).—F. S. HERNE.

LONDON.

The following immersions have taken place:—On Jan. 18th, JULIA FENTON (formerly Church of England), sister in the flesh to Sister Fenton; on Jan. 28th, GEORGE OLLEY, of Westfield, near Dereham, Norfolk (husband of Sister Olley), a local preacher, and, at the same time, JOHN MONEY, of High Wycombe, Bucks, formerly local preacher among the Wesleyan Methodists; Jan. 29th, HENRY EDWARDS MARSHALL, formerly neutral; on Feb. 12th, Mrs. MARY KLESENDORF (formerly Congregationalist); on Feb. 19th, ANNIE LABELL (daughter of Sister Dabell, of Nottingham), and Mrs. WILKES (daughter of Sister Klesendorf); on Feb. 22nd, EDWARD ISAAC BRINCHLEY (29), formerly Wesleyan Methodist; and on the 26th, ALFRED KLESENDORF (son of Sister Klesendorf), formerly an attendant at a Congregational Chapel.

Several additions have to be announced. On Jan. 22nd, EDWIN TIMPSON and his wife ANNIE JANE (who formerly met with those holding views subversive of the truth) were received into our midst; and on Jan. 29th, HERBERT CASE (also in fellowship with them, and who, on hearing the way of God expounded more perfectly, was re-immersed). Sister Gamble (mother of our Brother T. W. Gamble) has removed from Leicester to London. Bro. S. S. Osborne has left London for Bristol. Bro. Clarke and Sister Emma Ware have been united in marriage. The ecclesia numbers over 240.

The first tea meeting in connection with our Young Men's Mutual Improvement Society took place in the Upper Street Lecture Hall, on Friday, February 10th. In addition to the members of the society, a number of brethren and sisters

availed themselves of the opportunity of meeting together for mutual edification. The chair was occupied by Bro. Boshier, who pointed out the advantages enjoyed by young people in these days, compared with forty years ago. Several addresses were given, and diagrams, illustrative of Eastern habitations and customs, explained.

A Bible class, for young brethren and sisters, and others interested in the truth, has been opened in connection with the Sunday School. Practically, it is the senior class in a new form, and on a different basis. The teacher has to explain a subject—such as, What is man?—in an address of 20 minutes; this is followed by questions (from the young men and women) pertaining to the subject under consideration. No doubt this opportunity might be taken advantage of to a greater extent, but in this “day of small things” we do not all look on food-production in the same light; still it is our duty to work and wait.

Our discussion class meets in the Upper Street Lecture Hall on Sunday afternoons. It is some years since this class began, and has undergone a varied experience. At one time it was so poorly attended that we seriously considered the question of closing it. But the class was re-organised, and more publicity given to its existence. This resulted in larger attendances.

LECTURES.—Feb. 5, “Who is on the Lord’s side?” (Bro. W. Owlser); Feb. 12, “Redemption” (Bro. W. Atkins); Feb. 19, “Religious indifference, despair, and unrest” (Bro. J. J. Andrew); Feb. 26, “The restitution of all things” (Bro. R. Elliott); March 5, “What becomes of our children?” (Bro. J. J. Andrew); 12th, “Why are we here, and whither are we going?” (Bro. A. Andrew); 19th, “The Bible, man’s only ground of hope” (Bro. H. H. Horsman); 26th, “The devil, angels, and ‘the evil one’” (Bro. W. Atkins).—WM. OWLSER.

NEWCASTLE.

I am pleased to intimate the obedience of JOHN LEADBITTER (43), miller, residing at 40, Cottingham Street, Newcastle. Bro. Leadbitter is husband to Sister Leadbitter, and was immersed on Sunday, January 22nd, being assisted by Bro. W. McAlpine. Bro. Leadbitter formerly belonged to the Plymouth Brethren, or Derbyites, but separated from them on the immortality question.—JAMES HARKER.

NEW WOMBWELL.

We are pleased to report an addition to our “little flock”—Bro. HENRY MITCHELL, of Nottingham.—J. WALKER.

NOTTINGHAM.

WILLIAM NORMAN (18) put on Christ by baptism, March 1st. He first heard and became interested in the truth at Peterborough, and, having removed to Nottingham, has been regular in his attendance at all our meetings. We have two other additions to our number by the removal of Bro. and Sister Briggs, from Riddings.

We had our first meeting in the synagogue (now called Christadelphian Hall) on Sunday, March 12th. In the morning there was a good attendance of brethren and sisters, including some visitors from a distance. At the breaking of bread, Bro. Roberts gave an address likely to have a beneficial effect upon the minds of all present. (He turned the attention of the brethren from the comfortable commodious building in which they were assembled to the community assembled in it—the true temple. He discussed its state from various points of view, and emphasized on

the necessity for giving the commandments and loving spirit of Christ a paramount place. Nottingham had had a bad education in the matter; but there were better materials for, and a better prospect of improvement in the apostolic direction now than at any previous time. The realization of this promise would depend altogether upon whether the brethren and sisters individually made it a habit to daily read and ponder the Scriptures. He hoped they would not consider him their enemy because he told them the truth.—EDITOR.) In the evening we had a good audience to hear a lecture, by Bro. Roberts, on “Judgment to come.”

On Sunday, April 9th (if God permits), Bro. Roberts will again lecture in Nottingham. On the following day (being “Easter-Monday,” a holiday) we purpose having a fraternal tea meeting. Brethren A. Ashcroft, J. J. Andrew, and A. Andrew, in addition to Bro. Roberts, have promised to be present on that day. We hope, and shall be glad, to have a number of brethren and sisters from other ecclesias.

Erratum.—For “Rolls,” in last month’s intelligence of a brother immersed, read Ross.—J. KIRKLAND.

SHEFFIELD.

We are sorry to report the death (at Carbrook, near Sheffield), of Sister Mitchell, wife of Brother Mitchell, formerly of Sheepbridge, near Sheffield, and late of Nottingham.—GEO. A. WILSON.

STOCKPORT.

I have pleasure in reporting two additions to our number by immersion into the glorious saving name, in the persons of EMILY EVANS (21), and ANN MOSS (45), both formerly neutral. The mother of Sister Evans is in the truth at Crewe, and the son of Sister Moss is also in the truth at Stockport. I have also to announce the removal of Brother and Sister Steel from Stockport to Manchester.

SWANSEA.

On the 25th of February, we immersed into the saving name WILLIAM DAVIES (66), and his wife, ANN DAVIES (49), father and mother of our Brother Samuel Davies, both formerly Church of England. Our new brother was a lay preacher of the Church of England, holding a license from the Bishop of Llandaff. He is located at Cwmanan, near Aberdare; and his desertion of the Church of England has caused considerable stir in that place.

During the month our Brother and Sister Goldie have suffered a great blow in the death of their second son, Brother Richard S. Goldie, of typhoid fever, at Eagle Pass, on the Rio Grande Texas, U.S.A., on February 2nd.

LECTURES.—Jan. 15th, “The second coming of Christ” (Bro. R. Goldie); 22nd, “The world burning” (Bro. Davies); 29th, “Death” (Bro. Gale); Feb. 5th, “The world’s age—The present dark old year of human history about to close in blood—The more divine age by which it is to be succeeded, with Christ at the helm of human affairs” (Bro. Shuttleworth); 12th, “The Restoration of Israel” (Bro. Davies); 19th, “The Lamb of God” (Bro. Gale); 26th, “The faith of Abraham” (Bro. R. Goldie); March 5th, “The Righteousness of God” (Bro. J. T. Jones); 12th, “Jesus of Nazareth—a man, but not a mere man; not God, but God manifest in the flesh” (Bro. Davies). On the occasion of Bro. Shuttleworth’s lecture, the room was filled. The editor of a local paper

was present, and gave a very favourable report of the lecture in his paper.—THOMAS RANDELS.

TRANENT.

I have the pleasant duty to perform of intimating the obedience to the faith of three persons, who, after giving satisfactory proof of their understanding and belief of the word of the truth of the gospel, were baptized into the name provided for the covering of sins. Their names and dates of immersion are as follows:—26th Jan., MARGARET RUSSELL (16), daughter of Brother Russell; 5th Feb., JAMES TAIT (27), husband to Sister Tait; and MARGARET MITCHELL (61), mother of Sister Marr.

WOLVERHAMPTON.

I have much pleasure in reporting that on March 1st obedience was rendered to the truth by Mrs. LUCY SMITH (74), the aged mother of our Sister Millard. She was immersed at Dudley, and her obedience is the occasion of much rejoicing by us all. There are now nine brethren and sisters in our ecclesia.

Since I last wrote to you, we have been assisted by the private efforts of a few Birmingham brethren to take a room for the public proclamation of the truth. We began the effort on Feb. 5th, and, by God's blessing upon the extensive use of handbills and posters, have had good audiences.

LECTURES: Feb. 5th, "The Apostolic age and work, contrasted with the present ecclesiastical systems" (Brother Bishop, of Birmingham); Feb. 12th, "Can a man live in death?" (Brother Parkes, of Bilston); Feb. 19th, "The salvation of the soul" (Brother Hall, of Birmingham); Feb. 26th, "Everlasting punishment, what it is, and what it is not" (Brother Turner, of Birmingham).

AUSTRALIA.

MELBOURNE.—Brother Gamble reports the addition of Sister Jones, by removal from the Kangaroo Flat ecclesia, who has come to reside here; also that on January 2nd, being a public holiday, the brethren had a day's open air fellowship at Muirgrave, about 12 miles in the country.

Our meetings have been held in the Hanover Rooms, Bourke Street, during the last month, instead of the Protestant Hall, which is being rebuilt. We are anxious to return to the latter hall when completed, but it is doubtful whether we shall be allowed, for the proprietors protest, not merely against the "Mother Church," but against the "sect which is everywhere spoken against." One of the blind guides is using his influence to keep us out, but if it is the will of our Guide that we shall return, we know that we shall do so.

LECTURES.—November 27, and December 4 and 11, "Jesus as a prophet, priest, and king" (Bro. Hardinge); December 18, "What is man?" (Bro. J. C. Gamble); 25th, "Return of the Jews" (Bro. R. Brown); January 1, 1882, "What the Bible teaches about immortality" (Bro. Hardinge).

CANADA.

GUELPH.—Bro. Evans reports that, on 5th February, JOHN THOMAS VINCENT (22), photographer, confessed Christ in baptism, thus commencing to develop the moral image and reflex of God's mind, as seen in Jesus Christ. Bro. Vincent first heard of the truth, as contained in Scripture, from Bro. Mitchell, of Halifax, N.S.,

from whence he afterwards removed to Toronto, and quite recently to Guelph.

TORONTO.—Brother Ross reports that the person about whom he wrote as another in distress, has turned out to be a swindler. He asks the insertion of the following notice:—"The brethren in Canada and the United States are cautioned against a man, about 30 years old, with a squint, and a slight defect on his nose; who has been imposing on the brethren in Toronto."

NEW BRUNSWICK.

ST. JOHN'S.—Brother Dowling writes:—"Since Bro. Robertson's visit, I have had a long newspaper discussion with a Campbellite leader, of this city, on the question of 'Future punishment. Is it eternal torment?' I have sent some papers to you by this mail, containing a few of the letters on the subject. We do not sufficiently express our feelings in regard to the *Christadelphian*, when we say it is a welcome visitor; it is more. The grand thoughts it contains concerning the Word of Life take up their abode with us. We receive it with great joy, for through it the brethren of our Lord Jesus speak to us words of exhortation which beat sound doctrine, and our hearts are made glad by a correct presentation of the signs of our times, through which we have the knowledge of soon coming deliverance. I had great pleasure in reading Brother Ashcroft's reply to a sermon on the 'Immortality of the soul.' He spake 'according to the law and the testimony,' because he had the 'light' in him. We have our meetings regularly every Sunday morning, at 11 o'clock, at my residence, No. 114, Elliott Row. We have had a few friends, who have come at our invitation, to hear the word, and we trust that ultimately we shall be able to call them brethren."

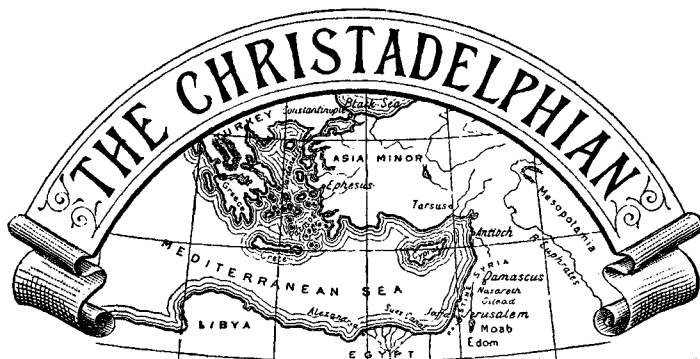
UNITED STATES.

ASKUM (ILL).—Bro. Pottenger reports the obedience of FANNY BINGHAM, who put on the saving name last June; and there is one in this place, a school teacher, who is reading, and appears to be very much interested in the truth. I hope she will see and accept it. I cannot find words to express how precious the *Christadelphian* is to us; we would not know how to do without it."

COLDWELL'S STORE, BOSTON CO. (TEX.).—Bro. W. A. Oatman reports obedience and induction into the sin-covering name, on the part of KATE BUNTON, formerly neutral; MATTIE DREMMY, formerly Campbellite; and J. W. NEAL, also formerly Campbellite. He states that the meeting house is now finished, and that the brethren meet in it regularly.

GALVESTON (TEX.).—Bro. S. T. Blessing writes: "I have the pleasure of reporting that on Sunday, Feb. 12th, 1882, was immersed into the name, Mrs. FRANCES E. CARLTON (61), formerly Methodist, and mother to Sister Bendy. Sister Carlton goes to Marlin (Texas) to live, where she is likely to be isolated."

MAHANOV CITY (PA.).—Brother Brittle reports a course of five lectures by Brother J. H. Thomas, M.D., of Pittsburg, Pa., delivered at Mahanov. The first two were heard by a full house (it being a large hall in the centre of town). The smaller attendance at the subsequent lectures was due to a heavy fall of snow and rough weather. Dr. Thomas lectured twice at Berwick, Pa., and once at Bloomsburg, Pa., at which places he did much to neutralize the influence of that subtle enemy of God's truth, called Russellism, which is a motled mixture of truth and Universalism.



"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.)

No. 215

MAY 1st, 1882.

Vol. XIX.

BRITAIN'S PART IN THE LATTER DAYS.

(WRITTEN BY DR. THOMAS IN 1858, CONTINUED FROM PAGE 149.)

In the thirty-eighth chapter of his prophecy, Ezekiel foretells what is to occur in relation to Israel and their land "*in the latter days.*" This phrase leaves us without doubt as to the time when his prediction shall come to pass. The year may not be exactly known, but that the events foretold are yet in the invisible future, or in *Hades*, is a sure and certain thing. That chapter teaches that, in the latter days, Israelites to some extent are dwelling in the Holy Land prosperously and securely; and that this prosperity tempts the ambition and covetousness of a great potentate, who desires to make a spoil of them, and possess their land. On making his purpose known, which the prophet terms "an evil thought," a power is represented as interfering in behalf of the inhabitants of the land. It puts a question to the power about to invade, which may be termed a question of defiance, as much as to say, "Thou shalt not invade Palestine, and spoil the inhabitants, if we can prevent." This intimation is styled, "Tidings out of *the east*, and out of *the north*," by Daniel; which "trouble him." They do not, however, prevent the invasion of the land, but tend to make him more desperate; for the prophet adds, "*therefore* he shall go forth with great fury to destroy, and utterly to make away many."

When Daniel and Ezekiel wrote these things, they were captives in Babylon; which is about the same parallel of north latitude with Jerusalem. "The east," from these stand points, directs our attention to India or Tarshish, which Isaiah indicates as "from beyond to the rivers of Cush," while "the north," from whence the tidings come to trouble "the king of the north," or Gog, must be taken as being west as well as north, or the threatening would come from himself against himself, which cannot be supposed. About 35° 15' west and north from Jerusalem are the British coasts of Tarshish. Hence, Daniel, in indicating the points of the compass whence the tidings issue, leads us to conjecture that a power occupying the coasts originally peopled by the sons of Tarshish, may be the friend of Israel in the latter days. But conjecture is reduced to certainty by Ezekiel, who tells us plainly the name or designation of the power in the east and north which lifts up its voice against the invader. He styles it "*Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof.*" This points out the countries in the east where the power is to be sought for. It also indicates the character of the power, and where in the north it is to be found. It is a merchant power, like that of Tyre, "whose merchants were princes, and her traders the honourable of the earth." "The young lions of Tarshish, Dedan, and Sheba," or "thereof," is a phrase which informs us that the power established in those lands is represented by a *Lion*. This is the symbol of the Tarshish power in the latter days, as the *Frog* is of the French, or the *Eagle* of Austria. We look, then, to Sheba or Aden, and to Tarshish or India, and enquire,

"What is the symbol of the power in the ascendant there?" The answer is, "a Lion"—the Lion-power of England, or the Lion of the north.

A great political and commercial power, then, connected with Tarshish, exists now, as well as in the days of Solomon and Hiram. Its merchants are also rapidly becoming as celebrated for abundance of gold as the ancient Ophir. A time is to come when gold and silver and iron, shall be as plentiful in Jerusalem as in Solomon's time, and even more so. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." Thus saith Jehovah; and it is remarkable that Tarshish in ancient and modern times, and contemporary with Israel's glory, should be the country of supply.

The navy of Tarshish is now as celebrated as were its ships in the day when the Chaldo-Assyrian laid waste its strength in ruining Tyre. The Russo-Assyrian is becoming formidable, and threatening to its prosperity on the same waters as bore its fleets of old. The Mediterranean is the Sea of Tarshish, and as much entitled to the name now as ever before. Possessed of Aden, Malta, the Ionian Isles and Gibraltar, that sea is in effect a British Lake. Tarshish is evidently then a power of the latter days, and synonymous with the Anglo-Indian—a power which is destined to encounter the Assyrian, and with him to lose its strength, preparatory to its mariners being placed at the disposal of the Son of David, Solomon's superior, and David's Lord.

When the autocratic Gog is in possession of Jerusalem, much of Palestine, and all of Egypt, the now existent lion power of Sheba and

Tarshish will hold the more southern and eastern countries of Edom, Moab, and Ammon, the latter two lying east of the Dead Sea, and the river Arnon. This will be the relative position of the Gog-power, and its antagonist the Tarshish-power, in the Holy Land in that crisis of the Latter Days indicated to Nebuchadnezzar in his dream, when he saw the Stone-power "smite the image on its Feet of Iron and Clay, and break them to pieces." Now as the image is representative of one confederated imperial dominion under an Assyrian Head though made up of many parts, it is clear that the antagonist power cannot be included therein. "Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand;" that is, shall not become subject to the Autocrat, or Gog, the king of the north, who rules autocratically. To these must be added Sheba, Dedan, and Tarshish, which are represented as hostile to Gog by Hezekiel. Hence the Lion-power ruling over Edom, Moab, Ammon, Sheba, Dedan, Tarshish, will be exempt from subjection to the Assyrian Head of the Image empire now rising into view. Having identified the British power with the lion-power of Tarshish, it follows that it will be the great antagonist to the invader of the Holy Land, and captor of Jerusalem, when "Jehovah shall gather all nations against that city to battle" under him. Britain and Ireland are then not a toe of the feet, but outlying the image domain. It is a distinct power raised up of God to subserve the purposes of "*the greater than Solomon,*" when the time shall arrive for Him to ascend the throne of his father David, and as **THE BRANCH**, to build the temple of

Jehovah." The Lion-power of England has not yet attained the westward bounds of the dominion marked out for it in the providence of the Holy Ones. Its increment will be truly Tarshish-like, extending along coasts and their more immediate vicinities. Isaiah says it is to reach "*to the rivers of Khush,*" that is, to the Tigris and Euphrates, till it meets the Persian province of Gog's empire. From thence it will occupy the south-western coast of the Persian Gulf, and the western coast of the Arabian sea to the straits of Babelmandeb, or Dedan and Sheba. From the Straits it will extend along the Red Sea till it meets the Russo-Assyrian, or Gog, again on the confines of Egypt, which he will have recently conquered and annexed to the Russian empire. From this boundary it will border on the Russian conquest to the southern extremity of the Dead Sea, and along its eastern shore to the Arnon, and ascending that river to about the same parallel as Samaria, and thence eastward to the Euphrates. This boundary gives it Edom, Moab, and Ammon, which are countries lying between the Red Sea, Dead Sea, river Arnon, and Euphrates. The reader can procure a map of the east, and, by tracing this boundary, he will see the extent of the empire in that part of the earth allotted to the British Lion, as the full stretch of its dominion, before the actual manifestation of the king of Israel as the stone prepared of Jehovah to fall upon the image, and grind it to powder.

The dominion of Asia will be the real ground of the coming conflict between the powers that be, whatever apparent cause may seem to bring it about. The final possession of the Holy Land will determine that

question; that is to say, the power that shall conquer and permanently annex that country to its domain, will have the dominion. If Russia obtain it, the British Lion will have received its death wound.

This is the real crisis of "THE EASTERN QUESTION"—*The Assyrian Goliath defiant of Israel and their Protector in the Holy Land.* The British Saul, though the slayer of his thousands, cannot slay the giant. It will require a Stone descending through the air to stretch him in his length along the field. What Saul could not accomplish, "the Shepherd, the Stone of Israel," will gloriously effect; for "his fury shall come up in his face," and all the men upon the face of the land shall shake at his presence." "And he will call for a sword against him throughout all his mountains; every man's sword shall be against his brother;" "and Judah also shall fight at Jerusalem."

It can scarcely be questioned, but that the Lion-power of Moab, and the other countries named, being then already in battle array against the Autocrat, may be the sword called for by the Stone of Israel at that crisis. Not called for in words, but observing a great tumult among the enemy, the forces of the British Moab, with Judah, may rush in, and increase the slaughter. There is extreme probability in this from the nature of things, and from the terms of the prophecy. A hostile army would scarcely remain in position when it beheld its adversary overwhelmed with disaster. When the Philistines saw Goliath fall, they fled, and were pursued and slaughtered by the host of Israel. Would the Lion's whelps be more tender of the prey? Would they not also give chase, and

make the overthrow as complete and irretrievable as possible? The sword of Tarshish and Judah without, mutual slaughter within, the horses blind and ungovernable and their riders mad, the flesh-consuming pestilence, and "an overflowing rain, and great hailstones, fire, and brimstone"—all these terrors combined cannot fail speedily to reduce the invaders of Jehovah's land to "a sixth part" of the original multitude which came up against Israel as a cloud to cover the land." And such is the combination predicted by the prophets, which "*in the latter days*" is to bruise the head of the imperial adversary of Israel and their king upon the mountains of the pleasant and glorious land.

It may occur to the reader to enquire, "What will be the remoter cause tending to this solution of the 'Eastern Question?'" The answer is, *the dismemberment of Turkey by the king of the north.* This will lead to the crisis we have glanced at and bring Russia and England face to face, as principals in the war, in the Holy Land. The Lion of Tarshish will not fail to move south-westwardly when the northern Bear manifests his designs unmistakably upon the east. Great Britain has committed herself to the maintenance of the integrity of the Ottoman dominion; which, however, she cannot preserve. Still, it is the only policy not absolutely suicidal, that is open to her. She must antagonize Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crisis will astonish her, and all the world beside.

The British Lion is a proud and lofty beast, and its dominion a high mountain, and lifted up. This is also the character of all the kingdoms

and empires of the world. Now, the Scripture saith, "Every one proud in heart is an abomination to the Lord." Proud persons, proud nations, and proud governments, are equally objects of His detestation. He has, therefore, delivered himself concerning them in these words, in reference to the fate that awaits them in the day when He ariseth to shake terribly the earth, and He alone shall be exalted: "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. For the day of Jehovah of armies shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the high mountains, and upon all the hills that are lifted up, and upon all the ships of Tarshish; and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish" (Isaiah ii. 10—22). This prophecy is clearly unfulfilled as yet, for "the powers that be" are not humbled, the Lord is not alone exalted, and the idols are not abolished. The reader will perceive, then, that contemporarily with the sole exaltation of the Lord, "the day of Jehovah is upon all the ships of Tarshish." This is explained in the forty-eighth Psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings against her; that is, the kings of Gog's confederacy:

and their flight with precipitation and terror, which seizes upon them as the pains of a parturient woman. It is then added as a contemporary event, "Thou breakest the ships of Tarshish with an east wind." This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will, doubtless, be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and probably of America, in maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful fleet that ever floated upon the Sea of Tarshish. This will cause the maritime powers to abase themselves, and to yield obedience to the "Shepherd and Stone of Israel," whom even the winds and the sea obey.

What a time of trouble is this for the nations and their governments! The Eastern Question, however, is solved—"Michael, the great prince," that is, JESUS OF NAZARETH THE KING OF THE JEWS," descends from the right hand of power, wrests Jerusalem and the Holy Land from the contending armies, and stands up for the entire deliverance of the Twelve Tribes from the power of all their enemies. The ambition of the Gog-power is extinguished for a thousand years, and the maritime ascendancy of Britain is subjected to the King of Israel, who forthwith prepares to complete the conquests he has so felicitously begun.

(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 15.

THE visible hand of God in the deliverance of Israel, did not cease with the overthrow of Pharaoh's host in the Red Sea. If it had, the work in hand would have been abortive. That work was not merely the exhibition of the existence and power of God in the eyes of all the earth, but the establishment of a nation for Himself, as the basis of His ultimate purpose with the earth and mankind. Had God ceased to show His hand, this work would not have been accomplished. It must have miserably failed. The delivered nation must have perished in the sterile country to which the march through the Red Sea had introduced it; or, failing that, the purpose must have been frustrated by the mutinous discontent of an assembly that disliked the new circumstances in which they were placed, and lacked sympathy with the object of those circumstances. More than once, they rose in rebellion, which nothing but the direct and destructive intervention of divine power prevented from being successful. More than once, they proposed a return to Egypt, which they would certainly have accomplished, if God Himself had not prevented it.

We have, therefore, to follow them from the shore of the Red Sea to Sinai, and from Sinai to the land of promise, and note the various further exhibitions of the visible hand of God, by which the inevitable failure of so weak a human instrumentality as Moses and the congregation of the Israelites was prevented, and Jehovah's name planted successfully in a national form on the mountains of the land of promise.

The very first case concerned the urgent question of supplies. Here was an enormous assembly of people, coming short only of London in the number of mouths to be fed. How was food to be forthcoming for such a number of people in a barren region like the eastern shore of the Red Sea? On this question alone, the enterprise must quickly have collapsed in disaster had nothing but natural resources been available. The difficulty began to press early. They had not been six weeks out of Egypt when the supplies brought from Egypt being exhausted, the whole congregation were threatened with famine. How Moses regarded this prospect, we are not informed. He probably supposed that God would make a way for them out of the difficulty. At all events, the people were in no such mood of faith. They "murmured against Moses and Aaron." They indulged in the most bitter and faithless criminations. "Ye have brought us into this wilderness," said they, "to kill this whole assembly with hunger." "Would God," said they, "we had died by the hand of the Lord in the land of Egypt." Nothing perhaps makes a man more impatient or unreasonable than hunger; and here was a vast multitude with empty stomachs calling to mind, with loud regrets, the feshpots and the bread supplies of Egypt. It was a most trying situation for Moses—a situation full of threatening peril every way. There

was no natural relief within reach. The situation must have ended in disaster if God had not helped miraculously. What other help could have availed to avert famine from 600,000 men, besides women and children? The help came. It came with effective preliminary. Yahweh having informed Moses of His purpose to supply the assembly with bread from heaven, Aaron, by the command of Moses, addressed himself to the assembly, "Come near before Yahweh: for he hath heard your murmurings." Aaron's summons might have had little effect upon a hunger-stricken, discontented mob; but at that moment the pillar of cloud, which at a distance accompanied them, blazed forth with the electric glory of the Lord. Their attention thus rivetted, a voice from the cloud addressed Moses, "I have heard the murmurings of the children of Israel. Speak unto them, at even, ye shall eat flesh, and in the morning, ye shall be filled with bread, and ye shall know that I am Yahweh, your Elohim." Pacified with this message reported to them, they awaited the arrival of evening, when the supply of flesh duly arrived in the shape of a multitude of quails which had been collected and drawn to the camp by a divine attraction, and deposited round about the camp within easy reach of the hungry multitude. For the bread, they had to wait till the morning. When the morning came, the bread had come with the dew, but the people did not recognise it. "When the dew was gone up, behold, upon the face of the wilderness, there lay a small round thing, as small as the hoar-frost on the ground." The people saw the small round thing; but they did not suppose it was the promised bread. "They wist not what it was" (Ex. xvi. 15). They asked, "What is it?" Moses informed them: "This is the bread which Yahweh hath given you to eat. . . . Gather of it every man according to his eating, an homer for every man according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less."

This was Israel's first introduction to the manna, the solution of the famine danger, and the standing marvel of the nation's history. It was a miracle—this supply of bread from heaven. It was a necessity. Nothing but a miracle could have saved the assembly from destruction by famine in a barren district. If some in our day have a difficulty in realising the possibility of such a mode of supply, it is because they do not sufficiently realize the wonderful nature of ordinary food supply. What is there less wonderful in the growth of grain in the fields? In a very important sense, every sackful of grain that goes to be ground by the miller has come down from heaven. Where would the grain be if there were no sunlight, no showers, no fresh air? Or, suppose a farmer, having sown his fields, were to cover the face of them with oilcloth, how many sacks of grain would he have to send to the miller at the end of the year? No! the stuff that goes to make his grain steals invisibly from the sky, day and night—he knows not how—and few men stop to think. All men are accustomed to it, and, therefore, it does not strike them as a wonderful thing. But it is a wonderful thing for all that—an annual miracle which men do not call a miracle because they are accustomed to it.

The circumstances of Israel did not admit of this mode of supply: and therefore another was resorted to: for the resources of divine wisdom and power are inexhaustible. The stuff to be eaten was supplied ready-made—manufactured in the air, and let fall on the ground. Could an inquisitive experimentalist have brought the process to the test of his tubes and retorts, and solutions, he would have found nothing different from other created modes and substances, except the proportions of the elementary chemics as the production of a special food required. God is as much the artificer in what is made by process of nature as in what is miraculously produced. The only difference is in the way the power is applied. In the natural sphere, things have been endowed with self-acting affinities, as the very existence of such a sphere requires; in the extra-natural, the same results are produced by the direct manipulation of created ingredients when circumstances call for the exercise of such a power.

Israel grew accustomed to the manna as men in general are accustomed to the wonderful ways of nature. The most wonderful miracle conceivable ceases to be a miracle in the common estimate when it is continuous; to men of a wise heart (they are not as plentiful as mulberries) the ways of nature are always as wonderful as the most striking miracle. Nevertheless, there is a difference between ways of nature and miracles: the ways of nature are phenomena resulting from established dynamical conditions which are mechanically inter-active: miracles are the same results produced by the divine volition which originally established the ways of nature. There are times for the exercise of this volition: and there are times for the operation of natural conditions. We are not at present contemporary with the former: we are contemporary with the latter. Because we are contemporary with the latter, fools imagine there are no other sort of operations than natural operations. This folly will shortly be blown off the face of the earth by the coming breeze of divine work resumed. The advent of Christ, the resurrection of the dead, the overthrow of armies, will show men everywhere that the God of Israel is a living and a true God, the maker and possessor of heaven and earth.

In their anxiety to get God out of the Mosaic narrative, some have tried to explain the manna by some kind of farinaceous stuff occasionally to be found blowing about in the wind in eastern climes. The best answer to these fabulating critics is to ask them if they would be willing to try the experiment of subsisting on such stuff. Let them allow themselves—a very small party, a dozen, say—to be turned adrift in the Sinaitic Desert, without commissariat, and forbidden to resort to any ordinary supplies for six months, and if, at the end of the time, their bones are not bleaching in the sun, they will at least be able to form a good idea of the likelihood of a million people being able to make shift under such circumstances.

No, no! natural supply is entirely out of the question. If it were not excluded by the results of practical test (to which our fabulist critics would not be willing to submit), it is utterly disproved by one or two things plainly appearing in connection with the supply of the manna. First, a double supply fell every sixth day, and none at all every seventh day; so that Israel might be enabled to keep the Sabbath law, which prohibited all manner of

work on the seventh day (Ex. xvi. 29). On the sixth day, every man gathered the bread of two days, and on the seventh day none was to be found (verses 5-27). If it was a natural supply, how came it to be so very discriminating as to perform those two remarkable feats of intelligence—come in double quantity on Saturday, and stay away altogether on Sunday—to use modern phrase? Secondly, on ordinary days, the manna was to be consumed on the day it was gathered; if it was kept over to the second day, “it bred worms” (verses 19-20); but when kept over from Saturday to Sunday, “it did not stink, neither was there any worm therein” (verse 24). Thirdly, all the while Israel were in the wilderness, even forty years, the supply of manna continued regularly, but as soon as they entered the land of Canaan, and came within reach of natural food, the manna ceased (verse 36; also Josh. v. 12). If the supply was natural, how came the manna to possess such extraordinary sagacity as to keep good on Sundays but spoil on other days? How came it to keep on coming down for forty years so long as it was wanted, and then stop?

And then our friends turn stupid. They profess to have just grounds for being sceptical as to these details. They say, “How do we know that such things happened?” O, foolish people, how inconsistent you are! You admit the manna on the authority of Moses, but deny the details which stand on the same authority. You had better throw the manna overboard altogether. It will be less trouble. Give the lie to Moses flat on all points: deny the exodus: deny the deliverance of Israel: yea, deny Israel’s part in the history of the world altogether: and say the scattered Jews are Calunchs, or improved Esquimaux. This would be a dignified attitude compared with the contemptible charlatanry, which, under the pretence of superior discrimination, picks out just what it chooses to believe, and rejects everything that won’t fit in with its theory, though standing on precisely the same authority.

“How do we know?” Ah, there is a very full answer, though this class of critic is impervious to it. We know it in too many ways to be said in a breath. Settle the case of Christ, and you settle all, even if the rest seemed a little unsettleable on its own ground, which it is not. Christ tells us of the manna, and of Moses, and of the wilderness, and of the Scriptures (John vi. 32, 49; v. 47; x. 35.) If Christ rose from the dead, here is a settler to all your cavils, even if they could not otherwise be disposed of. And that Christ rose from the dead, is a matter proved by the evidence, to such as can estimate the force of evidence. Consequently, the manna is proved, and all connected with it; and Israel’s otherwise inexplicable subsistence in a barren wilderness accounted for.

This manna was “like coriander seed, white: and the taste of it was like wafers made with honey.” It was cooked in various ways. (Ex. xvi. 23; Num. xi. 8.) The taste of it was like the taste of fresh oil. The people tired of it, which was natural. They said, “Our soul is dried away; there is nothing at all beside this manna before our eyes.” Their discontent was so strong that “the people wept again, and said, Who shall give us flesh to eat?”

“Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of the Lord was kindled greatly; Moses also

was displeased" (Num. xi. 4, 10). There is something about this that yields one or two considerable reflections. There is a self-manifest truth about it; for had invention been at work in accounting for Israel's subsistence in a barren land, invention would have done the right and the creditable thing, while about it, and would have given us a picture of God, in his partiality for Israel, supplying in lavish abundance, every good thing, by stupendous miracle, from day to day—roast viands of all sorts, fruits, and confections, and every desirable dainty, consumed in a chorus of thankful praise. Whereas here is the meagre fare compatible with life, and a chronic discontent in the whole assembly. What is the meaning of it? The first meaning is, it happened; for nothing but its happening could account for such a narrative. Its second meaning we get in answer to the question, "Why did God, who could have fed them much otherwise, put His people upon such prison rations?" Moses answers this question in his rehearsal at the close of the forty years: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness . . . He *humbled thee and suffered thee to hunger*, and fed thee with manna which thou knewest not, neither did thy fathers know, that *he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of Yuhweh*" (Deut. viii. 2, 3).

A spiritual result was aimed at in this ascetic rigour. Israel was made to know experimentally that men have not been brought into existence merely to indulge their appetites; that these appetites are but means; that they are only in their place when they are ministrant to the ultimate end of being; that this ultimate end is to serve the Lord with gladness in the worship of His greatness, and in the exercise of mercy and truth to fellow-man. In this employment of created life, God, the Creator, receives pleasure, and man, benefit. The taste for such an employment of life is liable to be blunted, and finally destroyed, in the possession of abundance. Israel, luxuriating in plenty, would never have learnt the lesson which prepared their second generation for entering the land of promise as an accepted worshipping nation. In poor, but sufficient living, they came to perceive that not bread alone, but the words and worshipping of Jehovah were a staple in truly civilized life; that bread alone made a man a barbarian, and left him without hope for the beyond; while the words of Jehovah, added to scanty fare, added nobility to his humility, and super-added the hope of that higher life from which Adam was excluded in Eden; after which, there is a lingering aspiration in every normally-constituted human breast; but of which nature "bread alone" contains no promise; and which is only to be attained by the word of Jehovah known, received, rejoiced in, and obeyed.

These principles have a present application. They were intended for such—as Jesus makes manifest in his quotation of these very words, in answer to the suggestion of his tempter that he should eat when it was wrong for him to eat. They furnish a general key to the, at first sight, inscrutable fact that Christ calls his brethren from among the poor and not the rich, and subjects them to suffering in their present experience, instead of according them the gratifications of prosperity. They are a valuable aid to us in

our endeavours to obey his command to "Labour not to be rich," and (if God commit riches to our trust) that we "make to ourselves friends of the mammon of unrighteousness;" by using it liberally in the divine service (the dissemination of the truth and the help of the poor) as "good stewards of the manifold grace of God," instead of following the example of the world around who hoard everything away in faithless store for themselves or their families.

The manna supplied one need, but there was another. When the congregation, journeying from the wilderness of sin, pitched in Rephidim, "there was no water for the people to drink" (Ex. xvii. 1). Here was a new difficulty. The people, not yet tamed by the discipline which afterwards subdued them, became unmanageable on the subject. They gathered round Moses and upbraided him: "Wherefore is this, that thou hast brought us forth out of Egypt to kill us, and our children, and our cattle, with thirst?" Moses reasonably appealed to them, "Why chide ye with me?" It was not he who had brought them into that predicament, except as an obedient instrument. As he said on the subject of their discontents about food: "What are we? Your murmurings are not against us but against the Lord!" (Ex. xvi. 8). But a headstrong people, goaded by want, are impervious to the appeals of reason. Moses did not know what to do in the midst of their turbulence, and in the face of their manifest need of water. He "cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me." And if Moses had had no other than his own resources, he never could have got out of the difficulty. How can mortal man provide water in an arid wilderness? And how can leadership be maintained in the absence of the commonest wants of nature? As already remarked, the whole affair must have ended in blank disaster if it had been a human enterprise. But it was not a human enterprise, but a divine enterprise. "The Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod wherewith thou smotest the river, take in thy hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." This marvel was repeated further on in another place, with evil results to Moses, the consideration of which we must reserve to another occasion.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 225.

ISRAEL IN EGYPT.

The country and ancient monuments of Egypt subjected to modern research and exploration, afford both many illustrations and confirmations of the Bible narrative, respecting the sojourn of the children of Israel in Egypt. The following are a few of the results obtained by the exhumations of the last half century. The things stated are collated from the following first and second hand authorities: Gadsby, Harris, Rule, Lawson, and Wilson, Dr. Cumming, Charlotte Yonge, Josephus, Brugsch Bey, Manetho, Eisenlohn, Saville, &c.

Joseph.—At Sacchara, over against Memphis, are the ruins of a tomb of a prince of Egypt, on which is sculptured the following words:—"Joseph," "Abrecht" (bow the knee); "Eitsuph" (he came to save); "Director of the granaries of Egypt;" "Director of the channels of irrigation."
The Famine.—Rock inscriptions have been found in Arabia recording the famine. From one containing ten verses we quote three (4th, 5th, and 6th):—

4.

We dwelt in this castle
Seven years of good life,
How difficult for memory
Its description.

5.

Then came years barren
And burnt up:
When one evil year
Had passed away,
Then came another to succeed it.

6.

And we became as though
We never had seen
A glimpse of good.
They died, and neither foot nor hoof
remained.

The Famine again.—On the tomb of an Egyptian named Buba, near the site of Elkab, there is an epigraph relating his good deeds, and, among others, the following is prominent:—"When a famine broke out, for many years I gave corn to the city during each (successive) famine."

The famine again.—In a tomb in Yemen in Arabia, there has been found the body of a lady adorned with seven collars of

pearl, seven bracelets, seven armlets, seven ankle rings, and eight jewelled finger rings, together with a coffer at her head filled with treasures; and a table with the following inscription.

"In thy name O God the God of Himyar, I, Tayar, the daughter of Dzu Shefar, sent my steward to Joseph.

And he delaying to come to me, I sent my handmaid with a measure of silver to bring me back a measure of flour:

And not being able to procure it, I sent her with a measure of gold:

And not being able to procure it, I sent her with a measure of pearls:

And not being able to procure it, I commanded them to be ground:

And finding no profit in them, I am shut up here," &c.

Seven years of plenty.—During the seven years of plenty, Joseph gathered corn "as the sand of the sea, very much until he left off numbering." In illustration of this, a tomb has been found at Eilethya, on which there is represented a man taking account of the number of bushels which a man acting under him measures. The inscription over him is "The Registrar of Bushels."

Shepherds an abomination.—Shepherds, says Moses, were an abomination to the Egyptians. This is best illustrated by the fact that representations of the tyrant shepherd invaders and oppressors have been found on the soles of Egyptian sandals.

Pharaoh's Daughter.—Moses, says Paul, refused to be called the son of Pharaoh's daughter. As illustrating this, there has been found upon the obelisk of an Egyptian Princess the words "Daughter of Pharaoh." There are not wanting those who think this Princess, is identical with the one who rescued Moses; whose name, according to Josephus, was Thermuthis, or, according to others, Thuoris; who is also said to have offered Moses the crown of Egypt.

Brick-making.—One of the Egyptian papyri discovered by Brugsch Bey records the following order: "For the execution of building for twelve years. The men for making bricks . . . shall be taken to the works . . . to make the number of bricks daily, without any rest from their work in brick."

Forced Labour.—Respecting the slavery to which the Israelites were latterly subject, there is the witness of one of the copies of hieratic papyri, on which the scribe says, "I have obeyed the command which my master gave me to provide subsistence for the soldiers, and also for the Hebrews who carry stones for the great Bekhen."

The Exodus.—Manetho, the ancient Egyptian historian, thus writes of the Pharaoh of the exode:—"The people of Heliopolis relate that Pharaoh, with a great army, accompanied by the sacred animals, pursued after the Jews, who had carried off with them the substance of the Egyptians."

Treasure Cities.—The Hebrews (Moses tells us) built for Pharaoh treasure cities, called Pithom and Rameses. A letter containing an account, apparently, of this very city of Rameses, has been translated from the Anastasi Papyrus iii. The name Rameses occurs three times in the course of a lengthy description; the place described being little short of a perfect paradise, replete with every luxury and charm that a skilful and laborious concentration of nature's resources might be supposed to produce. In further illustration of this, an Assyrian inscription has been found which describes the golden Babylon as a "treasure-city of the god Merodach, and abode of the Royalty of King Nebuchadnezzar."

Joseph's Canal.—The whole country of Egypt is intersected by canals, protected by floodgates. The largest of these is called Bahr Yoosef (Joseph), which the Arabs believe was constructed by Joseph.

The Hebrews.—An inscription on one of the great Egyptian buildings marked with the name of Rameses, mentions the names of the nations that were forced to assist in their erection, and among them are the Abereon (Hebrews). The two cities of Pithom and Rameses are also mentioned.

Post Exodus Anarchy (?)—A papyrus of seventy-nine sheets containing the history of Rameses iii, Dr. Eisenlohr translates as follows: "A people of Khara (Syria), had inhabited the east of Egypt; the land of Egypt was in a state of ruin. Every man did as he would. For many years they had no head who might preside over matters. The land of Egypt belonged to the princes in the districts. One killed the other through envy of his power. Other events took place thereafter in years of distress. One Syrian chief had made

himself a prince among them. He brought the whole land in subjection under his sole rule. He assembled his companions and plundered the treasures of the inhabitants. They made the gods like human beings; offerings were no longer presented in the interior of the temples. The images of the gods were thrown down, and remained on the ground. His pleasure was in harmony with his plan."

The Drowned Pharaoh (?)—Two almost identical inscriptions, memorial of Thotmes IV., have been found, stating that this Pharaoh conquered and levied tribute, "and then ——" The sentence is unfinished, and the line after the word "then" is deeply cut in the rock. The same Pharaoh (who had two sons) was clearly (it is said) not succeeded by the eldest.

REFERENCE TABLE No. 226.

CHRONOLOGY OF BIBLE BOOKS.

DATES IN JUDGES.

Duration of each event.	Ending.	
	A.M.	B.C.
...From Joshua's death	2533	1555
47 { Elders that outlived } Joshua	2579	1508
8...Subjection to Chusan	2587	1500
40...Peace under Othniel	2627	1460
18...Servitude to Moab	2645	1442
80 { Rest under Ehud and } Shamgar	2725	1362
20—Oppression by Jabin	2745	1342
40 { Rest under Deborah } and Barak	2785	1302
7 { Servitude to Midian. } With this begins the } famine, and 10 years } story of Ruth	2792	1295
40...Peace under Gideon	2832	1255
3...Abimelech reigns	2835	1252
23...Tola defends Israel	2858	1229
22...Jair Judges	2880	1207
18 { Distressed by Philis- } tines and Ammon- } ites	2898	1189
6...Jephthah Judges	2904	1183
7 { Iban Judges, Eli born } a.m. 2912	2911	1176
10...Elon Judges	2921	1166
8...Abdon Judges	2929	1158

40 { Philistine oppression.
Samson rules partially during last 20 years } 2970...1118

437 years.

DATES IN I. SAMUEL.

Years after last event.	Ending	
	A.M.	B.C.
1st of Eli's judgeship	2970	1119
13...1st of Samuel's officiate	2983	1106
10...David born	2993	1096
17 { 40th of Eli's judgeship 27th of Samuel's office Ark taken }	3010	1079
0½...Return of Ark to Kirjath.		
7...Beginning of Saul's reign	3017	1072
2 { Saul forfeits the kingdom. David anointed }	3019	1070
2...Samuel dies	3021	1068
1½ { David returns after 16 months with Philistines. Saul dies 3½ years from David's anointing }	3023	1066

53 years.

DATES IN II. SAMUEL.

1st of David's reign in Hebron	3023	1066
7 { 8th removal of capital to Zion. Removal of Ark, after 20 years' detention at Kirjath }	3030	1059
30 { Beginning of 7 years' preparation for Temple, within 3 years of David's death }	3060	1029

37

REFERENCE TABLET, No. 227.

STATISTICS.

The following is a table of the places from whence came so numerous those devout Jews who attended Jerusalem on the occasion of the New Testament Pentecost; with the respective distance of each place from the Holy City:—

Parthia	1,100 miles
Media	700 "
Elam	200 "
Mesopotamia	400 "
Judea	from 1 to 50 "

Cappadocia	400 "
Pontus	500 "
Asia	500 "
Phrygia	460 "
Pamphilia	360 "
Egypt	230 "
Libya	400 "
Cyrene	630 "
Rome	1,233 "
Crete	560 "
Arabia	120 "

The following table is an illustration of the fact that nations are mortal, as well as men. There are political deaths as well as natural; kings and kingdoms are raised up with a view to the divine purpose; this served, they hasten to their appointed end, whatever that may be—in some cases amounting to entire obliteration; in others to whole centuries and milleniums of the basest degeneracy or subjection to foreign yoke. Note—Egypt is reckoned to the time it became subject to the Persian yoke, in the reign of Cambyzes; Assyria has reference to the first empire; Israel is reckoned from the Exodus to the destruction of Jerusalem; and Rome from its foundation to the subversion of the Western empire.

Egypt	died, aged about 1663 years.
Assyria	" " " 1450 "
Israel	" " " 1696 "
Edom	" " " 1700 "
Babylon	" " " 210 "
Media	" " " 172 "
Persia	" " " 208 "
Greece	" " " 1650 "
Rhodes	" " " 1200 "
Parthia	" " " 480 "
Carthage	" " " 700 "
Troy	" " " 350 "
Tyre	" " " 750 "
Macedon	" " " 650 "
Pontus	" " " 500 "
Syria	" " " 950 "
Athens	" " " 1370 "
Rome	" " " 1229 "

REFERENCE TABLET, No. 228.

CHRIST IS

- The N. T. Adam (Federal head).
- The N. T. Abel (Victim of envy).
- The N. T. Melchizedek (King and priest).
- The N. T. Isaac (Seed of promise).
- The N. T. Joseph (Sold for silver).
- The N. T. Job (Tempted of Satan).
- The N. T. Moses (Prophet and mediator).

The N. T. Aaron (" Bearing the iniquity of the sanctuary ").
The N. T. Joshua (Namesake).
The N. T. David (King of Israel).
The N. T. Solomon (Prince of Peace).
The N. T. Cyrus (Destroyer of Babylon).
The N. T. Zerubbabel (Temple builder).
The N. T. Joshua S. J. (High-priest of restoration).
The N. T. Jonah (Three days in sheol).
The N. T. Passover (Sacrificed for us).
The N. T. Sin offering (By his own blood).
The N. T. Burnt offering (Suffering without the gate).
The N. T. Manna (Bread of heaven).
The N. T. Mercy seat (Our propitiation).
The N. T. Altar (Of spiritual sacrifice).
The N. T. Cherubim (God manifest in the flesh).
The N. T. Sheaf of first fruits (Of them that sleep).
The N. T. Temple (Habitation of God).
The N. T. Lamb (Which taketh away sin).
The N. T. Tree of life (" I am the life ").
The N. T. Peace offering (He is our peace).
The N. T. Trespass offering (" Forgiven you all trespasses ").
The N. T. First born (Among many brethren).
The N. T. Brazen serpent (" Lifted up ").
The N. T. Veil (" His flesh ").
The N. T. Smitten rock (" That rock was Christ ").
The N. T. Urim and Thummin (" The fulness of the Godhead ").
The N. T. Ephod (" Curiously wrought ").
The N. T. Breastplate (End of the law for righteousness).

REFERENCE TABLET NO. 229.

THINGS AT THEIR RIGHT VALUE.

The principal value of the present life consists in the opportunity it affords us of fulfilling the conditions which will put us at last in possession of perfected existence.

The value of faith lies in the fact, that it is the foundation of all hope for the future ; as it is also the basis of all acceptable standing and well doing before God in this present time.

The value of love lies in its power to purify, intensify, and thoroughly en-

noble the life and work of the sons of God.

The chief value of the truth consists in its power to enlighten, to quicken, to strengthen, guide, and cheer the pilgrim whilst on his march to Zion.

The value of present suffering lies in its power to humble us before God and man, to alienate the affections from perishing objects, and to create sympathy, consecration, and the peaceable fruits of righteousness and true holiness.

The value of diligence lies in its potency to give efficiency and fruitful effects to every good word and work in which we may engage.

The value of prayer consists in its power to give us a true sense of our daily dependence upon the care and bounty of the Almighty ; as well as the facility it affords us of a richer assimilation to the divine mind, and an increased confidence in the wisdom of all His arrangements, whether in respect of the present or the future.

The great and incalculable value that attaches to the daily reading of the Word, consists in the fact, that it is the root of the whole matter ; the seed from which is grown every fruit of the spirit ; and the enriching power by which all forms of perfection are generated and brought to perfection.

The value of obedience appears plainly in the effects it creates : in the place of stolid indifference, or pugnacious old manism, there comes courtesey, brotherly manners, uncompromising work, and the careful adjustment of everything to principles of rectitude. In a word, a soldierly recognition of the captain's orders upon all points of discipline.

The value of patience will be found to consist in the restraint it imposes upon fretfulness, murmuring, and all ill-timed and unforbearing action. It is a most God-like virtue, expressive of long suffering, considerateness, sympathy, and calm resignation to the will of God.

The value of the meetings consists in their power to cheer, comfort, strengthen, enliven, and build us up in our most holy faith.

The utility of song and thanksgiving will be found to consist in its potency to fix the mind on God, and to help it to open up to Him, in the spirit of fervent and holy rejoicing, in the contemplation of all His wonderful works towards the sons of men.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 139.**

“Exhort one another daily.”—PAUL.

There is much praise of wisdom in that part of the Scriptures which we are now reading in our daily reading—the Proverbs of Solomon. It is impossible that this praise can be exaggerated. Solomon himself had put the matter to the utmost proof. He tells us in Ecclesiastes that, having come to great estate, he communed with his own heart, and gave himself “to know wisdom and to know madness and folly,” that he “might see what was good for the sons of men, which they should do under the heaven all the days of their life.” (ii. 3). Whatsoever his eyes desired, he kept not from them; he withheld not his heart from any joy. He gave himself to delights and to great works, and attained to a degree of prosperity and opportunity exceeding all who were before him in Jerusalem. When he had gone through it all, his verdict was “Wisdom excelleth folly as far as light excelleth darkness.” (ii. 13). Now, who can hope to have a better opportunity of testing this matter than Solomon? As he says, “What can the man do that cometh after the king?”

Now, let us realize for a moment what this wisdom is. Our power to respond to Solomon’s verdict, and to apply it practically in our lives, will be greatly strengthened by a clear conception of what is meant by this wisdom, which is the “principal thing.” We all know the import of the term in its general use. We say there is no wisdom in such and such a plan: or there is a sad want of wisdom in such and such a person, but this is not the wisdom so highly praised by Solomon as a tree of life; or rather it is but a very small leaf on that tree—in many cases, a plucked leaf—ay, a withered leaf. We seek for a higher conception when we read,

“The Lord by wisdom hath founded the earth; by understanding hath he established the heavens . . . The Lord possessed me in the beginning of his way—before his works of old.” We shall seek not in vain if we seek with diligence and with earnest and loving purpose. The scorner seeketh wisdom and findeth it not: the mammon-hunter hunts wisdom in vain. Yet “How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?” (Prov. xvi. 16.)

Wisdom, then, in its most elementary conception, is the power and disposition to adapt means to the accomplishment of good ends. Such an adaptation we see everywhere in nature—in superlative degree—in the most exquisite form—whether we look at matters large or matters small. Who can look at the starry universe without being impressed with the wonderful balancing of stupendous power for the preservation and benefit of every part? But we do not require to mount the heavens in search of wisdom. “The unwearied sun from day to day” is truly a mighty preacher to “reason’s ear,” and the moon that walketh in brightness at night, and the stars that glitter in the sky: but we learn the same lesson in much lower flights. Consider the composition of the atmosphere: consider the constitution of the earth: consider the structure of the vegetation that flourishes upon it. Examine the tiniest blade of grass, the meanest insect, the commonest animal: they all exemplify, in the most perfect manner, the adaptation of means to ends—beneficent ends. Yea, this prevailing wisdom is more prevailing still. There are creatures we cannot see: here also, when the microscope makes them visible,

we behold the most perfect mechanical contrivances for fulfilling the objects of being. In our own bodies, we carry about a whole world of such contrivances. Our general structure is a masterpiece of wisdom : our constitution in detail is an almost endless series of wise appliances, not to speak of the wonderful apparatus of digestion and assimilation, the fibre of every muscle, the minute vessels of every blood-holding part, yea, the discs in every drop of blood strike the highest intelligence dumb with admiration of the wisdom with which all things have been contrived.

Here is wisdom in heaven and earth : above, below, around, within : yet another idea is evidently awaiting to connect this wisdom, with the wisdom so much commended by Solomon—the wisdom of individual practice. We find it as we proceed. The wisdom we see in heaven and earth is wisdom mechanically applied : wisdom applied to substances and things which are passive and plastic in the hands of Eternal Power. But in man we have an additional phenomenon—a being made in the image of that Eternal Power—a being endowed with intelligence and volition—a being possessed of a rational will, having the power of choice—the power to do, or not do, as may seem to him the best. Now, the question is, how is this God-like power to be used ? Much depends on the answer. It may be used in a way that will bring destruction and misery : it may be used in a way that will bring life and blessing and gladness. Here, as in all other cases, wisdom consists in the adoption of right means for the right ends ; but who knows what are the right ends ? and who knows what are the right means for reaching those ends ? As a matter of fact, man left to himself does not know. This is shown by all his history, and by the universal experience of the present hour. God who made him knows : God, whose wisdom is manifest in the sky and in the earth, and in every physical thing that we can know anything about, knows how the gift of a free will should be used

so as to lead to the blessedness there is in it when rightly used ; and God, who has this knowledge, has made it known to us. And hence it is that what is Scripturally revealed as the right way, is the only practical wisdom for us, and it is here that what is revealed is connected with the wisdom that made heaven and earth. The wisdom that made the one has revealed the other ; so that the man who obeys the voice of God, made Scripturally audible, is in harmony with the wisdom that has so wonderfully contrived all things around us. The Bible is that wisdom applied to us which gave the bee its constructive talent, and the sun its earth-gladdening light.

To be without this application of Almighty wisdom is to be forlorn indeed. It is to be out of joint with wisdom everywhere. What boots it to a man that the universe is splendid and great, and full of the arrangements of wisdom, if he himself is at war with that wisdom, as applied to him ? Of what advantage that he knows the distances of the planets, the magnitudes of the stellar systems, the laws of light and electricity,—yea, if he be stuffed with the knowledge of all natural things—of what advantage is it all to him if he himself know not how to fulfil the object of his existence in creation ? It is like a man admiring the sun who is cast away in an open boat at sea without food or water : or praising the productiveness of British soil when he is obliged to wander the streets without a penny to buy a loaf of bread.

The wisdom that made all things has spoken concerning the ways that will lead man to life and peace ; and our wisdom—our only wisdom is to listen and obey. This wisdom is beautifully personified as a mentor thus : “ Unto you, O men, I call : and my voice is to the sons of men. O ye simple, understand wisdom : and ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things : and the opening of my lips shall be right things. For my mouth shall speak truth :

and wickedness is an abomination to my lips. All the words of my mouth are in righteousness: there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is better than rubies, and all the things that may be desired are not to be compared to it" (Prov. viii. 4-11). Again we read, "Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her" (iii. 13-18.)

There is much of figure in this, but how much of obvious literal truth is conveyed in the figure. When a man understands, receives, and continuously obeys the instruction and the commandments delivered by divine authority in the Scriptures, and intended for him, he embraces the "wisdom" of this beautiful parabolic discourse, and will certainly realise the pleasant results depicted. When Moses had placed before Israel all the statutes and commandments he was authorised to deliver to them, he said, "Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them: for THIS IS YOUR WISDOM." We, Gentiles (invited to adoption through Christ), are not called upon to obey these commandments—the Mosaic commandments—but the same voice, the same authority, has appointed to us other commandments, suited to the purposes of the dispensation in which we live. These commandments are the commandments of Christ, who enjoined his

apostles to teach all nations to observe them, and who said those only were his friends who kept them. Concerning these, the words of Moses may well be addressed to us, "keep therefore and do them: for *this is your wisdom.*" Wisdom takes this shape to us: Christ is made unto us wisdom; in him are filled up all its treasures.

Now, it is testified to us, concerning this personal application of wisdom, that the fear of the Lord is the beginning of it: "The fear of the Lord is the beginning of wisdom." We live in a day when nothing more meaningless could be uttered in the general ear. In the common estimation, whether expressed conventionally, educationally, or scientifically, the fear of the Lord, so far from being the beginning of wisdom, is an obstruction to all wisdom—an impediment in the way of attaining it. To most of us, it has doubtless seemed at one time as if this general verdict were a true one. Personally, I can recollect the time (now long gone by), when the statement that the fear of the Lord is the beginning of wisdom, seemed only so much pious jingle. How differently the case seems now. The words are simply true—absolutely true—uncontradictably, scientifically, precisely true, as every man of any true capacity of observation and reflection is bound to discover. Without the fear of the Lord, how is a man to obey commandments which run against the natural grain? The commandments of Christ forbid us to do many things we like to do, as natural men—(*to wit*, to retaliate, to avenge ourselves, to save and hoard up treasure upon earth, &c., &c.); they command us to do things that we don't like to do as natural men: (*to wit*, to be patient with the evil, to suffer wrong, to do good to our enemies, &c., &c.); how can a man do such things without the motive power—the fear of the Lord? Experience will show it to be impossible. A man is not to be trusted in the long run who fears not God. He may be kept on the track for a while at the beginning,

by the secondary influences that affect all men more or less; but as these, one by one, get worn away by the friction of time, if the fear of God be not the kernel of his mental composition, he will act the part of the natural man, and do those things only that are agreeable to himself, without reference to what Christ has required at his hands. The fear of man will keep a man straight in many things; but in times of temptation—when the eye of man has no bearing—when a man is left only to the power of what is in his own heart—if the fear of God be not there, he will go wrong and depart from wisdom to his destruction. “I fear God,” said Joseph when giving his brethren a guarantee that he would do rightly by them. If a man is not able to say this truly, there is not much reliance to be placed on him. To “fear God and do His commandments,” is Solomon’s summary of the whole duty of man. There is no other rule of wisdom or line of safety. The fear of the Lord is the beginning of wisdom. A man who has not acquired this has not made a beginning on the road that leadeth unto life.

The fear of the Lord is the beginning of wisdom in another sense. Wisdom is not in man. Man is only a permitted form of the wisdom-guided power of God—a creature that comes into the world without any knowledge, made by wisdom, but himself without it;—who acquires wisdom by slow and painful methods, if he acquire it at all—and who, when he acquires it, has acquired it all from without, and from that which was before him. Wisdom is of God from eternity. It not only precedes man; it preceded the earth, and the physical universe. “The Lord possessed me in the beginning of his way; before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth—when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth” (Prov. viii. 22-25). Thus speaks the personified wisdom of God

by the inspired mouth of Solomon. In this sense, God and wisdom are inseparable. Wisdom, or the power and disposition to skilfully adapt means to ends, is the characteristic of the divine nature as condensed in the person of the Eternal Father inhabiting unapproachable light, and radiated in boundless immensity. Scriptural praise is “to God *only wise*.” Wisdom dwells with him, and intrinsically with him alone. Now, it is testified, “He hath made all things for himself.” Upon earth his highest workmanship is man; and his highest delight in earth-direction is to receive man’s adoration and obedience. A man who does not fear Him is without interest to Him: a man who disobeys Him is an offence to him. “He taketh pleasure in them that fear Him, and in them that hope in His mercy.” A man may profit himself by his energy and skill: but of what profit is he to the Almighty if he fear Him not? It will turn out at last all in vain if this is lacking: but let a man abound in this, even if lacking in other directions, he is in the way of life, for the approbation of God will secure every good thing in the end. So it is written, “No good thing will the Lord withhold from them that fear Him.”

The first commandment is: “Thou shalt love the Lord thy God with all thy heart and all thy soul, and strength, and mind.” Hence nothing acceptable can be offered to God without the fear of the Lord, which is thus the beginning of wisdom.

We stand in much need in such an age as this of remembering this feature of the wisdom which belongs to the house of Christ. We live in an age when God’s name is scarcely mentioned except in profanity: and when there is no more effectual way of earning the reputation of soft-brained folly than to allege the fear of God as a reason for your course in any matter. If God’s name is not mentioned in profanity, then it is in the insincerity of cant, which is little better. Between the extravagances of an unscriptural devotion-alism on the one hand, and the chilling ex-

attitudes of a science atheistically applied on the other, it is a difficult thing to find and keep the medium path of true wisdom. But such a medium path is to be found; and happy the man who finding it, keeps it. The fear of the Lord, which is rational and sincere, is to be found now as it ever has been found. How did men come to fear the Lord in the apostolic or prophetic ages? Not by inspiration, but by knowledge divinely revealed and acting upon their reason. Men love where they know. Acquaintance is the first condition of friendship. Hence the Scriptural injunction: "Acquaint thyself with him and be at peace." This process of acquaintance is further defined as a drawing nigh: "Draw nigh to God, and He will draw nigh to you." Again, further, as a seeking: "Seek the Lord while He may be found; draw nigh to Him while He is near." We have no prophet in our midst at whose mouth we may enquire of the Lord. We have no temple to which we can go, and do homage with peace-offering before the manifested presence of Deity. But we have the essence of all these privileges in possessing the Scriptures of the truth. Men could do no more in ancient days than obtain access to the divine mind, and become acquainted with the divine character and the divine will. The most in which they differed from us was that in some cases they could obtain the mind of the Lord in a given dilemma. This was a great privilege. Still, the greater privilege of becoming acquainted with the revealed character of God, His will, His law, His purpose, is equally ours *if we make it so*.

Ah, much depends upon the last five words. Men reap as they sow even now. If we are content with an one-talent knowledge of the truth—if we rest upon that mere outline-knowledge of the Scriptures which leads to the belief and obedience of the Gospel—if having become sufficiently enlightened to put on the name of Christ, we thenceforth leave the subject at rest, and devote our energies to other know-

ledge, and other pleasures, and other cares, we shall never attain to that knowledge of God that results in His love and fear; we shall never become subject to that rich indwelling of the word of Christ which Christ desires in those to be chosen. Wisdom is not to be attained with a slack hand. "Wisdom is the principal thing and with all thy getting get understanding." But she is not to be got with less effort than men usually put forth in other gettings. On this point, we have all been more or less spoiled at the start by the loose and unscriptural views that are in circulation in almost all religious communities. It is everywhere represented that salvation is an easy thing, that, in fact, you have only to allow yourself to be saved; that you almost put God under obligation in consenting to let Him save you. How contrary to Scriptural representations of the matter. Truly, it is "without money and without price" that we are invited to wisdom's feast: and truly the yoke of Christ is easy and the burden is light; but to the feast we must come and stay: the yoke we must put on and wear. To each of us the Spirit says "*incline thine ear to wisdom and apply thine heart to understanding . . . cry after knowledge . . . lift up thy voice for understanding . . . seek her as silver and search for her as for hid treasure*. Then shalt thou understand the fear of the Lord and find the knowledge of God." The spirit of God in the apostolic writings speaks not differently. Jesus speaks of *striving* (more literally *agonizing*) to enter into the kingdom of God; and Paul, of "working out our salvation with fear and trembling."

Now to what does all this come in plain language? (though I do not know that language could be much plainer). Does it not come to this, that we must make ourselves continual and studious readers of the Scriptures?—readers who aim not only to understand, but, in their actual lives, to carry out the principles and the commandments contained therein? Few would de-

mur to this proposition in the abstract ; but many deceive themselves and others, by simply saying amen to the theory, and neglecting to do that which is necessary to carry it out. They praise wisdom in the abstract, but leave her unappropriated and unsought after. They re-echo good words about the Bible, but leave the Bible unattended to. They acknowledge the Bible to be the word of God, but they give the chief place in their lives to the word and the works of man. They give to the affairs and the friendships of this present life the best of their vigorous attention with the rising of every sun ; but a daily attention to the unfading life to come, in the daily reading of the Scriptures, sinks either to a languid performance or a neglected performance, or, worse still, to a performance that they oppose or speak deprecatingly of, as of questionable utility.

Brethren and sisters, as you value the right ending of the whole matter ; as you value the verdict, at the end of the journey ; as you value the satisfaction of an approving conscience ; as you value the sweetness of an acquaintance with wisdom ; as you value the friendship of Almighty God for

mortal man ; as you value an immortal life when our present shadowy days upon earth shall have run ; as you value a joyful harvest from a bountiful seed sowing ; as you value the haven of rest in the kingdom of God, when the toil and the conflict of present probation are o'er, take the right side on this question. Leave to themselves the mistaken men who preach smooth things. Make yourselves one with the men after God's own heart, who have said, "Oh, how love I Thy law. It is my meditation all the day. Thy word is a lamp unto my feet, and a light unto my path. How sweet are Thy words unto my taste, yea, sweeter than honey to my mouth. . . . I esteem the words of Thy mouth more than my necessary food."

To such, the wisdom of heaven and earth thus speaks : "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For who so findeth me findeth life, and shall obtain favour of the Lord ; but he that sinneth against me wrongeth his own soul : all they that hate me love death."

EDITOR

NOT LEFT ALONE.

At the close of an essay on immortality, read before a debating society, Dr. L. C. Thomas, of Camden, Delaware, read the following beautiful lines by John L. Wince, which set forth indubitable truth, recognisable by those who have learnt to estimate aright the apostolic testimony that life and immortality have been brought to light by Christ :—

We are not left alone to guess
Our pathway through this wilderness ;
A light beneath and overhead,
Illumes the weary path we tread.
We ask no heathen Socrates,
About this self, that thinks and is ;
A Darwin no sure answer brings,
To satisfy our questionings.

We know in truth, from whence we came,
Our mortal being's end and aim :
We learned it from a Book we love,

Whose Author sits enthroned above.
A Book which unbelieving sage (?)
Styles "Legend of a childish age ;"
Imposture, which designing men
Composed in distant ages, when
The sun of science had not shed
Its light upon the human head
But our sure confidence is stayed,
On what the Hebrew prophets said.

We put the question—"What of life ?"
"Is it a vain and hopeless strife ?"

Its destiny an endless sleep
 In oblivion, dark and deep ?”
 From dust we came, to dust we turn ;
 But from the ashes of the urn,
 A glorious form shall yet arise,
 To bloom again in Paradise.
 As pledge of this, our living head
 Arose triumphant from the dead.
 The thrilling fact that he arose,
 Was testified by friends and foes.
 Then why reject the blessed hope,
 “ Whose range of view has endless scope ?”
 That, in the ages yet to be,
 The good shall taste, and hear, and see.
 The wondrous scenes of joy and bliss,
 In a lovelier age than this ?

To love indeed is happiness,
 For love on earth has power to bless.
 But only as it flows in deeds,
 To meet the cry of human needs.
 Be this the rule and this the test,

Then put the question—WHO LOVED BEST ?
 Both saint and infidel, I ween,
 Would give reply—THE NAZARENE !
 Against whose name no sin is set,
 From Bethlehem to Olivet.
 For here is love exemplified,
 In life and in the death He died.

He satisfies our deepest quest,
 Concerning the eternal rest ;
 And what the life beyond the tomb,
 Beyond the silence and the gloom.
 No solace in the sceptic's creed,
 Can bind the wounded hearts that bleed.
 Nor smooth the thorny way to death,
 Down to the last expiring breath :
 Nor comfort give to weeping friend,
 Who shall above the dying bend ;
 Like word of Christ, so grand and sweet,
 That death-dissevered friends shall meet,
 Where painful partings come no more,
 On Canaan's fair and deathless shore.

LIFE IMMORTAL.

[Readers will recognise, in the two following compositions, the continuing endeavours of such as yearn to magnify in verse the truly and only glorious theme of the life, which God has promised to those who love Him. A considerable degree of excellence characterises them.]

Like the glorious light of day,
 Like the bright sun in his way,
 Like a life without a sorrow,
 Like a day without a morrow,
 Like a never-fading tree,
 So shall life immortal be.

Like a smoothly-flowing river,
 Flowing on and stopping never,
 Like a sure foundation stone,
 Like a man whose work is done,
 Like the ever-rolling sea,
 So shall life immortal be.

Like the diamond sparkling bright,
 Sending forth its gleams of light,
 Like a clear and cloudless morning
 In the East, the sky adorning,

Like the stars in heaven we see,
 So shall life immortal be.

Like the treasured golden grain,
 Like the sunshine after rain,
 Like a royal diadem,
 Like the new Jerusalem,
 Like a lovely Bride to be
 Clad in immortality.

Like the palace of a king,
 Like a never-failing spring,
 Like the gold tried in the fire,
 Like the ones that never tire,
 Like the air when pure and free,
 So shall life immortal be.

M. L. B.

NOW AND THEN.

Now.

Like a dark and gloomy day,
Or like a narrow, thorny way,
Or like the strife that's fierce and long,
Or like to harps on willows hung,
Or like the drought or desert drear,
Or like the toil that mortals share,
E'en such the ills we have to bear,
Till Christ the Saviour, doth appear.

The sun is hid, the rough must come,
The strife prevails, the song is dumb,
The land is parched and desolate,
There is no rest in mortal state.

THEN.

Like the rising of the sun,
Or like the race that's just been run,
Or like the cease of war's alarm,
Or like the waving of a palm.
Or like the dew of Eden's bowers,
Or like relief from weary hours ;
E'en such, the joy we hope to share,
When Christ, our Captain, doth appear.
The night will end, the race be done,
The strife be o'er, the victory won,
The earth refreshed, will bloom again,
The rest begin, when Christ shall reign.

A. H. N.

LIGHT AND SHADE.

Because they have no changes, therefore they fear not God. (Psalm lv. 19.)

Where all goes well, where life is smooth,
Where joy and mirth abound,
Where health, and strength, and youth
and friends,
Shed constant light around :—
There, danger lurks, although unseen,
Of losing faith in God.
And there, if we are loved, we feel
Our Father's chastening rod.

Where pain, or loss, or sorrow comes ;
Where friends are forced to part ;
Where grief, and care, and trouble are,
Almost to break the heart :—
These are but blessings, though unseen,
To draw us close to God,

Increase our faith, renew our zeal :
'Tis love that guides the rod.

Then may the Lord our paths direct,
Since He knows what is best,
Blend light and shade, mix storm and
calm,

And put us to the test ;
Thus may our hearts be well attuned,
And firm our faith in God ;
Then through the endless ages, we
Shall bless our Father's rod.

T. T.

Feb. 3rd, 1882.

(Most, true and well-expressed. If any think it platitudinarian, or feel the word "twaddle" struggling up their throat, they had better revise the inner man in just wonderment whether they be in the faith.—Editor *Christadelphian*.)

HOW TO THINK AND ACT ABOUT SMOKING.

This Indian weed, now withered quite,
Though green at noon, cut down at night,
Shows thy decay ;
All flesh is hay :
Thus think, but never smoke tobacco.

The pipe, so lily-white and weak,
Does thus thy mortal state bespeak ;
Thou art e'en such,—
Gone with a touch :
Thus think, but never smoke tobacco.

And when the smoke ascends on high,
Then thou beholdest the vanity

Of worldly stuff,
Gone with a puff :
Thus think, but never smoke tobacco.

And when the pipe grows foul within,
Think of the world defiled by sin ;
For then the fire
It does require :
Thus think, but never smoke tobacco.

And see'st the ashes cast away ?
Then to thyself thou mayest say,
That to the dust
Return I must :
Thus think, but never smoke tobacco.

(Transmitted by a correspondent, and acceptable. Ingeniously-constructed, amusing, and wholesome. If it hurt men otherwise exemplary, we give a groan and pass on, with desire for the day that will cleanse and harmonise the whole house of God.—Editor *Christadelphian*.)

THE ACCEPTED TIME.

Ye hungered, eat !
Ye thirsty, drink !
Ye penniless, buy—
Now.

To God, in trouble fly—
Forget not in prosperity.

Age and care, a sorry pair,
Need the help of faith and prayer.

Give ; 'tis the blessed part, but give
Not for the sake of gratitude.

Fighting out of the jungle,
Struggling into the fold,
Lost sheep.

Shaken loose thou art,
For a better use, a better part.
He leaveth thee, He trieth thee,
To suffer now, to perfect thee.

Flesh hateth chastisement,
A friend,—

But loveth flattery—
An enemy.

Speak not all thou thinkest,
Yet think on all thou speakest.

When they were buried,
Then they were born—
The poor, the lame,
The halt, forlorn.

In silence prolonged, profound,
We wait the heavenly sound,
The shout, the trump, the voice,
When quick and dead rejoice ;
For Jesus of Nazareth appears,
Silencing scoffs and jeers—
Dismissing doubts and fears—
Perplexities and tears,
Courage ye saints

—F.H.

Norman Cross.

Feb. 14th, 1882.

JUSTIFICATION BY FAITH.

Justification by faith is a grand and apostolic doctrine, but, as held by many at the present day, it is the very reverse of this, for it means, in the mouths of such, that a simple belief of the gospel (and that, of course, an unscriptural one) unaccompanied by baptism, is sufficient to procure justification. This idea, however, as all Christadelphians know, is not less an erroneous one than the dogma of Romanism from which it was the reaction. The truth of the matter, in this as in other cases, occupies a middle position between the opposite poles of error.

The Epistle to the Romans is regarded as the great stronghold of the popular doctrine alluded to, and such parts of it, in particular, (as chapter 4) are confidently appealed to by many, as teaching it unmistakably. If this be indeed the meaning of the apostle, no wonder he was imagined by Luther to be in hopeless conflict with the Epistle of James, and that that Epistle was styled by the reformer one "of straw," nor that a non-natural meaning has to be put upon the various passages—some of them to be found in the writings of Paul himself—that go to show that baptism has an essential place in the means whereby justification can be obtained.

The language of Rom. iv. 2-5 is, however, an example of that to be found in other places, which, though on the surface appearing to countenance popular errors, has but to be examined in the light of its context, and the teaching of Scripture elsewhere, for us to see how far it is from upholding "orthodoxy;" nay, how completely destructive thereof it is.

There can be little doubt that the great secret of the common misunderstanding of the passage in question is, that the nature of the "faith" and "works" referred to by the apostle is not apprehended. To appreciate his argument, it must be borne in mind that he had been engaged in the previous part of the epistle in showing the inefficacy of the Mosaic law as a means of justification. The Jew could only obtain the righteousness or justification which the law offered by observing all its commandments (see Deut. vi. 25, and Rom. x. 5.), or, in other words, by its "works;" but the law could not bestow justification, because it was "weak through the flesh" (Rom. viii. 3). It set man to *earn* eternal life by a perfect obed-

ience. In contrast to all this, the apostle introduces the way by which God proposed to justify *freely* all who believed the truth, whether Jews or Gentiles. (Rom. iii. 21-24.) But how? Let Peter, in the house of Cornelius, answer: *Through the name of Christ, put on in baptism.* (Acts x., 43, 48.) It is just as if a very wealthy man should say to someone quite incapable of ever *earning* a million of money, "I offer this sum to you *freely*, if you will accept my condition, which is that you take my name, according to law. When you have done this, the money shall be your's." It would be no use such an one replying, "I accept your condition, give me the money;" he would have to show his acceptance of the condition, by carrying out the required formalities necessary to the assuming of his benefactor's name before the money would be his. Substitute for "accepting the condition" and "taking the name," "believing the gospel" and "being baptised," and the true relation of faith and baptism to justification is seen. This parallel is a closer one than many would think, inasmuch as "the gospel" includes an annunciation of the condition (baptism) on which a believer of it can obtain justification. Remission of sins in Christ's name was part of the gospel to be preached among all nations (Luke xxiv. 47), and as we have seen, this name can only be taken in baptism. Hence for one to say that he believes the gospel, and yet to refuse to submit to baptism, is to be guilty of great inconsistency of conduct. It is a professing to accept the conditions whilst neglecting to carry them out. "Ye are all the children of God *by faith* in Christ Jesus," writes the great apostolic champion of justification by faith, "for," he continues, "*as many of you as have been baptised into Christ have put on Christ*" (Gal. iii. 26-27).

To return to Rom. iv. These considerations, and the remarkable language just quoted show conclusively that "faith," in the apostle's use of the word, is an *active, living* belief of the Gospel, which finds expression in the first instance in immersion into the name of Christ, and is, therefore, not a mere assent of the mind; whilst the "works" he has in view are acts of continued, unbroken obedience to a divine law, and not one act like baptism, springing from faith.

The whole matter may be brought to a focus by using an illustration taken from that great discourse on faith—Heb. xi.—and which is more to the point, inasmuch as it contains words exactly similar to some of those we have been considering. “*By faith, the walls of Jericho fell down*” (verse 30). If this had been all the information available as to the incident alluded to, and our orthodox friends had applied the same principle of interpretation here as they do in dealing with the darallel expression in Romans, they would doubtless have assured us that we were to understand that Israel simply *believed* that the walls would fall, and that instantaneously down they came. If this had indeed been the shape events had taken, we should have in the incident an exact parallel to the Protestant theory of justification. On the other hand, justification *by works*

would have had an apt illustration if Israel had been set to level those towering walls by their own power and skill; but in the fact that the work was *divinely* accomplished *after the act of obedience of a seven days' faith-inspired, but to the eyes of flesh, uzeless, compass of the city*, we see a beautiful picture of the mutual necessity and dependence of belief and baptism in the “justification by faith” of apostolic discourse. *By faith, truly, the walls of Jericho fell down; but when? “After they were compassed about seven days.”* In like manner we are justified “*by faith*,” but when? *When our faith has led to submission to the ordinance appointed as the means of justification—an ordinance as senseless to the carnal mind, by-the-way, as the perambulation of Jericho would have seemed.*

J. W. DIBOLL, JUN.

CHAT WITH CORRESPONDENTS, AND EXTRACTS FROM SOME OF THEIR LETTERS.

(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.)

An effect of the Jewish Persecution.—Brother Thirtle, forwarding a short clipping from the *Jewish Chronicle*, says: “The persecutions of the Jews in Russia have excited so much interest that there is a more general disposition among people to listen to the truth as to God’s purpose relating to the descendants of Jacob. This turn of events should occasion an increased distribution of *Coming Events in the East* and kindred works. Kindly send me the following, for which I enclose order: 6 *Coming Events*; 6 *Town Hall Lectures*; 2 Bro. Ashcroft’s Pamphlets; 2 Bro. Davies’ Lectures.”

“Why did Paul Circumcise Timothy?”—M. H. says on this point: “It puzzled me, so I asked the good doctor (Dr. Thomas, twelve years ago). He said, ‘Because Paul could not take him into the Temple with him, as it was death for a stranger or alien to enter (Numbers i. 51).’”

“Persevere.”—Brother Horton, of Tewkesbury, says: “There is one thing we ought not to allow ourselves to be beaten in by ‘Satan,’ and that is PERSE-

VERANCE. In this, we may do well to emulate the children of this world. The *Finger Posts* we distribute once a fortnight to every house in our town. It has already stirred up the adversary. We have strong confidence our efforts will produce other effects in due season.”

Doing the Best he can.—Brother Gamble (removed from Leicester to Brentford, where there are no brethren) writes: —“It is my intention (God willing) to distribute *Finger Posts* to every house in Brentford, at least once a month. It may be oftener than that; it will depend upon what other calls there are on my time. It is, spiritually, a dark and dreary place. The inhabitants seem ready to attend to anything but the one thing so dear to us; but that must not deter brethren from doing their duty. When I have done what I intend, as regards the *Finger Posts*, I shall have “done what I could;” and, whether they heed or forbear, their blood will be upon their own heads.”

The Hanging of Judas.—(S. D.)—The “apparent contradiction concerning

the death of Judas Iscariot" lies in the statement in one place that he hanged himself, while in another it is said that he "fell headlong and burst asunder in the midst, and all his bowels gushed out." The explanation of this "apparent contradiction" lies in the fact that both statements are true. Having hanged himself, he fell headlong, &c. A newspaper account would have exhibited all the particulars. The object of the New Testament narrative did not require these, but merely an allusion to some broad feature of the case.

The Two Cock-crowings.—(S.D.)—There is no contradiction between the record of Mark: ("Before the cock crow twice, thou shalt deny me thrice,") and that of Luke, ("The cock shall not crow this day before that thou shalt thrice deny, &c.") It is simply this, that the first statement is fuller than the second. The "crow" of Luke is indefinite, and may mean one crow or a hundred. "Crow twice" is precise. The "crow twice" of Mark shows the exact extent of the "crow" of Luke. "And immediately, while he (Peter) yet spake, the cock crew" (Luke xxii. 60). That is, the second time (Mark xiv. 72).

Jewish Affairs in the Front.—Bro. Bellamy writes:—"Who can now say that Jewish affairs are not coming into prominence? How soon can the *living* God, even in a natural way, show the foolishness of the apparently strong looking arguments against what He has declared shall come to pass. Only a short time since, men generally would have laughed at the idea, and ridiculed immensely the belief in the Jewish return to the Holy Land, and would ask us 'what was going to induce the Jew to leave cultivated Europe and go back to Palestine?' but they can now see as well as ourselves what is going to dispose him to return. Surely these things ought to strengthen us in the conviction that God's word is true, and all men liars who prophesy against it."

The Law of Moses and Eternal Life.—(S.D.)—Your question is answered by the words of Paul: "The commandment was ordained to *life*" (Rom. vii. 10), also of Christ: "*If thou wilt enter into LIFE, keep the commandments*" (Matt. xix. 17). Paul further says, "*circumcision verily profiteth, if thou keep the law*" (Rom. ii. 25). From these statements, it follows that life "could be obtained by keeping the law of Moses." But then, observe what is involved in the "if" It

must be a perfect keeping. There must not be failure in a single iota: "He that offendeth in one point is guilty of all" (James ii. 10): that is, disobedience in one point (Adam's disobedience was only one act) will as assuredly miss life as disobedience of the whole. Such perfection of obedience was not possible to mere man; because from the multitude and minuteness of its prescriptions, the law involved a constant memory and constant vigilance of which ordinary human nature is incapable. It was therefore, as Peter said, "a yoke which neither we nor our fathers were able to bear" (Acts xv. 10). For this reason the law which was ordained to life, Paul found to be unto death (Rom. vii. 10). The law was weak in its life-giving power, only through the weakness of the flesh (Rom. viii. 3). In itself, it was "holy, just, good" (Rom. vii. 12). Its object was to bring man into a helpless position in which salvation should be due to God's kindness. So Paul explains in Rom. v. 20-21.

Isolated.—Sister G. Wade, Steven's Point, Wis., writes:—"The *Christadelphian* is my only visitor. Only think of it, not to have a friend of the truth to see or speak to about the glorious truth, only once a month, and then what a treat! I received a letter yesterday from my mother, an aged lady, living in another State—Mrs. H. Wing. She says, 'I never so hungered and thirsted after the truth, and longed to hear the word expounded, as I have the past year, and when I read of the interesting meetings they have in Birmingham, oh, how I wish I could meet with them.' This is not only the cry of my aged mother, but of isolated ones all over the United States. If there are any brother or sister's families coming over to this country without a settled place in view, I wish you would recommend them to come to Steven's Point, Portage co., Wisconsin. This is as good a place for most all kinds of industries as can be found in America. It is principally a lumbering country, and there has never been such a call for help since we lived in the country as there has been the last year."

Taking pleasure in Zion.—Brother H. B. Smither, of Sheffield, referring to a cake of olive oil soap manufactured at the foot of Mount Hermon, says, "I hold a situation in the tea department of the firm which has purchased a consignment of this soap. When one of the assistants told me

of the purchase some two months ago, it caused quite a thrill of pleasure—not altogether unmixed with surprise. He knew the interest I took in Jewish affairs, and when he noticed the pleasure this gave me he said *he was sure I was a 'Jew'*—not far wrong. I learnt that the soap is the work of a mission society. This rather damped me; yet the reflection that it may open a branch of industry in the land of Israel and the recollection that it is written, *'Strangers shall build up thy walls,'* made me consider it a step in the right direction. I knew it would interest you to know about it. It is these little helps to the establishing of Jewish colonies in the Holy Land that we have to look for, rather than great military manifestations. Some may think there are few signs because there are no wars; the fact is, a mighty work is slowly but surely going on."

"Working of the Adversary."—Brother J. W. White, of Barry, Ill., U.S.A., writes:—"L. T. Nicholls, from Oregon, has been here lecturing some time, trying to get up an ecclesia on his platform. I say his platform, because it is not founded on the apostles and prophets. He says that the death that was passed upon Adam was a penal death, or a sentence outside our nature, which destroys the whole sacrifice of Christ. If the power of death is not in ourselves, then Christ never destroyed him that had the power of death. He never condemned sin in his own body or flesh. Many other things he brings in that is not in accordance with sound doctrine. He is nothing but a deceiver and anti-Christ, with his smooth words and fair speeches, to deceive the hearts of the simple. He comes in the garb of perfection, with the outside of the platter clean like the Pharisees of old, laying burdens upon his followers that he himself would not bear. He got four of those that left us at the time of the Turney schism, and four or five others; and they have all to be baptised into his faith. There are five of us; he tried hard to get us, but he could not."

"First Love."—So Brother Shuttleworth describes the following letter from Brother Chas. C. Walker, of Ballarat, containing the largest order for books ever received at the office:—"I was immersed into the name of Jesus Christ on the 10th inst. The limited time at my disposal will prevent me writing to you at length now, so I will condense my remarks as much as possible. In the first place, then,

I bear you witness, that, under God, your *"Twelve Lectures"* have been the means of bringing me to the truth. Comment is unnecessary, this simple statement is enough to give you true pleasure. God has blessed me, moreover, with abundant means to show forth the truth effectively in this country, and, as a preparatory step, I have determined on establishing a small book depôt in Melbourne. Hence the enclosed order. Herewith I enclose bank draft for £50, which will cover all expenses. Should you be unable to supply all the works mentioned, will you kindly fill up the order to the value of the draft (allowing, of course, for all expenses), by inserting more copies of those works which you think most expedient to send for the purpose above determined on. A few words of encouragement from your pen would be very welcome, brother, for I am, as far as I can ascertain, alone in the truth in this large town, and you will know, with me, how weak the flesh is. However, the Master himself will not be long now. Brother Roberts, I have expressed myself simply and clearly in the beginning of this letter, but I cannot find language to express my gratitude to the man who has chased from my mind the ugly nightmare of popular superstition, and substituted there, for it, the glorious, peaceful, strengthening, life-giving light of the TRUTH OF GOD."

Posture in Prayer (W.P.H.)—We have no directions on this point, and example is not uniform. It is not a question of much importance, except that a practice ought not to prevail that is inconsistent with edification and decency. We have no example of prayer in a sitting posture. We are told to "do all things decently and in order" (1 Cor. xiv. 40), and to be men in understanding (1 Cor. xiv. 20), and to aim in all our achievements at that which is loving, pure, excellent, and of good report (Phil. iv. 8.) On these general grounds, men of discretion will adopt those modes of procedure in the conduct of assemblies that will most conduce to edification and convenience. In prayer, standing is reverential and convenient, and has Scriptural sanction (Mark xi. 25; Luke xviii. 13.) Kneeling also is Scripturally illustrated, but is more appropriate to private prayer. Falling on the face—a complete abandonment to the impulse of reverential and painful importunity—is exemplified in the case of Christ in the garden of Gethsemane. The attitudes of

expression vary with the intensity of the feeling, and attitude is not an essential matter except as the natural accompaniment of genuine feeling, which also it tends to induce. Standing, kneeling, or prostration are all natural to the faculty of worship, as shewn by the fact that when veneration is artificially stimulated, the subject of experiment will go through all these attitudes in the order of their enumeration, according to the intensity of the excitation."

Necromancy—CLERICAL AND SPIRITUALISTIC.—A friend in Nottingham sends a newspaper account of a lecture by a Mr. Stuart Cumberland, who has been lecturing in various towns in exposure of "spiritism," as he prefers to call what's known as spiritualism. The exposure consists in reproducing and explaining the various phenomena claimed by spiritualists to be the work of disembodied spirits, such as table-rapping, mind-reading, rope-unfastening, materialisation of spirit-forms, etc. The audience comprised many of the clergy. The friend who transmits the newspaper asks if it would not be an appropriate thing to expose the clerical necromancy as well, seeing that the clerical president of the meeting, "Canon" Morse, said that Nottingham was anxious to know the truth. As to this, the exposure of clerical necromancy is always taking place wherever the truth of Christ is exhibited. Part of this truth is the revelation that death reigns—a revelation that accords with experience. Where this truth is received, the notion that man dies not, and cannot die, takes its flight, and thus both clericalism and spiritualism give up the ghost together. Clericalism need not be so anxious to prove spiritualism a lie. Clericalism is the feeder of spiritualism, for if it be true that man is a ghost, or spirit, that survives the dissolution of the material frame, and lives, consciously and intelligently in a disembodied state, it seems as if it ought to be true that the said ghost, or spirit, should wish to communicate with friends left behind. Spiritualism seems a sort of natural and acceptable supplement of clericalism. In point of fact, they are both a lie: but there is no hope of getting Nottingham, or any other place, to see this, until it is forced on their recognition by the strong hand that will shortly take in hand all human affairs.

The Bride of Christ not Catholic.
—(E. F. H.)—A sister thinks the brethren ought to be known as the Holy Catholic

Church. She thinks they are the only true Catholic Church. This is a misapprehension. The Bride of Christ has never been, and never can be, a *Catholic* Church, in the present order of things, whether we regard the conventional or the etymological significance of that word. Conventionally, in our day, it stands for the Ecclesiastical Mistress of Nations, who sits on the seven hills of Rome, and rests, sits, or broods upon them all. By a second use, it means that which ignores conditions, and distinctions, and takes in all, in what is conceived to be a spirit of broad liberality. Etymologically, it means according to the whole. The Bride of Christ can have nothing to do with the Roman Ecclesiastical Prostitute, of course; but neither can she be of a broad liberal spirit, in the common acceptation of that phrase, which means a spirit in harmony with the views and interests of the whole. If she were to acquire such a spirit, she would cease to be what she is—the community of the narrow way. The spirit which is of God and the spirit which is of the world are two totally different spirits: and the former only belongs to the Bride of Christ. It is a spirit of strict and zealous regard for the will of God, concerning which will of God the world prefers to be totally unconcerned. Her very name as the *ecclesia* (the assembly of *the called out*) marks off catholicity as an impossibility for her at present. Catholicity means that which is according to the whole. But she has been called out from the whole, even that "whole world lying in wickedness," of which John speaks. Her faithfulness in enduring, and sustaining, and adorning this position will be rewarded by-and-by, by exaltation to the throne of the world. "All things" belong to her, and will be possessed by her then, in subjection to Christ, who will take the kingdoms of the whole world, and work them into a new and glorious form. The God of the whole earth shall be called. The world that now lieth in wickedness will then be no more. The earth will be filled with Jehovah's glory. Then, and not till then, will the Bride be catholic—according to the whole. Till then, we must wait.

"Three Days and Three Nights."—(B. F.)—If Jesus "rose again the third day according to the Scriptures," as is testified (1 Cor. xv. 4), he could not have been "three days and three nights" in the grave in the sense of three times twenty-four hours. The question is, in what sense could he be "three days and three nights in the

heart of the earth," that would allow of his rising the third day? We are bound to find such a sense, for it is certain the Lord did not stultify the facts when he said he would be three days and three nights in the grave. To find this sense, we must remember that the Hebrew mode (which was the mode governing Christ's words), reckoned a day to consist of an evening and a morning (e.g. "The evening and the morning were the *first day*"); and any fraction of a day stood for that whole day as consisting of evening and morning, or darkness and daylight. Thus, in recording the transfiguration, while Matthew and Mark say it occurred "six days" after a certain saying, Luke says it was "about an eight days" (ix. 29). Luke counted the day of the saying and the day of the transfiguration, which only came in as fractions, while Matthew and Mark counted only the clear days between. Both ways of reckoning were right when understood. Now Jesus expired about three o'clock in the afternoon of the Jewish Saturday. In reckoning the time he was in the grave, we must count from the time of his death; for to die is to have gone to the grave in the serious sense. He died in daylight and was buried in daylight, for the women "beheld" where he was laid. (Mark xv. 47; Luke xxiii. 55). Therefore the day of his death is to be reckoned, and with it the previous night as part of the day; for the Jewish day is "evening and morning," darkness and light make one day. The day of his death (the Jewish Saturday) was therefore the first of the three days and three nights. The Jewish Sabbath, till sundown, was the second of the three days and the three nights; Jesus rose on the morning of the Jewish Monday—(speaking in Gentile dialect so as to be understood). Consequently, he rose the "third day;" the darkness preceding the Monday morning was the third of the three nights, and the light of Monday morning the third of the three days. This mode of understanding the matter harmonises the two apparently conflicting statements that Jesus rose on the third day, and yet was three days and three nights in the grave.

"The Unclean Spirit going out of a Man."—Sister Todd wants to understand Luke xi. 24-26, which reads as follows:—"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return to my house whence I came out.

And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." The key is supplied by Matt. xii. 45, where the same saying of Christ is somewhat more fully reported. The concluding words—(supplied by Matthew, omitted by Luke)—furnish the application. These are, "EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION." These words show that the subject of the unclean spirit going out of a man is introduced parabolically, that is, to illustrate a truth concerning the generation that witnessed the wonderful works and words of the Lord. This being so, it is the application that is important, and not the thing applied. A parable may always be without a serious meaning, looked at in itself, as when trees speak. The unclean spirit is introduced as Beelzebub is introduced in another saying of the Lord, not to inculcate a belief in Beelzebub, which was a Canaanitish myth, but as a thing recognised by the people for the sake of founding an argument on it. It is the argument that is to be looked at, not Beelzebub; it is the application of the unclean spirit that is to be looked at—not the unclean spirit. This application is thus elucidated by Dr. Thomas:—"It is a parable illustrative of the moral condition of the generation of Judah contemporary with Jesus and the apostles. The wickedness of the generation is personified, even as Paul personifies 'sin' in Rom. vii. 13, as *kath' hyperbolen hamartolos*, 'an exceedingly great sinner.' Wickedness is 'an unclean spirit,' and 'seven other spirits more wicked than itself,' is the superlative of wickedness. 'The man' and 'my house' are expressive of the generation. By the preaching of John, Jesus, and the apostles before the crucifixion, wickedness in the positive degree was greatly restrained in Judah; for 'Jerusalem and all Judea and all the region round about Jordan were baptized of John in Jordan, confessing their sins,' and 'great multitudes of the people followed Jesus:' but after seven years from the beginning of John's preaching, reaction set in, and the generation became superlatively wicked, filling up the measure of their fathers in killing Jesus, persecuting the disciples, and rejecting the gospel of the kingdom in his name."

Coming to the Truth.—Sister Mary J. Walker, of Mercer, New Zealand, writes:—"Many honest hearts here are rejoicing in Israel's hope through the reading of your works, who might otherwise have been still in Gentile darkness. I for one feel grateful to the Giver of all Good for having led me to see that the so-called gospel preached by the clergy was another than that declared by Paul. I was brought up a Presbyterian, and from a child knew the Holy Scriptures, and, I think, according to my knowledge, I loved the Lord Jesus. I was sure I knew the truth. I was what the world calls a liberal Christian, and gave the right hand of fellowship to all denominations except the Roman Catholic. The first doubt that ever crossed my mind about the immortality of the soul, was one day while trying to comfort myself over the death of a baby that I had just lost. I sang 'Around the throne of God in heaven, ten thousand children stand singing glory,' when the thought struck me, is this true? Is my baby singing in glory? If so, why do I weep? Do I wish him back again? I had always an old-fashioned way of proving everything from Scripture. Well, I searched every passage I could think of, but could find no proof that my boy was singing in glory, although I would have given all I possessed to have been able to do so. Two months after, I lost another bright boy, who, when dying, asked me if Jesus would take him straight to heaven when he died, which again staggered me. Soon after I met with Brother Clarke, who gave me a few works to read, and told me some of his own experience. I tried my best to prove from Scripture that he was wrong, but while trying to do so, I found that I was wrong, the knowledge of which almost drove me to despair. I saw that I was still a child of wrath; not having the true faith, it was impossible for me to please God. Then came the command, 'Believe, and be baptized, that your sins may be forgiven;' that was the trying point. However, I did not halt long between two opinions; I yielded obedience to my Lord's commands, and I believe that I have now received the Spirit of adoption, whereby I can cry Abba Father. We are but a little flock at Mercer now, Brother Connolly and Brother and Sister Mullenger having been removed to Auckland, leaving only three brothers and two sisters; but I think we are the right sort, especially the brethren, who are

always ready for every good work. As for us poor sisters, what with 'nursing babies, and the washing of pots and pans,' we have but little time left to attend to the higher duties. However, if we do our Father's will, according to the opportunities he has given us, we shall receive his approbation at that day. For this let us all labour, for in due season we shall reap, if we faint not."

The Christadelphian.—Bro. G. T. Thirtle, of London, writes thus:—"Very suggestive thoughts arise in the mind upon contemplating one or two facts in connection with this monthly visitor. First, it forms a link by which the one body of Christ may obtain a general knowledge of how the work of spreading the one faith is progressing throughout the world. Truly this department is somewhat limited, being only that which comes under the heading of "Intelligence;" but at the same time, its paragraphs are eagerly scanned, in most cases even before the other parts are read at all. We, Christ's brethren, are unlike the numerous religious communities which fill the world, both pagan, papal, and so-called "Protestant." Their progress is reported not only in their own respective journals, but also in the public press, which trumpets forth to the very ends of the earth tidings of their various schemes, conferences, notable sermons, &c., &c. But what of the 'one faith,' and those who contend earnestly for it? do they ever get an universal hearing through any of our leading literary mediums? If the saints scattered up and down the world were left to the mercy of any known agency, as a means of information concerning their fellow-labourers, that information would be scanty indeed. But, thanks be to God, we are not left destitute in this matter. Although a 'feeble folk, the poor of this world,' yet we are provided with a bond of fraternal union, which not only enables us in Britain to rejoice with one another, but also to say 'God speed' to those in America, Australia, New Zealand, and every corner of the earth where there are those who 'keep the commandments of God and love the testimony of Jesus Christ.' The *Christadelphian* amply supplies our wants in this direction, and we cannot too highly esteem and prize it. Without it we should feel more scattered than we do now, and we should know next to nothing about what was taking place in regard to the truth outside our own ecclesia. As it is,

however, we can, month by month, rejoice with those that do rejoice, and weep with those that weep.

"Secondly, the old adage, that 'unity is strength,' contains a good deal of truth. We would not say that the *Christadelphian* is the main support upon which we lean for instruction in righteousness, the oracles of God only being the true standard; but, from a knowledge and study of human nature, it is not too much to say that a great source of spiritual strength may be found in a common fraternal centre, to which all eyes and hearts may turn and listen to the echoes of the Spirit's counsel. In our day, that centre is Birmingham. Who amongst us does not thank God for the firm basis upon which he has established His truth in that city. There, 'the substance of things hoped for,' is no 'uncertain word;' it is not a system of 'ever learning, but never able to come to a knowledge of the truth,' but, having learned 'the first principles of the doctrine of Christ,' we are urged to 'go on unto perfection.' This policy has also been adopted with the *Christadelphian*, which has not been made a battlefield for amateur opponents, nor a platform for vain babblings, but a source of 'instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work.' God has abundantly blessed the efforts put forth in that direction. Such a journal cannot fail to be a great boon to the brethren in this present worrying age. May it serve as a bond of never-failing union betwixt every member of the body of Christ. The house of God has had its foes—heresies have attempted to scatter the flock, but the truth has conquered. With thankful hearts we now see the ecclesias (as a whole) 'standing fast in one spirit, with one mind, striving together for the faith of the Gospel.' Our earnest prayer is, that this state of things may continue until the Lord comes and gathers together in one the children of God which are scattered abroad."

The Ten Commandments part of the Law of Moses.—Sister Anna M. Byrns writes from Strong City (Chase Co., Kansas):—"There are four of us in this place watching for the Lord's return. I know of but one in this vicinity who takes much interest in the truth, and that is a man who was formerly a "Seventh Day Adventist" preacher, but through the instrumentality of Brother Baker has got to be almost a Christadelphian, though he still clings to the belief that it is necessary to observe

the Sabbath. I think the reason he fails to profit by the plain teaching of the New Testament on that subject is because he doesn't understand that the 'ten commandments' were *included* in 'the law,' but thinks they are something more binding, and more to be honoured, than the rest of the law, which he styles *only the law of Moses*. We find a part of the ten commandments spoken of as the 'the law' in James ii. 10-11, and Romans vii. 7. The law included the 'five books of Moses.' Therefore, we find an occurrence which is recorded in Genesis mentioned as the law in Gal. iv. 21-22. This law was sometimes called 'the law of Moses' and sometimes 'the law of God' (Luke ii. 22-23, Mark vii. 9-10); sometimes 'the book of the law,' and sometimes 'the book of the covenant' (2 Kings xxii. 8, xxiii. 2). When spoken of in connection with the prophets, it was sometimes called 'the law and the prophets,' and sometimes 'Moses and the prophets.' The ten commandments were the kernel or nucleus of the old covenant (Ex. xxxiv. 27), which differed from the new by being written on tables of stone, while the new was written on fleshy tables of the heart (2 Cor. iii. 3-6-7, Heb. viii. 8-10). Under the old covenant 'there was a remembrance of sins made every year' (Heb. x. 3), but of those who are under the new the Father says, 'Their sins and their iniquities will I remember no more' (Heb. x. 17). But some say, if the ten commandments are done away, why observe any of them? We do not observe them because they were part of the old covenant graven in stone—but in obedience to the royal law (James ii. 8, Matt. xxii. 37-40, vii. 12). 'Love worketh no ill to his neighbour, therefore love is the fulfilling of the law,' and 'the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit' (Rom. xiii. 10, viii. 9). Our reason for observing them is found also in 1 Cor. vi. 9-10, Gal. v. 19-21, Rom. viii. 13-14. The Father said of Christ, 'This is my beloved Son, in whom I am well pleased.' Therefore, all other sons of God who would be 'well-pleasing in his sight' must cultivate those Godlike traits of character exhibited by the first-born. The man mentioned at the beginning of my letter argues also that the rest spoken of in Heb. iv. is the seventh day Sabbath. It is evident, however, that the word rest is often used in the Bible in the same sense we use the word peace. We find it so used in Josh. i. 15, 2 Chron. xx. 30, 1 Chron.

xxii. 2. 'I will give him rest round about from all his enemies,' is the reason given for naming David's son Solomon (meaning peaceable. It is evident by the prophecy of Zacharia (Luke i. 71-74) that this rest was a type of the rest the children of Israel looked for under Christ. He says, 'Joshua gave them no rest because he had none to give them.' But Joshua had a rest to give them (Deut. iii. 28, xxxi. 7-23), and he gave them that rest (Josh. xxi. 43-44, xxiii. 1). The Deity does all his work on the earth through agents, either angels or men (Josh. i. 5), therefore it is the same whether we say Joshua gave them rest or the Lord gave them rest. Among the different places where 'He afterwards spake of another day' we find Ps. ix. 10. The rest that Joshua gave them could not be a permanent rest—burdened by 'sin's flesh' and surrounded by hostile nations as they were. If he had given them a *permanent* rest then, would he not afterwards have spake of another day. But when clothed with immortality and power, they stand upon Mount Zion among the 144,000, and the last enemy has been destroyed, then 'His rest (that he will give them) shall be glorious.' Jesus himself speaks of this rest (Matt. xi. 28-29). But he has never given his people rest yet; therefore, we must look for him to do so in the future. Paul tells the Thessalonian believers when they will enter into that rest (2 Thess. i. 7-8). In reading the portion of Israel's history referred to in Heb. iii. 17-19, we find nothing to indicate that the Lord ever swore that they should not enter into the seventh day Sabbath rest, but it is several times repeated He swore that they should not enter into the land (Num. xiv. 23-29-32, xxxii. 10-11, Deut. i. 34-36), and that they could not enter in because of unbelief (Deut. i. 32, Ps. cvi. 27). To swear that they should not enter into the land was equivalent to swearing that they should not enter into his rest, for a peaceable possession of the land was the rest he had promised them (Deut. xii. 9-10, Josh. i. 15, xxii. 4). Before they could possess the land, they must conquer the enemy who held it. When that was done rest (or peace) would follow as a natural consequence."

How Sunday is Spent.—Brother J. J. Andrew, of London, writes:—"The religious statistics to which you have referred once or twice have been collected and compiled by the *Nonconformist*, and as they have attracted considerable attention in the 'religious world,' a summary

of them may be interesting to some of your readers. The movement began in Newcastle-on-Tyne last October. With a view of showing, during the sittings of the Church Congress, the religious condition of Newcastle and Gateshead, the *Daily Chronicle* took statistics of the morning attendance at all the chapels and churches. The *Daily Post*, of Liverpool, followed suit, and it was taken up by first one newspaper and then another, until the movement had extended to 78 places. The aggregate statistics of these 78 places are given as follows:—

Population	3,629,200
Buildings (religious)	2,976
Accommodation	1,242,890
Attendances:—	
Morning	586,084
Afternoon	52,305
Evening	663,731
	—————
	1,302,120

Separate worshippers.....	1,062,521
Proportion per cent. of worshippers to population	29.5
Do. do. Lowest (Gateshead)	9.9
Do. do. Highest (Melksham)	74.2

"From these figures it will be seen that there is only religious accommodation for about one-third of the population, and that at the evening service, which was the best attended, only about one-half the seats were occupied.

"The *Nonconformist* gives the following reasons as explanatory of the small attendance:—1. Going to church has become more perfunctory, and less a religious duty, than it used to be. 2. The pressure of business anxieties. 3. The increase of wealth and luxury. 4. The altered conditions of social life. 5. The growing regard for Sunday as a day of rest. 6. The cheap press and the wide diffusion of literature. 7. The standard of pulpit oratory not rising. 8. The wordy, tedious, and reiterative character of Church of England services. 9. The existence of much religious feeling outside religious organisations. 10. The attractions of the public-house.

"In support of the last-named reason, attention is called to the public-house census taken in Bristol, the first Saturday night in the new year. Between seven and eleven o'clock the number of entrances into the public-houses and beer-shops, was as follows:—

Men 54,074
 Women 36,803
 Children... .. 13,415

Total ... 104,292

This is equal to one half the population of Bristol, which is 206,503. Of course some of the entrances would be duplicates or triplicates, &c., many persons entering several times, but making a liberal allowance for these cases, the number of individuals must have been very large. When the religious census was taken at Bristol, the total attendances during the whole of Sunday were 116,148, and the number of separate worshippers was estimated at 88,972. From mere figures, therefore, it would appear that about one-half the inhabitants frequent the public-house, and the other half go to church and chapel. But, as there are many who, for various reasons, enter neither one nor the other, this would not be a safe conclusion. The probability is that many frequent both places, which is worse than going to neither, or going to one and not the other.

"In some places where a religious census has been taken, the Christadelphians have been statistically noticed. The following is a list :—

	Place of Worship	Sittings.	Attendances.		Total.
			Morn.	Even.	
Bristol	1	39	21	39	60
Gloucester ..	1	200	—	80	80
Nottingham ..	2	900	127	182	309
Peterboro' ..	1	200	21	60	81
Warrington ..	1	100	13	72	85
Spalding ...	1	100	9	14	23
Frome and 5 other towns	1	75	11	11	22

"It would, doubtless, be amusing to hear the comments which have been made by many on reading these figures in their respective districts. They have probably given rise to many a contemptuous sneer at the insignificance of the community bearing the name. But true brethren will not heed such things as these. They know that the religious world of Judaism hated and ridiculed their Elder Brother and his chosen few, and they cannot expect any better treatment in this day of Gentile darkness. Relying, not on numerical strength, but on the power of Him whom they serve, they can patiently bide their time, knowing that ere long, not simply contempt and ridicule, but confusion and shame will be poured upon their blind adversaries."

THE "TRIAL."

THE VERDICT OF READERS.

Bro. D. H. SMITH, Edinburgh :—"I have not only to thank you for the book, but for writing it. It is a delightful book. It is long since I enjoyed such a treat ; I have nearly devoured it. Whatever effect it may have on the public, I am sure the brethren will gain much in the reading. The sound wisdom and logical power of Sir Noble Accepter of Alltruth would be acceptable in any form, but, in a personal guise, there is a personal flavour that appeals to the imagination and draws out one's interest to the full."

Bro. ASHCROFT, Liverpool :—"The *Trial* has been an unspeakable comfort to me. I marvel that even *you* should have managed to produce such a volume. There remain a few pages only which I have not read, but it will bear, and must have, diligent perusal. The *Trial* forms, in my judgment, the most comprehensive, masterly, and entertaining book on 'the evidences' that has issued from the British Press. I make this assertion, as Canon Farrar would say, 'with all the authority of knowledge,' having given special attention to this department of enquiry, both before and since I knew the truth. And in very deed it is an investigation of first-rate importance, for 'if the foundations be destroyed' or found insecure, 'what shall the righteous do?'

My object in now writing is not mere commendation (which I know you endure with much difficulty), but to suggest that every ecclesia at all able to do it, should make it a part of its work for the next twelve months to display an advertisement of the *Trial* in a local newspaper. Such a method would ensure publicity to the volume at a cost the brethren would scarcely feel, poor though we are. There are many good reasons why the book should be known. The sword of the Spirit will be no blunt weapon in the hand of him who uses this grindstone well. There can be nothing so disabling to the new man as a suspicion that after all there may be something to be said on the other side. Doubt has no longer the shadow of an excuse. The counsel and witnesses for the prosecution have said about all that can be said against the defendants, and it is a most heart-building exercise to consider their extreme shallowness and poverty of argument, and watch them wriggle under the cross-examination of Messrs. Discerner-of-facts and Acceptorof Alltruth. I congratulate myself and my brethren upon this splendid addition to the literature the truth has now at its disposal in the Providence of God."

Bro. G. WAITE, Stockport :—"I have just run through the *Trial*, and am delighted. The darts of scepticism and unbelief are made to rebound to the hurt of the traducers of the Bible with a freshness and vigour which are quite enchanting. It does its work admirably. It supplies a long-felt want, and confers a boon upon lovers of the truth far beyond the conception of those who have not actually read its pages."

Bro. J. W. THIRTLE, of Stoke-on-Trent :—"I've read nearly 100 pages of *Trial*. Delighted. Shall write to you again when I have finished it." "I have now finished the *Trial*. I read it with great pleasure, and much profit. The brethren cannot fail to be conscious of the many obligations your labours place them under. I hope the *Trial* will arouse the attention of many who at present may be ignorant of the fact that Christendom is astray."

Bro. J. J. ANDREW, London :—"I received yours of the 16th, and since then the copy of the *Trial*, for both of which accept my best thanks. The latter appears to be a taking book, both outside and in. I have read the contents and Sittings 8 and 11, which are very effective in regard to the phases they deal with. Excuse my going out of the regular order. Wanted to get to the marrow."

A Brother in the South of England :—"I received a copy of the *Trial*, on Sunday morning last. I have nearly finished reading it. I am very highly pleased with it. I am now reading the summing up. Some of those concluding speeches are really grand, notably those of Messrs. Alltruth, Ardent Hope-for-a-reason, and Discerner-of-facts. I could not help laughing at the cloudy theorizings put into the mouth of Mr. German Mysticism. I was very much interested in the cross-examination of Mr. Bioplasin, and consider it is very adroitly arranged: his arguments are most successfully combatted. Some professional skill might almost have been brought to bear in the matter."

Mr. W. A. ROBINSON, Bradford-on-Avon :—"I am quite pleased with the *Trial*. You have put into our hands arguments by which we can easily silence the infidel. And if there are any brethren who, doubting the fact of our Lord's resurrection, have allowed themselves to relax their labours, this book will, I hope, stimulate them by its arguments, and cause that they may never again be perplexed in mind on the subject."

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—No. 5.

The chapters for the lessons during the month of May (Gen. xxix.-xxxiv. inclusive) are so simple, that it is unnecessary to occupy any part of your limited space with notes upon them.

The teachers should avail themselves of the opportunity afforded by the simplicity of the lessons, of imparting to the children such information as to the geographical position and history of the various places mentioned in these and the earlier chapters as may be found practicable.

It is of the greatest importance that the children should have definite ideas as to the situation of the places they read about, find the memory is often greatly assisted by associating historical events with the names of the places. The teachers will find it useful at frequent intervals to go briefly over the earlier lessons again, so as the more firmly to root them in the minds of the children, taking care to keep the general outline consecutively and distinctively in view.—F. A. C.

The Christadelphian.

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

MAY, 1882.

The contribution of the brethren to the Jewish emigration fund has been wonderfully liberal for a poor people. The sums remitted to the office up to the 20th of April, amount to over £150, and this does not include some contributions not yet forwarded. The next question is the application of the money. Most of the contributors are averse to its being placed in hands where it would be disbursed in the relief of London refugees, or go to swell the stream of emigration westward. They desire the money to go directly to the land of promise, and be spent in the preparatory work going on and projected there. With a view to meeting this wish, the Editor has written to Mr. Laurence Oliphant, asking if he will take charge of the money, with a view to its specific application to the colonization of Palestine. Mr. Oliphant is busy right in the heart of the Jewish business, on the Russian frontiers. For this reason, we have not heard from him as yet, but may expect to do so in due course. There is little doubt he will be glad to take charge of the money; for in addition to his own scheme, it will be recollected he has been applied to by more

than one Jewish community for help in the direction of Palestine. It will be seen from the news further on how very actively, and definitely, and largely the restoration movement is developing. The latter-day programme is unfolding wondrously, and in the very direction foreshadowed in the several publications which have dealt with these events prophetically.

THE SIGNS OF THE TIMES.

CONTINUANCE OF THE JEWISH PERSECUTION.

EXTENSION OF THE PALESTINE EMIGRATION MOVEMENT.

THE MOVEMENT PRONOUNCED "IRRESISTIBLE."

THE NEW EXODUS.

While there is much to interest in the general state of the Continent (as indicated by Prince Bismark's observation that it takes him all his time and strength to preserve the peace of Europe), and, also, in the threatening state of the Egyptian Question, the Jewish sign seems to so

wholly occupy the field of vision, as to justify the setting aside of all other matters for a moment. It is attaining dimensions, and assuming a form that make even the thoughtless alien reflective. These open their eyes (some of them), and say, "Well, here is this thing coming out just as these believers in the Bible have been expecting these thirty years past: what does it mean?" Another sort—these said believers—know what it means, and are also solemnized, but in a different way. Their solemnity is mixed with supreme anticipation unspeakable. They know Him who hath said, "When these things begin to come to pass, lift up your heads, for your redemption draweth nigh."

The persecution of the Jews in Russia has not stopped. On the contrary, it is going on at the present moment. We read of 500 Jewish families expelled from Moscow. They were taken out of bed in the middle of the night—neither young, nor old, nor sick, being spared—and driven straight to the railway station, and ordered to leave Moscow immediately. Even women who had been recently confined were thus torn away from their homes. There was no show of humanity or consideration of any kind; and no time was allowed for the victims to dispose of their goods.

In addition to this, there have been renewed outbreaks in various other parts of the Russian empire during Easter. The result is to make any settling down again of the Jewish population out of the question. Thousands who have not been persecuted personally are put in such fear that they share equally with those who have suffered, in their desire to leave the country. This leaving of the country is in full progress, independently of the London committee. The *Jewish Chronicle* publishes letters from various parts of the affected districts.

PALESTINE THE TRUE ASYLUM.

A letter from the Russian border says:—"The Russo-Jewish students are becoming convinced that only in Palestine, the father-

land of Judaism, can an asylum be found for our brethren, hated as they are in so many regions and persecuted in others. The Jewish students, who had hitherto lived in the hope that they would be considered as the equals of their fellow-students, have been bitterly deceived; they now deeply repent having sacrificed much of their faith on the altar of nationality, a sacrifice, moreover, which brought them no reward. By taking a foremost part in the agitation for the colonization of Palestine, the Jewish students are seeking to atone for past feelings. The movement for the colonization of Palestine is the all-absorbing topic of the day with our coreligionists in Russia, who are yearning to exchange their fatherland for that of their ancestors. Even the Jewish journals which formerly entertained a different opinion, have now veered round in favour of Palestine."

Another letter says:—

"So general is the desire to emigrate becoming among the Russian Jews, that even in the great towns where the Jews are but a mere handful compared with the general population, and, therefore, perhaps, less liable to persecution, a wish is expressed to leave the country. In Charkoff a society has been formed for the purpose of promoting emigration to Palestine and to the United States, and its rules have received official sanction of the Governor."

SPYING THE LAND.

"The society intends to send ten delegates to the Holy Land to select suitable sites for the settlement of intending emigrants from Charkoff. From Kielf, Odessa, Kischineff, and other important Jewish centres, emissaries, some of them representing wealthy Jewish families, are constantly being sent to the Holy Land to make similar arrangements."

The *Jewish World* says:—

"The Palestine colonisation movement among the Jewish communities in Russia is daily gaining ground. Even many of those who contemplated emigrating to America are now awaiting the reports of the Commissioners sent out to Palestine by various societies for the purpose of surveying the country, and for purchasing land. The reports which have already been forwarded by some of the Commissioners are highly favourable to the project of found-

ing colonies in the Holy Land, and their immediate effect has been that various societies have combined to petition the Government for permission to collect money for the purpose. From Odessa it is reported that Commissioners arrive there almost daily from towns where colonisation societies have been formed, to embark from that port for Palestine. On the 11th ult., for instance, there arrived in Odessa a Commissioner from Simperapol, representing 30 families, with a joint capital of 100,000 roubles. More recently representatives from Kanotobalti and Vladimir arrived at the South Russian port *en route* for the Holy Land. We announced in a recent issue the departure to Palestine of two Commissioners from Suwalk. These have since returned home, having purchased land for 50 families. Actual emigration to Palestine is also continually taking place. Only ten days since 90 Jewish families embarked at Odessa, some of the emigrants possessing large resources."

The same paper in a later issue says:—

"We recently announced that M. Levantin had been commissioned by the Charkoff Palestine Colonisation Society to proceed to the Holy Land for the purpose of surveying it, with the view of founding a colony there. We now learn that he has also been commissioned for the same purpose by the Odessa Society, and that he has already taken his departure from the latter place for Jaffa. He is accompanied by a wealthy Jewish family who are emigrating with the view of investing their capital in purchasing land in Palestine. Hundreds of the intending emigrants assembled at the harbour and cheered the commissioner and waved hats and handkerchiefs as the vessel left the port. More recently, numerous other commissioners from various towns in South Russia have sailed from Odessa for the Holy Land, charged with similar missions. Among them may be mentioned one from Kieff, sent by the Society there, another representing a hundred Jewish families from several small towns."

ACTUAL DEPARTURES TO THE HOLY LAND.

The *Jewish World* continues:—

"Besides the departure of commissioners, actual emigrations are daily taking place of scores of families of the wealthier class. Last week 90 families, all described as rich,

left Odessa for Palestine, and a fortnight hence 10 families possessing each a capital of from 30,000 to 50,000 roubles, will sail from the same port for the Holy Land, intending to establish several manufacturing factories there. It will, therefore, be seen from these facts that the statements of the *Golos* (reproduced in our last issue), that the emigration movement is entirely confined to the labouring class of the Jews, has no foundation in truth. The Government seems to favour this exodus, as passports are granted to emigrants at two hours' notice, and at the "low price" of two and a half roubles each. We further learn that some Commissioners, representing more than a hundred families in South Russia, who were sent out by them to Palestine some months since, furnished with the necessary funds to purchase land for colonisation, have since reported favourably of the scheme, and are about to purchase the tract of land they have in view."

A MOVEMENT TO PALESTINE FROM ROUMANIA.

The foregoing statements apply to Russia. It appears that the Jews in Roumania, who have been sufferers for many years past, have also caught up the spirit of the movement. A long letter appears in the *Jewish Chronicle*, from "Samuel Pincles, secretary of the Society for Promoting Jewish Emigration from Roumania." He writes March 16, from the "Office of the Central Committee at Galatz." He gives the names of the committee, consisting of Jewish bankers and merchants. He states the system adopted for raising monthly contributions. He says:—

"The movement has already taken root in the country, and has met with a sympathetic reception from the entire public press; high and low, rich and poor, are ready to contribute according to their means towards this humane work, and the Central Committee is justified in the expectation of receiving monthly contributions amounting to from 40,000 to 50,000 francs. The intending emigrants have with one mind determined to go to Palestine, where they are anxious to cultivate the fertile plains of the Jordan, so that by dint of labour, perseverance, and self-denial, after a few years, they may realize the words of

the prophet: 'Everyone shall sit under his vine, and everyone under his fig-tree, and none shall make them afraid.'

"The reason why the Roumanian Jews prefer to settle in Palestine rather than on the other side of the Atlantic is simply this, that Palestine is nearer to Europe, especially to our own country, where the emigrants will leave behind them numerous relatives and friends, and where they will continue to be under the watchful eye of the Central Committee. For we will not allow our emigrants to be cast off, as has been the case with some of the Russian emigrants in America soon after their arrival. We wish, so far as human prescience will permit, to establish our colonies under the most favourable auspices and conditions, so that others may feel impelled to proceed to Palestine in an uninterrupted stream. This constant flow of immigrants will exercise a beneficial effect on those who are left behind, as well as on the colonists themselves. We wish to provide each colonist with arable land, homes, agricultural implements, cattle, seed, and sufficient provisions to maintain him till the first harvest. All this will involve an outlay of 2,500 francs for each colonist, and we propose to establish in our first colony from 150 to 200 families. These will be accompanied with the necessary mechanics, such as a blacksmith, carpenter, tailor, shoemaker, etc., as also by a doctor, nurse, sochet and teacher. They will thus form a complete community. At least one half of the families who are to form the first colony have already, out of their own means, made provision for their immediate necessities.

"There are foreigners who, not knowing the Roumanian Jews, imagine that they do not understand agricultural labours, owing to their being unaccustomed to practice the same and to their not having made such pursuits a special study. These men are very much mistaken, for, in the first place, many of the emigrants have during a number of years practiced agriculture and the cultivation of the soil, for what Eastern people is there which goes through a complete course of agricultural studies? Nevertheless, our food-growing districts received most honourable mention at the recent competition in cereals which took place in America, Europe's granary. The Jews in their wanderings in the desert for a period of forty years under the leadership

of Moses had no opportunities for studying agriculture, yet they tilled the soil of the Holy Land with the best results. If even the commencement be difficult, 'they that sow in tears will reap in joy.' God grant that this may be so!

"A delegate of one of our Committees has been in Palestine for the past three months to obtain the necessary information, and three more delegates, accompanied by an interpreter, leave to-morrow for the same destination. These will act as a Provisional Committee in Palestine, to make topographical surveys, and to select suitable land for the proposed colonies."

"THE MOVEMENT IRRESISTIBLE."

The *Jewish Chronicle* commenting upon these facts, says:—

"Whatever we may think or say, as to the practicability of the New Exodus, it is evidently to take place. The movement is irresistible. If we cannot stem the tide let us at least guide it into fruitful channels. We cannot suffer ourselves to stand by with folded hands when this New Exodus is taking place. The greater the difficulty attending it, the greater the need for careful plans from the outset and cordial co-operation with the initiators of the movement. We are men of the modern time; it is ours to see that all the resources of modern organization should be applied to this movement. We Jews have held for nearly two thousand years that the consummation of the ages of suffering we have passed through will only be reached when we again possess the land of our fathers. Is that trust to die away just at the moment when it appears about to be fulfilled? Or is it to be expected that the Return will be brought about by means so mysterious as to be beyond the co-operation of human beings? God works His Will through the will of men, and if the prophecies are to be fulfilled it will be because they will be fulfilled by human wills and energies. These may seem to be high topics to drag into connection with a practical plan for placing a few Jewish colonies in Palestine. But it is from small beginnings such as these that great events often arise, and the return of a small body of Jews to the Holy Land can never fail to bring to mind the possibility and the practicability of the larger Return to which all Jewish history and all Jewish aspirations have hitherto pointed."

“THE RETURN TO JERUSALEM.”

Under these words, a Jew thus writes to the *Chronicle* :—

“Sir,—When will these words create in our hearts a burning longing for their accomplishment, and touch the hidden chord of enthusiasm which could effect the removal of every obstacle? No crusade has ever had for its mission so heavenly a task; therefore let our efforts begin for the furtherance of that object, the fulfilment of which has been promised by the Almighty. With regard to my former suggestion respecting a company being formed for the purchase of land in Jerusalem, and the improvement of the city, I think if such an undertaking be started its first efforts should be directed to the acquirement of the ground (now occupied by a mosque) on which the temple formerly stood, new streets should be planned, lined with handsome buildings and dwelling-houses, and, in fact, all done that could attract emigration, commerce, and civilisation, and then let the noble work of the rebuilding of the Temple be commenced.

By this time the attention of the world, and principally that of the Jewish race would be directed towards the Holy City, and as history repeats itself so would Jerusalem grow in importance, flourish, and be once more the seat of Jewish learning, the great and Holy City, the spot on which the divine blessing rests as of yore. Once Jerusalem and the Temple are rebuilt the condition of the Jews would be improved in every part of the world. No longer the despised race, without country, tossed to and fro on the waves of every despot's humour, but free of heart and filled with gratified ambition, they see a haven of rest from the tyrant's power. Where are the champions of our race? Let them come forward and prevail upon the Israelites of every nation to rally round the standard and assist in the good work of raising the nation from the slough of degradation, humility, and dependence, in which it has remained for so many generations.”

THE MODERN EXODUS.

Another Jew thus writes under this heading :—

“Three and a half decades of centuries ago, the Stöckers, Henricis, and Ignatieffs of the day gave utterance concerning our ancestors, saying: “Behold the people of

the Children of Israel are more and mightier than we; come on, let us deal wisely with them; lest they multiply and it come to pass that when there falleth out any war, they join also to our enemies, and fight against us.” It was thus that, under a plea of patriotism, the rulers of Egypt sought to justify their harsh treatment of Israel, with what result both Sacred Writ and history bear witness. Where now is the renowned Egypt of old, the then centre of civilization and home of learning, of the Arts and Sciences? Gone into the limbo of a forgotten past, with scarceught left to attest to her former greatness save massive ruins and royal sepulchres. In what estimation does posterity hold the memory of the arch anti-Semite Pharaoh? Let the church, chapel, mosque, and synagogue testify, whose walls, one and all, yearly re-echo to the poems of joy at his overthrow.

“That history repeats itself is a trite aphorism, and its truth is again being attested by recent events. Turning our eyes to Eastern Europe, the habitation of the major portion of the children of our race, we see them once more afflicted with burdens and their lives made bitter. Once more do we see the hearts of their rulers are hardened. Once more are we on the eve of the Exodus. The moment is pregnant with the weal or woe of countless myriads of our descendants. It is the most awful crisis of our eventful history. It is not a time to sit with folded hands, uttering commonplace platitudes. It is the hour for action that is approaching, and it is time for all of us Israelites to be prepared to take part in the heat and burden of the fray.... What is our enemy's plan of operations? Pithily put, it is to be rid of us. In vain does the page of history point to the fact, that wherever the Israelite has been welcomed he has repaid a hundred-fold the hospitality extended to him, and that his enforced banishment has before this been the primary cause of the decadence of a great Empire.... And now, lastly, how can the hostile designs of the enemy be best turned to the advantage of Israel? It must be evident to all that to allow matters to stand *in statu quo* would be to court a catastrophe unparalleled in modern times. It wants no prophetic eye to see that the Russian Empire is on the eve of one of the greatest revolutions that the world ever saw. The time has arrived for Israel to depart thence, and for the Exodus, greater even than the

original one, to commence. No wonder that the magnitude of the task has stunned the natural leaders of our people, and that the words of Isaiah are peculiarly applicable to the present situation: 'There is none to guide her amongst all the sons whom she has brought forth; neither is there any that taketh her by the hand of all the sons that she has brought up.'

"As one of her sons, though not brought forth or brought up by her, as one who has proved his sincerity and love for his religion and people, I would here solemnly appeal, not only to my own race and coreligionists, but to all the lovers of Israel, of whatsoever clime or faith they be, to assist us in the greater Exodus of these latter days. But, whitherwards shall the steps of the millions of Israel be bound? Shall he again, as in the Exodus from Spain, betake himself to other and more friendly lands, to be again, perchance, in the course of time, driven from them? No! a thousand times no! For the sake of our unborn posterity let this, by God's help, be the final Exodus of our race. The Land of Promise is now subject to a Power who can barely struggle against financial difficulties. That Power is not unfriendly to Israel; his sovereign rights should be purchased with no niggard hand, and the independence of Israel established under international guarantee. What Israelite worthy of the name would hesitate in giving his quota towards the redemption of the Land? Nor would those of other creeds lag in the rear. Once under a stable and just government, the land would again flow with milk and honey, and Jewish enterprise, capital, and industry, combined with the geographical situation of the country, would cause prosperity once more to shine on it. Rome, Greece, and Egypt are once more numbered among the nations, and the *Shophar*, which announces the resurrection of Israel, the eldest born of the nations, should soon wake the echoes in the mountains of Judah. To Israel, this restoration should prove an unmixed blessing, for, possessing a political centre, the dread of persecution would no longer haunt her sons. Composed as the nation would be of men of one race and faith, yet of various nationalities, it would be the most cosmopolitan state that the world had ever witnessed; and when the day arrives that nations will be contented to submit their disputes to arbitration, instead of to the issue of the sword, from whence will the Law be so fitted to go forth as from Jerusalem."

FURTHER FACTS AND ITEMS—ALL SIGNIFICANT.

A meeting of the National Club was held on Feb. 24, "to express sympathy with the Jews under their present cruel persecution in Russia." There was a highly aristocratic attendance, under the presidency of Lord Oranmore and Browne. The Dean of Ripon, amongst the speakers, expressed his firm conviction that the time was near at hand when God would restore his ancient people, the Jews, to their own land of Palestine.

A letter was read from Mr. Edward Cazalet, who said he was at the present time negotiating with the Turkish Government for the concession of a railway from Tripoli, via Homs, to Aleppo and Damascus, together with a grant of land of two miles on each side of the line of railway to be conceded in blocks in the neighbourhood of the stations. The length of the proposed railway was about 200 miles, so that the area of land would amount to about 800 square miles. It was estimated that the cost of construction would be about £10,000 per mile, or £2,000,000 for the whole line. As it was the desire of Mr. Cazalet that those engaged in the work of construction should be, as far as possible, Jewish emigrants, a means of livelihood would thus be at once provided for emigrants, while, at the same time, allotments of land could be made to them. The scheme had been favourably received by the Sultan, and the Porte had advised its representatives at St. Petersburg, Berlin, Bucharest, and Vienna, that Jewish immigration on a large scale had been sanctioned, on condition that the colonists became Ottoman subjects. The moment was especially opportune for carrying out such a scheme, Mr. Cazalet added, as it would afford the means of providing a home to the persecuted Israelites in Russia and elsewhere. In conclusion Mr. Cazalet said he was desirous to obtain the co-operation of the Jewish community in his scheme.

The *Boston Evening Star* has commenced a weekly Jewish column, in which news of all sorts, connected with the Jews, is published (we are indebted to Brother Jones, of Worcester, Mass., for the papers). Among a mass of paragraphs, the following

will be interesting to the readers of the *Christadelphian*. Simon Wolf, a Jew (who emigrated from Germany in his 11th year), has been appointed the American Consul-General in Egypt. On this, a correspondent of the *Star*, remarks.—

“The youngest of the great nations of the earth, but the greatest, because the freest and most equal, sends to the oldest in civilization, to Egypt, after 3,000 years, in the person of Simon Wolf, the ‘Israelite without guile,’ her representative, as if to say :—

“ ‘The mills of God grind slowly,
But they grind exceedingly fine.’

“To the court of the Pharaohs comes back again the long-exiled Hebrew. Another Moses rises in the East, to give joy to his people, and prove to the nations the ever-enduring, never-ceasing vitality of those institutions which have withstood the shock of ages, and the fall of thrones.”

Speaking of Jerusalem, the same writer says :—

“Mohammed Ali, the Pasha of Egypt, took possession of it in 1832, and in 1840, after the bombardment of Acre, it was again restored to the Sultan. *Who will have it next ?*”

(*We are obliged to withhold the rest of his remarks.*)

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.

It gives me pleasure to report another addition to our number, namely, WILLIAM GARDEN, weaver, who was immersed into Christ March 23rd. He met with some of your published lectures. He then heard you when last here; and ever since has been a regular attendant at the evening lectures.

BARROW-IN-FURNESS.

We are glad to report an addition in the name of JAMES MELVILLE (22), cloth lapper, who was immersed into the saving name on Sunday, April 2nd. He was formerly connected with the Methodist New Connexion.

On Good Friday we had a tea meeting, and about 40 brethren and friends sat down to tea. After tea short speeches were delivered, and the speaking was interspersed with singing. A very pleasant and profitable evening was spent.

Brother Taylor has had a serious accident. When following his occupation at the steel works, he stepped into some molten iron with one foot. He is now in the hospital, and is doing as well as can be expected; but it will probably be several months before he is able to resume work.

Brother George Milldrum, of Dalton, has left here for America. Before he left we presented him with the “Twelve Lectures” and “Thirteen Lectures on the Apocalypse.”

LECTURES.—“The Kingdom of God,” “Baptism” (Brother Fowler); “The Gospel,” “The Resurrection” (Brother E. Butler).

BILSTHORPE.

To the grief of Sister Hage, now left alone, her husband, Bro. William Hage, gentleman farmer, of

his place, died on Saturday, April 8th, at half-past six a.m. Sister Hage was with him to the last moment. Bro. Hage had been ailing for some time, but, except until recently before his decease, death was not anticipated. He was carried off by the trouble that proved fatal to Dr. Thomas. He was interred at Newark Cemetery, on the following Tuesday, in the presence of a goodly company, including Bro. Hodgkinson and the Editor of the *Christadelphian*, the latter of whom, by Bro. Hage’s dying request, performed what sad ceremony such an occasion calls for.—Bro. Hage had been in the marriage over 15 years. Dr. Thomas, who had a high opinion of him, sojourned under his roof for a time, on the occasion of his last visit to the country. Bro. Hage was a gentle, retiring man, ready to many a good deed in his neighbourhood. It was at his instigation and principal cost (jointly with his sister wife), that the *Town Hall Lectures* were delivered a year ago; and one of his latest acts was to sign a cheque for £20 as a contribution to the collection being made among the brethren on behalf of the Jewish emigration to Palestine. It is lawful to speak of these things now he is gone. He now rests the shortest, and sweetest of all human rests—the rest in the grave, which passes in a moment to the dead, however prolonged, and introduces to them as with lightning flash, the coming of the Lord to give to every man according as his work shall be. Bro. Hage was the same age as Dr. Thomas.

BILSTON.

Another stone has been brought out of nature’s quarry, in preparation for the great temple of light; JAMES HOWELL, for many years an occa-

sional attendant at the New Connexion Chapel, was immersed on Saturday, the 15th inst., at Dudley. Another is deeply interested, so that we are encouraged to labour. We have divided Bilston into districts, for the purpose of a monthly distribution of tracts. Bro. GENDERS has taken charge of that department, so that we hope soon to get a few more faithful ones, who shall be patient in waiting for the Master's appearing.—THOMAS PARKES.

BIRKENHEAD.

We have to report the obedience of EZRA ROBERTS (32) and R. S. BALDOCK (40), both late Campbellites. After some months of careful and earnest study, they were enabled to renounce their former views, and on March 26th they put on the sin-covering name by baptism.

The Liverpool brethren paid us a visit on April 7th ("Good Friday" so called), when about fifty sat down to tea. This meeting (a closed one) was refreshing in the extreme:—first because we could look upon each other as really in possession of the one glorious hope, and secondly, inasmuch as it brought vividly to remembrance the very "small beginnings" of the truth in this district only a short time back. What a blessed result now! How encouraging to those who "have borne the burden and the heat of the day."—T. N. PARKER.

LECTURES.—March 19, "The bondage of corruption" (Brother James U. Robertson); March 26, "Times and Seasons" (Brother R. D. Robertson); April 2, "The re-appearance of Christ on the earth" (Brother S. A. Garside); April 9, "The King of Israel" (Brother James U. Robertson).—T. N. PARKER.

BIRMINGHAM.

During the month, the following persons have become obedient to the faith:—HANNAH KENDRICK (43), formerly Independent, JEAN ANTOINE MALAN (28), native of Switzerland, formerly Plymouth Brother; ARTHUR THOMAS HARGOOD (16), son of Brother Halgood; EDITH MARY REED (20), assistant, formerly neutral. On the day called "Good Friday," taking advantage of the holiday, nearly a hundred of the brethren and sisters went by rail to Sutton Park, in the secluded portion of which they spent together "a day's open air fellowship." The reading of the portions for the day was followed by singing a selection from the Hymn Book, and the intervals filled up with intercourse of the character apostolically prescribed. The day was profitable, both to the outer and the inner man. In the evening, a large meeting came together in the Temperance Hall—the largest that has taken place of an ordinary sort. The size of the meeting was due, first, to the transfer of the contribution to the previous Sunday, as reported last month (an arrangement which has proved an entire success), and, secondly, to the meeting being held in the Temperance Hall. The Athenæum had become too small, and the heat of the place had kept away many. The principal feature of the meeting (in addition to the usual programme of speeches and hymns) was the reading of some portion of about 350 responses which had been received through the post in reply to the following circular:

THE CASE OF BROTHER ASHCROFT.

"DEAR BRETHREN AND SISTERS,—It is now over six years since Brother Ashcroft resigned the pulpit, and an annual income of nearly £500 a year (for although his nominal salary was £400, it was made up in various ways to nearly £500). He

did so at the call of the truth, not only without any prospect of a livelihood in some other way, but with the tolerable certainty that poverty would be the consequence of his step. Since that time, he has in various ways endeavoured to support himself and his family with the labour of his hands; first, a general store at Waterloo; then, a toy shop at Birkenhead; then, a piano warehouse at the same place; and, lastly, a music-selling business in one of the busiest thoroughfares of Liverpool, in the last two of which ventures, a brother, and another brother (not without loss) provided the stock, and stood behind him in the hope the business would become at last self-supporting. But one by one, to the surprise of none who know what business is, and how unfitted to grapple with it as now conducted, a man of Bro. Ashcroft's type is, all these enterprises have proved failures; creditors all paid, but Bro. Ashcroft not provided for.

"The help of the various brethren has, meanwhile, enabled Bro. Ashcroft to provide food and raiment. Among these, you, the Birmingham brethren, have distinguished yourselves in a way which I never could have anticipated, and for which I thank God. Your quarterly contributions have been serviceable in a very material degree. At the time Brother Ashcroft obeyed the truth, there was no prospect or possibility of such help. It has come with the hour of need, in a way that illustrates the power of the truth. To all who have taken part in this liberal contribution, I, and all who love the truth and Brother Ashcroft, give thanks.

"Now, the question is, what is to be done in view of the total failure of the schemes referred to above, and the evident uselessness, and, indeed, impossibility, of trying any other? There is an answer to this, and it is this answer to which I ask your attention and favourable consideration.

"I have made an offer to Brother Ashcroft, which he has accepted. I have offered him a situation as Sub-Editor of the *Christadelphian*, and general literary assistant to me in Birmingham. I am enabled to do this by reason of the change in printing arrangements, referred to on page 470 of the *Christadelphian* for 1881, which will put it into my power to guarantee him an adequate maintenance. But I shall not for a time, say a year or two (should the Lord's absence continue), be able, without an inconvenient strain, to do this wholly by myself. I can do the bulk. I make myself responsible for the whole, and, if necessary, will provide the whole myself. But until I am quite able to do it all myself, I will hold myself open to be assisted.

"You ask me, "What do you want us to do?" My request is that you continue for some time longer (a year or two) to do as you have been doing. Consent to a quarterly contribution till I am able to take the burden entirely on my own shoulders.

"The result will be that Brother Ashcroft will be established in a steady employment for which his tastes and capacities fit him. His case will be solved, and the truth everywhere, but particularly in Birmingham, will have the benefit of his services in many ways.

"You understand, the thing is settled in one sense. I have offered; Brother Ashcroft has accepted (the Liverpool brethren concurring), and the arrangement will be carried out, if I have to sweat it through by myself. Only, it is expedient and better that you should have an opportunity of helping while the log has a hill in front.

"The arrangement will not come into effect till the end of the present year, as it will take that

time for Brother Ashcroft to wind up all affairs in Liverpool. Next Christmas (if the Lord will), we shall have him in our midst under the new arrangement.

"Now, if you agree to my request, write the word 'Yes' on the enclosed post-card, and drop it into the nearest pillar, and the matter will thus be conveniently settled. Of course, if the 'Noes' have it, I must accept the answer, and make the best of my bargain. I have pulled through many a pinch (God permitting, perhaps helping; need I say 'perhaps?') and I will pull through this, if God spare me; but I am the more bold to invite you to help, because I have for many years given the best of my strength to the help of the truth with you in Birmingham, and elsewhere, without fee, reward, or advantage.

"Faithfully and gratefully,
"Your brother in the blessed hope,
"ROBERT ROBERTS.

"Athenaeum Rooms, Birmingham,
"31st March, 1882."

The responses sent to this circular were without a dissenting voice. There was not a single "No." One and all heartily consented—some in one form of speech, some in another—to co-operate with a proposal which has so much promise of good in it every way. We may say for the benefit of others out of Birmingham, who would like to take part (and all are at liberty, and may consider themselves invited, if they love the truth before other things) that the contribution consented to by the Birmingham brethren will take place on the last Sunday in each quarter. Contributions made and forwarded on that same day will be gratefully added to the Birmingham contribution quarter by quarter.

LECTURES.—April 2, "Paul at Corinth" (Brother Roberts); April 9th, "Earth our Home" (Brother Hatley, in place of Brother Shuttleworth who is ill); April 16th, "Paul at Ephesus" (Brother Roberts); April 23rd, "No small stir at Ephesus" (Brother Roberts).

For the Ward Hall brethren, Brother Andrews writes:—"Since our last report, the following have put on the name of Christ: MARY ANN JONES, daughter of Brother Jones, ex-Campbellite; T. BLEWITT, brother to Sister Blewitt, previously neutral; Mr. TALLON, ex-Campbellite; MARY ANN ANDREWS, wife of Brother Andrews, ex-Campbellite; E. PRICE, wife of Brother Price, ex-Campbellite; REBEKAH and KATE PRICE, daughters of Brother Price, brought up in Campbellism, but never members; J. ANGELLY, who left the Baptists 25 years ago, and has never been a member of any religious body since. The truth is progressing. The speaking brethren of the Temperance Hall are helping us, and I am glad to say the brethren and sisters are striving together for the faith of the gospel without a jar among them. We hear that the Campbellites have had a meeting of elders, &c., to consider what steps should be taken against the Christadelphians. It was considered desirable to deliver lectures, hold Bible classes and discussions when advisable. I am also told by a prominent member that Mr. King put himself in the hands of this said meeting, to say whether he should hold the proposed discussion with Brother Roberts, but that they decided against it on the ground that the Christadelphians were not taking more than one a year from their body. The above list of immersions is the best answer to this; also reports in the *Christadelphian* for the last three years."

BLACKPOOL.

I wish to explain my introduction into the household of faith in June, 1876. I was baptised by my husband at Blackpool after examination in the presence of Sister Ashforth, the only one in the town besides. A meeting was commenced on the following Sunday, but these things have not been reported through the *Christadelphian* for painful reasons. We thank our Heavenly Father for His grace and mercy in allowing us to stand under great trials, which will work out for us a far more exceeding and eternal weight of glory.—Your affectionate sister, MRS. GREENHALGH.

BRIGHTON.

Obedience has been rendered to the truth by ALEXANDER FRASER (34), late of Scotland. He was immersed on Sunday, March 12th. While thus strengthened, we have lost Sister Webb by death. She fell asleep on Monday morning, April 2nd. We have some interested strangers.—A. HARRISON.

CHELTEMHAM.

On Friday, March 31st, we had the pleasure (very great to us, not having seen much fruit lately,) of introducing one other into the "saving name." Our brother's name is ALFRED MITCHELL (33), lately a member of the "Conditional Immortality Association." The brethren anticipate much help on the way by this addition.—W. R. OTTER.

CINDERFORD.

Two more have been baptized into the onesaving name, viz., on Sunday, March 5th, Mrs. FOWLER (about 33), wife of Bro. Fowler, formerly Baptist; and on Sunday, April 2nd, THOMAS TRIGG (about 48), husband of Sister Trigg, Drybrook, formerly neutral. Both were assisted by Bro. Wilson, of Gloucester, who lectured on March 5th, subject, "The apostasy, its birth, life, and death," and on April 2nd, subject, "The Kingdom of God." We hereby tender our thanks to that worthy Birmingham brother (who has withheld his name) for his very liberal gift to us in the shape of a parcel of books, and our prayer shall be that he may be recompensed at the resurrection of the just.—JAMES LANDER.

DUDLEY.

We have had to withdraw from Bro. and Sister Cooper and Sister Piggot, of Sedgley; also Bro. Piggot, of Coaseley, for continued absence from the Lord's table.

LECTURES.—March 19th, "Jesus as the Christ" (Bro. W. Gilbert); March 26th, "What is true religion?" (Bro. Killick); April 2nd, "The Kingdom of God" (Bro. R. Attwood); April 9th, "The festival of Easter" (Bro. W. Taylor).—J. HUGHES.

EDINBURGH.

On April 4th, EVA ARMSTRONG (15), youngest daughter of Bro. and Sister ARMSTRONG, East Linton, was baptized into Christ. We have also added to our number Bro. GEO. TOPAN and Sister MARY ANDREW, from Galashiels, who have been united in marriage, and have come to reside in Edinburgh.

LECTURES.—March 19th, "Redemption" (Bro. Smith, senr.); 26th, "The Lord's Day" (Bro. Blackhall); April 2nd, "The Kingdom of God in Israel, and its antitype in the future age" (Bro. Smith, senr.); 9th, "The persecution of the Jews, and their impending restoration to their own land" (Bro. Wm. Grant); 16th, "The Temple of Jehovah in Israel, and its antitype in the future age" (Bro.

Smith, senr.); 23rd, "Popular errors and Bible truths respecting the Devil" (Bro. Lavrock); 30th, "Is man immortal?" (Bro. Smith, senr.)

GLASGOW.

Since last writing you, we have lost Brother Graham, by removal to South Africa.

The remaining two lectures by Brethren Gill, of Dundee, and Charles Smith, of Edinburgh, were duly delivered, and the attendance continued good to the last. This induced us to advertise our own lectures during March and April in the same way, and to the same extent as those just mentioned, and, for a time, quite a number of strangers turned out, but we are sorry to say there has been a gradual falling-off of late, but, presumably, this may be accounted for from the fact that lectures are also going on in the suburbs at the same time. This was the result of one or two brethren residing in the district of Partick, who engaged a hall at their own expense, and desired the managing brethren to arrange a course of lectures there during March, which they gladly consented to do. Three lectures were arranged for, to be followed by a night devoted to the answering of written questions, handed in during the course. Brother William Grant, of Edinburgh, kindly consented to deliver the first lecture, when about 60 strangers turned out. The other two were also well-attended and marked attention was paid to what was said. Although quite a number of questions were handed in, they did not turn out as well on the question night, but the lectures being so well attended, and the audience so attentive, some of whom turned out every night, we thought it better to deliver other four during April, and we were not disappointed, for the attendance has in no way diminished. We thought our own hall in Glasgow was to fall into the hands of the Secularists, who were making overtures for it, and we were quite downcast about it, but, with a slight increase in rent, we are now glad to be able to state it is ours for another year.

Our spring fast-day social meeting was held on Thursday evening, 6th April, when a goodly number of brethren and sisters with their children and friends, including some from Blantyre and Irvine, sat down to tea. For the benefit of the children there was a magic lantern entertainment with dissolving views, and an enjoyable evening was spent.

LECTURES.—Feb. 19th, "The Devil" (Brother Gill, of Dundee); 26th, "Baptism" (Brother C. Smith, of Edinburgh); March 5th, "Hell" (Bro. D. Campbell); 12th, "Heaven" (Bro. J. Nisbet); 19th, "The Christadelphians" (Bro. T. Nisbet); 26th, "Saving faith" (Brother J. Steel); April 2nd, "The one great sacrifice" (Brother D. Campbell); 9th, "The Trinity" (Brother J. Nisbet). J. LEASK.

GREAT BRIDGE.

We have been encouraged by the following additions to our number, by induction into the sin-coversing name in baptism, viz., Mr. and Mrs. DENNY, formerly Campbellites, and EDWARD GRIFFITHS (30), miller, formerly neutral. We have made a special effort to set forth the truth by two week night lectures, on March 28 and 31, by Bro. Roberts and Bro. Shuttleworth, of Birmingham. The former was attended by a very good audience, but on the second evening there was a sad falling off. Our Sunday evening lectures continue to be well attended.

On Easter Monday, we took advantage of a general holiday to hold a social gathering of the ecclesiastical meeting at Bilston, Dudley, Great Bridge, and Wolverhampton. We met together at 3 o'clock,

and spent two hours before tea in a very profitable manner, in conversation on the truth. At 5 o'clock, 93 brethren and sisters sat down to tea, a goodly number being present from Birmingham. After tea, a most enjoyable meeting was held. The brethren have adopted the Birmingham rules of fellowship, with such alterations as their different circumstances require.—W. H. HARDY.

HALIFAX.

I am sorry to report to you the death of Bro. and Sister Whitworth's eldest daughter, a fine-looking, intelligent, and promising girl, after three or four days' illness, at school (away from home). Also, the death of Brother Hargreaves, April 11th, after a short but painful illness, of about three weeks. The two events have plunged our meeting into grief. Being members of the body of Christ, when one member is afflicted, the whole body suffers. It is our earnest prayer that Brother and Sister Whitworth may be enabled, with resignation, to say, like one of old, "'Tis the Lord; let him do what seemeth him good." We keep doing what we can in the shape of lectures on Sunday evenings, although we see very little fruit accrue.—C. FIRTH.

HECKMOND WIKE.

Two more have obeyed the gospel, and joined us in the one hope. ALBERT WOODHEAD (41), yarn spinner, of Birstall, has been an earnest seeker of the truth some years, and unable to join any of the sects, being satisfied that it was not there to be found. On hearing of Brother Wilde's immersion (though a stranger to him), he went and conversed with him on the things of the kingdom. Afterwards he came to the meetings. He was immersed at Birstall, on Sunday, March 5th. EMILY DAVIES, sister in the flesh to Sister Annie Willis, after making the good confession, was immersed at Brother Armitage's, on Monday, March 20th, making our number 11. I should add that Brethren Woodhead and Wilde, being well known in Birstall (which is a stronghold of Methodism), there is considerable excitement there, of which we are taking advantage to advance the truth.—ALBERT BARRACLOUGH.

HUDDERSFIELD.

Two more have come out from the darkness into the glorious light of the gospel, namely, ANN KENDELL, wife of Brother Kendell, and JOSEPH NUTTER, formerly Wesleyan, who has been searching, more or less, for five years. Sister Kendell was assisted in the saving name on Sunday, March 19th, and Brother Nutter April 9th. Others are interested.—GEO. DRAKE.

KEIGHLEY.

It is my pleasing duty to report the addition to our ecclesia of Mrs. MARY ANN MERRAL, formerly neutral, who, giving satisfactory proof of her knowledge of the gospel, was immersed for the remission of her sins on Saturday, March 9th. Others are interested. We had Brother Dixon, of Leicester, on the 26th ult., who gave us two excellent lectures on the Bible *versus* Secularism.—WM. HARTLEY.

LEEDS.

We have not had any additions to our number so far this year, but we have been making a special effort at Hunslet (a district in the borough of Leeds), to make known the truth to those who are in darkness. We have not met with the success (as far as the attendance of the alien is concerned) that we anticipated. We have, however,

decided to continue the effort for six months longer—one lecture to be given each month. The lectures already given have been fortnightly, and have been on Sunday afternoons, in the Temperance Hall. At the close of each lecture we distribute *Finger Posts*, choosing those which are most suitable to the subject of the lecture; and have also had *Finger Posts* folded up with the handbills announcing the lectures. The following lectures have already been delivered:—Feb. 26, "The Kingdom of God" (Brother W. H. Andrew); Mar. 12, "Resurrection from the dead necessary to the attainment of eternal life" (Brother Mitchell); Mar. 26, "The hope of the righteous and the fate of the ungodly" (Brother Waite, of Stockport); April 9th, "The Promised Land; Where is it?" (Brother Wm. Worsnop, of West Vale). Brother Waite also lectured in our meeting-room in the evening, on "The devil and hell: Popular views unscriptural." Brother Worsnop followed suit, the subject of his lecture being "Is baptism essential to salvation?"—W. H. ANDREW.

LEICESTER.

Sister Morris has removed from London to here. On the other hand, Sister Gamble (the mother of Brother T. W. Gamble) has removed to London. On Good Friday, we held our usual tea-meeting, followed by a meeting at which several of our brethren spoke, to the mutual help and comfort of all. We had also the pleasure of the company of Brother and Sister Walker, of Birmingham, and Brother Gamble, of Brentford, both at the tea, and on the Sunday following. On Easter Monday a number of our brethren and sisters (about 21) took advantage of the holiday, and the invitation of the Nottingham ecclesia, and assembled with them there. A very enjoyable day was spent, and our brethren were much edified by their visit. On the evening of Sunday, March 26, we had a collection on behalf of the oppressed Jews in Russia. The lecture, on that occasion, was listened to attentively by a good audience. The subject was, "Prophetic utterances concerning the Jews and their greatest enemies, the Russians." The amount collected was £3 2s. 1d.

LECTURES.—March 19, "The 'Rev.' Hay Aitken and the immortality of the soul," etc.; March 26, "Russia and the Jews;" April 2, "Saving faith" (all by Brother Dixon); April 9, "The death and resurrection of Jesus Christ" (Bro. T. W. Gamble).—F. S. HERRIS.

LIVERPOOL.

I have to report the obedience to the requirements of the truth, on the 1st of April, of MARY SPENCE (37), neutral, wife of Brother William Spence, and, on the 7th of April, of JOHN EDWARD KEIXAN (23), seaman, neutral.

LECTURES.—March 12, "Did Christ rise from the dead?" (Brother F. Hodgkinson); 19, "The reappearance of Christ in the earth" (Brother S. A. Garside); 26, "Babylon the Great;" April 2, "Heaven" (both by Brother J. C. Roberts-on); 9, "Why call ye me Lord, Lord, and do not the things which I say?" (Bro. Ashcroft).—H. COLLENS.

LONDON.

Since last report, the following have rendered obedience to the faith: on March 12, ROBERT LOVE KING (brother in the flesh to Sister King, of Beith, Ayrshire, N.B.), formerly United Presbyterian; on March 29th, SHARMAN WILLIAM THROSBELL, formerly neutral. HARRY SHARPE, nephew of Brother Boshier, formerly neutral. Brother and Sister Woodard, of Peterborough, have removed to London. Brother T. Barker and Sister Emmers-

son have been united in marriage, and also Brother Waters and Sister Granolt.

We had a very interesting tea meeting here on what is commonly called Easter Monday. It was one of two "open" tea meetings which we hold during the year, so that a number of friends interested in the truth were also present. The evening was profitably spent in exhortation and also in making the visitors who have not as yet made a covenant by sacrifice acquainted with "the more excellent way."

LECTURES.—April 7th "The Gospel" (Bro. A. Andrew); 9th, "Is man immortal?" (Bro. H. H. Horsman); 16th, "The Jewish outrages" (Bro. J. J. Andrew); 23rd, "The devil of Christendom" (Bro. W. Atkins); 30th, "Jesus Christ as a king" (Bro. R. Elliott).—WM. OWLER.

Bro. Boshier furnishes the following particulars of the case of our new brother Sharpe, referred to above:—

"Sister Boshier's nephew has been in London at the music college for the last eighteen months, in training for the musical profession; and during this time, he has generally spent his Sundays with us. In this way he came in contact with the truth. He used to go with us to hear the lecture on Sunday evenings. Much to the alarm of his family and friends, he began to show some interest, but we were not aware it had taken such hold on him as events have proved. He had a very good appointment offered him as head music master, in a large school in Sussex. He accepted the offer, and the day was fixed for him to enter upon his duties when he found it was necessary for him to sign himself a member of the Church of England. This he refused to do, and thus he has lost the appointment, and has nothing before him at present in the way of employment. He is going to America to try and make his way there with his brother, and is very anxious to get into the company of the brotherhood. He is young in years—just twenty, and of course quite a babe in Christ, and needs all the help and encouragement he can get."

Bro. Hutchinson writes: "A few of the Islington brethren had been meeting at Walham Green, on account of the long distance (over seven miles) which the infirmities of the flesh prevent many of them from going. We expect to form into an ecclesia as soon as a suitable hall can be found, the brethren at Islington approving of this step. For the last twelve months, we have been delivering lectures and holding a bible-class in a private house, in a room which the Campbellites formerly used for the same purpose. The eyes of the owner (Bro. Pattiman) having been opened to the truth, and having obeyed it, the Campbellites were no longer permitted to use it. In fact, it was closed against them before Bro. Pattiman saw the truth, owing to them cutting him off for permitting me to speak in it on "the inheritance of the saints in light." Bro. Pattiman at the time believing on that point as we do, the result of those meetings has been, with the blessing of God upon it, that over twelve have been brought into the truth as from time to time reported in the *Christadelphian*."

MALDON.

We spent a very pleasant and profitable time with our Bro. J. J. Andrew last Sunday. He was the first to visit us 14 or 15 years ago, when we needed the way of the Lord expounded more perfectly to us, hence there is a strong feeling towards him. Our place, which will hold nearly 200 people, was quite filled, and it is to be hoped that the lecture will have some good effect. No doubt the subject, "The Jewish outrages in Russia, in relation to God's revealed purpose to restore the

Israelitish nation into the land of Palestine," attracted more than would otherwise have come.—**C. M. HANDLEY.**

MATLOCK.

Although only three in number, we are doing what we can to spread the truth in this place. Our last effort consisted of three lectures as follows: Sunday, March 19, afternoon, "The Church or the Bible—one or the other—not both." Evening, "The kingdom of men—its countless and incurable evils—its long duration—its appointed end" (Bro. Ashcroft); and on Sunday, March 26, "Is heaven our home?" (Bro. W. Mabbott). We had an average attendance and great attention. I should like to intimate to the brethren who may be coming to Matlock that we meet for the breaking of bread every Sunday morning at 10-30, in a small room at Matlock Bridge, and shall be delighted to have the company of such at our little meeting. Intending visitors who are unknown to us should be careful to provide themselves with the necessary letter from the ecclesia with which they are connected.—**JAMES SMITH.**

NEATH.

The little ecclesia in this place (still earnest in sowing the good seed of the kingdom) received 2 additions on the 18th of March, viz.:—**ANNIE BEHRENA** (16) and **AMY AUGUSTA EVANS** (16), both of Mumbles ecclesia. We now number 20.

LECTURES.—"A city of God's building" (Bro. Morgan); "Why halt ye between two opinions?" (Bro. D. Clement); "The end of the wicked" (Bro. Tucker); "Will Jesus the Christ return to the earth again" (Bro. S. Heard); "A Roman soldier" (Bro. W. Clement).—**W. J. GREGORY.**

NEWCASTLE.

We have had four additions to our number, making us in all about 22. The names of the new candidates for eternal life are as follows:—April 3, **ARTHUR STUART FORBES** (32), engineman, husband of Sister Forbes, formerly of the Christian brethren; on April 12, **WILLIAM LEADBITTER** (18), formerly neutral, eldest son of Bro. and Sister Leadbitter; also **THOMAS DAVISON** (36), builder, Gosforth, Northumberland, formerly neutral, and his wife **CATHERINE DAVISON** (28), formerly Church of England.

We have been favoured by a visit from Bro. D. Handley (Malton), who has been working very hard here and in neighbourhood, scattering the seed of the Word, the entrance of which giveth light. We have had but poor attendance at the lectures in Newcastle, yet rejoice for the testimony borne, and pray the Lord of the harvest to quicken the word sown, so that they may be added to such as shall be saved. Bro. Handley's lectures have been in Newcastle as follows:—March 26, "The keys of the kingdom;" March 27, "The Reward of the Righteous;" April 2, "Who was Jesus, and why did he die?" April 3, "Shutting up the kingdom of heaven;" April 9, "The Christ;" April 16, "Baptism." Bro. Handley also lectured at Sunderland and Jarrow, and also at a place called Shankhouse, and another called East Cramlington, about ten miles from Newcastle.—**J. HARKER.**

NOTTINGHAM.

We have two additions to report this month, viz., Bro. HODGKINSON, an old brother, who has nearly completed his 82nd year. He has been connected with the work of the truth in this town, more or less, since 1848. At the time of the renunciation, he remained at the Synagogue, but, having at length been led to see the truth con-

cerning Jesus the Christ, he was, in accordance with his earnest request, immersed, March 22nd: also, **FRANCIS ROBERT WEBB** (32), printer, baptised April 9th.

The tea meeting on Easter Monday was the most successful ever held in connection with the truth in Nottingham. More than 300 sat down, including brethren and sisters from Birmingham, London, Halifax, Sheffield, Leicester, Derby, Liverpool, Lincoln, Grantlham, and other places. Brethren Ashcroft, Roberts, and A. Andrew addressed the meeting after tea, Brother J. J. Andrew not being able to be present. One brother writing since, says the only cause for sadness was the parting again. However, we work on in hope of a joyful meeting when Christ returns.

LECTURES.—March 19th, "Future rewards and punishments" (Bro. Shuttleworth); March 26th, "The first principles of the oracles of God" (Bro. Richards); April 2nd, "The sufferings of Christ, and the glory which is to follow" (Bro. Mabbott); April 9th, "The meaning of Christ's appearing." (Bro. Roberts, of Birmingham.)—**J. KIRKLAND.**

PETERBOROUGH.

We have this evening (March 16) baptised into Jesus Christ, after a careful examination, **ANN RIPPON** (48), previously neutral. On the other hand, we have lost two, by the removal of Brother and Sister Woolard to London, a loss which we feel more than usual, because Sister Woolard has helped us on the harmonium at our meetings.—**T. ROYCE.**

RIPLEY.

The attendance at the lectures has been better of late, and several appear interested. We have received a good deal of help in the matter of lectures from our brethren of the Nottingham ecclesia, for which we are grateful, and we hope, in the time to come, it will "abound to their account."—**W. MITCHELL.**

SALE.

A card "in memoriam" announces the death of Sister Mary E. Birkenhead, aged 29. She fell asleep, April 11th, and was interred at Brooklands Cemetery, April 14th.

STOCKPORT.

LECTURES.—April 2nd, "Bible salvation something which the Salvation Army knows nothing about" (Brother Bellamy); 9th, "Salvation, true and false" (Brother Baker); 16th, "The salvation army of the future" (Brother Waite); 23rd, "The gospel of salvation" (Brother Wareham); 30th, "Salvation, a mighty event of the near future" (Brother Waite).—**GEO. WAITE.**

WARRINGTON.

We have had two further additions to our number, namely:—Brother SAWDOX, who has obtained a situation in this place, and **LIONEL SUTCLIFFE** (35), wiredrawer, who was immersed March 25th.

LECTURES.—Jan. 1st, "Jesus of Nazareth, his birth and mission" (Bro. Bellamy); 8th, "Are we our bodies?" (Bro. Waite); 15th, "The Revised New Testament compared with Christadelphian teaching" (Bro. Hatton); 22nd, "The Great Salvation" (Bro. Crowther); 29th, "Why did Mother Shipton's prophecies fail?" (Bro. Sawdon); Feb. 5th, "An hour with the New Testament revisers" (Bro. Hatton); 12th, "Nebuchadnezzar's dream and Daniel's interpretation" (Bro. Bellamy); 19th, "The two ways" (Bro. Biding); Feb. 26th, "Who belong to Christ?" (Bro. Ashcroft); Mar. 5th, "What must I do to be saved?" (Bro. Sawdon); 12th, "Who is that old serpent called the devil

and Satan?" (Bro. Waite); 19th, "Paul's visit to Philippi" (Bro. Wareham); 26th, "The Great Physician, when and where will he display his healing power?" (Bro. Wareham).—CYRUS ROBERTS.

WIGAN.

Brother Russell, late of Nottingham, writes:—"I am now in Wigan, it is a stronghold of the Mother of Harlots. If all is well, an effort will be made here in the autumn. May our Heavenly Father open the hearts of some in this town to honour his name."

AUSTRALIA.

SYDNEY.—Sister Wood, in a letter to Sister Roberts, of Birmingham, says: "There is an idea elsewhere that there are two ecclesias here, one in Balmain, the other in Sydney, which is not correct. We all meet together in the 'Masonic Temple,' Clarence-street, Sydney. It is true a great portion of the brethren live in Balmain, but you will understand better when I explain to you that Balmain holds about the same position to Sydney that Birkenhead does to Liverpool, only that the distance between is greater, for we have to start about an hour before the time of the meeting, to be punctual. About a quarter of that time we travel by a steamer, and the remainder of the time is taken up by getting to and from the boat. We number about fifty, with Brother J. J. Hawkins as secretary, and all form their faith upon the Bible truths, as contained in the 'Birmingham statement of the faith,' and judging by the principle that Christ lays down, 'by their works ye may know them,' some are, indeed, walking very worthily of their high vocation, and seem to make everything subservient to the one object, *God's will*. I mention this, for I know it is very encouraging to know that thousands of miles away there are other parts of the body in harmony with the mind of Christ. Two or three of our recent additions have lectured, these last few weeks, on Sunday nights, and so relieve Brothers Hawkins and Bayless, who have had the brunt of all the work up till lately. We all live a good distance from the place of meeting, but we consider it as central as any place we could get, and a good place for the proclamation of the truth, but I am sorry to say that we have but few that come to hear, and those that come are, almost without exception, brought through the private exertions of the brethren and lending of books, and not through advertisements of lectures."

NEW ZEALAND.

CHRISTCHURCH.—Brother Challinor forwards lengthy particulars of the disagreement with Sister Williamson. It would not be prudent to publish them. Suffice it to record Bro. Challinor's contradiction of Sister Williamson's statement that continual discord characterizes the Christchurch ecclesia. "We sincerely desire," says Bro. Challinor, "that you will make it known to the brethren and sisters that this statement is altogether untrue. Ever since our ecclesia commenced its existence, peace and harmony have always prevailed amongst us."

UNITED STATES.

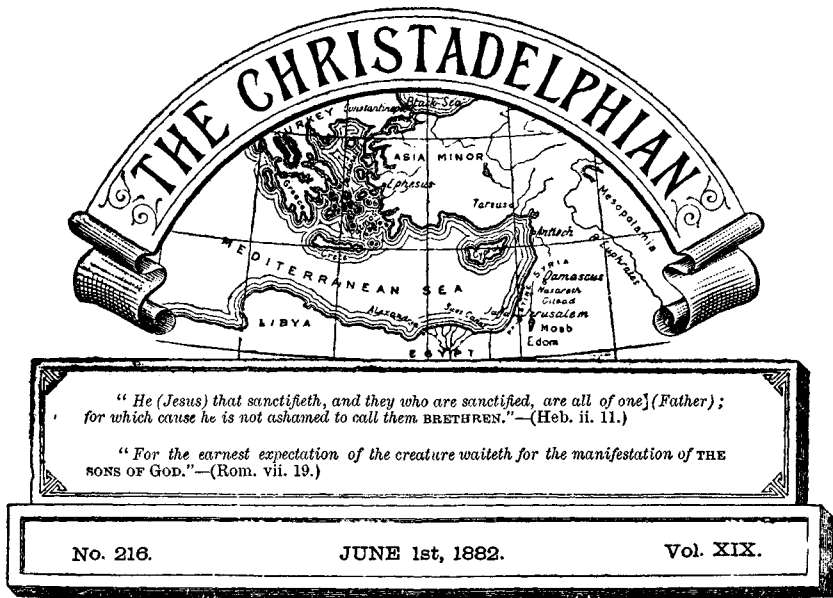
CAVENDISH (Mo.).—Bro. Brooks says:—"We have no additions to the ecclesia to report, but one or two appear to be interested. We are striving to grow in grace and in the knowledge of the

truth, that we may be able to meet the Lord with joy when he comes. We are all united in our work and labour of love for the Master. Bro. Elsas and myself have but slow tongues, but we are striving to improve what talent we have by delivering a lecture at his house on Wednesday evenings. Quite a number have attended, and we hope the interest will increase."

JERSEY CITY (N.J.).—Bro. Seach announces the following further accessions to the ecclesia, re-organized on the basis of an uncompromised faith:—"Bro. James Phillips, by removal from England; Sister Mary B. Voorhees, who had been a member with us some years ago; and John K. Westervelt, formerly Methodist, enlightened through the faithful and persistent advocacy of the 'word of life,' by our Brethren Josiah Coddington and George T. Washburne, while striving with their fellow workman daily for the bread which perishes. After a satisfactory confession of faith, he was immersed (to use his own words) 'for the remission of his past sins, and a union with the Redeemer's name,' on Sunday, January 22nd, 1882. Joseph Sherwood, a mariner, formerly Methodist, attained to a knowledge of the truth through the efforts of our brother, Capt. Frank Norton, who for the last twelve years has been 'instant in season and out of season,' in holding forth the 'one hope' of the gospel, and presenting to his fellow seaman the invitation to God's kingdom and glory. On Monday, February 27th, 1882, in the presence of several rejoicing brethren, he was 'buried with Christ in baptism,' to walk with him in newness of life. We have great reason for thanksgiving in the manifold favours of the Deity to us as an ecclesia. We realize that our efforts in the direction of a pure and undefiled faith and practice has been approved by our Heavenly Father. Our meetings are well attended, and several alien friends are strongly interested in learning the truth, and we trust that at no very distant day (if the Lord delay his coming), we shall have the pleasure of reporting other additions to our increasing number."

(Interesting letters received also from Brethren Vredenburgh and Coddington.)

PORTLAND (OGN).—Sister F. Skeels writes: "We have not had much success in bringing others into the truth since the troubles here, but prejudice seems to be dying away, to a certain extent, and there are some who seem to be very much interested. We have three speakers only, here, and they are all very poor, and nearly all the brethren are poor, but we try to do all we can towards spreading the Gospel. Brother Plummer came to Portland on Feb. 11, and delivered a course of lectures here. Subjects: 'The name,' 'Rightly dividing the word,' 'Punishment of the wicked,' 'Fulfillment of prophecy concerning Christ's second coming,' 'Sacrifice of Christ as set forth in the types and shadows.' He then went to Beaverton, and delivered a course of lectures there. Subjects: first and second lectures, 'Nature of man,' 'Man in death.' 'The sacrifice of Christ,' 'Obedience,' 'Blessing all nations.' He afterwards returned to Portland, and continued his lectures here. He lectured twice. Subjects: 'The kingdom,' and 'What is the Gospel?' after which he had to return home, on account of sickness in his family. We are thankful to report the obedience of two, at Beaverton, viz., CHAS. L. HANSEN (25), formerly neutral, and his wife, JENNIE HANSEN (24), formerly Congregationalist. They were immersed by Brother H. C. Plummer, on Feb. 27. Brother Wm. Skeels has been down on the Columbia River, preaching, but as yet I do not know the result."



BRITAIN'S PART IN THE LATTER DAYS.

(WRITTEN BY DR. THOMAS IN 1858.)

(Continued.)

At his return, the Lord Jesus finds a remnant of his countrymen in Jerusalem and Judea, "a third part" only of those in the land before the invasion, so reduced is their number by the war. This third part, however, constitutes *the subject nucleus of the kingdom*, which afterwards becomes a great mountain, or empire, "and fills the whole earth." It is a third part which will have been "brought through the fire," and referred to by Isaiah as "those that escape of them."* Of these, Jehovah says, he will send messengers to Tarshish and the nations, to Greece and the coasts afar off, that have not heard his fame nor seen his glory, "and they shall declare it among the Gentiles." The Tarshish fleet being dispersed and broken by storm, the surviving land forces of the Lion power in Palestine have no alternative but retreat or surrender. All knowledge of events must, therefore, be communicated westward by the messengers of the conqueror. When they arrive at "the isles," or coasts, and at Tarshish, the Lion power of Britain will answer them with words of peace. The then recent breaking of their Mediterranean ships by the east wind, in obedience to the will of the Stone of Israel, will certainly convince "the young lions" of the State

* Isaiah lxvi. 19.

of the impossibility of a maritime power contending successfully against one whom the wind and sea obey. The very nature of the case is sufficient to prove to the reader that however hostile Britain and other maritime States may be to the King of the Jews, not a single hostile vessel could leave their ports. The wind would be continually "dead ahead," and the raging of the sea too furious even for "vessels of fleetness with whirling things," or ships with revolving wheels, propelled by steam. What, then, must be the necessary position of the maritime powers of the world on hearing of the fame of Jesus and his demands upon them, through his ambassadors? The only answer that can be given is *that they shall obey him*. This conclusion to which the nature of the case reduces us, is confirmed by the words of Isaiah lx. 9, where it is written, *ki-li iyyim ya-queru*, i.e., "Surely coasts shall obey him;" and the prophet then goes on to say, "*and the ships of Tarshish among the first.*" Thus, then, it is that the Lion power, rendered powerless for evil on the coasts of Palestine by the dispersion of its fleet, and confined to its ports by "the winds," which become "His messengers,"* it finds no alternative but to place itself at the disposal of the King of the Jews, and to become his naval arm in the Restoration of Israel, and the prosecution of the war upon "the Beast, False Prophet, and kings of the earth, and their armies," all of which will refuse obedience to his will.†

Peace being granted then to the lion-power of Sheba, Dedan, and Tarshish, and to certain other maritime States, styled "coasts," they will blockade the hostile countries which refuse to

let Israel go, and thus policing the seas against the king's enemies, proceed to convey his subjects from the friendly "coasts afar off" "to the place of the Name of Jehovah of armies, Mount Zion." Thus saith Isaiah, "The ships of Tarshish, among the first, shall obey him, to bring thy sons, O Zion, from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee;" and besides this service, "Kings of Tarshish and of the coasts shall bring presents, Kings of Sheba and Seba shall offer gifts, and the gold of Sheba shall be given to him." Gold is the last thing governments deliver over to one another; all their financial policy is to keep the gold in their respective countries. The fact, therefore, of Tarshish and Sheba, which we have seen are subject to the same lion-power, giving up their gold to the Son of David as a gift, is proof of his acknowledged ascendancy in the countries pertaining to that dominion. His imperial sovereignty there being admitted, it is manifest that all things pertaining to the government of the British empire will be at the absolute disposal of "Jesus of Nazareth, the King of the Jews."

Now, it is not to be supposed that this being the case, the King of Israel will permit the government of that dominion to remain in the hands of the reigning family, and of those hereditary and representative legislators and officials who at present constitute its "young lions." It will certainly be taken from them, and transferred to the personal friends of His Majesty, "the Holy One of Israel." At present the British empire has but one chief, that is styled King, or Queen, who

* Psalms civ. 3, 4. † Rev. xix. 19.

is head of both Church and State. From this person all glory, honor and power proceed, in whose name also all civil and ecclesiastical affairs are administered, and the souls of the people professedly cured! The intelligent believer of the Gospel of the Kingdom will at once perceive that there will be no place for such a king or queen in an empire whose peoples have come to the acknowledgment of the imperial suzerainty of Jehovah's King. Hence the Royal Family of England must be dethroned, and all its "lords, spiritual and temporal," be ejected from their present rank, dignity, place, and power. Their fate may be more tolerable than that of "the kings of the earth," and their adherents, "who make war upon the Lamb." For these who will not have him to reign will be slain before his face, but the others, who prudently surrender at discretion, shall be conveyed to Jerusalem, and see the glory of him who shall have superseded them in the administration of British affairs. Thus, if the present Queen of England become contemporary with these stirring events, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a King of Israel, to the greater than Solomon, whose fame and power shall have penetrated the inmost recesses of Windsor Castle and Buckingham Palace. When she arrives before the Divine Majesty of Israel's King, what a farthing rushlight will her "British Majesty" appear, even in her own eyes and in that of the great company which attends her! Surely there will then remain "no more spirit in her," and she will confess that "it was a true report she had heard in her own land of his acts and

of his wisdom. Howbeit that she believed not their words until she came, and her own eyes had seen it, and that the one half of the greatness of his wisdom had not been told her, for that he exceeded the fame that she had heard." She may then truly say, "Happy are thy men and happy are thy servants which stand continually before thee, and hear thy wisdom. Blessed be Jehovah, thy God, who delighteth in thee *to set thee on his throne* (the words of the Queen of Sheba to Solomon) *to be king for Jehovah* thy God; because God loved Israel to establish them *for ever*, therefore made he thee king over them, to do judgment and justice." Thus may she confess that Jesus is Lord, to the glory of God the Father.

What a joyous sight it will be to the men who encompass the throne of Israel's King, to behold the proud queen, nobles and bishops of England bowing the knee and making humble confession of their own worthlessness, and the blessedness of those in whose august presence they are humbled. Such a sight as this will abundantly repay them for all they may have suffered of neglect, hardship and contempt at their ungodly hands. The ancient Queen of Sheba and her great company's visit to the king on Jehovah's throne in Zion was voluntary, that of Aden's modern ruler and her nobles will be from the necessity of the case. Solomon permitted his visitors to depart in peace, so, it is probable, will his greater and royal son; but shorn, however, of all their glory and honor. From that time there will be no more a hypocritical and Scripturally ignorant bench of lordly bishops, speaking lies and all sorts of foolishness in the name of Jesus.

But, it may be said, these things are very bold and presumptuous declarations for one who lays no claim to inspiration. So, indeed, they would be for one who understood not the gospel of the kingdom; but, understanding this, even an un-inspired man may confidently affirm that they are true and nothing but the truth. The reader, however, is under no obligation to receive my assertion of their verity unproved. The apostolic injunction is, "prove all things." This is, for me, at least, a necessity, to which I proceed forthwith to submit myself, that the conviction of the reader may rest upon the divine testimony, and not upon my word. First, then,

All things pertaining to the government of the British empire will hereafter be at the absolute disposal of Jesus of Nazareth, the King of the Jews, who will dethrone the reigning family, and command allegiance to himself alone.

This is proved by the testimony of Daniel, who says, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there were given him dominion, glory, and a kingdom, that all people, nations, and languages should serve him. It is admitted by all professing Gentiles of intelligence, that Jesus of Nazareth is "the Son of Man" so often alluded to in the Bible. This testimony of Daniel, then, is affirmed of Jesus: "All people, and nations, and languages shall serve him." The populations of the British empire must, therefore, be his subjects, being constituents of the "all." "Granted," says an objector, "but not their ruler." Yes, their rulers, also, for the same pro-

phet says, "all rulers (*shahittanyyah*) shall serve and obey him." And David says, "All kings shall fall down before him; all nations shall serve him." When this is accomplished, how many British, Irish Hindoos, Sikhs, &c., will remain to yield allegiance and tribute to the House of Brunswick? Not one! Its royalty will have vanished like fog before the sun. Secondly,

The aristocracy of the British empire, with all their official retainers in Church and State, will be ejected from place and power, and all their glory, and honour, and emoluments be taken from them, and bestowed upon the tried and personal friends of Jesus.

This proposition results from the testimony that "the saints of the Most High One (*elyonin*) shall take the kingdom and possess the kingdom, and dominion, and the greatness of the kingdom under the whole heaven for ever, even for ever and ever." But the "lords spiritual and temporal," with their associates, now possess "the greatness" of that portion of the subjacent whole comprehended in the British dominion, to the utter and entire exclusion of the saints of the Most High Ones. It is, therefore, manifest that as present facts and prophecy are not in harmony, in order that it may be fulfilled, a great and astounding revolution awaits this mighty empire, which will result in the supersedence of those who now possess "the greatness" of the State, and the substitution of the saints in place of them. The peoples will not elect the saints to place and power, nor will they attain them by a compromise with existing incumbents. They are to "take the kingdom and dominion" by force, and to leave none of the greatness for any but them-

selves. "Judgment was given to the saints of the Most High." In the execution of this judgment they possess themselves of the dominion under the whole heaven. Hear what David says concerning them, "Let a two-edged sword be in their hand, to execute vengeance upon the nations (*goyim*) and punishments upon the peoples, to bind their kings with chains and their nobles with fetters of iron, to execute upon them *the judgment written*; this honour is for all His saints." This is the kind of judgment they are to execute in concert with their king. When they have made captives of the royal family of Britain, and their nobles and dependants, they will ask no favours of them, but take all they possess as the spoil of the victors. It will become theirs by the sanction of the God of the whole earth. "Do ye not know," says Paul to the saints in Corinth, "that the saints shall judge the world." And again he says to them, "All things are yours; the world, things present, and things to come, all are yours;" and says Solomon, "The wealth of the sinner is laid up for the just." Now Jerusalem, in her future exaltation, is the mother of all the saints, of whose world-wide dominion she is the throne. Hear, then, the words of the prophet in relation to her, "The nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." But the British, after the disaster of their fleet, will become an obedient nation, serving the sons of Zion and their king. They shall come to Zion's light, and kings to the brightness of her rising, and

shall build up her walls and minister unto her. They shall come bending unto her, and all that despised her shall bow themselves down at the souls of her feet; and *her* priests shall eat the riches of the Gentiles and in their glory shall *they* boast themselves." This is affirmed of those Gentiles whose prudence is the better part of their valor. Finding resistance vain, they surrendered to Christ and his associates, the king and nobles of Israel, all of them "*kings and priests to God*," prepared of him to "*reign on earth*." Now, concerning them, the prince of these kings of the earth has said, "I will give them power over the nations, and they shall rule them with a rod of iron; as the vessels of a potter shall they (the powers) be broken to shivers." These testimonies show plainly that all existing governments are doomed to wreck and ruin; their thrones are to be "cast down," and Britain's among the rest. "O let the nations be glad and sing for joy, for thou, O Messiah, shalt judge the people righteously and govern the nations upon earth!" Seeing, then that this is inevitable, "Be wise now, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Such will be the exhortation to them before the judgment falls upon their devoted heads. The kings of the great nations will despise it. Some, however, will hear, and surrender their greatness to the saints as the only escape from the sharpness of their two-edged sword.

(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 16.

THE most wonderful of all the marvels that have marked the history of Israel—and no other nation upon earth—was the delivery of an address by Yahweh Elohim from the summit of Mount Sinai to the assembled nation in the plain below. There never was such an event in the history of the race of Adam. Moses emphasizes the greatness of the occasion in referring back to it after forty years' interval: "Ask now of the days that are past," said he, addressing Israel on the plains of Moab after their forty years' wandering—"the days which were before thee since the day that God created man upon the earth, and ask from the one side of heaven to 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?" (Deut. iv. 32). That this was no figure of speech, but the plain description of a literal event, is made certain by the particulars that are recorded concerning the event.

It happened in what we may almost call natural order. It will be recollected that it was at Mount Horeb that Moses received his original commission. It was there that the Lord appeared to him in the burning bush unconsumed, and, in the communication that passed at the time, Moses was informed that, in token of the verity of his mission, when he should have brought forth the people out of Egypt, they would serve God on that mountain. (Ex. iii. 12). The work of deliverance had now been accomplished. The nation had crossed the opened Red Sea; had had their wants provided for in a way suitable to their wilderness life; they were on the march, and were now approaching the rugged district where Sinai sternly reared its head at an altitude of 9,000 feet. In the third month after leaving Egypt, they "departed from Rephidim, and were come to the desert of Sinai and had pitched in the wilderness: and *there Israel camped before the mount.*" (Ex. xix. 2.) So far, Moses had executed the work entrusted to him. He had been sent from Sinai to bring Israel to God, and he had done so. Here he was at the place from which he had been sent: here he was, and Israel with him, encamped in their thousands at the base of the mount. What more natural than that Moses should ascend? "*Moses went up unto God, and Yahweh called unto him out of the mountain.*" The words spoken to him were words of message unto Israel. "Say to the house of Jacob . . . Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and *brought you unto myself.*" This was a matter of fact most natural to be

brought into the foreground on the occasion of the arrival at Sinai. Here was the nation, brought by a series of extraordinary interpositions of divine power from Egypt, and set down at the base of Sinai in the divine presence. Yahweh challenges their attention to the fact, with a view to the proposition to be submitted to them. What was the aim, as regarded Israel, of this whole extraordinary episode of the Egyptian deliverance? "Now, therefore, if ye will obey my voice, indeed, and keep my covenant, *then ye shall be a peculiar treasure unto me above all people*: for all the earth is mine (as much as to say, "It appertains to me to do as I will") and ye shall be to me a kingdom of priests and an holy nation." Moses, descending, called the elders together, and submitted this brief but pregnant message to them. "And all the people answered together, all that the Lord hath spoken we will do." Moses, having received the answer of the people, re-ascends the mountain, and reports the same to Yahweh.

The basis of the first covenant having thus been laid, Yahweh intimates to Moses his purpose to speak in the hearing of all the people. This wonder of wonders was not to be performed merely as a prodigy, or to gratify the curiosity of the people; it was to be done with a very distinct object in view: it was to place the divine authority of Moses beyond all cavil or doubt. "Lo, I come unto thee in a thick cloud, *that the people may hear when I speak with thee AND BELIEVE THEE FOR EVER*" (Ex. xix. 9). Apart from the display which was about to be made in the presence of the whole nation, it might have been whispered, by the seditious in the camp, that the messages Moses brought from the summit of Sinai were pretended messages; that he saw nothing and heard nothing when he went up, but concocted the messages himself, and went to the top of the mount merely to give a colour of divine authority to what he had to say. Such a view, once whispered, would be quickly caught up, and sent round, and loom large in the eyes of subsequent generations of unbelievers as such things generally do, with the result of destroying the authority of Moses for ever. Any spiritual rot like this was effectually prevented by what was about to be done. The worst that could happen afterwards (and that did happen) was disobedience to the law of Moses: the cry could never and was never raised that God had not spoken by Moses. Israel in all their generation have been of the mind expressed by the Pharisees when disparaging the claims of Jesus: "We know that God spake unto Moses" (Jno. ix. 29). It will not appear marvellous that such profound and ineradicable conviction should have been produced in the heart of Israel when we consider the means adopted to produce it.

Yahweh appointed a day for the wonderful exhibition about to take place. "Be ready against the third day, for the third day *Yahweh will come down IN THE SIGHT OF ALL THE PEOPLE UPON MOUNT SINAI.*" The people having prepared themselves in the way prescribed, the third day arrived; and early in the day, there were portentous preliminaries to the sublime event about to occur. "In the morning, there were thunders and lightnings and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that *all the people that was in the camp trembled.*" The people had been

apprized beforehand of the purport of this manifestation, so that, though deeply overawed by the strange convulsion, they submitted themselves to the hands of Moses. "Moses brought forth the people out of the camp to meet with God: and they stood at the nether part of the Mount." As they stood there, the scene grew more vivid and impressive. "Mount Sinai was altogether on a smoke." The moment of supreme expectation arrived: "Yahweh descended upon the Mount in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. And the voice of the trumpet sounded long and waxed louder and louder." The first symptom of divine intelligence in the heart of this tumult of the elements was the summons to Moses (addressed to him in the hearing of all Israel) to come up. And Moses went up. "And Yahweh said unto Moses, Go down, charge the people, lest they break through to gaze, and many of them perish." Moses also received instructions to the priests, and then went down and awaited with the people the stupendous occurrence of a speech from God. They had not long to wait. From the midst of the cloud, and the smoke, and the flame (in a momentary pause of the attendant thunder-peals and trumpet sound, as we must suppose), there came the clear pealing tones of the divine voice, reaching to the utmost part of the vast concourse of people, and making the solitudes of Sinai ring: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments," and so on, to the end of the ten commandments.

When the voice ceased, the thunderings, lightnings, and trumpet sound resumed, and the people gave way to the fear with which they were inspired at the very commencement of the dread proceedings. "They removed and stood afar off." They said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Moses tried to rally them. He said, "Fear not, for God is come to prove you, and that His fear may be before your faces, that ye sin not." But the people could not be tranquilised. "The people stood far off." Moses did not stand far off with them, but "drew near unto the thick darkness where God was" (Ex. xx. 21). Then Yahweh addressed himself to Moses, "Thus thou shalt say unto the children of Israel, *Ye have seen that I have talked with you from heaven.* Ye shall not make to me gods of silver, neither shall ye make unto you gods of gold," etc.

After this, it was natural that Israel should receive implicitly all that Moses had to say to them in the name of God. It is inconceivable it could have been otherwise. They had had overpowering demonstration of Yahweh's reality, and of His selection of Moses as His servant in all things. It is impossible to conceive a demonstration more complete. The things

they had seen and heard were all beyond the power of man. Who can envelop a mountain with cloud and fire? Who can set the thunders loose? Who can make Sinai shake to its base? And who can speak from half the height of the Alps and be heard? These things had been done in their presence, and had filled them with fear. Even Moses shared their trepidation. (Heb. xii. 20). The stoutest heart might well quail at such a terrible manifestation of the presence of God. It was terrifying, but necessary. It made the people see, as they could not otherwise have been made to see, that the work of Moses was not "of his own mind" as he said (Num. xvi. 28), but was the work of the Maker and Possessor of heaven and earth working through him. It did its work effectually; it established a law which has never been altered by man from that day to this. It established the authority of Moses over Israel for ever, as was intended (Ex. xix. 9).

It was all in the nature of "miracle;" nothing else could have served the purpose; how were the people otherwise to become persuaded that the law delivered to them by Moses was of divine authority? But in saying it was a "miracle," are we to understand the magical unreality suggested to the popular mind by the word? Far otherwise. It was all reality. The fire, and the smoke, and the thunder were as real as any ever seen or heard by mortal sense; so with the earthquake and the sound of the trumpet. There was nothing unusual in them, and the difference between them and ordinary phenomena of sight and sound lay in the speciality of causation. They were the same in essence, but not produced as ordinary phenomena are, by the mechanical interaction of the established affinities of nature: they were directly produced by the power evolving all nature at the beginning. God was present by the angels of His power (Acts vii. 38, Heb. ii. 2): by His will angelically exerted, which is the ultimate explanation of everything, the mountain shook, became enveloped in flame, and hid in dense masses of cloud and smoke. By the same power the trumpet voice sounded long and loud, and the ten commandments were pronounced. This power, the will-power of essential deity, is the potent cause of all things. Morally expressed, it is what the Father wishes men voluntarily to do: but, physically exerted, it is a force irresistible, either for creating or destroying. We are apt to think of it in the former, or passive, sense. When we realise it in the latter, the idea of difficulty vanishes, and we shout a fervent amen to the saying of Christ, "With God nothing is impossible."

The exhibition of the divine presence on Sinai, in the sight and hearing of assembled Israel, stopped short of the actual vision of the divine person at work. The people saw the tokens and heard the voice of personal presence, but they saw not the speaker, as Moses was careful afterwards to remind them: "Ye heard the voice of the words, but saw no similitude, only ye heard a voice" (Deut. iv. 12). But what the congregation at large were not permitted to see, a select number of the heads of the people afterwards did with their eyes actually behold by special privilege, on the occasion of the ratification in blood of the covenant made between God and the people. On that occasion, "Moses and Aaron, Nadab and Abihu,

and seventy of the elders of Israel, went up, and *they saw the God of Israel*, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness" (Ex. xxiv. 9-10). This vision was a distant vision so far as concerned the seventy elders. This appears from the direction to Moses just before the vision was granted. "Come up unto Yahweh, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and *worship ye afar off*. MOSES ALONE SHALL COME NEAR Yahweh: but *they shall not come nigh*" (verses 1-2). This "seeing of the God of Israel" would, therefore, not be of that close and intimate character vouchsafed to Moses himself on a still later occasion. It would be a general and distant view, in which the divine person would more appear as a nucleus of the glory seen than as a distinctly discernible figure. "The sight of the glory of the Lord," we are informed, "was like devouring fire on the top of the mount in the eyes of the children of Israel." We are further informed that "Moses went into the midst of the cloud, and gat him up into the mount." The reason of his so doing is to be found in the following words addressed to him by Yahweh: "Come up to me unto the mount and be there, and I will give thee tables of stone and a law and commandments which I have written: that thou mayest teach them" (verse 12). Ascending into the mount in compliance with this command, Moses remained in the mount "forty days and forty nights" (verse 18), during which "he did neither eat bread nor drink water" (xxxiv. 28; Deut. ix. 9).

This is one of those statements which the temper of the present age considers it weak to believe. In so far as the temper of the present age is a temper leading to the careful discrimination of truth from fable and tradition, the said temper is to be respected; but when it goes beyond this discrimination, and sets itself stolidly against manifest truth in one department because it has discovered some modicum of possible truth in another, then it is not to be respected, but set aside with decisive resolution. The truth of Moses stands upon strong foundations that cannot be overturned; and we are not to disregard those foundations because we are presented with something in his case that is out of the way of our experience. It is true that we cannot live forty days and forty nights without eating bread or drinking water. Not even Dr. Tanner did this: he drank water regularly and copiously, and was barely in life at the end of the period with even this material help. But why are we to say that, because poor mortals of the 19th century cannot subsist without being nourished with food and water, therefore Moses could not, who was nourished another way? Why are we to say that there is no other way of keeping the nerves supplied with the electrical energy of life except by the digestive apparatus furnished with victuals? What are victuals at the foundation but invisible energy made concrete by power and wisdom? Shall we say that God could not supply this invisible energy direct, but must first put it into the form of turnips and mutton before it can be utilised in the upholding of the animal economy? Shall we say that God who made the human machine from the foundation, can only carry on that machine in one particular way? The questions suggest the absurdity of the position so congenial to the "temper of the present age." The sole question is, whether God has to do with the

matters we are considering. If He had (and there are no two sides in reality to the question—for two sides mean two ways of looking at a subject, equally reasonable, equally probable, equally uncertain, and there are no two such ways in the case of the Mosaic transactions; they are intelligible in only one way of looking at them, and that is, in recognizing God's participation in them as recorded). If God had to do with them, then there is no difficulty at all about a forty days' fast. The supply of food would have been inconvenient on the summit of Sinai for so long a time; and the power of God was there to dispense with it, by providing the life supply another way than by eating. If our strength was kept up from any source, we should not require food. A babe's existence before birth is an illustration. The strength of Moses was kept up from the source of all strength; and it was, therefore, in reality, not a marvel that he was able to do without food for forty days, and that he was none the worse at the end of the period.

Another preter-natural circumstance was visible at the end of a second forty days similarly occupied a little later on. When Moses came down from Sinai with the two tables of testimony in his hand, Aaron and all the children of Israel "saw that the skin of his face shone, and they were afraid to come nigh him" (Ex. xxxiv. 29-30). "And Moses called unto them: and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterwards all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a veil on his face" (verses 31-33). There is an allegory in this circumstance, as Paul gives us to understand (as in all other circumstances and instructions of the Mosaic law). But we are not concerned on the present occasion to look at the allegorical significance. (Some day, we may devote a series of articles to this department of the subject). We look at it as a literal circumstance, which it was in the first case; and we say there is nothing very marvellous, if there be something which people call "miraculous" about this shining of the face of Moses. Any man steeped (and sustained without food) in the effulgence of the divine glory for a period of 40 days, would be likely to retain, in his physical fibre, somewhat of the lustre of that state. It is according to the nature of things. All creatures assimilate to the colour and condition of their surroundings. Even the tree insect takes the colour of the leaf on which it feeds. All creation is the incorporation of the divine power and wisdom. This power is a reality: it is physical though invisible: it is the first form of every substance; the only real ultimate substance, for it is eternal, and all things are "out of" it. Is it a marvel then that Moses, basking in the full flood of the divine luminosity for six weeks, should have his skin impregnated with glory? It would have been a marvel if he could have escaped such a result. It is a circumstance both according to the fitness of things and illustrative of the nature and reality of divine power and ways. Orthodox theology has deranged many things and erected gratuitous barriers in the way of the reception of the Scriptures.

To Moses, was granted a closer intimacy and a plainer vision of God than to the "seventy nobles of the house of Israel who saw God, and did eat and

drink." (Ex. xxv. 2.) It was granted at his urgent request. Moses said, "I pray thee if I have found grace in thy sight, shew me now thy way that I may know thee . . . I beseech thee, *shew me thy glory.*" God answered, "Thou canst not see my face, for there shall no man see me and live. It shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and I will take away mine hand and thou shalt see my back parts, but my face shall not be seen." (Ex. xxxiii. 20-23.) On the day appointed, "the Lord descended in the cloud and stood with Moses there and proclaimed the name of the Lord . . . and Moses made haste and bowed his head toward the earth and worshipped." There is a grandeur in these circumstances that is not approached by any thing recorded in the whole course of human history, except the ascension to the Father of the prophet like unto Moses. The difficulty the mind conceives in the idea of the Eternal Father having thus been seen on the summit of Sinai, disappears in view of the plain intimation we have that it was the Father in angelic manifestation that Moses saw. (Acts vii. 38, Heb. ii. 2.) If this appears to create another difficulty, viz., that the personage seen by Moses speaks with the absolute prerogative of the Eternal, and refers to the angels as His instruments (Ex. xxiii. 20), we must remember that there are grades among the angels, as appears from Gabriel's allusion (Dan. x. 21, Luke i. 19), and as illustrated by the superiority of one of the three who visited Abraham, over the other two (compare Gen. xviii. 1-2, 22, and xix. 1). There being grades, if one is selected in particular to be the mouthpiece and representative of the Omnipresent Father, and constituted such, not by oral instruction—as man delegates man—but by impulse and inflation of the Universal Father-spirit, then such selected name-bearer of Yahweh is practically Yahweh to all with whom he may have to do, and other angels are as subject to him as to the Father. This is illustrated in the case of Jesus, to whom "angels, and principalities, and powers are made subject."

These ocular manifestations of Yahweh were of frequent occurrence in the process of the establishment of the first covenant. They distinguished the case of the work of Moses from all that came after in the history of Israel under the law. Yahweh himself thus distinguishes the case of Moses from that of all other even contemporary prophets: "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. *My servant Moses is not so*, who is faithful in all mine house. **WITH HIM WILL I SPEAK MOUTH TO MOUTH, EVEN APPARENTLY AND NOT IN DARK SPEECHES, AND THE SIMILITUDE OF THE LORD SHALL HE BEHOLD**" (Deut. xii. 6-8). The record of the death of Moses also informs us that "there arose not a prophet since in Israel like unto Moses, *whom the Lord knew face to face*" (xxxiv. 10). In this he pre-figured "the prophet like unto Moses" who, alone of all the household of God, has approached the presence of the Creator in the capacity of a high priest over that house.

In its literal aspect, the exhibitions of deity to Moses must strike reason as an appropriate and a necessary thing. It left no element wanting in the

evidence of the divinity of the work he was called upon to do. When a man had received audible instructions from the midst of a burning bush unconsumed, and had seen performed by his unconscious hand in the Name of his Interlocutor, a variety of works of power impossible to ordinary nature, and had heard the voice of God on various occasions from the accompanying cloud and otherwise, and had seen all His words verified in actual occurrences, what remained to complete the chain of self-evidence but the sight of the wonderful Being that had accompanied and worked with them in so wonderful a manner for so long a time? It was natural that Moses should desire to see His glory. This remaining link in the chain of connection was supplied, and thus the whole work of Moses was established upon a rock of fact, from which it was impossible anything could afterwards remove it. We live in an interregnum (but a fast-closing interregnum) of that work, and when it is resumed—when the song of Moses and the Lamb fills the heart of Israel with gladness—it will be as real a work to the eye, ear, heart, and sense as was every part of the wonderful work of bringing Israel out of the land of Egypt, 3,300 years ago. The word, and work, and person of Christ will no longer be what it is in the case of this generation—an idle tale, but the stirring and awe-inspiring and world-affecting fact of the hour.

EDITOR.

“WONDERING.”

There draweth near the day of God,
When messengers are sent abroad,
To gather from the world's bye-ways,
All who in these dark evil days
Holding Jehovah's word supreme,
Have made a covenant with Him—
That they may judg'd be ;
And I am wondering alway,
What will the manner of that day,
And its time of coming be ?

Will it be in the early morning hours,
Before the day has gained its powers
(So strong to draw our thoughts away
From things of God to things of clay),
That in its duties lurk ?
Or will the angel's quiet hand
Stay the imperious demand
Of the swift noonday work ;
And a grave voice tell me I must begone,
And let the dead with the dead work on ?
Or when the evening hour is sweet,
And rest is pleasant and musing meet,

Will the messenger draw nigh ?
Or when the darkness covers me,
Will the light shine round me suddenly,
And at midnight come the cry ?
Ah ! the *time* is little ; the thought for me
Is, what will the manner of that day be ?
If the angel should meet me on the way,
Or come to me in the house, and say
“The Master is come and calleth for
thee”—
What will the summons be to me,
What will my heart reply ?
Shall I hear it as a longed-for word ?
And rise up quickly to meet the Lord ?
Or will my spirit quail,
And my heart sink down, with a dread dis-
may,
A speechless fear, that the Judgment Day
I had not watched for, can only be
One of contempt and shame for me ?
While tremblingly and pale,
I follow the angel forth to stand
Rejected, at the Lord's left hand ?

Forbid it Lord ! Oh grant to me
 Grace to follow hard after Thee,
 Studying daily Thy written word
 With purpose of heart to serve Thee, Lord
 And walk with Thee alway.
 To let my eyelids look straight on
 Unto the prize that must be won,
 Yea, fought for, agonized for (Ah me !
 How the flesh strives for the mastery
 How heavy this weight of clay.)
 Lord help me that flesh to crucify,
 Cut off the hand, pluck out the eye,
 And having entered Thy straight gate
 To lay aside each heavy weight,

And the sin that besets so easily,
 Still looking, looking unto Thee
 And gathering strength thereby ;
 To meet temptation steadfastly,
 As Thou hast met the same,
 Watching and praying, day by day,
 That when the angel comes, I may
 Meet him with joy (though tremblingly),
 Daring to hope that even I
 May have the white stone given me,
 May join the glad acclaim,
 And with the twelve twelve thousand be
 Clothed on with Immortality,
 Part of "the Yahweh name."—Mx. C.

"WHAT IS THE CHURCH?"

"Christ also loved the Church, and gave himself for it . . . that he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing."—(Eph. v., 25.)

What is the Church ? A house not made
 with hands ; [2 Cor. v. 1]
 Christ, the foundation stone on which it
 stands ; [1 Cor. iii. 10]
 A temple reared on earth to tell the praise
 [1 Cor. iii. 16]
 Of the great Ancient of eternal days.
 [Dan. vii. 9]

What is the Church ? The body—Christ
 the head ; [Eph. i. 23]
 Members of Him, the firstborn from the
 dead : [1 Cor. vi. 15]
 One Lord, one life, one sympathetic soul
 [Eph. iv. 5]
 Indwells the frame, breathes in and through
 the whole. [Acts xvii. 28]

What is the Church ? Not wood, nor
 brick, nor stone, [Col. i. 24]
 No temple reared by human hands alone,
 [Rev. xxi. 22]
 The place where Christians meet for praise
 and prayer, [Acts xi. 26]
 And e'en the Master deigns to meet them
 there. [Mat. xviii. 20]

The Church ! It is the Lamb's own
 Holy Bride, [Rev. xxi. 9]
 Washed in the stream which issued from
 His side ; [Rev. vii. 14]
 Bought with the ransomed price He freely
 paid, [1 Pet. i. 19]
 When on the altar He for her was laid.
 [Rev. v. 12]

Selected by A. T. G., Derby.

A SPEECH FOR THE PRESENT WORLD.

"The children of this world are wiser in their generation than the children of light."

"Let others weep !" she lightly cried,
 "No tears shall flow from me, I ween !
 My life is fair—its lucent tide
 Reflects with youthful summer's sheen ;
 The stream is deep :
 Let others weep !

"Let others weep ! oh, let me feel
 No jarring sense of care oppress ;
 I crave for fashion nonpariel,
 For folly's wild exquisiteness :
 To these I leap—
 Let others weep.

"Let others weep! From perfumed halls,
Where sweet and noble faces shine,
The voice of Pleasure subtly calls,
And I must go where eyes like mine
Their lustre keep—
Let others weep!"

"Let others weep! is life so long
That I have time to think of tears?
Ah, no; for me the laughing song;
The ear is sad that sadness hears,
And tears are cheap—
Let others weep!" "S."

"BUT AFTERWARDS."

"Behold, I come quickly, and my reward is with me."

"Give this one stripes, and this a crown,"
The King and Judge triumphant cries;
"The one pursued the world's renown,
While this desired a nobler prize.
To him who sows with fleshly seed,
Shall rise an evil crop indeed!"
"Give this one Death, and this one Life:
The faithless and the faithful they;
While one rejoiced in pleasures rife,
The other trod a thorny way.

Each had a choice: but one was wise;
And wisdom lives when folly dies!"

"Give this one banishment, and close
The door of hope for evermore;
For him are bitterness and woes,
Until the final vial pour:
And then in Armageddon he
Shall justly perish utterly!"

"Give this one happiness—for him
A dwelling where my mansions are.
His sight shall not again be dim;
And he shall have the morning star.
Give this a crown, and it shall be
A crown of life eternally!"

S.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 140.

"Exhort one another daily."—PAUL.

There is an antidote in the chapter read this morning (Gal. i.) to a spiritual distemper which is not uncommon in the present state of things upon earth, and from which we are ourselves liable to suffer. We have all, probably, at one time or another, heard the remark made concerning the truth, that it is a good and a glorious thing in itself, as regards the prospect it holds out, but that it is simply too good to be true—that it belongs to the idyllic conceptions of mankind—that, in short, it is a beautiful dream, which will never be realized in this woe-stricken planet. Perhaps, at times, in moments of weakness (and most of our moments are moments of

this sort), we ourselves have felt like this—not that the feeling has shaped itself distinctly, nor that it has been an idea we would at all own, but we have had a dim, scarcely-definable fear that, after all, "the unsearchable riches of Christ" would for ever remain merely a matter of discourse—that the golden consolation that glows before the jaded spirit, on the horizon of Bible-illuminated hope, would never come near in the "joy unspeakable" of actual realization.

This is the distemper to which the chapter furnishes the antidote. The very first verse gives us the antidote: "Paul, an apostle (not of men, neither by man, but

by Jesus Christ, and God the Father, who raised him from the dead.)" Paul's apostleship—Paul's Gospel—Paul's hope—"not of men, neither by man," but of Christ—of God! As he says, in verse 2, "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." If the hope of the Gospel be a matter resting not at all on man, but on God, we have to ask both the critical Satan and our diabolical selves, "How can it be too good to be true? How can it fail of accomplishment?" To this, there is no answer but one. Even the adversary is compelled to say, "If the thing is of God, doubtless it will be as good as He says." The adversary, while he says this, has a reservation in his heart. He says, "Is the thing of God?" He is sufficiently answered to say to him, "search and see." We are of those, this morning, who have searched and seen, and who have come to the only conclusion admissible in the premises, viz: that Paul spoke the truth when he uttered the words we have read from this chapter.

Consequently, brethren and sisters, it is our privilege this morning to draw the fullest comfort that such a conclusion is capable of yielding. To do this, it is necessary to turn upon ourselves, as it were, and criticise ourselves, for we are in ourselves the most dangerous foes we have. Our glooms and fears that paralyse the heart and arm, are far more formidable to the new man begotten within us, than the opposition of ten thousand braggart foes. We have to look these glooms and fears in the face and diagnose them. Whence are they? Are they not the sensations of mortal brain and nerve? Why should they be regarded in estimating facts substantiated to the reason? Is it not the fact that we are impressionable creatures of circumstances? When the morning breaks and we see the sun emerge on the eastern horizon, we feel that he rises: we know as a matter of mathematical demonstration that he

moves not from his place. As we walk the solid earth, we feel that it is fixed while we know that it moves. We feel that the sky is up and the earth down, while as a matter of fact, the overhead heavens of noonday are beneath our feet at night, there being neither up nor down except in our sensations—very real to us no doubt, but not attributes of the universe. Many other matters might be mentioned in which facts and impressions are at variance and have to be brought into harmony by reason. At night, it seems as if the day would never return, but it comes for all that.

In no matter is impression and fact more inconsistent than in this matter of the day of Christ. The night prevails with such intensity of darkness and cold that it seems as if the day were a dream: but the coming day is a fact for all that. It does not depend upon our feelings. Life as it now is—in its feebleness, its pettiness, its mal-arrangement every way, seems permanent; but a very small exercise of reason suffices to show this but an appearance. We step backward but a short distance: and where were we and the people we know, and the town we inhabit? Absolutely non-existent. We step forward a similar distance, and what do we see with mathematical certainty but this, that all these things that exist before our eyes, and exercise our minds in various ways, must cease to exist? We can see this without the aid of the truth at all. Yet the impression of the moment is that these things are very real and abiding. When we can see this much in matters common to all men, does it not become easier to estimate the verities of things appertaining to Christ? He does not seem to exist; but we know he exists. His coming does not seem as if it would happen; but we know it will happen, as a thing not depending upon appearances. His kingdom does not seem as if it would ever be more than a talk upon earth; but we know the fact is contrary to the appearance. We know it by the application of our reason; and reason, fed by the materials furnished

in the Scriptures, can be quite positive in the presence of the most unpromising appearances.

We have only to work sufficiently far backward to discover the grounds of a conviction very different from that created in the mind by a careless observation of current facts. Going back far enough, at a time when British life was as yet unknown under the sun, we come upon Paul in the land of the living; the apostles in the land of the living; Christ in the land of the living; the Jews in the land of their habitation; further back, Daniel at the court of Nebuchadnezzar; David on the throne of his glory; Moses in the camp of Israel on the march from Egypt; Abraham receiving the promises, and the test of his faith in them; Noah upborne on the face of the world-destroying waters; Enoch and Abel pleasing God in a day when men were few, and human life a purer and a nobler thing than in this crowded modern era. When these facts of the past come into sight, they yield, in logical construction, a conclusion very different from that which is forced upon fools by the loud-voiced glaring facts of the present. They tell us, in their combined interpretation, that "God at sundry times and in divers manners spake in time past unto the fathers by the prophets, and did in the last days of Judah's commonwealth speak by His Son, whom He hath appointed heir of all things," "whereof He hath given assurance unto all men in that He hath raised him from the dead." Telling us this, they bring hope, and joy, and gladness unutterable to the heart, in the midst of the surrounding desolation: for God has spoken things many and glorious, fit to make the heart leap for joy. He has declared His purpose to spread on the desolate hill of Zion, "a feast of fat things for all people"—fat things, indeed, for "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory. And the Lord God will

wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth" (Is. xxv. 6). He has declared that He will set His king on that holy hill of Zion, in pursuance of the covenant made with David to give him a son to sit upon his throne, reigning and prospering, executing justice and judgment in the earth (Psa. ii. 6; lxxxix. 34-6; Jer. xxiii. 5; Acts ii. 29), whom all peoples, nations, and languages, shall serve and obey (Dan. vii. 14), in whose days the righteous shall flourish, and abundance of peace, so long as the moon endureth (Psa. lxxii. 7); a king who shall be as a hiding place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land (Is. xxxii. 2); who shall rise as the light of a cloudless dawn upon earth, full of joy and blessing (2 Sam. xxiii. 4.) Such, and many more great and precious promises, hath Jehovah spoken by the mouth of all His holy prophets which have been since the world began, and His word cannot fail. "Many are the devices in a man's heart, but the purpose of the Lord that shall stand."

And consider, besides, these glorious things spoken of Zion—consider what God hath spoken by Christ concerning Zion's sons—concerning the brethren of the Lord Jesus, among whom we aspire and labour to be included. He has spoken things concerning the present, and concerning the future, which are full of comfort—which we have but effectually to call to mind, to be filled with "joy unspeakable and full of glory." Concerning the present, he says, "The Father Himself loveth you." "Your Father knoweth what things ye have need of before ye ask Him." "He careth for you." What comfort there is in these facts, What, though He suffer evil to befall? So He did to His beloved Son in whom He was well pleased. What if He appoint chastisement in stripes that sometimes seem beyond our poor endurance? It is that we may be partakers of His holiness. What if He leave us among those who are despised, who are poor, who weep, who inherit

meanwhile evil things? It is that we may stand well in that grand coming reversal, when those who mourn shall be comforted; when those who are despised shall be crowned with glory and honour; when those who are poor shall enter upon the possession of the hoarded riches of the sinner; when those who are without a portion shall inherit all things.

On all these testified things we are justified in relying, if we are the subjects of a Scriptural repentance toward God and an obedient faith toward our Lord Jesus Christ. They are matters of present, though secret, dispensation of the divine hand towards us, leading us to confidence and peace even in these the days of our vain life. But what shall we say about those other testified things—those things future—those things not yet seen, which God hath laid up in store for those who please Him? Christ has spoken them: the apostles have re-echoed them by his authority. They are no cunningly devised fable. Surrender to them in the fulness of their power, to cheer, encourage, and strengthen in this warfare with evil. They cannot be defined in their true excellence. Paul speaks of them as “a far more exceeding and eternal weight of glory,” and of the worst sufferings of the present as “our light affliction which is but for a moment, not worthy to be compared with the glory that shall be revealed in us.” He declares them “the unsearchable riches of Christ.” By the side of them, he says he accounts all things but dung. His ardour of expression is warranted by the subject. Consider them in their simplest enunciation: “This is the Father’s will who hath sent me, that of all He has given me, I should lose nothing, but should raise it up again at the last day.” “I give my sheep eternal life, and they shall never perish.” “They shall come forth to the resurrection of life.” “Because I live, ye shall live also.” “I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

We cannot exhaust the goodness and glory of these promises—of these assured

prospects of the brethren of Christ. We are favoured to know plainly what they mean: that we shall *all be changed*—changed in our physical, our material, our actual nature, for “as we have borne the image—(partaken of the nature) of the earthy—(the nature of the first Adam), we shall also bear the image (partake the nature) of the heavenly—(the nature of the last Adam).” *This corruptible must put on INCORRUPTION: this mortal must put on immortality.* “He shall change our vile body, that it may be fashioned like unto his own glorious body.” His glorious body has been exhibited to witnesses whose testimony has been authenticated to us by “God bearing them witness with wonders and divers miracles, and gifts of the Holy Spirit.” They saw his glorious body shown beforehand on the mount of transfiguration: “His face did shine as the sun: his raiment was white as the light.” Paul saw him several years after his ascension, and the light of his person was above the brightness of the “sun.” He is a living illustration of what a spiritual body is—a body of living, not by blood, but by the in-charged presence of the primal life-power of God in every atom—a body incorruptible in substance, glorious in aspect, powerful in faculty, honourable and holy in all its functions—perfect in its enjoyments.

These are not fairy tales; they are sober facts. It looks not like it now. We know life only in connection with the weak, earth-cleaving, unclean, and dying nature of present experience, and we are liable to droop under that knowledge. We that are in this tabernacle “do groan, being burdened.” We find life a cloud, a vanity, a vexation of spirit: and looking through the smoky atmosphere of our feelings, we see but darkly and faintly. But these feelings are not to be trusted. This is the lesson we have to learn. We are so to exercise our senses on these things as to be able to say to ourselves whenever there is need, “Get thee behind me, Satan.” There is often need for this; and if we are not ready when the need comes, Satan (*alias* our own

poor, weak nature) is liable to get the upper hand, and simply sit upon us like a great nightmare, almost suffocating the spiritual man. The glorious truth is just as outside and independent of us as the sun in the heavens. Whether we are weak or strong, it is there all the same. It does not in any way depend upon our strength to bring it about. It rests on God's purpose, and not on our skill. It subsists in its own nature even when our power to realise it is eclipsed in death itself.

Say not in thine heart, "It is too good ever to be realised." Rather look into thine heart, and say, Poor, weak, stupid heart, thou art considerable of a fool. Thou thinkest thyself wise in judging by what thou hast felt and seen during seventy years or so, or hast read of for a longer time: knowest thou not that the longest time that man has been upon earth, is but as one tick on the great clock of the aion of God, who is from everlasting to everlasting? Why should thy brief moment be a standard wherewith to judge the ages? Thou thinkest thyself prudent in estimating existence by the sensations of thy marred and mortal humanity: knowest thou not that there was life before thy life? power before thy puny strength? wisdom before thy blundering skill? songs and satisfaction before thy wintry joy? Why should thine afflicted experience be the measure of the best that can be? Look around on heaven and earth: canst thou not see the evidence everywhere—yea, the manifest form of unbounded strength, wisdom, joy, and power? Do you mean to say that mortal man is the best that Creation's strength and wisdom can produce? Know ye not that Creation's strength and wisdom is the God revealed to Israel—the "everlasting God, the Creator of the ends of the earth, who fainteth not, neither is weary, and there is no searching of His understanding"? Poor, weak heart, hush your foolish tongue: rub your weak and blinking eyes, and look up at the glorious light that has come to the Gentiles—the light of the glory of God in the face of

Jesus Christ—the promise of life everlasting in the ages to come, wherein He will show the exceeding riches of His kindness in Christ Jesus towards such as honour Him before the sons of men. He means to do better than you have seen. Listen to the explanation of our present weakness and vanity: accept joyfully the goodness of the Father's intention to reconcile all things to Himself, and to fill the earth with life, and peace, and glory. Walk courageously in the joy of the divine purpose, and listen no longer to whinings and the maunderings which are but the aberrations of an intellect weakened and destroyed by the frailty of perishing human nature.

No, the goodness of the salvation pro-pounded by the apostles, which excites the incredulity of men who flatter themselves on their superior shrewdness, is only another evidence of its divinity. Man could not have conceived so great a goodness: and, coming from God, we should expect it to be the highest goodness. Our business, this morning, is to open our hearts to it. It is the only reality there is for us. Nothing else is abiding. Our days upon earth are as a shadow. Our affairs are constantly on the move. Fifty years make a wonderful difference. Fifty years apart, from the Lord's coming, will see most of this assembly in the grave. Fifty years will see all the children, if they survive life's tempests so long, grown to be elderly men and women, "in the sere and yellow leaf," with hair silvered, and faces wrinkled with care. Fifty years will see the joys and anxieties of the present hour gone for ever. Change is our portion now, as we have been singing, but, "there is that changes not." Jesus Christ is the same yesterday, to-day, and for ever. Where is our wisdom, then, but in keeping this truth constantly before our eyes? Let us fight against appearances. Let us resist the deception of our senses. Let us nail up as our motto: "We have here no continuing city—we seek one to come." And remember that our seeking is no uncertain seeking. We are not as them that beat the

air. We are not following a shadow. We are not nursing an illusion. The words of the Lord are words of truth and soberness. Christ has risen. That is the foundation on which the edifice of our hope is built. It is a foundation that cannot be shaken. It is a fact that speaks to us from all past history, and from the events of the present hour. The sure word of the Lord is fulfilling before our eyes.

Behold Israel, after ages of dispersion, turning their eyes to the land of their fathers. Behold the land after a desolateness of "many generations," preparing to receive back her long-scattered children. Behold a man uprisen to seek the welfare of the children of Israel. Behold this developing situation showing itself at the very time foreshewn to Daniel the prophet. Ponder well its significance to the household of faith. Recognise the tokens of that coming again of the Beloved Master—(Oh! how beloved)—which has been the hope and the prayer of all the saints since Paul was sent forth to form Christ in them the hope of glory. We know not at what hour the Master will arrive; we only know he is due towards day break, and we see the faint grey streaks on the horizon, the first token of morn. Our long waiting will end at last. We patiently endure like Abraham, but it will not always be endurance. The time will end, the vision will speak, the Lord will come, and the angels of his power

will apprise us of the glad event, and conduct us to his presence, if with fear because of our unworthiness, yet, with the confidence inspired by Jehovah's own declaration. "They shall not be ashamed that wait for me." "To this man will I look that is broken and contrite in heart, and trembleth at my word."

And what if the fears of the old concerning this time of the end should be realised? What if death should overtake them, or any of us, at our post, and lay us among the sleepers before the joyful hour? Do we suffer thereby? Far otherwise. There is no loss, but gain. We shall only find ourselves all the sooner where we want to be; for death sends us by a very quick road to the judgment seat. The dead know no time, any more than the unborn. Therefore, we may think very comfortably concerning the whole subject every way. The Lord stands a very short way onwards on our path at the worst. A little longer waiting; a little longer patient continuance in well doing; a little longer endurance of the bleak present evil world, and all will be over, and our eyes, by death or the Lord's arrival, will open upon the scene which the Gospel has planted deep in our affections. God grant that in that scene—alive with the bustling thousands of the Lord's risen friends—we may find ourselves welcomed as fellow-citizens of the household of God.—EDITOR.

THE EVIDENCES OF REVELATION.

(An Article contributed to the 22nd number of "Our Society's Magazine," a quarterly manuscript Magazine, in connection with the Birmingham Christadelphian Young Men's Mutual Improvement Society.)

The greatest of all the thinkers in the philosophical world agree upon the ultimate to which philosophy leads. The roads by which the schools of thought travel are widely different from each other, taking, as they do, different views of the universe, from their several standpoints. But an examination of the currently-received advanced philosophy—not from the mouths of blatant atheistical lecturers,

whose especial study has been given to nothing but the susceptibilities of the public ear—I say not from such, but rather from those men who have little time to speak; whose energies are given, not to an accumulation of words, but to the discovery of knowledge. From these, as being able exponents of philosophical science, we can, at all events, derive an accurate idea as to the ultimate of all philosophy as the

furthest logical outcome of all their deductions, and we find that it is the veriest fool who still persuades himself that there is no God, whether as Yahweh, or as God, as the Unknowable or Absolute, as the Eternal Cause, or the Ultimate of Ultimates—the prime Intelligence of the Universe is still confessed, and still revered, though yet He is still unknown as the God of Israel.

The conceptions which men of science form of God are often grander and more complete than those found generated by mere familiarity with the word of God. The average mind of the vulgar and unlearned is rather prone to be exercised with doubt as to the existence of God. If they do believe in the Deity, the acceptance of His revelation is generally achieved by the unthinking multitude. The present growing feeling of antagonism to the Bible we shall find, as a rule, among the masses, to arise from strong questioning—foolish though it be—of there being any Deity to make the revelation. But with thinking men it is not so—it is only so with those of the twenty-seven millions of our countrymen who, according to Carlyle, are mostly fools. The wise man, even of this world, will never question the eternal fact of God.

But has He spoken? And here even the wisdom of the world is at a loss, and can only speak of seeming probabilities. Carlyle says, "Yes;" Huxley, "No." Neither of them are unsupported, nor is the gap between these two opinions left unbridged. Carlyle says, "God is speaking still to every man by reasonable deductions from eternal laws, and till the said laws are known, acknowledged, and obeyed, the dark abyss of ruin yawns for this our groaning world." Huxley says, "No; we are by evolution but a small offspring of eternal energy, from which inscrutable power has come a universe of unvarying laws, but which are based upon impenetrable darkness and eternal silence." Yes! we must each determine for ourselves this question, whether God has spoken; for until we have decided and as our unfirm foundation. Yet God is great; we are so small; His power so great, our little strength—nay, we have none; the fields of His dominion extending (awful thought) throughout the realms of dim immensity—our one big earth, with all our race upon it, but a speck in the illimitable expanse of universal space; our joys and sorrows, hopes and fears, our anxious griefs, and all our life to us so

large, and yet entirely swallowed up by the never-ending vast abyss of God's creation! Men stand aghast before such thoughts. It is no mocking scepticism that causes some men to doubt the word revealed, but rather reverential fear, that majesty so inconceivable as that of God could never stoop so low as to converse with man.

But we may yet enquire, Is God only seen in greatness? Can we discern God only in great suns and planets, only in vast fields of space, and their mighty though mechanical occupants? Are we shut up to things gigantic in looking for the work of God? No! thanks be to the Everlasting Name, He still unfolds Himself in simple lowliness to those who seek, and the instruction given thus, while not diminishing the force of greatness, is even more congenial to our frail natures. 'Tis even recognised by God Himself to be so. Witness Elijah on the holy mount; a mighty wind which rent the rocks, an earthquake, and consuming fire; and yet in none of these is God revealed; but in a still small voice with re-assuring sweetness, to the earnest mind of man does God make known His will. We have the direction where to look for God, indicated by Him who is the Word made flesh. "Consider the lilies of the field how they grow, they toil not, nor do they spin; yet Solomon in all his glory was not arrayed like one of these." The creeping moss, and tiniest flower, the smallest bird, and every microscopic form of life, all bear as perfect mark of wisdom, and of power omnipotent, as does this rolling orb through space. And shall we say that Deity is too omnipotent to speak, too great to have had a purpose when He formed this earth, too powerful to admit the thought of final object, and too majestic to remember that for His, unless the object were revealed, creation were all one huge nightmare, a dream of horror, and an endless woe? We shall not, therefore, lightly turn aside from revelation. God does all things well: perfection is the mark of God in all things, great or small; and the thought of merciful consideration for His creatures is not excluded by His greatness.

But is the Bible God's? now becomes the question admitting the possibility of there being revelation. Well, we shall see, and in the effort may at once make known the absorbing interest we must feel in proving the divine origin of the book.

One cannot treat it with the coldness of an impartial critic ; our very earliest training at once removes the power to do so. But still the interest will not amount to an infatuation which cannot see the force of reason, and will not stoop to meet, with reason, objections which may rise up around us. We may, therefore, proceed to the consideration of those facts and principles which lead us to accept the Bible. First of all, we should expect a revelation from the Deity to come not behind, in descriptions given of the Deity Himself, to logical deduction of the power of God from what we see around us. This expectation the Bible fully satisfies. His very name, the "I will be," enfolds whatever we may know of what we call omnipotence. No limitation of power is here expressed which could be successfully antagonised by any creature, though imagination may conceive the existence of a devil. The Bible is responsible for nothing less than infinity and omnipotence in the power of God, and we shall find that it more than satisfies the calls of science for eternal strength and majesty with God.

But the Bible teaches that what we know as natural law has been over-ridden, and that divergences have taken place in the occurrence of miracles. Sufficient answer may be made to this objection by a reference to the latest growing fledgling from the learned nest, which at once annihilates the contention that what we know as natural, is unalterable and absolute. Thus evolution has even come to represent the fact that nature changes, and the surmising that a given cause will not always produce the same effect. If miracles are divergences from natural law, is not the possibility of divergence allowed by evolution ? So it becomes no longer a question of possibility,—which would have no meaning with omnipotence,—but whether it is likely God would interfere with law and settled order. With the same protest we may yet reply that the likelihood commends itself to us, if there be a cause for such interference. Without a cause or reason for divergence, it would be but caprice to interfere ; but the Bible, at all events, is silent concerning miracles which are the outcome of mere capriciousness ; they always have an end in view, and hence are not capricious, but are founded on true wisdom.

With miracle, however, except as an integral part of the book which we believe to be divine, we have little to do. That which

presents to us the greatest present evidence, is not experience beyond the ordinary. In the discernment of internal harmony, we, as brethren of the Lord, are highly privileged ; for the truth reveals the unity of thought, of hope and expectation, which prevails through all the writers. The truth enables us to see that no record has been made in vain, or even to gratify mere curiosity ; but that we, in common with the fathers of our race, bear one connection with the last, which leads, like Jacob's ladder, up to God Himself. Throughout we have the same salvation looked for, and still we want the fulfilment of the ancient promise. The hope of Israel, and the victory of the woman's seed, constitute the whole salvation of the Bible, and there is not one of the sacred writers ignorant or careless of the fact. A contrast might be shown of stability in the truth instead of instability in error, such as orthodoxy teaches ; that at one time Israel and Palestine were salvation, but now Christianity and heaven ; but I must press on. This entire consistency of doctrine throughout the Bible forms no part of the evidence upon which it is received by our contemporaries ; in this we have an extra fortification against the assaults of unbelief.

Facts are mainly the generally received evidence of the Bible's authenticity. Facts will not be explained away, but can well endure examination ; and when they bear on claims for credit and respect, must have their proper weight acknowledged. Thus there are facts of ancient history which have the assent of all the world. The Assyrian and succeeding dynasties are facts received on other authority than Biblical, but which, being treated of in the Scriptures, add their quota of reliability to its writings. Of this class of evidence must be enumerated the long-disputed references to the City of Babylon, which, claiming to be made when the city was in prosperity, and unparalleled magnificence, yet spoke of the utter ruin which should overtake her. Very modern events have, as I daresay you know, verified both the descriptions of splendour and the prophecies of ruin. These references are not mere coincidences ; they are far too numerous to be accidental, and are only reasonably to be accounted for upon the hypothesis of their divine origin.

That much which comes under the heading of prophecy is of pre-modern times cannot be denied. In view of this fact we may have boldness in placing our faith in

the writer's claims. New Testament writings certainly date back to about the commencement of the Christian era; and they, together with Jewish literature, constitute the evidence of the still greater antiquity of those of the Old Testament, which, indeed, were translated into Greek by the order of Ptolemy Philadelphus, King of Egypt, B.C. 240. The books of the Bible, therefore, are certainly above contempt, as being the repositories of prophecy from of old. We must give them their due weight in this matter, and in doing so, we acknowledge their divine origin.

The references of prophecy to facts often depend upon interpretation for their plainness; and while this constitutes an important and interesting study to believers, it is seldom allowed to have much weight with the unbelieving. That which is really unanswerable to such, is to drive them from cold negation, to a candid explanation of undoubted facts, and there are facts absolutely inexplicable apart from the Bible account of them. For instance, rejecting the Bible as spurious, how shall we account for the existence of certain conditions of civilisation amongst us? There is what is called Christianity. Facts of the most real and absolute character surround it. It is a power, and has been so for ages. Prodigious wealth has gone in witness of its reality. Whence came this power? It had an origin. Did it arise from mere credulity, as did Diana worship at Ephesus? But that also had an origin, in fact. A man brought in an image; this was the fact. Credulity associated with the fact, the unwarranted idea that it fell down from heaven. But what of Christianity? There is no image there. Upon what facts is based this stubborn structure of credulity, if you will? (I make no objection, seeing the present form of Christianity is as unsound as was Diana's worship). No answer can be given but that some eighteen centuries ago, a few men were persuaded that one who had died, was yet alive again, and that, in the name of him who died, they preached eternal life; that for his name they suffered ignominy, and the loss of all things, even to life itself; that notwithstanding persecution the word they preached still grew, and now we find it as a contemporary power in the earth. These are the facts of cold, unbelieving history; also facts of the Bible,—true in this, and shall we say in nothing more? Would the finder of Diana's image venture his life on

the assertion that it fell from heaven? I rather fancy his reward was other than imprisonment and death. No! No! The fate of early Christians requires another power than that of the mere assertion that a dead man has risen to life again; apart from their word being confirmed with signs following, there would be no Christianity. That people did believe is testified by history, profane and sacred, and the only reasonable solution of the question why they should do so in the face of such tremendous opposition, is given by the Bible narrative of the miraculous confirmation of the apostle's word.

The Bible then is, and must be, true, in the account it gives of present facts concerning Christianity; and other facts there are concerning Jewish history, and their present condition, as forming inexplicable coincidences, apart from the concession that the mind of Deity inscribed the page of prophetic lore, and wrote from his foreknowledge of things which should come to pass.

We are much cramped for space; the elaboration of evidence would be both edifying and instructive, but time and space are limited just now, and we must be content. This much, I think, has been shown—that God is no deception, and that the probabilities are rather for, than against a revelation of His will to man; that the Bible fulfils all that we should expect such revelation to make known, both as regards the Deity himself and His purposes; that miracle will form no real or valid objection to the book; that profane history confirms its narration of events long past, and substantiates its truth as to prophecy; that it offers the only reasonable explanation of huge facts around us; and I have finally to express my own conviction that such evidence in its elaboration is proof conclusive that God has revealed Himself, and that the Bible is His Word.

GEORGE LOWE

COMMENTS BY THE EDITOR OF THE M.S. MAGAZINE.—(BRO. EDWARD AUGUSTUS ROBERTS).

The subject of Brother Lowe's articles is one which will always yield a satisfactory return for the time and labour bestowed upon its consideration. It is a subject that is never out of place. Although we are all agreed about it, it is always helpful to examine the foundation whereon we stand, and to increase our confidence in

God and His Word, by continually renewing our familiarity with the facts that engender that confidence. Those facts do not obtrude themselves upon our attention, being as they are, unknown by many, and certainly uninteresting to the majority of our contemporaries. They cannot be perceived, much less fully realized, apart from individual application. True, there are certain facts which it is impossible to ignore. The Bible itself is a fact of a very substantial character; Christianity is a fact; the existence of the Jews is a fact; but unless the mind acts intelligently and discriminatingly upon these facts, the conclusions they are capable of yielding remain unperceived, and the engrossing interest they possess for reasonable and thoughtful minds remains unappreciated. The same thing is affirmable of truth in every department. The physical phenomena of nature are visible in a general way to everyone. The shining of the sun, the succession of the seasons, the wonders of the animal world, the marvels of vegetation, are all known, more or less, to every one possessing even the most ordinary capacities. But when these matters are made the subject of special study, when they are investigated with a view to ascertaining the laws that govern them, the functions they exercise, and the influences they exert, how the interest is intensified. The student of nature can see and appreciate beauties when his uninitiated companion is astounded at what he probably regards as the extravagance of an enthusiast. Upon the same principle, the matters which have engaged the attention of our contributor, where they are not actually ridiculed, are practically ignored by most of the present generation which is mostly composed as Carlyle says of "fools" in a Biblical sense, although there are to be found in it many in repute for the wisdom of this world. The Brethren of Christ often afford material for amusement by the ardour they manifest in Biblical directions; yet their ardour is the logical outcome of their perception of facts, which are open to the investigation of all, and which will produce a like result where their importance is recognised. Bro. Lowe has succeeded to a very considerable extent in exhibiting the general bearings of his subject. He has felt hampered with the shortness of space, and consequently his paper to a large extent is merely suggestive.

He commenced by producing the evidence that science affords of the existence of God.

It is of course most important to establish the fact of God's existence before there can be any place for the question of whether He has revealed himself. Apart from such a revelation, the existence of an omnipotent intelligence is a scientific necessity that cannot be dispensed with. Although in the ranks of infidelity we find many who make loud professions about their objections resting upon scientific grounds, yet many who have examined the teachings of science, and compared them with the Scriptures, have discovered that there is nothing incompatible in their claims. The most perfect unity exists between them; yea, more, science cannot yield satisfactory results without the additional element supplied by the Scriptures. They give us a first-cause, which science has failed to discover. The great minds who have travelled as far into the mysteries of the material universe as science can lead them, frankly acknowledge that they have to reach a point where future advance is impossible; a cloud enshrouds the ultimate relation of things, which the human intellect refuses to penetrate, notwithstanding the strenuous efforts that are employed to that end. These minds, as Brother Lowe has pointed out, recognize the existence of God, an admission they cannot evade, although their definitions of Him are such as to bewilder the mind in the attempt to conceive Him.

The remarks of Brother Lowe on the inconsistency of the objection to miracles, were very much to the point. If divine revelation is a possibility, what credentials could it produce that would be satisfactory if the miraculous did not enter into their character? And, upon the supposition that a divine revelation has taken place in ages long gone by, and that such a revelation was attested by miracle, what more satisfactory in the way of evidence could be demanded than what we now possess in attestation of the authenticity of the Scriptures? If this be soberly considered, it will be seen that nothing short of contemporary miracle could constitute stronger authority than the line of historical evidence by which the credibility of the Bible is established. Even this could scarcely claim to be considered of more weight, since a miracle in the past, if established beyond a doubt, cannot be of less weight than one in the present, to a truly reasonable mind. Is the evidence to be set aside because of the contrareity of our own experience with regard to the character of the thing testified? Is

finite man to sit in judgment upon what is possible with omnipotence? One would think that the obvious absurdity of such a position would suggest itself to those who describe a miracle as something "that has not taken place in the past, does'nt take place in the present, and cannot take place in the future," to quote the definition of a well-known infidel advocate. Once admit the divine element in the case, and, as Bro. Lowe truly observes, the question of possibility is meaningless.

Our attention is next directed to the internal evidence; the fact that all the writers of the Bible (although living in times so remote from each other, and differing so much in personal style, and in regard to the circumstances of their various cases) agree so perfectly in their perception of the general scheme discernible in the book as a whole. The writer adverts to the privilege we possess in being able to understand the true nature of that scheme, a privilege which enables us to convert an objection, to which the perversions of orthodoxy have given a reasonable complexion, into "an additional fortification against the assaults of unbelief." Current religious opinion cannot give a reasonable explanation of the Old Testament. It would appear that one plan was unsuccessful in accomplishing human salvation, although contrived by divine wisdom, and guided by divine oversight; that by reason of that failure a more efficacious means had to be devised for achieving the object in view, and Christianity, being found better suited to the needs of the case, superseded the old Mosaic system, rendering it effete and meaningless. This view of the case, it is objected, and pertinently so too, is utterly unworthy of the wisdom which is declared to know the end from the beginning. The truth affords an easy egress from this dilemma, in which popular religion is helpless, by showing that the two systems of things, although apparently independent from each other, are really only two phases of the same work, either being incomplete without the other. It enables us to acquire that unquestioning confidence which arises from a perception of the perfect unanimity of all parts of the Bible, and the discernment of greater beauties and ex-

cellences, the greater the intimacy that is cultivated with its pages.

Prophecy is next introduced as being a powerful, if not the most impregnable, fortress of evidence. If every other evidence was wanting, this alone would be sufficient to produce a firm conviction of the Bible's divinity. Knowing as we do man's utter incompetence to foretell coming events, even from the shortest distances, how could we believe that book to be of human authorship which sketches the whole course of human history extending over thousands of years? The length of a man's lifetime is scarcely sufficient to witness any very appreciable progress in the development of its programme of events, so extensive is the range of its prophecy. If it were possible that its numerous and explicit prophecies could be merely singular coincidences, then it would be reasonable to expect that there would be extant works bearing some resemblance to it in this respect. We shall, however, search in vain for such a resemblance. In those cases cited by opponents of the Bible as being of equal merit in respect of prophecy, we find the analogy consists in some isolated and obscure reference (surrounded by what is undoubtedly sheer rubbish) which, in the workings out of events, has found an apparent counterpart in fact. Such allusions are very rare, and are usually of such a hazy and elastic character as to accommodate facts, whichever way they may turn out, being in this respect so unlike the inspired utterance of Scripture. The only cases bearing a striking resemblance have turned out to be forgeries, written long after the alleged date of their production, and subsequent to the occurrence of the events of which they speak. The Bible cannot be the product of any such imposture as this, because the present generation has witnessed events of which the Bible can be proved from profane sources to have spoken many centuries ago, which consideration alone renders the conclusion irresistible that the Bible is no human production, but that "the mind of the Deity inscribed the page of prophetic lore, and wrote from His foreknowledge things which should come to pass.*****"

E. A. R.

CHRISTADELPHIAN TOE KINGDOMS.

In the *Eccelesiastical Observer*, of 15th Feb., 1882, Mr. D. King writes an article under the above heading. It is not my purpose to answer it, because it answers itself, as you will see from the following:—

"The Kingdom at hand, when the Saviour was on earth, was the Kingdom come when Paul wrote to the Colossians?" To establish this extraordinary assertion, he writes as follows:—

"Then the church in Colesse is declared to have been, when Paul wrote to it, in possession of certain enumerated blessings:—

- "1. Meetness to be partakers of the inheritance of the saints.
- "2. Deliverance from the power of darkness.
- "3. Translation into the Kingdom.
- "4. Redemption, through the blood.
- "5. Forgiveness of sins (Col. i)."

Turning to Col. i. 12, we read:—"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints *in light*." Why did Mr. King omit the words "*in light*?" Was it not because if he had not done so, he would have cut his own fingers? What is the inheritance of the saints in light? Is it not "the Kingdom of God?" (James ii. 5) to which they are "joint heirs with Jesus Christ" (Rom. viii. 17), and before entering which Paul says, "We must pass through much tribulation?" (Acts xiv. 22.) Surely Mr. King does not believe that the saints are *now* in possession of their inheritance; if so, what about those who have passed into the death state? Have they lost their inheritance? It is scarcely necessary to say that Paul never contradicts himself, but he must have done so if the saints were in his day in "the Kingdom of God," for he (Paul) says, "That flesh and blood cannot *inherit* the Kingdom of God; neither doth corruption *inherit* incorruption" (1 Cor. xv. 50); showing that the time for the saints to *inherit* the kingdom is when

they "shall bear the image of the heavenly" (1 Cor. xv. 49.) Of course, if men and women are no longer "flesh and blood" when they become *saints*, Mr. King's contention might be correct.

Mr. King also writes as follows:—

"It then follows that there is no authority for the introduction of separated toe-kingdoms into Danl. ii, and, consequently, the words, 'In the days of these kings the God of Heaven shall set up a kingdom which shall never be destroyed' (Danl. ii. 44), must refer to the *four* great heathen empires, as *toe*-kingdoms are no more certainly there than *finger*-kingdoms upon the upper part of the image. If, then, the Roman empire does not now exist, the kingdom has been set up, as we hold it has. Let those who claim a present existence for that empire prove their claim. We know not where to look for proof, and deny the affirmation of those who so affirm."

If Mr. King had carefully looked at the wording of the 44th verse of the second chapter of Daniel, he would have seen that it was "in the days of those *kings*" (not *king*), that "the God of Heaven would set up a Kingdom." Now, if Mr. King's contention is correct, that the kings referred to are "the *four* great heathen empires," when did they all exist at one and the same time, for "the God of Heaven to set up a Kingdom?" The second chapter of Daniel shows us that the one was to succeed the other, and Mr. King admits that the last is the Roman, in the days of which he believes the Kingdom of God was set up. Then he proves that he is "wise above that which is written," and that "the Kingdom of God" was set up in the days of one king (Cæsar), or kingdom, viz., the Roman Empire, and not "in the days of those kings" spoken of by Daniel, even if they were the "*four* great heathen empires."

In conclusion, if Mr. King thinks the prophecies of God can fail, we do not.

P. A. HUTCHINSON.

THE TITLE "REVEREND."

"*Speaking the truth in love.*"—Eph. iv., 15. "*Our Conscience is bound down by the Word of God; we can suffer all things, but we dare not overstep the Word of God. The Word of God must reign above all things, and remain the judge of all men.*"—LUTHER.

THE title "Reverend" ought not to be assumed by brethren nor conceded by them to others,

1. Because it is written, Holy and Reverend is His (Jehovah's) name" (Ps. cxi. 9).

2. Because the command of Christ is, "Be not ye called Rabbi;* for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for One is your Father, which is in heaven. Neither be ye called masters; for One is your Master, even Christ" (Matt. xxiii. 8-10; Mark ix. 34, 35; John xiii. 14-16).

3. Because it is purely of man's invention. The term came to us from Popery, which ignores the Scriptural teaching, that all are consecrated priests (1 Peter ii. 5, 9; Rev. i. 6; xx. 6; Heb. xiii. 15; Isa. lxi. 6).

4. Because the apostles and their fellow-labourers never assumed that or any other title; and if these took not this honor upon themselves, ill does it become any professing—Christ—in the present day. See 2 Peter iii. 15; Gal. ii. 9; 1 Cor. iii. 21, 22; iv. 6; 1 Thess. ii. 5, 6; Phil. iii. 17.

5. Because it is directly opposed to the spirit of apostolic teaching. See Rom. xii. 10; 1 Peter v. 5; 1 Cor. iii. 5; Acts xx. 35; Phil. ii. 3; James ii. 1.

6. Because it tends to produce a spirit like that of Diotrephes (John iii. 9); and thus leads to the exercise of lordship in

* "Jesus forbade his disciples to seek such titles of distinction. The reason he gave was, that he was himself their master and teacher. They were on a level, because they were brethren; and they should neither covet nor receive a title which implied either an elevation of one above another, or which appeared to infringe on the absolute right of the Saviour to be their only teacher and master. The command here is an express command to the disciples not to receive such a title of distinction. This title (Rabbi) corresponds with the title "Doctor of Divinity," as applied to the clergy and sectarian parsons; and so far as I can see, the Saviour's command is violated by the reception of such a title, as it would have been by their being called Rabbi. It tends to engender pride, and a sense of superiority in those who obtain it, and envy and a sense of inferiority in those who do not; and the whole spirit and tendency of it is contrary to the simplicity that is in Christ."—*Albert Barnes.*

the church (Matt. xx. 25, 28; Acts xx. 29, 30; 1 Pet. v. 5).

7. Because if this title be admitted as Scriptural, no valid objection can be made to a number of others, such as "Very Reverend," "Right Reverend Father in God," "The Lord Bishop," "His Grace the Archbishop," "His Eminence the Cardinal," "His Holiness the Pope," etc., etc.

8. Because the distinction between Clergy and Laity, which such title supposes, has no foundation in Scripture. The word "Clergy," is derived from a Greek word, meaning God's inheritance (1 Peter v. 3), and is applied to brethren and sisters in Christ only. "Laity" is a word invented by corrupted Christianity, and no word of similar import is found in the writings of the apostles. See Rom. i. 7; Gal. iii. 28; Col. iii. 11; 1 Cor. x. 17.

9. Because the title implies human ordination to preach (doctrine of demons and old wives fables) which is an unscriptural dogma (Acts viii. 4: xviii. 25; 2 Cor. iv. 13; Phil. i. 18).

10. Because it leads to the supposition that all the gifts are centred in an ordained class, contrary to the plain teaching of Scripture upon this point (Rom. xii; 1 Cor. xii. and xiv.; Eph. iv. 16; 1 Pet. iv. 10, 11). The brethren of Christ in our day are denied the exercise of that liberty of ministry which was enjoyed in the apostolic age (see Mat. xiii. 54, 55; Luke iv. 16; John xviii. 20; Acts xiii. 15; xvii. 2).

11. Because, where God is manifestly at work, sending forth labourers into the vineyard, who lack both title and caste distinction, the clergy-class are forced, either to accept what is evidently of God, although contrary to them, or by attempting to close the mouth which God hath opened, to set themselves, as the priests of old, in direct opposition to the Holy Spirit of God (1 Thess. v. 19, 20).

12. Because it is itself the sign and result of practical departure from the truth. The brethren of Christ are one body united in its several members, through the indwelling of the Holy Spirit, to its risen head in the heavenly; in which body the many members have each their line of

service, not all the same use or office, but all dependent upon, and derived from, the one head. Some members were apostles, some evangelists, some pastors and teachers; but whether the ministry, that is, service (*diakonia*) in which they they were engaged, was in the word, to serve tables, or to make coats and garments, they were all varied "ministries," and were of the operation of the one and self-same Spirit, dividing to every one severally as he would, without establishing caste distinction between those who laboured in the word, and those who served tables; yea, it was the *abolishing* caste distinction, at no less a cost than the sacrifice of Christ; so that to return to it is to return to that which he died to abolish, to resuscitate what was buried in his grave, to deny that the commandment going before is disannulled

(Heb. vii. 18); to go back into a form of Judaism, which never contemplated the idea of a body—"compactd together by that which every joint supplieth." It is to go back, and not forward; it is a persevering, and a wilful countenance of Popish apostacy, regardless of consequences, while it makes those who accept the title, with all it involves, afraid to meet the priest of Rome in argument on the subject of their "orders," and is, by consequence, a playing into, and strengthening the hands of the *formalist*, and gives occasion to the enemies of the Lord to denounce the gospel of the kingdom as priestcraft, and the brethren of Christ as hirelings.—EDMUND BAKER, London. (Surely such an unanswerable demonstration is not needed by any "man that is called a brother," as some of the remarks would seem to imply.—EDITOR C.)

JEREMIAH THE PROPHET.

THE book of Jeremiah deals with one of the most interesting portions of the history of the Jews, and as it forms part of the things "which were written aforetime for our learning," it may be neither uninteresting or profitless to glance briefly at some of the scenes of that disastrous time, in which he was so important an actor. The influence of the deeds which were enacted in that epoch has ramified through all succeeding ages, and to understand accurately the history of his time, is to be familiar with that which adds interest not only to the book which bears his name, but also to the subsequent writings of the prophets.

Jeremiah is introduced to our notice as being of priestly extraction, "the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin" (i. 1). He, as oftentimes quoted, was an illustration of the prescience of Jehovah, "unto whom are known all His works from the beginning of the world," for He selected Jeremiah to be His prophet before his birth (i. 5). The period of his prophesying commenced B.C. 629,* in the 13th year of Josiah, King of Judah, and extended to the 11th year of Zedekiah, a period of about 40 years. Partly contemporary with him

were Ezekiel, Daniel, and Zephaniah, whom, probably, he had seen "face to face." His status as a prophet rests upon an unassailable foundation, and is recognised by Daniel, "the man greatly beloved," who quotes Jeremiah's writings, as the source of his enlightenment in the bearing of the signs of the times in relation to the termination of the 70 years' down-treading of the land by the power of Babylon (Dan ix. 2). Daniel is quoted as an example of righteousness (Ezek. xiv. 20), and of remarkable wisdom (Ezek. xxviii. 4), and it may afford encouragement to those who desire to understand the whole counsel of God to remember that Daniel was built up in his "most holy faith," and made wise by precisely the same means as those which are available in these days. We are waiting for the expiration of the far longer period which was made known to him, and we must glean our information concerning the signs which are to mark the termination of the times, from the writings "of the holy prophets," whose words are in these days "as a light shining in a dark place." The endorsement of the book of Jeremiah by Daniel is conclusive as to its authenticity and genuineness, for Daniel was acknowledged as a prophet by Christ (Matt. xiii. 14). This full assurance of the reliability of the prophet's writings is a great

* No. 633 is the date. We want Dr.'s dates, not orthodox.—F.R.S.

consolation, on account of the corroboration which other portions of the holy oracles receive from him, either by direct quotation or incidental reference. A striking illustration of this is afforded by the circumstance that when the princes of Judah were defending him against some who clamoured for his life, they quoted the book of Micah (Jer. xxvi. 17-19; Mic. iii. 12) as one with which all were familiar. Moreover, the testimony of Jeremiah to the genuineness of the Pentateuch, and his numerous references thereto, add interest to his writings, and render them valuable. The full importance of this can only be thoroughly realised by a minute comparison of the testimonies. The following examples will illustrate the point; in chap. ii. 6 we read—

“Neither said they, where is the Lord, that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land which no man passed through, and where no man dwelt?”

In this passage we have reference to the following:—Deut. viii. 15, Num. xiv. 7-8, Lev. xviii. 25, Num. xxxv. 33-34.

Again, in chap. iii. 16, we read—“It shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, that they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.” Clear reference is made in this verse to no less than seven different portions of the Pentateuch, viz: Ex. xxiv. 7-8; Num. x. 33; Ex. xxiii. 17; Deut. v. 2; xvi. 16; xxxi. 16. The testimony of Jeremiah is proof that in some of the darkest days of the apostacy of Judah, Jehovah had reserved unto himself a faithful few, by whom the words of Moses, the man of God, were cherished as reliable and heaven-given records, and certainly the evidence of these ancient worthies in favour of the genuineness of the Mosaic books, should outweigh the antagonistic assertions of the flippant and godless demagogues of these latter days of Gentile darkness and superstition. Jeremiah’s ministry commenced at a time when the iniquities of his people were rapidly approaching their climax, and the tempest of the wrath of God which ultimately burst forth in fury, and swept them out of the

land of their fathers was gathering. His position was one of a very remarkable character. In his own person he combined the functions of priest and prophet, and his most terrible and scathing denunciations were directed against the men with whom in the eyes of the nations he would be identified. Against the priests who taught for hire, and the prophets who divined for money, and whose godless recklessness and shamelessness were leading the people down to the lowest depths of pollution and depravity, he lifted up his voice and spared not. He was the grand central figure in that terrible period, God’s faithful witness, pleading on behalf of righteousness, truth, and purity, against a nation of evil doers. Against king, priest and people he was constituted “a defenced city,” “an iron pillar,” and “brazen walls,” the object of their hate and scorn, but invincible, for thus saith the Lord: “They shall fight against thee, but shall not prevail against thee, for I am with thee to deliver thee” (i. 18-19). The following citations exhibit in graphic language the dreadful condition of the people. “A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so” (v. 30-31). “From the prophet even unto the priest everyone dealt he falsely. Were they ashamed when they had committed abomination? Nay! they were not ashamed neither could they blush” (vi. 13-15). “Both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord, I have seen also in the prophets of Jerusalem a horrible thing; they commit adultery and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of Hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall, for from the prophets of Jerusalem is profaneness gone forth into all the land” (xxiii. 14-16). The warnings of the prophet were despised, and the people went on in that headstrong course of evil which terminated in the destruction of many, amidst scenes of fearful carnage, the expatriation of the survivors, and the destruction of temple and city, which had been celebrated as “the perfection of beauty, the joy of the whole earth”—Jeru-

salem, because she had previously sinned, was removed; the city that was full of people became solitary; the tabernacle of Jehovah was violently taken away, and the solemn feasts and Sabbaths were forgotten in Zion. The Lord accomplished his fury, he poured out his fierce anger, and kindled a fire in Zion, and devoured the foundations thereof; and from the daughter of Zion all beauty departed,

her princes became like harts that find no pasture; and they went without strength before the pursuer, and the remnant of the people in their dispersion, by the rivers of Babylon sat down, and wept when they remembered Zion, the consideration of the events which led up to this dire consummation, we leave for another paper.

J. S. DIXON, Leicester.

WHAT HINDERS CO-OPERATION ?

Brother J. W. Thirtle, of Hanley, writes thus (we are ashamed to say how long ago: he will forgive):—"About a fortnight ago, a friend wrote to me saying that he expected, in a few days, to be at a town about a mile from here, and asking if I would get a room for him to lecture in, myself to act as chairman. He said in his letter: 'Why should jealousy or mistrust hinder those baptized into the Christ working together for the furtherance of his kingdom?' He further observed: 'If you cannot get up a lecture, &c., will you tell me your reasons for objecting?' Now this friend is in many respects instructed agreeably to the Law and the Testimony, but he still clings to some of the teachings of error. Of course I could not entertain an appeal to work 'for the furtherance of Christ's kingdom,' seeing that the kingdom is not yet established. The use of this form of speech, so common among the spiritualising adherents of orthodoxy, of itself betrayed a want of a full and proper appreciation of the truth. But, not regarding in particular what might have been a slip of memory, I could not accede to my friend's request, because of his not having assented to the truth as to the nature of Jesus Christ. I knew he believed in, and was immersed into, a Christ who existed before the birth of Jesus of Nazareth, of Mary, in Bethlehem, and a Christ who had no will of his own. He made much of the fact that he was a 'Christian' and not a Christadelphian. It did not take long to determine me upon my course under the circumstances, and I decided to at once 'give my reasons' for objecting to 'get up a lecture.' It was not altogether a pleasant thing to reply to the invitation in the terms consistency demanded; but I did not seek the invitation, and therefore was not to blame that it came and called for the reply I sent. The following is a copy of my answer, a sentence

or two being here omitted for obvious reasons:—

"MY DEAR FRIEND,—I have received your letter requesting co-operation. I hold myself at all times ready to assist in any way in my power in the work of proclaiming the truth, but I need hardly tell you that I have to regard certain regulations. I have to exercise reason—reason Scripturally enlightened, I think. As a steward, who will have to render an account, I desire to do the best possible with that which has been committed to me. While I do not want to sow stubble against the day of reckoning, I wish to steer clear of what will prove purposeless exertion. I do not hold myself at liberty to act without thought, or impulsively. A man is, as you know, constituted a brother of Christ by believing the good news of the Kingdom of God, and those things which concern the name of Jesus Christ, and rendering obedience to the command to be immersed into the sin-covering name divinely provided. The conditions on which we can hold the relation of children of the Deity are not of human appointment. Those conditions must, however, be gladly complied with by all who would share in the glory of the future age. Further, those who desire to secure the prize must follow holiness and conform to the regulations laid down for their guidance. Those who think to gain the approval of the Judge, because they have been well-intentioned, while all the time their efforts have been wrongly directed, and their energies spent in a way of their own choosing or preference, will find that they have drawn their conclusions from unreliable premises. Likes and dislikes must not be followed by those who seek to please the Deity.

"I need hardly tell you that when I became enlightened in the truth, I parted company with the errors and associations

of the apostacy. I determined in no way to dally with a system which is under the ban of the Deity, but, in response to the call, "Come out of her," I left her courts, and look forward with daily anxiety for the development of the divine purpose, which brings the end of that incarnation of diabolism, known as the mother of the harlots and the abominations of the earth; I look forward to the time when the emptying of the bowls of divine wrath shall for ever obliterate that incorporation of error which in apostolic times began to show its working among those who were not satisfied with a sound form of speech. Can we, in view of New Testament teaching, shut our eyes to the fact that those around us prefer the lie to the truth, that they hate the truth, and prove themselves possessed of the spirit of that system which is apocalyptically referred to under the designation of Babylon, in which is to be found the blood of prophets and saints; and of a harlot corrupting the earth with her fornication, and drunk with the blood of the saints and martyrs of Jesus? She holds the nations in her intoxicating spell, she perverts the truth, she calls herself the Bride, whereas she is the harlot, she represents herself as the ecclesia of the Deity, whereas she is Babylon. The Woman of Rome and her illegitimate and God-disowned offspring, deceive the people, who think all is well while divine judgments are impending. The people are taught to think of nought but peace while terrors are ahead such as history furnishes no adequate illustration of. The pastors of the flocks do cause them to err, teaching lies about the Deity in the name of the Deity—as to His person, operations, and purpose, while the heavens grow black in warning of the bursting forth of the predicted storm. As in the days of Noah and Lot, the world rests in the bliss of ignorance and the peace of stupefaction, resulting from imbibing from the harlot's cup. Verily the people 'know not God,' and upon such Christ brings judgments. The life of the age to come is predicated upon a knowledge of the true God and Jesus Christ whom he has sent. Both Eastern and Western sections of Christendom, however, hate the truth; they are out of the way. Knowing, then, that these systems are detestable to the Deity, can we help discerning how important it is that believers of the truth in no way deceive the people, in no way encourage them to think that all is right? In view

of the facts, in view of the divine estimate of orthodoxy, in view of the judgments which are to come upon the corrupt system now flourishing around us, is it right that our position should be such that outsiders may run away with the notion that we are of them and with them, but only have a new thing to tickle their ears with? Is it at all defensible that we speak with an uncertain sound, that we occupy a compromising attitude, that we appear to countenance instead of protesting against (and calling attention to the terrible downfall awaiting) the present state of things? Our position must be firm; we are not justified in allowing people to think we are other than what we are. There must be no mincing matters. We must tell the unenlightened straight out that they are being deceived, that they are out of Christ, and without hope. It is culpable to lecture to them in a smooth sort of way about the glories of the future age, leaving them to conclude that they are safe for the enjoyment of the blessings promised. The distinction between "in Christ" and "not in Christ," and "knowing the truth" and "not knowing the truth," must be shown, and no portion of the truth must be compromised, for it has no more fellowship with error than Christ has with Belial. This much I have said in order to show that there is no room for what is by some regarded as "Charity," in the relation of the friends of the truth to the citizens of Babylon the Great. A hard and fast line is drawn in the New Testament between ignorance and knowledge. The New Testament ecclesias contended for the truth, not for latitude. Error came in, and then there were contentions for latitude and open platforms, and that sort of thing. If we are friends of Error we shall preach latitude, if of the truth, then we see in latitudinarianism something entirely opposed to the spirit of the faith once for all delivered to the saints.

I need not tell you that the Christadelphians, who endeavour in the proclamation of the truth, to speak plainly to the people, hold that the Scriptures do not teach the Romish doctrine of the Trinity; that they do not believe in the existence of Christ before his birth of Mary. As one who abides by the teaching of the Scriptures on this subject—believing that teaching to be consonant with the terms of the 7th and 18th propositions in the *Statement of the Faith*—I must contend that your position is an untenable one. and that

the belief known as the Eternal Sonship of Christ, subverts the true teaching concerning the mystery of godliness. * * * Do you yet view Christ as a prophet, priest, and king? Into this, the Christ of the New Testament, Christadelphians are immersed. Were you immersed into a Christ who, as the Halifax pamphlet says, existed ages before the manifestation of God in the flesh? If so, it is an immersion into a Christ of a corrupt imagination, and not into the Christ who, as priest over his own house, now stands in the presence of God. It is altogether through misapprehension that some honest-minded people take the Scriptures to teach the doctrine of the pre-existence of Christ. Systems of theology have first to teach the doctrine, and then the apparent proofs from the Scriptures seem to be in point. But if we could put ourselves in the place of those who heard the words now so often misinterpreted, and those who wrote the writings now so frequently misapplied, we would discover that the doctrine of the pre-existence of Christ has as much claim upon us as has the doctrine of the immortality of the soul. Wrong impressions on this subject result in having a more or less distorted impression concerning the divine plan as a whole. Have you looked into this matter with a determination to satisfy your mind? Have you stopped short in the enquiry, being

satisfied with the drift of just such apparent proof passages, as in respect of other false doctrines (hell-going, and the immortality of the soul, for instance) the religious public at large regard as conclusive in favour of their cherished opinions? * * * If I learn that you have been immersed while a believer in the truth, as set forth in *The Statement*, and that you still remain such, then my co-operation is assured. But I could not think of "spending strength for nought," of occupying a questionable position, of compromising the truth. The Lord is at the door. The stewards must watch.

One word, in conclusion. To be classed among "Christians," is to be reckoned as of the world, and the world loves its own. To be known as a brother of Christ is to be regarded as of no account (as the Master himself was regarded), and is to incur the hatred of the world. (See John xv. 18-19.) Christ said to his disciples: "Blessed are ye when men shall hate you, and when they shall separate you (put you under a ban), and reproach you, and CAST OUT YOUR NAME AS EVIL, for the Son of Man's sake. Rejoice in that day, and leap for joy, for lo! your reward is great in heaven: for in the same manner did their fathers to the prophets" (Luke vi. 22-23).

J. W. T.

THE TRIAL.

THE VERDICT OF READERS AND OPINIONS OF THE PRESS.

Brother LAWTON, Saith Darran.—"It is a work calculated to entice the reader above all the books I ever saw. It is grand."

Brother HARWOOD, Norwich.—"I cannot refrain from expressing my gratitude for the benefit I have derived from reading *The Trial*. It is not only sweet to the taste, but it is good for food. The new man has been much strengthened thereby. I am placed in circumstances in which I am continually coming in contact with *science dabblers*, and those who *laugh* and make derision of the Bible, our richest treasure. *The Trial*, not to speak of it as a weapon of offence, is a most useful armour of defence. Besides, it is full of matter that is both comforting and cheering to the possessors of the one hope. It is a good book to lend to those we may wish to see interested in the truth. I have started my copy on a round, with a hope that it may fall into good hands."

Brother OTTER, Cheltenham.—"It has struck me that it would be a very good thing if the ecclesias were to read *The Trial*, say at their week-night meetings—one brother taking the part of judge, others the opposing counsel, witnesses, &c. Who can tell but that some of the attending jurors would be convinced."

Brother SKETCHLEY, Leicester.—“ I consider it a most valuable acquisition to the cause of truth. A gentleman to whom I lent it says it's a wonderful and clever work, and its arguments are simply unanswerable. He is so pleased with it, that he has paid me for it, so you must please send me another copy as early as you can.”

Brother B. JONES, Liverpool.—“ By all accounts it is a work calculated to meet the strongest objections of the almost universal scepticism of the present age.”

Brother HOPPER, Gravesend.—“ I say amen to the variously expressed opinions of the brethren. Brother Ashcroft says, ‘ I marvel that even *you* should have managed to produce such a volume.’ I also should wonder if the other man is living who could even have imagined it. We intend to advertise *The Trial*.”

Brother HUTCHINSON, London.—“ I received *The Trial*, and have read it through, and, I must say, it ought not only to convince the infidel, but also to open the eyes of those who are professing Christians ; it is a splendid work.”

THE PRESS.

(*The Christian Globe*, April 27, 1882.)

“ THE TRIAL OF THE MOST NOTABLE LAWSUIT OF ANCIENT OR MODERN TIMES. (Houlston and Sons, Paternoster Buildings.)—This is a strange book, with an even stranger title—a book that must be read to be appreciated as it deserves. For our own part, we are free to confess that we found it of absorbing interest, and in this controversial age, he who would fain hold his own with clever sophists, and be able to give chapter and verse for the faith that is in him, would do well to study it with the attention it deserves.”

(*The Leamington Spa Courier*, April 22, 1882.)

“ THE TRIAL OF THE MOST NOTABLE LAWSUIT OF ANCIENT OR MODERN TIMES. —London: Houlston and Sons.—This work professes to be a trial before Judge and Jury, of the question ‘ Did Christ rise from the Dead ? ’ We must confess to regarding this kind of book with aversion, and entertain a strong opinion respecting its inutility. The subject treated of is one which affects the deepest and most sensitive feelings of the majority of people, and ought not, in our opinion, to be handled in this manner. When two or more serious men or women sit down earnestly and reverently to discuss questions affecting the great subject of religion, possibly the minds of some, or all, may be enlightened. But the discussion, to be productive of good, must be serious, earnest, and reverend, and we are not satisfied that the volume before us exhibits those characteristics sufficiently.”

(*The Sheffield and Rotherham Independent*, April 27, 1882.)

“ Persons who are repelled by the title of the work will be agreeably surprised to find that it is both clever and ingenious. The author is a well informed man, who has carefully studied the writings of scientific and other opponents of revelation, and has chosen his own somewhat eccentric fashion of answering them. People who enjoy the famous ‘ Village Dialogues,’ will be delighted with this most notable law suit.”

(*The Bookseller*, May 3rd, 1882.)

“ THE TRIAL: DID CHRIST RISE?—The parody of a trial may, perhaps, suit the case of Sir John Barleycorn, to enliven a temperance entertainment, but it is hardly the proper mode for treating the momentous issues involved in the truth or falsehood of our Lord's resurrection. The arguments on both sides of the question are of such a nature that much skill and ability in handling them are necessary to ensure any measure of

success. In the present instance, however, this ability is entirely wanting, and the dreamy disquisitions put into the mouths of the examining counsel, together with the one-sided partiality and special pleading that pervades the whole, will surely do nothing towards converting the disbeliever or strengthening the faith of the Christian."

(*Eddowce's Shrewsbury Journal*, May 3, 1882.)

"The work, which extends to upwards of 280 pages of closely-printed matter, is so written as to represent a newspaper report of an important trial, with the empanelling of a jury, the formal arraignments, the evidence and cross-examination of numerous witnesses, together with the interruptions and interpolations with which attendants in Assize Courts are so familiar. For instance, it commences with the names of counsel, the statement of the case, the calling of the jury panel and objections raised to many of them. These preliminaries occupy one sitting. The second sitting of the Court is occupied in the statement of the case for the plaintiffs, and the remainder of the eleven sittings are taken up by the examination of witnesses for and against the plaintiffs, and addresses of counsel. In the end, it is shown to be proved that Christ lives, and is coming again, and that there is no hope in any other direction. All we can say is that whoever claims the authorship of this marvellously interesting and instructive work may be assured that it will ultimately become as welcome to all true Christians as any book which has ever been issued treating upon the Divinity of Christ in what may be called a popular and argumentative manner. Indeed, it deserves to be ranked with the work which was brought down to posterity the name of John Bunyan. Houlston and Sons, Paternoster Buildings, London, are the publishers, and the price is 3s.6d."

(*Oxford University Herald*, April 29th, 1882.)

"Although we are perfectly ready to accord full praise to the intention which is without doubt a good one, we must be allowed to question the wisdom of promulgating such opinions as those of Sir Fossil Coldsharp Partialfact Unbelief, even if they are immediately answered, as we have often found that though the hane and the antidote may both be provided, there is every probability that in the region of morals at all events, the former will be found more difficult to eradicate the wider it is circulated."

(*The Metropolitan*, April 29, 1882.)

"We confess we hardly know what to make of this book. To begin at the end—the jury are not likely to agree, as each man after the evidence is of the same opinion as before. There is an attempt to imitate Bunyan—*c. g.*, among the jurymen we get Messrs. Christ-Admirer, Science-Dabbler, Worshipper of Protoplasin, of Dreams, &c. Among the witnesses we have Messrs. Huck's-Lie, and Braught—*the latter dealt with rather smartly.* The writer has plenty of learning and ability, but we miss a good deal that we expected to find. There are some reminiscences of Strauss's 'Life of Jesus,' but nothing very definite. The Jewish side of the question is entirely overlooked. The first 'sitting' of the 'Court' is devoted to a regular bullying all round, *a la* Old Bailey. The first witness called is 'P. C. Cross Key 666,' who is introduced the worse for liquor, and dismissed without ceremony. This we consider an exhibition of bad taste and ignorance. No true artist, whether in words, colours, or sounds, puts in a poem a picture or a piece of music an idea or a character that is unnecessary. The reference to the '666' indicates the writer's bearings, and one or two extracts will show the character of his theology. The witness is Mr. Shrewd Observer, and the counsel, Sir Nolle Acceptor of All Truth, talks to him of 'a distinction of words, merely (which) embodies the loose conception of those who have learned Christ from the schools, and not from the Scriptures' (p. 49). We should like to know the meaning of this—'the corruptions of orthodox Christendom, which has long ago abandoned the one 'apostolic hope of Israel,' common to the whole Scriptures, and embraced the miserable substitute of an imagined *post mortem* beatification of an imaginary personal invisibility in regions above the stars' (p. 195). Has this anything to do with the 'dead god' of which Mrs. General Booth once spoke?"

The Christadelphian.

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

JUNE, 1882.

We have heard from Mr. Laurence Oliphant in answer to our letter informing him of the contribution of the brethren, and their desire to place the money in his hands with a view to spending it in the colonization of Palestine. We have had two letters, the first of which we are not at liberty to publish in full. We give the following extracts:—

“Lemberg, Galicia, 21st April, 1882.

“DEAR SIR,—I lose no time in replying to your letter, which reaches me here at a time of peculiar interest. * * * Although I have been instrumental in shipping off more than 200 starving creatures from a point near this on the Russian frontier, to America, my sympathies are all enlisted in their return to Palestine. I am in daily receipt of the most touching letters from all parts of Russia, informing me that the unanimous desire of all the Russian Jews is to return to the land of their fathers: that they are collecting money all over the country for the purpose: some of which they offer (like yourself) to place in my hands: and that the idea of going to America is abhorrent to them. Committees are being formed in Vienna, here, and in all the principal towns of Roumania, for the purpose of aiding this movement, the very existence of which is unknown in England, though, the moment I have time, I shall publish something in the papers on the subject. * * * The torrent of emigration will overflow, and, although there will be many rich Jews who will go, the number of poor ones will be so great that they must starve unless they can be helped through the first year.” * *

“In great haste,

“Yours truly,

“L. OLIPHANT.

The second letter is as follows:—

“Bucharest, 8th March.

“DEAR SIR,—In reply to your letter, I would beg to say that I think it advisable that persons desirous of contributing towards the colonization of Palestine by the

Russian and Roumanian Jews, should suspend all pecuniary intervention until the intentions of the Turkish Government are clearly known upon the subject.

“At present, the desire on the part of the Jews in Russia and Roumania to return to the land of their forefathers amounts to an enthusiasm which it is difficult to restrain. In this country (Roumania) alone, 49 Palestine colonization societies exist, supported by some of the wealthiest Jews in the kingdom. I myself was present at a meeting in Jassy a few days ago, at which 39 delegates, representing 28 of these societies, were present, who had travelled at their own expense from the most remote parts of the country, in order to attend, and sixty thousand francs were subscribed at the meeting. Subscriptions are being made all through this country and Russia, but in the latter country, as they are prohibited by law, it is impossible to form any organisations to promote emigration. For the present this is as just as well; it is manifest that the movement needs restraining rather than encouraging, as there is only room in Palestine for a limited number, in the first instance. There are other parts of Turkey, however, to which emigration might be most advantageously directed.

“I trust I may be able shortly to make arrangements by which Jews seeking safety from persecution may be suitably placed. The Mansion House Committee, as you are aware, has directed its attention exclusively to America, which is very well, as far as it goes—but the pressure eastward, and especially towards Palestine, on the part of the Jewish population of these countries, is too strong to be resisted, and this tendency, before very long, will force itself in a way not to be misunderstood, upon the generous notice of the British public. At present I think any agitation on the subject would be premature, and that it would be wiser rather to await events, and prepare for them.

“Yours faithfully,

“LAURENCE OLIPHANT.

“R. Roberts, Esq.

“Athenæum Rooms, Temple Row,
“Birmingham.”

We have written to Mr. Oliphant to say that we shall hold the money to his order, and that as soon as he sees the way to its application in the right quarter, a word will bring it forthwith. This will give an

opportunity to those at a distance who were shut off by the proposal to close the contribution at the end of April. It will, in fact, remain open till Mr. Oliphant sends for it. The matter to be found below will show that this cannot be very long.

THE SIGNS OF THE TIMES.

CONTINUANCE OF THE JEWISH
ATROCITIES.

A CRY OF DESPAIR.

THE JEWS "BENT ON GOING" TO
PALESTINE.

PLANS AND MOVEMENTS.—ACTUAL
ARRIVALS.

In the overshadowing presence of matters relating to the return of Israel to their land, we again resist the temptation to enter upon the general field of European politics, though that is tempting enough this month. Suffice it that a revolution is imminent in Egypt, which threatens to reopen the Eastern Question in an acute form; and further, that England's hands are, to such an extent, tied by the Irish question—(growing more sanguinary every day, as witness the assassination of the new Irish Secretary, Lord Cavendish, within six hours of his arrival on Irish soil), that her adversaries in the East can scarcely fail to be tempted to show a bold front in the complicating situation there.

The sign of signs at present is the commotion among the Jews, caused by the Russian persecutions, and having Palestine colonization as its leading result. The persecutions have by no means abated. The very worst things possible have been

happening, and are happening, at Balta, not far from Odessa; thousands of families have been turned into the streets with violence, their furniture gathered in heaps, soaked with petroleum, and fired, and their houses burnt to the ground or wrecked. The details are heartrending. A correspondent says:—"About 6,000 families are without food and the first necessities of life. Children are dying from cold and hunger. Adults are starving, and have nothing left but the clothes on their backs. All those who were well off have been reduced to beggary. We are without bread, and have nowhere to lay our heads. Death by starvation awaits us unless help be quickly forthcoming."

The *Politische Correspondenz* details unspeakable horrors at Velihuculoff, Balta, Abozovka, Latyszczov, Duboszarach, Okna, Nova Praga, Gregoriopol, Meniziborsz, and Mohiteff. Twenty thousand people are ruined in seventeen towns and villages in the last outbreak in Pondolia alone. The worst remains to be told. By the new Government decrees the Jews have been expelled from their lands in the Caucasus, and refused passports for going abroad unless they pay a tax of a hundred silver roubles, or about £15 per head. This must result in wholesale starvation, and it amounts in many cases, if not in the majority, to the defeat of the Mansion House Committee and other philanthropic bodies. Thus speaks the correspondent of *The Evening News*.

The Berlin correspondent of the same paper charges the movement on the Russian Government, and says:—"As the upshot of it all, from 20,000 to 30,000 Jews have been driven again from their homes, and are lying about in fields and woods, awaiting starvation and death."

Hundreds of Jews have been maimed and mutilated in the most frightful manner. Nothing could be worse than the picture exhibited in an account published by a physician of a visit to 124 sufferers in the Jewish Hospital, Odessa.

A CRY OF DESPAIR.

A secret Jews' committee in Russia have issued a series of three circulars to Jews in other countries. In the first they recite the persecutions; in the second they prove, by elaborate arguments, that they are directly instigated by the Russian Government. In the third they express themselves as follows:—

“Over a million of Jews are reduced to beggary and starvation. Those that have some little money left will be clearly unable to maintain the destitute rest. There will be a general scramble and fight for dear life, which must result in speedy death to many thousands.

“Our brethren abroad are nobly bestirring themselves to promote emigration. They cannot be told too early that, with all their generous exertions, they will save only a few out of the immense number of unfortunates. If 50,000 families are enabled to cross the frontier, this is the utmost figure they can hope to rescue. All others will have to abide the issue in this land of misery and wrong. With this terrible prospect before us, all we can do is to address to you one more request. Cause it to be known wherever the fear of God still exists, and wherever human hearts may still be found, cherishing humane and equitable feelings, that the measures planned by General Ignatieff have not been rejected, or stopped in any way, by the Russian Cabinet. They have not, indeed, been formally approved by the other Ministers, or embodied in a Ukase bearing the Imperial signature; but they are permitted to be carried out, independently of any preliminary formalities by the Ministers, and by the Czar likewise. An entire race is about to be murdered by M. Ignatieff, the rest of the Ministers and the Sovereign himself hugging themselves complacently, and allowing the unprecedented crime to be consummated without intercession or remark. What our governing personages really do is to deny the most manifest facts, when spoken to by foreigners; to utilise telegraphic agencies for the dissemination of false and evasive statements; and to hight at the possible dismissal of General Ignatieff, in order to create false hopes and stifle the execrations of civilised mankind. We therefore beseech you to publish the horrible realities of our situation. We ask you to im-

plure the assistance of your Christian friends, and to present humble petitions to the Sovereigns under whose enlightened sway you live. * * * Many, very many, are positively dying of hunger. Robbed of the little they possessed, and deprived of the means of making a few kopeks to keep the wolf from the door, they succumb to disease generated by want of food. And worse, much worse, is in sight. Should M. Ignatieff succeed in persuading the Emperor to embody his latest measure in a formal Ukase, expulsions and disabilities hitherto enforced in individual towns and provinces will suddenly extend to the entire country, when all the money collected abroad will not be enough to pay for the shrouds and coffins of the Jewish race in Russia. Oh, our beloved brethren in other and happier lands! Lift up your voice, and make it resound like a trumpet throughout the earth! Acquaint all men with the horrible plot that is being hatched against us. Let humanity know what is actually occurring, and cause civilized people to stop these murderous atrocities, and pray God, the God of help and rescue, to save His own.”

THE RESTORATION MOVEMENT.

No wonder we read in the telegrams that “an emigration of the Jews *en masse* from Russia is imminent.” The only sorrow is that but a small number can get away. Mr. Albert E. Goldsmit, of Belfast, writes to the *Jewish Chronicle*:—

“The cloud of persecution for them has no silver lining and the atmosphere is heavily charged with electricity presaging disaster unparalleled in history. Fleeing from the storm hundreds of Israelites are pressing across the Russian border, while thousands left behind are eagerly looking for some part in which they may take refuge. Generally speaking the ever increasing stream of fugitives divides itself into two channels, one flowing westwards to America, the other towards Palestine. It is to the latter I would now refer. I know how distasteful the idea of an influx of their co-religionists to the Holy Land is to the great majority of Western Jews, and that any movement in that direction is discouraged as much as possible; but whether we approve or disapprove of it, it is useless to blind our eyes to the fact that such a movement is taking place and

nothing that we can do can prevent it. Such being the case, it behoves us all who have the interest of our people at heart to make the best of the inevitable, and to prevent, as far as possible, the disastrous results that must arise unless some immediate steps are taken to prevent a catastrophe."

Mr. Simon Bernan, writing from Jerusalem, says :—

"My experience causes me to come to the conclusion that we only want leaders like Mr. Oliphant to ensure success. The Alliance Israélite have shown practical wisdom in founding schools and similar philanthropic objects, but M. Netter has no knowledge of practical colonization. His calculations are misleading; all that is needed is about £20,000 wherewith to purchase land to form a pioneer colony. The amount could be lent by way of mortgage. The same with the purchase of the requisite modern machinery. The other expenses such as that of the voyage from Europe the emigrants, by means of local societies, could be left to defray themselves. I agree with Mr. Oliphant, that at first no actually poor man should be sent thither. We have enough begging already. Let the work be commenced in earnest, not with a faint heart, in a timid way, but with a determination that it shall succeed, and success will attend the sacred work of endeavouring to turn the desolate wastes of Palestine into fruitful plains."

"BENT ON GOING."

The Editor of the *Jewish Chronicle* says : "It is becoming evident that the hearts of these down-trodden brethren of ours are turning to the land their fathers loved so well. For them, the return to the Holy Land has become something more than an aspiration; it is now with them a fixed intention which they are bent on carrying out. They are bent on going. Notwithstanding all the attractions of American opportunities, the persecuted Jews of the East of Europe prefer to dwell in the Holy Land rather than prosper elsewhere. Many a Russian Jew who concluded the *Seder* service with the wish 'Next year in Jerusalem,' will fulfil his desire next Passover. Meetings have been held in Jassy and elsewhere, to

organise prospecting parties to decide on the land to be chosen. The Hebrew papers, which represent Russo-Jewish opinion, are full of the topic: definite projects are being formed by which large bodies may be settled in suitable spots. It is natural that the leaders of the movement should look for sympathy and assistance to English Jews.

"As far as we can observe the majority of the would-be colonists are men of some means prepared and willing to earn their living without external assistance. They do not ask for means of livelihood, but only for aid in transmission and settlement. A body of men such as these may rouse the same feeling of manly independence among those already settled in Palestine, and may thus help to raise the tone of Jewish life in the Holy land.

"They ask us for assistance towards colonization. We feel confident that they will not ask in vain. As it happens, we English Jews are in a peculiarly fortunate position for assisting them. The Palestine Exploration Society, formed for antiquarian purposes, may turn out to be admirably adapted to assist in more practical objects. The magnificent map of Western Palestine recently issued in twenty-six sheets, gives all the slightest details of the configuration of Palestine on as large a scale as an inch to a mile. The officers of the Exploration Society would, we feel confident, be most ready in affording information as to the most desirable spots for settlement. Some arrangement might easily be come to by which the whole operation of choosing ground might be directed by the men who have the most thorough knowledge of Palestine. Captain Conder has already advocated colonization, and would be ready to assist it by every means in his power.

"As for the necessary funds it is not too much to say that these will be forthcoming as soon as the English Jews are convinced of the desirability or inevitableness of the movement. We imagine that most persons would agree that the present case is one to which the Montefiore Testimonial Fund might be suitably applied. Hitherto the administration of that Fund has not resulted in any very satisfactory outcome. We have now an application which will be as pleasing to the venerable Sir Moses, in whose honour it was collec-

ted, as to the subscribers who have always connected the Fund with the Holy Land. It is certain that now the scheme for colonizing Palestine has reached a practical stage, the Jews of England will not be behindhand in giving it the assistance of their means and their sympathy.

"That such a movement deserves our sympathy none can doubt. The yearning for the Holy Land is only quenched in Jews by the temptations of material prosperity. Palestine has been the ideal of all Jewish hearts since Jews lost it. It is scarcely too much to say that the Return is beginning under our very eyes in this colonizing tendency of the Russian refugees. We cannot and we will not refuse our heartiest help by personal exertion and pecuniary assistance to what may prove to be the commencement of one of the most impressive episodes in human history."

MR. LAURENCE OLIPHANT AT THE SCENE OF OPERATIONS.

The meeting at Jassy, referred to in the foregoing remarks, is reported at some length. There were 39 delegates representing numerous Palestine Colonization Societies. The object of the meeting, we are told, was to "devise a scheme how best to carry into operation the emigration of a large section of Roumanian Jews." Mr. Laurence Oliphant attended by special invitation. After a speech from the chairman (Mr. Isaac Lobel, of Galatz), Mr. Pineles submitted an elaborate plan of emigration.

The report goes on as follows:—

"Mr. Oliphant, who was the central figure of the assembly, was next desired to speak. He rose amid the prolonged cheers of the whole assembly, and explained in a few well selected words spoken in the French language, the nature of his mission, giving encouraging hopes as to a successful issue of the emigration movement here, and promising at the same time aid, moral and material, from England. In the course of his speech, Mr. Oliphant declared, as he has so often done through the newspapers, that his sympathies are wholly with an emigration to Palestine—in preference to America, where Judaism scattered and dispersed in all parts, threatens to disappear. He said he had too much

regard for Judaism to let it melt away. The fact that he had assisted in the emigration of the Russian refugees to America was not due to him. He had no other mandate. The monies of the Mansion House Relief Fund had been raised for that special purpose. Mr. Oliphant then touched a very delicate point. He asked what he could expect in money from the Jews here, and by money he understood actual cash in-hand. As soon as this will be sufficiently forthcoming, the Jews would meet also with substantial aid from England. From the wealthy English Jews he did not think we had much to expect.

"Mr. Oliphant further assured the meeting, from a personal knowledge of the disposition of many of the English people, that the fund raised for emigration to Palestine would be ten times as much as the one already raised for the relief of Russian emigrants. Mr. Oliphant's speech was much applauded.

"A power of attorney was finally granted to Mr. Oliphant by the Committee to treat on their behalf at Constantinople, where he is now proceeding, in the hope of inducing the Sultan to grant a firman to allow Jewish colonists to settle in Syria and Palestine. Mr. Oliphant was at last proposed as President of the Committee, which honour, however, he declined; he was then elected an honorary member, which position he accepted.

"The sitting was accompanied by some palpable results. Mr. Neuschotz, of Jassy, well known for his philanthropy and benevolence, subscribed to the Palestine Emigration Fund 20,000 francs; Mr. Posener 2,500 francs; Mr. Meyerhoffer 5,000 francs; other small gifts followed—26,000 francs having been previously collected. The fund now raised in Jassy alone is over 60,000 francs—a handsome sum indeed as a start. Mr. Oliphant no longer taking any interest in the proceedings retired from the sitting to his hotel, accompanied by Mr. Neuschotz. It was ultimately resolved to proceed to the election of a definitive commission, to be sent to Palestine in order to purchase land. The following gentlemen were elected: Mr. E. Cohn, of Bucharest; Mr. Helman, of Tecuciu; and Mr. Denirermann, of Galatz. The meeting terminated at one o'clock in the morning, having lasted for over five hours. Mr. Oliphant leaves to-morrow for Constantinople."

PLANS AND MOVEMENTS—ACTUAL
ARRIVALS.

The Editor of the *Chronicle* add the following interesting items:—

“We understand that Mr. Laurence Oliphant, after attending the Palestine Emigration Meeting, at Jassy, in Moldavia, which we report this week, proceeded for Bucharest, which city he is to leave shortly afterwards for Constantinople, in order to make special arrangements with the Porte for the reception of the immigrants to Palestine. Mr. Oliphant has the support of influential statesmen in England.

“The first body of settlers in Palestine, numbering about 500, left Russia on the 20th ult. The band includes a number of students and a chemist. The land on which they are about to settle had been previously purchased for them by their delegates who recently visited Palestine.

“Many Jewish students at the University of Warsaw have determined to join the Jewish students at Charkoff in forming a colony in Palestine, which is to consist of nearly five hundred persons, and is to include students, doctors, lawyers, and aspirants for agricultural professions.

“M. Brodzky, the well-known Jewish philanthropist of Odessa, is reported to have offered ten per cent. of his wealth towards promoting the settlement of Russian Jews in Palestine. The amount of his riches is vaguely estimated by the *Hasefir* at several millions of roubles.”

The *Jewish World* announces that there are at the present moment in Palestine about 90 agents sent by various colonization societies in Russia and Roumania, to survey the country for purposes of colonization: “An endeavour is being made to bring all these to act in concert, and Jaffa has, therefore, been fixed as their place of rendezvous. It is also proposed to appoint Jaffa as the place where all future emigrants from Russia and Roumania are to land at first and remain till finally removed to their respective settlements. For that purpose a society

has been formed there, at the head of which is the British Consular Agent, Mr. H. Amzellak. Lodgings are to be provided for the emigrants, and dépôts formed of all the requisites of a colony. Towards this object the Alexandrian Jews have promised to contribute £5,000, chiefly through the exertions of Mr. Levantin, who visited Egypt on his journey to Palestine. The Commissioners are now considering the question as to whether the Russian settlers in Palestine should be placed under consular protection or be naturalized as Turkish subjects. They are also anxious that the Turkish Government should grant charters to the various colonies recognising them as such, so that the colonists might organize themselves into communities and act and form contracts as such.”

Several Turkish, as well as Jewish, journals announce that during an interview which Count Camondo had with the Sultan of Turkey, his Imperial Majesty expressed his gratification that the persecuted Jews in Russia and Roumania should be inclined to settle in the Holy Land and other parts of Syria. He is reported to have said:—“I am fully informed of the movement in question, and it affords me great pleasure to see that the persecuted Jews of Russia and Roumania are thus showing their confidence in me. I freely open the portals of my country to them. I have already given orders to the Governors of Syria that they should treat the refugees with every kindness, and permit them to purchase land, whether from the Government or from private individuals or communities.”

Considerable activity in regard to the colonization movement is reported from all sides. In Roumania the eagerness which is being displayed by the Jews to emigrate to the Holy Land is increasing from day to day. At the Great Synagogue in Jassy, a mass meeting attended by upwards of 3,000 persons, was recently held to hear an address of the Rabbi Tiveiber in furtherance of the movement.

Mr. Hirsch Braun, a merchant of Elizabethgrad, has arrived in London to appeal for guidance and aid in the colonization of Palestine on the part of 150 families of Elizabethgrad, amounting to about 900 persons, who have raised a fund of 30,000 roubles for the purpose of migrating to the Holy Land, where they propose to acquire and cultivate land. The occupations of 100 of the families are set out in a detailed list, from which it appears that many of them are agriculturists, others are mechanics exercising various arts and industries, while others are dealers, and one or two are merchants doing business on an extensive scale, and able to dispose of considerable sums, 80,000 or 100,000 roubles each.

ANOTHER LETTER FROM MR. OLIPHANT.

The *Hamaqid*, which is one of the principal advocates of an emigration of Jews to Palestine, publishes with reference to this subject the following letter from Mr. Laurence Oliphant:—

“Seeing that you are so energetically labouring to rouse your coreligionists to return to the land of their fathers, I will not neglect this opportunity of assuring you that I am in thorough accord with your views and sentiments, and that I am prepared to aid your brethren in faith to the best of my power. It is true that I have somewhat delayed my journey to the East (in the first place to confer with some Roumanian Jews and subsequently to enter into negotiations with the Sublime Porte), but the fault is not my own, since I was induced to make it my first business to visit Brody, in order to bring help to the starving fugitives in that town, and to assist them in their desire of settling in America. This mission I have undertaken, not because I personally wish to send these poor people to America, but because I know that they are dying of hunger, and because funds have been raised for the purpose of sending them. It is a real act of charity to come to the rescue of these unhappy Jews, although I must admit that I am not at all in favour of this emigration to America. I enter into these particulars so that you may not think that because I am assisting the refugees to start for America,

I have changed my mind with regard to an emigration to Palestine. It is my duty, however, to impress on you the fact for the furtherance of a colonisation of Palestine nothing is to be expected from the wealthy Jews in England, but on the other hand substantial help will be forthcoming from Christians. As soon as your Christian sympathizers in England are convinced that the Jews fleeing from Russia, can settle with safety in the land of their ancestors, then will they contribute thousands, I may well say hundreds of thousands of pounds to promote this great object, and bring it to a successful issue.”

In Wilna, a society has been formed for the promotion of the colonisation of Palestine, and only awaits the sanction of the Government to openly agitate in favour of this object. M. Jonas Saizew, a Jewish gentleman residing at Kieff, has given 50,000 roubles wherewith to form one colony, and other philanthropists, who at present wish to remain unknown, have declared themselves prepared to make great sacrifices in favour of the movement.

AN APPEAL FROM THE HOLY LAND
TO THE JEWS TO COME.

The following appeal is published from Jaffa, in the Holy Land, signed by Jews, and headed “To our persecuted brethren in the land of their dwelling”:—

“We, the undersigned, the deputies of the Jewish congregations of Russia and Roumania, who have been sent hither to search out for them a place and an inheritance on behalf of our persecuted brethren, have found it proper to unite in a committee, termed the advance guard who are equipped, and to constitute one bond in connection with all questions to promote that object in the land of our fathers with the aid of the Redeemer of Israel. And now after that we have searched the land, and have gone through it to describe it, behold we address you, our brethren in captivity, words of truth and peace, words that come from the heart of your brethren, who share in your griefs, and are anxious to see you comforted. Incline your ears to the words of your brethren, who call unto you from the land of your fathers. Rise now and rouse yourselves, brethren, and let Jerusalem be in

your thoughts. Behold the land of your fathers is before you, an extensive land, a good and fruitful land. With money can we enlarge our stay there, and by the counsel of wisdom and concord we can cement it. If there be money sufficient to maintain all those who earnestly seek to establish colonies for the cultivation of the ground, then will those be able, who sincerely desire to till the land, and to keep it, to dwell in the holy land. And if those will unite themselves, and will bind themselves in close bonds, in a spirit of friendship, of peace, and willing minds to further this precious and sacred aim, then they will flourish and be moved, and will do valiantly and crowds will flock thither.

"Let not your hearts fail, brethren, because of the words of the "sanballats," who are leagued against us, or by the words of those men who observe silence, and think to remain unmolested in the land of their dwelling, who shut their ears to the cries of those who perish from hunger in the streets, and who, for the sake of a potage of lentils, are ready to soil the honour of their people altogether. Surely, the time has arrived to consider that we have acted foolishly to give ear to the words of these people, who have brought us into their houses, and have shown us the back of the door, and the doorpost. Surely, the time has arrived to ponder on our awful position, and to hasten our deliverance to the land of our ancestors, to the Holy Land, wherein we shall dwell as a native, and not like a sojourner, who has come there only to sleep over night.

"Rise, and rouse yourselves with heart and soul, bring counsel to find a fountain for money, and give a hand to your persecuted brethren to take possession in the land of Israel, and to till the holy soil. And the Lord, blessed be His name! will grant us His aid, and will cause us to dwell therein in safety; the Rock of Israel and his Redeemer is mighty! He will make the mountains a fruitful ground, and the valleys to be storehouses of corn. He will confirm His word which He has sent us by the hands of His holy prophets, and will renew His right hand as the eagle.

"To you, the nobles of our people are the eyes of Israel directed. Arise, and arouse yourselves to the cries of peoples, and respond to them according to the goodness of Him who will restore the land of

Israel, and remain not insensible to the demand of the Jews. And may Israel dwell in safety.

"S. D. LEVONTIN, President.

"T. M. HALSOFERESS, Treasurer.

"N. A. HILLEL, M. LANDE, S. SOGRISEBUS, Members."

THE LADIES OF BRITAIN AND THE COLONIZATION MOVEMENT.

Another fund is being raised, according to the following advertisement—a fund in addition to the Mansion House Relief Fund, and having more specific objects, viz., the aiding of Jewish emigration to Asiatic Turkey (which includes the Holy Land):

"PERSECUTION OF JEWS IN RUSSIA 100,000 families houseless—a million of money needed.—Women's appeal to the people of Great Britain for a fund, raised in token of Christian sympathy with suffering Jews, to aid EMIGRANTS to Asiatic Turkey. The committee:—President, Viscountess Strangford; Hon. Treas., Miss L. M. Matthews, 23, Southwick-street, Hyde Park (to whom all letters should be addressed)—will thankfully receive donations, as also Messrs. Drummond & Co., bankers, Charing-cross."

A meeting in aid of this fund was held in London, under the presidency of the Earl of Shaftesbury, on Wednesday, May 10th. It was stated at the meeting that "the idea of the Ladies' Committee was to send the Jews to colonise the Holy Land. It had been objected that the Jews were not good agriculturists, but this was an entirely erroneous idea. The Jews of Russia believed in the fulfilment of the promise made to Abraham, and were all desirous of being sent to the Holy Land. The speaker made an earnest appeal for subscriptions, remarking that they had three or four millions of people to deal with. Canon Tristram also spoke, and bore testimony to the skill with which the Jews of the East carried on agricultural pursuits. On the motion of the Earl of Shaftesbury, a resolution was passed pledging the meeting to support the Ladies Committee, in their work of aiding the Jews to go to Syria and settle there."

EXTRACTS FROM LETTERS.

"On Guard."—Brother H. W. Hudson, of Plymouth (Mich.), referring to our remarks, "A Time to Speak," says:—"The truth has been exhumed. Now, brother, it belongs to the friends of Christ to guard it against all intruders whatever. Such men as those you refer to were never really out of the mazes of Laodiceanism: they are merely 'Little giants of the flesh,' uneasy spirits, seeking status, who are ever ready to switch off whole trains on to side tracks. That was what swamped apostolic Christianity."

Mr Hall's Answer.—Mr. Hall, the author of the *Problem of Human Life*, writes thus in answer to our proposal to confute his theory in the *Microcosm*:—"I am over my ears in controversy on topics of physical science. I could not enter into a Biblical discussion for want of time, even if I had the ability. But I have no taste nor capacity for such an exegetical controversy as would grow up if I were to grapple with you on a matter of such critical import. I look upon the question only in a philosophical way. As a matter of science, I see no reason in a man's soul ceasing its conscious existence at death, and at some future period receiving immortality. I think a continuity of consciousness is the rational view, and that death is but a change of state from a physical to an immaterial condition of consciousness."

(The Editor of the *Christadelphian* wrote to say he did not propose a Biblical controversy, but to confute, on philosophical grounds, Mr. Hall's theory of future life, if Mr. Hall would allow the articles to appear in the *Microcosm*. To this no answer has been received.)

The Law of Moses and the Faith of Abraham.—(C. S.) We do not think the keeping of the law would have secured eternal life to anyone refusing or lacking faith in the promises made to Abraham; for, while faith without works is dead, works without faith is an impossible state of life. I could not conceive of one obedient to the law in all things being destitute of faith in the promises made to Abraham, which are so inwoven in the structure of the law and so involved in its frequent allusions. The statement of Paul that "by the works of the law shall no flesh be justified," is not inconsistent

with Christ's words, "If thou would'st enter into life, keep the commandments," when the terms are understood. There is a distinction between "justification" and "obtaining eternal life." Justification is the forgiveness of disobedience (1 Cor. vi. 2; Rom. iii. 23-26). "Obtaining eternal life," in the sense of the question, I understand to be the result of perfect obedience, which none rendered but one. The law could confer the right to eternal life on the perfectly obedient, but could not justify the transgressor any more than the law of Eden. As all were transgressors—Jew and Gentile—the law, as a matter of fact, could not confer eternal life; because it contained no provision for justification of sinners into eternal life. Nevertheless, it was "ordained unto life," though found by Paul and all others "unto death;" but even then it would only have been "unto life" in the case of those having that faith without which it is impossible to please God. And even then, a preliminary death was necessary to wipe away the Adamic sentence.

The Time to Favour Zion.—Bro. Sykes, of Elmira (N.Y.), United States, says:—"Enclosed you will please find 23 dollars, sent by this ecclesia, for the express purpose of aiding the people of God to return to the land of their fathers, and nowhere else. We do not give one cent to have them come here, or anywhere else, except to the land of promise. This is God's money, and to be used for His purpose alone. As His agent, you will please see to it, that it goes in the right direction; it is but little, to be sure, for so great a purpose, but all the more need that it go to the right spot; and he will give us more according to His will. Even so, kind Father, grant us the desire of our heart, that we may aid more abundantly in Thy great, grand, and glorious purpose, which so far excelleth all others. It is written, 'The wise shall understand.' Not because we are so wise as to know His purposes, without His revealing it to us; but because we listen to the voice of His word, and receive what He has revealed to us, that we are able to understand that the gathering time has come. We know it, because we see it; we see it, because the Lord has opened our eyes; and we are not asleep, be-

cause we hear the sound of His voice. Then *awake, awake*, O sleeping ones, for the morning dawns, yea, the daylight appears; arise and bestir you, for there is much to do, and but an inch of time to do it. Who are these that fly as a cloud, and as the doves to their windows? let them feed in Bashan and Gilead, as in the days of old. It is time for the ancient river to return to her natural bed. Consider now from this time forward: Who raised up the righteous man from the east, and made him rule over kings? that bringeth the princes to nothing; and maketh the judges of the earth as vanity. Who hath done it? I, the Lord, the first, and with the last; I am He."

The State of Affairs.—Bro. Sleep, of Devonport, says:—"The state of affairs generally is bad. We see on every hand the ties which bind society together loosening, and the salutary effect of even a corrupt Christianity is not felt as it was.

Men are getting infidel and atheistic, and in consequence, violence and disorder are filling the earth. We see tenant against landlord, man against master, the poor antagonistic to the rich—mutilation of cattle, burning of houses, and even murder. This is spreading, as every day's newspaper shows, from country to country, and things are waxing worse and worse. At present, it is not a political, but a social, war that is being waged. When the people begin to feel their strength, it may soon turn to a vast political upheaval. The troubles of the nations at present are not external but internal, and in these days of telegraphy and rapid despatch of news, what is done on one part of the continent vibrates to every part, and its effect cannot be classed as a local occurrence, but stir up the masses of every part of the European city. Verily, it is a time of trouble, which can only be dealt with effectually by the Son of Man."

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.

ALDERLEY EDGE.

Brother Finch thankfully acknowledges the receipt of 1,000 *Finger Posts*, and a variety of Christadelphian publications for the work of the truth in Alderley Edge.

BIRKENHEAD.

Brother Parker reports the obedience of MARY BROWN (wife of Brother William Brown), who was immersed into the sin covering name on the 22nd April.

LECTURES.—April 16th, "Equality with the Angels" (Brother Joseph Bland, of Kidderminster); April 23rd, "Beyond the Grave" (Brother T. N. Parker); April 30th, "Salvation" (Brother Robt. Ashcroft); May 7th, "The true Gospel" (Brother Geo. Waite, of Stockport).

BIRMINGHAM.

During the month, the following cases of obedience have occurred: MISS ANN E. D. RICHARDS

(21), domestic servant, formerly belonging to the Plymouth Brethren; MISS E. E. BOUCHER (19), servant, formerly neutral; MARY FOX (26), formerly Congregational; MISS MARY ROSINA TURNER (18), daughter of Brother H. Turner; JOHN ROBERTS (20), nephew of Brother Roberts, clerk; T. W. TERRY (22), jeweller, formerly neutral; CHARLES S. LEAVER (19), formerly neutral.

LECTURES.—April 30th, "Earth or sky" (Brother Hadley for Brother Shuttleworth); May 7th, "The Edenic curse" (Brother Bishop); May 14th, "The King in His Beauty" (Brother Shuttleworth); May 21st, "Paul's proceedings after the Ephesian uproar" (Brother Roberts).

For the brethren at Ward Hall, Brother Seemark reports the immersion on April 30th, of MRS. H. JONES (ex-Campbellite), wife of Brother W. Jones; also on April 10th, CLEMENT BEDINGTON, formerly neutral. Lectures have been delivered

during the month by Brother Turner, Brother Parkes, of Bilston, and Brother Thorneycroft, of Brierley Hill. Brother Broughton has removed to Barrow.

BLANTYRE.

Brother Wilson reports the addition of SAMUEL NILSON, who has decided to cast in his lot with the brethren at Stonefield.

CHEL TENHAM.

Brother Otter reports the obedience on April 29th, of JANE MITCHELL (20), lately among those holding "Conditional Immortality" views, now among those who are trying to *obey* the conditions and secure the "prize wreath on the day that ends the strife." Sister Mitchell is the wife of Brother Mitchell whose immersion was recorded last month.

DONCASTER.

The first public effort for the truth in this town was made on April 2nd, when Bro. Shuttleworth lectured to a good audience, subject: "The Earth—the everlasting dwelling place of the human race." Bro. W. H. Andrews, of Leeds, lectured on April 16th, on "The Promises made to Abraham." Should any brother be passing who could lecture for us, we will make the necessary arrangements—J. EDMUNDS.

ELLAND.

Brother Marsden reports the following additions during the month of April, viz.—MALLY WINNARD (54), formerly of the Free Church; DAVID BAILEY (50), formerly neutral; RACHEL HOWE (21), formerly Wesleyan, wife of Brother Thomas Howe.

The brethren opened a new room on the 16th of April. The room is situated at Southgate, and has been comfortably furnished at a cost of £100. It was opened by a special course of lectures by Brother D. Handley, of Maldon. The lectures were well attended.

FROME.

Brother Clarke reports that the brethren here, since the year began have sustained a series of monthly lectures. The lecturers have been, in March, Brother Baker (Bristol), on "Resurrection;" in April, Brother Chandler (Bristol), on "Divine Coercion in the Age to Come"; and four weeks later, Brother J. J. Andrew lectured on "The Devil."

GLASGOW.

Brother Leask reports that the lectures are now changed to afternoon, which commenced on Sunday, 7th inst., and will continue during the summer months. The lectures in Central Hall continue to be fairly attended. Since last writing they have been as under:—April 16th, "The Bible" (Brother Thos. Nisbett); 23rd, "The Persecution of the Jews" (Brother Steel); 30th, "The Dead in Christ" (Brother M'Clintock); May 7th, "Mr. Moody's Teaching on Heaven" (Brother Jas. Nisbett); 14th, "Mr. Moody's Gospel not the Gospel of God" (Brother Thos. Nisbett).

GLOUCESTER.

Brother Rogers reports withdrawal from Brother Job Mayo, for continued absence from the break-

ing of bread. On Sunday, the 7th inst. (being the first anniversary of the Sunday school), the children were addressed by Brother Wilson and Brother Taylor, after which a good number of prizes were distributed. On Sunday, April 23rd, Brother Bishop, of Birmingham, lectured to a well-attended meeting, on "The connection between the Kingdom of God and the long-ago-destroyed Kingdom of the Jews." Bros. Taylor, Wilson, and Clark have been engaged in delivering the usual lectures here, and all three of these brothers have recently lectured at Cinderford.

GREAT BRIDGE.

Brother Hardy reports another addition, viz., WILLIAM WILLIAMS (44), porter, formerly Churchman. "We have lost, by removal to Birmingham, Sister E. J. Benbow, who has obtained a situation there. The lectures continue to be well attended, and several more are interested."

HARSTON.

Brother Hammond reports the obedience of GEORGE CHURCHMAN, formerly Church of England.

Huddersfield.

Brother G. Drake reports that the brethren have taken a larger room, in Devonshire Chambers, King-street, which will seat about 120. On Good Friday they held the annual tea, and meeting, at which were about 100 brethren and sisters from Elland, Halifax, Heckmondwike, Leeds, and Sheffield. The time was profitably spent in the singing of anthems and the hearing of addresses from various brethren.

KEIGHLEY.

Brother Hartley reports the obedience of Mrs. JANE HARRISON (45), formerly Baptist. She was baptised on the 16th April, salvation Army membership, etc., takes better with the populace here than the truth; but the signs of the times tell us of the near approach of him who will undeceive the nations, and establish that kingdom for which we daily pray. On the 26th March we had Bro. Bishop, of Birmingham, who gave us two excellent lectures. On April 9, Bro. Philipotts, of Leeds, lectured, and on April 30th, Brother Hirst, of Huddersfield.

KIDDERMINSTER.

I have to announce the immersion of another believing Gentile into the name of the Lord Jesus Christ, viz., Mr. BROOKFIELD, china dealer, formerly an attendant at the Countess of Huntingdon's Chapel, in this town, a young man who has for a considerable time given attention to the things most surely believed amongst us. He was immersed at Birmingham, on Sunday, April 9th, 1882. Bro. Hodges—formerly a member of our ecclesia—who has been residing some months at Liverpool, has now returned to this neighbourhood, and again associated himself with us. We are sorry to have to record the falling away of two of our members, Mr. and Mrs. Hughes, to the Christian Israelites.

We have had some good meetings recently. Advantage was taken of the presence of Bro. P. Hall, of Birmingham, to have a meeting for the edification of the brethren, on the Monday night. The meeting was held at the house of Brother Thatcher, and was greatly enjoyed by those who attended. The lecture on "The Keys of Hell" was given on a Thursday evening, and, although it was very we

at the time of meeting, a good number assembled. The lectures have been as follows:—April 2nd, "The Millennium" (Bro. J. Bland); 9th, "Heaven going" (Bro. T. Collins); 16th, "The Man Christ Jesus" (Bro. J. Millard, Wolverhampton); 13th (Thursday), "The Keys of Hell" (Bro. J. Bland); 23rd, "The Problem of Human Life" (Bro. P. Hall, of Birmingham); 30th, "Resurrection and Judgment" (Bro. J. Bland); May 7th, "Earth, our Home" (Bro. Wolliscroft, of Great Bridge); 14th, "Christ's appearance in the earth 1800 years ago, his rejection by the Jews," etc. (Bro. T. Collins, of Birmingham).—J. BLAND.

LEICESTER.

Bro. Hearne reports two additions by immersion, viz. WM. BAKER, who was immersed in the saving name on April 26th, and MRS. COPE, the wife of Bro. Cope. Sis. Cope was formerly in fellowship with the Renunciators at Stourbridge. These additions have been the source of much rejoicing in the "household of faith," for they show that the power of the Gospel is still at work in our midst, though the results are a long time manifesting themselves.

LECTURES.—April 23rd, "How to become equal to the angels" (Bro. Weston); April 30th, "The old, old story" (Bro. Dixon); May 7th, "The Secret of the Lord" (Bro. Yardley); May 14, "Mr. Page Hopps and the Resurrection" (Bro. Roberts, of Birmingham).

LIVERPOOL.

Since last writing to you we have had the pleasure of receiving two more into our fellowship from among the Gentiles, viz.: ANDREW JOHN WALTERS (36), seaman, formerly Church of England, who was immersed on the 22nd of April, and WILLIAM THOMAS BUTLER (35), engine-man, formerly Baptist, on the 13th of May. We are sorry to record the removal of Sister Hannah M. Young, who is going to Malton, near Scarborough with her employers.

LECTURES.—April 16th, "Jesus Christ, the Lamb of God, and the lion of the tribe of Judah" (Brother J. U. Robertson); April 23rd, "Salvation" (Brother R. Ashcroft); April 30th, "The meaning of the appearance of Christ upon the earth 1,800 years ago" (Brother R. Roberts); May 7th, "What think ye of Christ, whose son is he?" (J. U. Robertson).—HENRY COLLENS.

LONDON.

The following additions have taken place during the past month:—End of April, WILLIAM JAMES SKEATS (son of Brother Skeats and brother in the flesh to Sis. Rachel Skeats); on May 3, HEPHIZIBAH WARE (daughter of Brother and Sister Ware), and on May 7, MRS. AMY ELIZABETH PORTER (wife of Brother F. Porter). John Tylee, formerly with the Renunciators in Blackfriars-road, has also been received into our fellowship. Sister Morris has left London for Leicester, and Sister Gamble (mother of Brother T. W. Gamble) has returned to Leicester.

Mrs. Waters, mother of our Sister Pegg, has died under similar circumstances to those of Mrs. Chowles. She attended our meetings for a considerable time; but from some cause or other did not take advantage of her opportunity to put on the all saving name. This she greatly regretted; and expressed deep sorrow at having neglected her opportunity. It is a heavy blow to our Sister Pegg, with whom we deeply sympathise.

LECTURES.—May 7, "Jerusalem in desolation and glory" (Brother A. Andrew); May 14, "A

journey to a better world" (Brother H. H. Horsman); May 21, "The doctrine of the Atonement" (Brother J. J. Andrew); May 28, "The scoffer's question" (Brother A. T. Jannaway).—WM. OWLER.

MALDON.

Brother C. M. Handley reports a visit and lecture from Brother Arthur Andrew, of London, on April 30, on the following subject: "The future Appearing of Jesus Christ, first to believers, and afterwards to the world. The importance to all of considering their individual position in relation to that event. Transpiring events indicative of its nearness." There was a very good and attentive audience.

MANCHESTER.

The brethren meeting in Co-operative Hall, 398, Oldham-road, report by Brother Brown the addition of JOHN BILEY, who was immersed on Good Friday.

NEW WOMBWELL.

By way of trying the harness, we commenced this quarter to make attempts at lecturing. We now meet at 2.30 p.m. for breaking of bread. Lectures, 6.30 p.m.—J. WALKER.

NORWICH.

Bro. Harwood reports an effort on behalf of the truth in the form of the distribution of several hundreds of tracts, at a P.M. district camp meeting, in which he was assisted by Bro. John H. Diboll, of Yarmouth.

NOTTINGHAM.

Bro. Kirkland reports two further additions by immersion: EMILY COLCUGH (52), baptized May 3rd; and SELINA SALLOWAY (56). The latter, who had been searching for the truth for many years past, rendered obedience May 8th.

LECTURES.—April 16, "Salvation" (Bro. Ashcroft); April 23, "Reasons why we prefer the gospel of the Kingdom to the gospels of the clergy" (Bro. Richards); April 30, "Is Heaven our home? or will the earth be the abode of the righteous?" (Bro. Mabbot); May 7, "Scriptural predestination" (Bro. Richards).

OLDHAM.

Bro. Hatton gives an account of accepting the teachership of a class of thirty men and women, meeting in the "New Gospel Temperance Mission Room." He laid b fore them for eleven successive weeks the various elements of the truth, and then received notice from the committee that the doctrines taught were objectionable, and that another teacher had been appointed. The result has been the secession from the class of four of the members, concerning whom there are hopes that they will attain to enlightenment.

SHEFFIELD.

Bro. Wilson reports the obedience of ANNIE SMITHER (16), daughter of Bro. and Sister Smither, who was baptized May 5th.—Brother Thomas, of Birmingham, lectured April 9th on "Jesus and the Resurrection"; also Bro. Dixon, of Leicester, gave us a lecture, May 7, on "The Second Coming of Jesus Christ," the room being filled on both occasions with listening and attentive audiences.

SPALDING.

We continue to uphold the truth in this town to the best of our ability. Brethren from other

towns have kindly lectured here during the past quarter, viz., on January 29th, Bro. Hodgkinson, of Norman Cross; on March 5th, Bro. Royce, of Peterborough; on March 16th, Bro. Richards, of Nottingham, and on March 26th, Bro. Royce, of Peterborough.—S. SAYER.

SPONDON.

Bro. Stevens announces the formation (with the consent of the Derby ecclesia), of an ecclesia at Spondon. The brethren will break bread on alternate Sundays at the house of Bro. W. Stevens, Spondon, and the house of Bro. Jno. Allen, at Borrowash. Bro. Stevens says, "We have no one at present able to give public addresses, so we have decided, in addition to the Scripture readings for the day, to read at each meeting an address from *Seasons of Comfort*, also *Twelve Lectures*, and *Thirteen Lectures on the Apocalypse*, as occasion suits. This will be a great help to us, and more particularly to Bro. Allen and Sister Stevens who, through infirmity, have not been able to attend the Derby meetings so often as they would have liked.

SWANSEA.

On March 13, we had the pleasure of receiving into fellowship THOMAS DAVIES, son of Brother and Sister Davies, of Cwmaunman, near Aberdare, who had been immersed after a satisfactory examination in the one faith, on the previous evening. The brethren have withdrawn from Brother Jenkins for disorderly walk.

LECTURES.—March 2, "Where are the dead?" (Brother S. Davies); April 2, "The recent persecution of the Jews, and their emigration to Palestine—Signs of yet more startling events" (Brother Ashcroft); April 9, "The examination of a few important things believed in by the Christadelphians" (Brother R. Goldie); April 16, "The millennial age" (Brother J. T. Jones); April 23, "The future life: who are to enjoy it?" (Brother Gale); April 30, "Christ's coming, in relation to the present movement among the Jews, and the future destiny of the nations" (Brother S. Davies).

On Thursday, May 4, a lecture was given by Brother Roberts, of Birmingham, in the large room of the Agricultural Hall, on the meaning of Christ's appearance among men 1,600 years ago, as interpreted by friends and enemies. On the succeeding Sunday, he lectured in the same place on the same subject, with special reference to a controversy which has recently taken place in the Swansea newspapers on the subject. The lectures were well attended, particularly the second, at which the audience was the largest seen in Swansea for a long time. At the lecture delivered by Brother Ashcroft, there was a large and attentive audience. In the morning of the same day, the brethren made a contribution on behalf of the poor Jews in Russia. The brethren have been much cheered by these visits, and the good results they have already seen from them. On Friday, the 5th, a number of brethren took tea together, at the Mumbles, and were afterwards addressed by Brother Roberts and others. On Tuesday, the 9th, Brother Roberts lectured in Neath, and on the 11th at Aberdare, in both cases to large audiences, especially at Aberdare, where the truth was publicly presented for the first time.—THOMAS RANDELS.

SWANWICK.

Brother Draycott reports the withdrawing from Brother Smith, for continued absence from the

table. Brother Atkin has returned from America. The brethren are making strenuous efforts to bring the truth before the people, in the shape of out-door lectures, which have been interrupted by the Primitive Methodists singing and preaching.

WARRINGTON.

The religious census collated by the "Non-conformist," and referred to by Brother J. J. Andrew in last month's *Christadelphian*, gives Warrington a total number of 85 attendants, morning and evening. I have not the least doubt but that the subject we had on the day of the census had a deal to do with the attendance. The lecture, on that occasion, was by Brother Waite, on "The end of the world."

LECTURES.—April 2, "The Jews" (Brother W. H. Hatton); April 9, "Coming troubles" (Brother G. Waite); April 16, "The partakers of the promises" (Brother B. Sawdon); April 23, "The king of Israel" (Brother J. U. Robertson); April 30, "Paul's earnestness before and after his conversion" (Brother C. Roberts).—CHRIS ROBERTS.

WISHAW.

Kindly note in the *Christadelphian* the death of our Brother John Nelson, of Blantyre, who fell asleep in hope on the 29th March. Also the immersion of ROBR. RUNCIMAN, railway servant, Motherwell, on the 23rd April.—C. REID.

AUSTRALIA.

IPSWICH (QUEENSLAND).—Brother Mogg gives an account of the formation of an ecclesia here. He says:—"During the stay of Brother Faulk in Queensland, he baptized, in 1877, John Alfred Robinson, whose baptism was noticed in the *Christadelphian* of that year. Shortly afterwards, Brother Faulk left Queensland. In 1878, another brother arrived from Trement, named Peter Reid, who, after a short time, made my acquaintance, and a young man staying with me, named Henry James. We were both connected with the Baptists. I was baptized with the Baptists of Mountain Ash, Glamorganshire, South Wales, in 1873, where my parents still live, and connected with the same church. I write of them, so that if there is any brethren living near they may carry on what I have begun by letters. My father's name is Samuel Mogg. I am now happy to say that through what Peter Reid laid before us both I and HENRY JAMES were baptised into that faith once delivered to the saints, on May 6, 1879. LOUISA MOGG, my wife, formerly Baptist, yielded obedience to the truth June 1, 1879. ANN ROBINSON (24), wife of Brother Robinson, was baptised into the truth June 22, 1879. JANE COLLINS (50), formerly Baptist, mother to Sister Mogg, was baptised into the truth August 4, 1879. FREDERICK GUARD (28), formerly Baptist, and ELIZA GUARD (28), his wife, both yielded obedience to the truth January 23, 1881. Up to the middle of this year, we had been breaking bread from house to house every first day of the week. At this time we thought we were strong enough to rent a meeting place, which resulted in renting the Temperance Hall. Our first day of meeting there was on the 31st of July. Brother Paterson, of Brisbane, son-in-law to the late Brother Steele, of Edinburgh, was with us on that day. The Trement brethren will rejoice to hear we had the pleasure of baptizing

ALEXANDER ORR (19) on the 19th of September, 1881, being the fruits of their labour. FRANCIS REID (20), son of Brother Reid, was baptised on November 29, 1881. On the following Sunday we all had an invitation to Brother Reid's, to partake of the good things that would be laid before us. After which, all the brethren spoke at length of the happiness they enjoyed with Brother Reid on his eldest son having been brought to the truth. ELIZABETH JAMES (19), wife of Brother James, and daughter of Sister Collins, was baptised January 19, 1882. This is our number at present. We are in hopes of more through our conversations, though none come to the hall. The people seem to be in fear of us, through what their ministers and teachers tell them. On January the 7th, a reporter of one of our local papers was at our meeting; a report appeared in the papers, of which the following is an extract:—

"THE CHRISTADELPHIANS.—A rather limited religious sect calling themselves by this name have established weekly services on Sunday, or, as they call it, the first day of the week. The members at present do not number more than a dozen or so persons in Ipswich. The object of the brethren is to conduct worship as nearly as possible on an apostolic basis. The primary object of the meeting is the breaking of bread, which is performed as nearly as may be, after the manner described in the Acts of the Apostles. The service was commenced with a reading of the Bible, after which, one of the brethren set forth briefly the principles by which they were governed. He compared the use of the bread and wine in the new dispensation with the passover in the old one. As the foundation of the sect is the Bible, to which they apply on all occasions, the references were so numerous that it would be impossible to give them all. Authorities were discovered in both the New and the Old Testament. It was urged that the profession of faith held by the Christadelphians was inseparable from a sound moral state. The one condition went hand in hand with the other. Several hymns were sung, and then Mr. Mogg, jun., delivered an address relating to one of the prominent tenets of the sect."

CANADA.

GUELPH.—Brother Evans reports that Mrs. MARY EZARD (about 35), farmer's wife, formerly Presbyterian, of Vaughan Township, Co. York, was immersed here, on confession of her belief of the Gospel, 18th March. She had been partially acquainted with the truth for some six or seven years, but in her comparatively isolated state lacked on that account somewhat the advantages of speedier growth in enlightenment and conviction. She has two sisters also in the truth, one, Sister Devins, lives about four miles distant from her; Brother Burton, now asleep, was her brother in the flesh. We trust she may grow in knowledge and conformity to "the Word," enduring and ever rejoicing in the high and holy calling—in the fact of being constituted and "heir" to and with Abraham—a member of the body of Christ—a partaker of the promises, precious, unspeakable, and most glorious, which are in him.

NEW ZEALAND.

SOUTH RIVERTON.—Brother Thomas Moore writes:—"It gives us pleasure to report the obedience, on 25th December last, of JOHN HOWARD ROBERTS (eldest son of Brother Roberts, of River-

ton), aged 23 years. One or two others are earnestly enquiring into the truth."

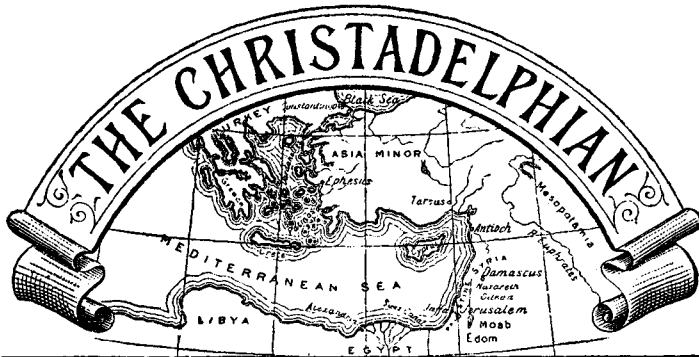
UNITED STATES.

BALTIMORE.—Brother Whittington writes:—"Although you do not frequently hear from us, we are not idle; neither are we silent. We are earnestly contending for the one faith. We are boldly declaring those things which concern the kingdom of God, and the name of Jesus Christ. We advertise our meetings and subjects of lecture, and keep ourselves before the people. Permit me here to state that the terms in which Bro. Robertson, of Liverpool, referred to some ecclesias which he visited while in this country cannot by any means be applied to the Baltimore ecclesia. We are an orderly, respectable, intelligent, and well-behaved ecclesia, and our services are conducted in a uniform and impressive manner. We were not favoured with a visit from Bro. Robertson, and his remarks are likely to lead to incorrect ideas concerning the ecclesias of this country. In prayer, whether opening or closing, is reading the morning lesson, and in giving thanks for the loaf and cup, we all assume a standing position, indicative of reverence to Him for whose kingdom we pray. In singing, we sit, and use the Psalms. The opening and closing prayers, reading of the morning lesson, and giving thanks for the loaf and cup, are participated in by the several brethren with marked earnestness, the brethren generally leading in each service as they are called upon by the presiding brother."

WEST HOBOKEN.—Brother Davis reports, on behalf of the West Hoboken ecclesia, that they have moved to a different meeting place, viz., a suitable room in New York, centrally located, and near the principal thoroughfare Broadway (141, East Eighth-street). "We are far better situated than before for imparting the truth to the heathen, and although we are but few in number, we intend to do all in our power to make it known. We pray that our efforts will meet with the approval and blessing of the Deity, that we may be instrumental in leading some from darkness into light."

MAHANAOY (PA).—Brother Cooke reports that the truth is gradually taking root here through the efforts of Brother Brittle. The following persons have been brought to see the necessity of putting on the sin-covering name; THOMAS RICHARDS and WIFE, THOMAS DAWSON, all three former members of the Primitive Methodist Church; JOHN WILLIAMS, formerly a member of the Union Church at St. Nicholas, about two miles from Mahanoy city; also JONATHAN COOPER, formerly neutral, husband of Sister Cooper. Our ecclesia now numbers seventeen.

WASHINGTON (D.C.).—Brother J. W. Boggs writes of the death of his third son, Brother Cyrus E. Boggs, who fell asleep in Jesus on the morning of the 10th of April. "Death had no terror for him. He told me a few days before he died that he was waiting patiently for Jehovah's kingdom. The eccles broke bread at my house on the Sunday, which was also the day before he died, and he partook of the emblems, while I sat in the bed with him. Dear Brother, words cannot express the joy and comfort it was to me to know that my instruction which I imparted to him in his childhood was not wasted, although I had to wait a long time for the fruit. Thanks be to God, the precious seed sown yielded fruit, and that he was not cut off in his sins. He was immersed into the saving name on the 2nd of last February. He was nearly 24 years of age."



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

BRITAIN'S PART IN THE LATTER DAYS.

(WRITTEN BY DR. THOMAS IN 1858.)

(Concluded from last Month.)

THE destiny of nations and peoples is not to be confounded with that of their kings and rulers. The gospel preached to Abraham promises blessedness through him and his seed, the Christ, to all the *nations* of the earth, *not to the rulers and nobles thereof*. These constitute “*the Powers that be,*” which, great and small, in the aggregate form Satan, or the Adversary of the Woman and her Seed, whose fate is to bow down under the soles of their feet. The Gospel of the Kingdom announces no blessedness to the rich and powerful of the nations; it is glad tidings only to the poor and needy, who seek their consolation in the Aion to come. “The poor have the Gospel preached to them,” and, as an apostle saith, “God hath chosen the poor of this world *rich in faith*, to be the heirs of that kingdom which he hath promised to them that love him,” a love which is expressed in the words, “Keeping the commandments of God, and having the testimony of Jesus Christ.”

There is, then, no alternative before the Royal Family, bishops, nobles, legislators, administrators of the law, official subordinates, ecclesiastics of all the sects and soldiery of the British empire, but unconditional surrender of place, power, property and allegiance, or *imprisonment and death*. They are the existing obstacles to the blessedness of Abraham and his seed coming

upon the populations of the British dominions, and must, therefore, be removed out of the way. So long as Church and State exist in their present constitution, the British peoples cannot be enlightened by "Jehovah's Servant" and his associates. Oxford, Cambridge and Maynooth, those monkish and Jesuitical nurseries of antiquated absurdity and superstition, must be superseded, and their "reverend" and "right reverend" darkeners of God's counsel deposed from their seats and punished according to their hypocrisy and sin. The foolish ignorance of the bishops and clergy, priests and ministers, must be silenced, that the people be no more perverted by it. All mouths must be stopped that "speak lies in the name of the Lord," and every thing is a lie in his name which is preached for gospel not being "the Gospel of the Kingdom," preached by Jesus and his apostles, both before and after his crucifixion. Whosoever preaches any other gospel than I have preached to the Galatians, says Paul, "let him be accursed, even though he be a messenger from heaven." Britain's "spiritual men," whether lords or plebians, when weighed in the balances of God's truth, are found grievously wanting. Judgment is, therefore, recorded against them as the world's fat ones and misleaders of the people. They are, says Paul, "accursed," because they "preach another gospel," "another Jesus," and "another Spirit," than the Jesus, gospel and Spirit announced by me. It is clear, then, that if the populations of the British Empire be permitted to remain in their keeping they can never be enlightened, nor the intelligence and glory of the millennium be ever

diffused among them. "The leaders of the people cause them to err;" they must, therefore, be removed, that the Saints, who are the Leaves of the Wood of Life, may heal the nations.

In the New Order of Things.—*The Economy of the Fullness of the Appointed Times*—about to rise out of the world wide revolution now thundering at the door, all clergyism and priesthood, with royalty, their patron and support, will be made to give place to THE ROYAL PRIESTHOOD OF THE KINGDOM OF GOD, which is to "grind to powder and bring to an end" all the kingdoms and empires of the world. "Thou hast slain and hast purchased us by thy blood for God—out of every kindred, tongue, people and nation, and made us, for our God, kings and priests, and WE SHALL REIGN UPON THE EARTH." These, with the Lord Jesus for their chief, are with him the "kings and priests" God is providing for the exigencies of his kingdom, that, when the time comes to set it up, the executors and administrators of its power, in Church and State, may already be prepared for manifestation as his sons and possessors of its glory, honor and dominion over the world. Jehovah will then intrust mankind and their affairs to them, and accept the then enlightened adorations of the nations through them alone.

This testimony being admitted, I see not how any one can imagine that the parsonocracy of the Gentiles will retain even the shadow of an existence; they would be only "cumberers of the ground." They are useful at present as the spiritual element of the *police establishment* of the nations. The kings and nobles

would not be able to keep the world in awe without them ; that is, to prevent all things falling into anarchy, which would be worse than even autocracy and popery, which are as detestable as anything a lover of truth, righteousness and liberty would care to be contemporary with upon earth. The unbridled licentiousness of the swinish multitude, whose only law is "the law of sin and death" within them, would be worse than Satan's government as it now exists in its worst form, for assuredly, a few tyrants are more tolerable than a multitude. The ecclesiastical element greatly restrains the outbreaking of the law of sin and death in all classes by the inculcation of the terrors to be inflicted on the refractory by the devil in the bottomless pit of fire and brimstone below, and by the emulation that exists in society to be well accounted of for piety and respectability by the religious guides of the people, whose praise and commendation is infinitely more esteemed than that of God. But what these influences cannot do, the police staff and sword are able to accomplish. Order based upon the fear of man and the devil is thus maintained among the nations. This is the "order" so much talked of in Europe, and which pervades the British empire. It is the order of Sin's Kingdom, and must be maintained by Sin's officials in Church and State, until Sin's enemies and destroyers, energized of God, shall overturn him and his coworkers, and establish Heaven's Law of righteousness, equity and truth, justly administered, instead thereof. I would not, therefore, abolish "the Church" and the "names and denominations" yet. I would protest against their false doctrine and exhibit the truth

in as striking contrast as possible, not, however, in the hope or expectation of leaving them without adherents ; this can only be accomplished by divine manifestation and power ; but for the sake of those among them, if any, who, if the truth were brought to bear upon their minds, well sustained by testimony and reason, would forsake their tottering institutions, and become heirs of the Kingdom of God.

Power and authority being taken out of the hands of the existing incumbents of Church and State, Britain's rulers will be conveyed to Jerusalem, to have judgment pronounced upon them by the King of Israel in person.

We have seen from the hundred and forty-ninth Psalm that the Saints are to bind the kings and nobles of the Gentiles, or nations, with fetters ; they will, therefore, be prisoners in the hands of the Saints. This being proved, it very naturally occurs to the mind, what will be done with the prisoners ? There can be no doubt, considering the persons who have them in custody, they will be righteously recompensed according to the evil of their doings. There seems to be very plain testimony, bearing on this point, in the twenty-fourth of Isaiah. It is there written, "Jehovah shall punish the host of the high ones and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered into a dungeon, and they shall be closely shut up in the prison, and after many days they shall be visited (or punished). And the moon shall be confounded and the sun ashamed, for Jehovah of Hosts shall reign upon Mount Zion, and in Jerusalem, and before His ancients shall he be glorified."

Chained and in prison for many days, what next? They shall be brought forth for punishment in the presence of the King of Israel, who has said, "Those mine enemies which would not that I should reign over them, *bring hither*, and slay them before me." This he says being in Jerusalem. The rulers of the nations, then, shall be brought to Jerusalem in captivity, "for there will he sit to judge all the nations roundabout." Besides this, the testimony of Isaiah is very plain, for he says, "Thy gates, O Zion, shall be open continually; they shall not be shut day nor night, that they (the saints) may bring unto thee the wealth of the Gentiles, and *that their kings may be brought*; for the nation and kingdom that will not serve thee shall perish." "Kings and their queens shall bow down to thee with their face towards the earth, and lick up the dust of thy feet." Kings shall shut their mouths at him (the King of Zion), for that which had not been told them *shall they see*, and that which they had not heard shall they consider." And David adds, "All kings shall fall down before him; all nations shall serve him."

Now, in these testimonies, I see no exception in favour of the rules of the British empire. A prompt surrender at discretion may mitigate the severity of the punishment which resistance would render mortal; but that they will be brought before the King of Israel for judicial purposes, seems to admit of no doubt at all. The rulers of Britain's domain are a guilty corporation, though by no means as villainously so as the powers of Continental Europe. None of them are righteous, no not one, for they all mind earthly things, and their wis-

dom is earthly, sensual and sinful. Their fate will depend very much on the respect they may pay to the King of Israel's ambassadors. Their sins of omission, and commission as a government of the world entail upon them the loss of their high estate among the nations. This is certain. The saints must possess the power, glory and wealth of Britain. This is as inevitable as the shining of the sun. The only question is, will the rulers of Church and State, who shall be taken captive to Jerusalem be put to death by the sword for their political, ecclesiastical and individual transgressions of the eternal principles of truth, justice and equity, or will their lives be spared and their punishment be restricted to confiscation of goods, chattels and effects, and degradation from office, dignity and power, to poverty and contempt? Whatever the King orders in their cases will be right, be it the "shame and contempt" of the Aion, or death itself. On the principal of "what measure ye mete it shall be measured to you again," the fate of Britain's rulers would be exceedingly undesirable. I would, therefore, advise them, in the words of Daniel to Nebuchadnezzar, saying, "Let my counsel be acceptable to thee, O King, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if peradventure it may be a healing of thine offence." A government diligently labouring for the purification of its national institutions, a just and equal administration of the laws to rich and poor, the reward of virtue and integrity, the suppression and punishment of corruption in all departments of Church and State, the diffusion of useful knowledge, the well-being and happiness of the poor and needy, friendship to Israel, the

lessening of the burdens of society and the general improvement of its own people and the world—such a government, though necessarily falling short of the exigencies of the dominion, could not fail of commending itself to the gracious consideration of the King of Israel and “his Mighty Ones,” the Saints.

We see this idea illustrated in the case of Nineveh, which repented at the preaching of Jonah. Nineveh, the capital of the Nimo-Assyrian dominion, was “an exceedingly great city,” whose “wickedness had come up before Jehovah.” He determined, therefore, to overthrow it, which He finally carried into effect, as it is at this day. But there were within its walls 120,000 persons “that could not discern between their right hand and their left and much cattle.” Jehovah commiserated the helplessness of these and deemed it not unworthy of Himself to care even for the cattle He had made. The rulers were very wicked and the people very ignorant, and, as a consequence, very sinful as well. The rulers were worthy of death, but for the sake of the helpless and the cattle, God entertained thoughts of mercy towards the city, on condition of repentance. He, therefore, sent a proclamation to them by Jonah, saying, “Yet forty days, and Nineveh shall be overthrown.” The message was believed, and the city consequently respited, for it is written, “The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth and, *from the greatest of them even to the least of them.* For word came unto the King of Nineveh, and he arose from his throne, and laid aside his robe, and covered himself with sackcloth, and sat in ashes. And he caused

it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let man and beast be covered with sackcloth and cry mightily unto God; yea, let them turn every one from his evil way and from the violence that is in their hands. Who can tell if God will turn and repent and turn away from his fierce anger, that we perish not?” Thus, unlike Pharaoh, they believed the ambassador of God, and submitted themselves to his mercy. Had they turned a deaf ear to his message, they would have been overthrown in forty days; but, “God saw their works, that they turned from their evil ways, and God repented of the evil that he had said he would do unto them, and he did it not.”

This portion of Bible history is very suggestive to the rulers of the nations contemporary with the approaching manifestation of the King of the Jews in Zion. If Britain's rulers and peoples follow the example of the Ninevite Assyrians and humbly submit themselves to his high commands, he will doubtless in judgment remember mercy, and though, from the speciality of the crisis, the rulers and nobles, in Church and State, must give place to the saints, their country may not be wasted, but be saved from the calamities written against the subjects of “the Beast and False Prophet and the kings of the (Roman) earth and their armies,” who will follow the example of Pharaoh, and defy Jehovah, Israel, and their kings.

Subsequently to the overthrow of the Russo-Assyrian Gog and before

the dethronement of the House of Brunswick, the abolition of the Established Church, the suppression of all ecclesiastical orders, State and Nonconformist, the imprisonment of the rulers and nobles, the dispersion of the two Houses of Parliament and the assumption of power and dominion over the populations of the British empire by the Saints, "JESUS OF NAZARETH, THE KING OF THE JEWS," will send ambassadors from Jerusalem to the British Government and people, announcing his purposes with respect to them, and demanding their entire and unreserved submission to his authority and will. This will be in conformity with the divine custom of the epoch of all past great retributive crises of the world—PROCLAMATIONS OF REPENTANCE, DIVINELY ATTESTED, PRECEDE THE JUDGMENTS OF GOD. Take the overthrow of the antediluvian world, the punishment of Egypt, the destruction of Jerusalem and the fall of Pagan Rome for examples. Jehovah commissioned Noah to the first, Moses to the second, John, Jesus and his apostles to the third, and the

apostles and their colaborers to the fourth, for a witness to all the nations of the habitable. And shall final destruction fall upon the myriads of Europe, Asia, Africa, America, and Australasia, "who cannot discern their right hand from their left, and the much cattle they contain," unpreceded by a proclamation warning them of the evil at hand, ready for the destruction of the refractory and contumacious? We answer, No. Proclamation will be made to the dwellers upon earth, saying, "Fear God, and give glory to him, because the hour of his judgment has come" (Rev. xiv. 6). Fair warning will be given that the time is come for Jehovah Elohim, the Holy One of Israel, to show strength with his arm, to scatter the proud in the imagination of their hearts, to *put down the mighty from their thrones*, to exalt them of low degree, to fill the hungry with good things, to *send the rich empty away*, and to help his servant Israel in remembrance of his mercy, as he spake to their fathers, to Abraham and his seed, FOR THE AION (Luke i. 55).

NEWSPAPER IN JERUSALEM.

Basford, Stoke-on-Trent, May 2, 1882.

Dear Bro. Roberts,—I send you herewith a copy of the *Jerusalem Gazette*, a small weekly newspaper, printed for the most part in the German and English languages, recently started among the Colonists of the Holy City. It is not a very imposing sheet, it is true: but everything must have a beginning. The *Gazette* is being published by a blind Jew, who, for a long time, has edited

a Hebrew newspaper in Jerusalem. This new venture is floated to supply a public want: it is to serve business purposes, and also to present items of news to its readers. When eight weekly numbers had been issued, the Editor had to cease publishing until a firman had been granted by the authorities at Constantinople, and while the *Gazette* remained on March 27th temporarily suspended, it was firmly believed

that in a short time it would continue its career. The beginning of newspaper enterprise in Jerusalem is a sign of the advance civilisation is making in the now long time down-trodden land.

In the eight published numbers of the *Gazette* before me at this present moment there are some curious items of intelligence; and here and there are to be found distinct indications of the generally improved state of things in the land of Judea, and especially in Jerusalem. In the advertisement columns are announcements of forthcoming events in connection with Jewish charities and the Anglican Church agencies. A doctor announces a sure cure for toothache, and the owner of a lost umbrella is advertised for. There is a list of visitors to the city, and quite a number of English and American people are shown to have been staying at the hotels. From an examination of the papers, it is clear that things are looking up in the interesting colony. The reports from Jaffa speak of steadily increasing trade, and refer to a very considerable business activity there. In the second issue there was an anonymous letter, the writer of which wanted to know whether Mr. Schick, the architect (whose name has often been mentioned in the *Christadelphian* in connection with the sanitary improvements effected of late years in Jerusalem) could not favour the community with an estimate of the cost of indicating the names in Arabic and European characters, of every street, alley, lane, or court, so that business could be conducted more easily than at present, as now—so the letter-writer affirmed—even the doctors are unable without guides to find out one of every ten of their

patients. In the next issue was an intimation from Mr. Schick that he was perfectly willing to give the estimate asked for.

A case is reported of the carriage of a lady driving from Jaffa to Jerusalem having broken down, whereupon she was kindly treated by some natives in a tent close by where the accident occurred, until another carriage could be procured for her to complete the journey. Mentioning a second case of native hospitality, wherein five young men, having lost their way while out for a walk, on reaching a village the name of which they did not know, were very kindly treated by the villagers. The editor says: "Do not these two occurrences speak volumes for the honest, peaceable character of the people of this country? If we must do without some of the advantages of Western civilization, we certainly are also free from some of the evils which come in the train of civilization. Where in Europe or in America would people be so safe as they are here?" We learn also that the doctors have been conferring together as to the cleansing of the streets of the city, His Excellency the Governor co-operating. Delegates from the town council and the various Consulates are also engaged in the matter with a view to effecting a real improvement in the condition of public thoroughfares. A house assessment has been determined on, and when made, a tax will be levied to defray the expense of the work required to be done. Summaries are given of lectures delivered in connection with the Jerusalem Literary and Scientific Society—one by Lieut. Mantell, R. E., on "Kadesh and Northern Syria," (the English Consul presiding), another by Mr. J. E. Hanauer, on

“the Ancient Teutons,” and a third was announced by Mr. Schick on “the Progress of Civilisation in Palestine.” In a short article on this last topic, the Editor says: “No one will, or can, for a moment doubt that during the last half-century a great improvement has taken place in the social condition of Jerusalem. The times we read of in books, and of which our fathers have told us, and the times when no European would venture to travel in the East in Frank costume, have long since gone by. The picturesque Moslem Effendi of our childhood with his yellow Hittite boots and slippers to them, pointed and turned up at the toes, is seldom seen in our streets; his heir wears patent leather boots with elastic sides! The ‘paltry shops’ and the heavy, low, square, flat-roofed, windowless and chimneyless houses, so graphically described by Chateaubriand, are rapidly giving place to good European Stores—some with plate glass windows—and to elegant edifices roofed with Marseilles tiles. Jerusalem has now its mercantile associations, of which one, whose diminutive paper money we have daily opportunity of fingering, is exclusively Mohammedan, its Building Club, its Benevolent, and several Literary Societies.” In several issues there are reports of acceptable showers of rain. Here is one such report, appearing on February 17th: “The Kidron is really overflowing, which, according to an old tradition, is a sign of a year of plenty before us. Crowds of people are daily going out to watch the welcome flow of this river. Some coffee shops have been improvised, which, we have no doubt, are doing a good trade.” The Editor of the *Gazette* speaks in strong terms of the

false reports now and then circulated detrimental to the welfare of Jerusalem, and frequently calls upon his readers to say how untrue are the exaggerated accounts sent to Europe of matters occurring in the city. A perusal of the first eight copies of this little publication could not be other than interesting to one whose eyes are turned Zionward: and the result of such perusal is a conviction that civilization has made greater advances in Judea than English people generally are aware of.

J. W. THIRTLE.

The following article on the same subject appeared in the *Staffordshire Sentinel* of May 17:

“One of the most recent journalistic ventures is the publication of a weekly newspaper in Jerusalem. The printing-press is not altogether a novelty in the city, for a review of Jewish thought and current history, printed in the Hebrew language, has for some time past been printed in Jerusalem, and circulated among a select class of readers all over the world. But the *Jerusalem Gazette* has come into existence to meet a purely local want. Written in the German and English languages, it chronicles local events, and affords advertising facilities for the European colonists. The first number of the *Gazette* was published in February, and, after eight weekly numbers had been issued, it was found that a firmen from the Porte was necessary in order that the paper could be legally carried on. When the last advices left Jerusalem, the hope was being entertained that in a short time the needful authorisation would be obtained from Constantinople, and the publication of the paper resumed. Mr. Luncz, the editor of the *Gazette*, is a gentleman well known and highly respected in Palestine. He has the support of the most influential residents of Judea in his enterprise. So far as it has at present gone, the *Gazette* has been fairly well received and sustained. Everything must have a beginning, and the beginning of the *Gazette* has been on a small scale. But as improvements are warranted by cir-

cunstances they will be made, and we are assured that enterprise will not be wanting on the part of the promoters to make the paper really serviceable to residents in and around Jerusalem. As we have stated, the *Gazette* is written chiefly in German and English. All important contributions to its columns appear in both languages. In the numbers already issued there are advertisements of various kinds, and reports of local events are briefly given. The proceedings of the Jerusalem Literary and Scientific Society and of the German Philosophical Society are noticed at some length, and not a little interest surrounds many of the matters dealt with. Anyone examining the *Gazette* must come to the conclusion that the march of civilisation in Palestine is very rapid. No sooner is the paper started than some "Bewildered Inhabitant" suggests that something should be done towards indicating the names of the roads, streets, courts, lanes, and alleys, and he asks whether Mr. Schick, the architect, would mind giving an estimate of the cost of having the names of all thoroughfares properly displayed in Arabic and European letters. Good Mr. Schick, whose labours for years have been untiring in the direction of improving the state of things in the interesting country in which he is residing, at once promised to furnish an estimate, and we may soon learn that the names of all public places are duly indicated, and that the inhabitants and visitors are enjoying the advantages accruing from such an improved condition of things. Then, again, the medical men of the city have held a meeting to see if something cannot be done to clean the streets. The matter has been taken up in something like good earnest, and the doctors have had a conference with the Town Council and the

local Consuls, and their deliberations promise to prove fruitful, a resolution having been passed for an assessment of all property with a view to levying a rate for defraying the expense of the necessary work. Almost every paragraph in the *Gazette* contains an allusion to places familiar to readers of the Bible, and in some of the copies issued early in the year some well-known gentlemen were recorded as having been staying at the hotels of the city—among them was Mr. Justin McCarthy, M.P. The *Gazette* is no party organ. In its columns there are items of news connected with the Jewish, Christian, and Mohammedan faiths. The editor complains that the European papers often present exaggerated accounts of social disturbances occurring in Palestine, and in order to show that life is not held cheap in the country, instances several cases of people who, having lost their way in the country, have been hospitably treated by the natives. One little paragraph states that during the early part of the month of March the river Kedron was flowing with unusual volume, the clear water being hailed with delight by the people of the district. And, says the paragraph, the inhabitants were so delighted that they went from miles around to see the water, and the influx of visitors was so great that coffee stalls were improvised on the shores of the river to accommodate them. Mr. Editor Luncez has many friends encouraging him in his work, and doubtless not a few English people, who may never see the *Gazette*, will learn with interest that such a paper exists; while some will be disposed to regard the circumstance as phenomenal, and class it with many circumstances which seem to indicate a resurrection of Palestine."

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. 17.

MOSES was with the Israelitish host for forty years subsequent to the manifestation of the glory of Yahweh on the summit of Sinai in the presence of their assembled multitude. During those forty years, there were frequent occasions for the further exhibition of the visible hand of God—occasions calling for and requiring that further exhibition, without which, notwithstanding the stupendous display of power in Egypt and at Sinai, the purpose of God in the deliverance of Israel from Egypt must needs have fallen short of realization. At the principal of these cases we will look, with a view to the discernment of their bearing and their significance even to this late generation when God is once more about to interpose for the salvation of His people, and the glory of His great Name.

First, and obviously, there was the communication of the law. The visible and audible demonstration on the summit of Sinai, already referred to, was only preliminary to this. The ten commandments orally addressed to Israel were not the law in its entirety, but the foundation merely, recited in the hearing of Israel that they might believe Moses in all the further communications to be made. After the ten commandments, came "all the commandments and the statutes, and the judgments" which Moses was commanded to teach all Israel, "that they might do them in the land which I give them to possess it." (Deut. v. 31.) These are numerous and diverse; all put together, they constitute, with the ten commandments "the law of Moses," called by his name merely because he was the mouthpiece, and not at all because it was of his own devising. Moses never claimed and never received the credit of this law in Israel. It is only in these later hazy-minded generations that the enormous mistake is made of attributing to a man who repudiates its authorship, a legislative code which a man could not have devised, and which is of manifestly divine production—manifest to the generation which witnessed its production, and manifest even in our day to any ordinary intelligence that will take the pains to look at it and candidly estimate all the facts of the case.

Certain general features strike at a glance, features extraordinary, and not intelligible except on the recognition of the divine authorship. Here is a code of laws complete at the start of a nation's history—adapted to every national emergency, and providing for every need of individual and social life. How much in contrast is this with the case of other nations who have either no laws at all at their beginning, or only a few rude traditions which slowly crystallise into recognised laws, and even then, which have to be modified or changed, or added to or taken from, or repealed altogether, as circumstances change from year to year. Look at the British nation standing foremost (as is supposed) among all nations past

and present, in political development : every year in every century, the wisest heads it can collect are brought to Westminster to stew for seven months out of every twelve, and sometimes longer, in the endless work of legislative cobbling. Then, this law of Moses has not been changed since the day it was handed by Moses to the priests of Israel for deposit in the Ark of the Covenant, to the present day of Israel's world-wide dispersion. It remains unalterable. It is part of the law itself that it is not to be interfered with in any way. "Thou shalt not add thereto or diminish ought therefrom." (Deut. iv. 2). Such a fact and such a command are alike inconceivable on the supposition of a human authorship. Had Moses wished such a thing, there could have been no probability of his wish being respected for ever, and there could have been no aim in enjoining it : for if Moses was such a wonderfully-gifted man as to have contrived this law by his own sagacity, he would also have been sagacious enough to know that his human prescience was unequal to the anticipation of all the future wants of Israel, and humane enough to recognise that he would be doing an unwise thing to tie the hands of coming generations, and prevent them from legislating for their own needs. But God, being the author of the law, none of these difficulties arise. And then the wonderful nature of the law is conclusive evidence of its miraculous origin. When the Psalmist exclaimed, "Oh how love I Thy law ; it is my meditation all the day," he did not give utterance to a merely "pious" objurgation : he expressed a feeling which has its foundations in deepest reason. It is some time before the mind arrives at an estimate of the excellence of the law of Moses. We cannot judge, in the first stage, of the needs of man, in his social relations, for lack of that discernment of what those needs are, which can only come with actual experience of the workings of things. After a while, we begin to see. Thomas Carlyle's works illustrate the impression made upon a penetrating mind of the first-class by the system of law in vogue among the nations of the current century. This impression is, without doubt, a correct one, though valueless in the absence of a remedy, which Thomas Carlyle confessed himself unable to apply, or even to suggest. When one has lived long enough, and had opportunity sufficient to see as he saw, one is then prepared to estimate the superlative and the unutterable excellence of the law of Moses, which, while tempering justice with mercy, prudence with liberality, and human occupation with the constant recognition of God, also provided the nation with institutions, which made poverty an impossibility (by ensuring the distribution of wealth among all classes), and which secured the purity and joy of public and private life, by imposing the obligation of periodic seasons of travel and feasting, in connection with the most ennobling of national duties, and the glorification of the most magnificent ideals. It would be a grateful and profitable occupation to analyse some day, in a series of articles, the law of Moses in its practical details, with the view of exhibiting its excellence in these particulars. Some day, should the Lord's continuing absence allow of it, this may be done. Meanwhile, for present purposes, it is sufficient thus to allude to the manifest divinity of the only national law that ever came direct from God to man, and whose communica-

tion is the most signal feature of the many miraculous occurrences characterising the beginning of Israel's history in the earth.

The deliverance of the law,—statute by statute, precept by precept, commandment by commandment—took place by oral communication from Yahweh to Moses, face to face on Sinai's summit and in the seclusion of the sanctuary afterwards reared in the midst of the assembly. Moses wrote the law so communicated to him. (Deut. xxxi. 9). He did so by divine command. (Ex. xxxiv. 27; Num. xxxiii. 2); and it remains to this day unaltered as delivered—the most obvious and palpable form of the visible hand of God discernible in the whole range of human history. The law of Moses as it exists in our Bibles to-day, is, when rightly discerned, the visible hand of God itself. There could not have been such a thing if God had not wrought and spoken as recorded. If there were nothing else in the world, we should have an undeniable monument of God's interposition in the affairs of men. It is its own witness. Well might Jesus say "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." The men who speak of invention, or fabrication, or forgery, or imposition, or even of increment of ages, by accumulation of human traditions as accounting for the existence of the law of Moses, speak in ignorance either of the law of Moses, or of the habits and peculiarities of human faculty. They probably suffer, in addition, from incapacity to judge of either.

Passing from the law as a whole, we look at some details in which the hand of God was directly visible. Moses was directed to make a portable Tabernacle (capable of being taken to pieces), of gold covered boards of shittim wood, standing on end and covered in with curtains and cov rings. It was to be about 50 feet by 14 feet, and standing about 15 feet high—in round numbers. The interior was to be partitioned off at one end with a veil within which was to be placed an ark containing the law, and covered with gold and surmounted by a mercy-seat, having a cherubic figure with face inwards at either end. It is the use to which the ark and mercy seat were to be put (placed thus in a curtained interior) that calls for attention—not as to its spiritual significance (which is profound, but belonging to another branch of enquiry): but as to the literal manifestation of the divine presence of which it was the vehicle. This is the matter being considered in these articles—the literal, actual, visible, "miraculous" exhibition of the visible hand of God: the allegorical significance of the tabernacle and its appurtenances may engage our attention another time. The manifestation of the divine presence is to be noted, both in connection with the tabernacle as a whole, and in connection with the mercy-seat as the kernel of the whole arrangement. The former manifestations have to do with the whole assembly of Israel, and the latter, with Moses in that face-to-face intercourse, which he alone was privileged to hold with the Deity.

Taking the latter first, Moses when being directed as to the making of the mercy-seat, received this information concerning its practical utility: "*There I will meet with thee, and I will commune with thee from above the mercy-seat from between the two cherubims which are upon the ark of the*

testimony, of all things which I will give thee in commandment unto the children of Israel." (Ex. xxv., 22). This meeting and communing was of a very real sort. It was not a mere musing on the part of Moses, such as is popularly understood to constitute the act of communion. It was as real an intercourse as takes place between two men who meet in the same room. The form of the intercourse is thus plainly described:—"When Moses was gone into the tabernacle of the congregation to speak with him, then HE HEARD THE VOICE OF ONE SPEAKING UNTO HIM FROM OFF THE MERCY-SEAT, that was upon the ark of testimony from between the two cherubims." (Num. vii. 89.)

In connection with the tabernacle as a whole, the intercourse with Moses took place in a form that was visible to the whole congregation. It is thus described:—"When Moses went out unto the tabernacle, all the people rose up, and stood every man at his tent door, and looked after Moses until he was gone into the tabernacle. And it came to pass as Moses entered into the tabernacle, the *cloudy pillar* (noticed in a former article) *descended and stood at the door of the tabernacle*, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door, and all the people rose up and worshipped every man in his tent door, and the Lord spake unto Moses face to face as a man speaketh unto his friend." (Ex. xxxiii., 8-11.)

This visible intercourse through the medium of the tabernacle, played an important part at several vital turning points of the journey in the wilderness—so important as to have turned the scale against rebellion, which must otherwise have been successful. Take the effect produced by the report of the spies on their return from viewing the land at the beginning of the forty years (Num. xiv). The spies reported the land good, but impregnable on account of the prowess of the inhabitants and the strength of their fortifications. "And all the people lifted up their voice and cried: and the people wept that night. And all the children of Israel murmured against Moses and against Aaron. And the whole congregation said unto them, would God that we had died in the land of Egypt! or would God we had died in this wilderness! . . . And they said one to another, Let us make a captain, and let us return unto Egypt." Moses and Aaron prostrated themselves helplessly in the presence of the tumult. Joshua and Caleb—the minority of the twelve spies who were in favour of an immediate advance into the land on the strength of Yahweh's promise—ex-postulated with the people. It was no use. The people were deaf to reason. They proposed to stone Joshua and Caleb, and were about to put their threat into execution when "THE GLORY OF THE LORD APPEARED IN THE TABERNACLE OF THE CONGREGATION, *before all the children of Israel.*" The electric brightness thus blazing forth upon them arrested their madness, and Yahweh angrily addressed Moses thus: "How long will this people provoke me? and how long will it be ere they believe me for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Moses entreated Yahweh to turn from this purpose on account of the reproach which would arise against His name if Israel failed to enter

the land. Yahweh listened to Moses so far as concerned the bulk of the congregation; but the spies who had disaffected the minds of the people were struck dead on the spot; Joshua and Caleb alone surviving of the twelve (Num. xiv. 37, 38). Even the whole congregation, though they escaped the summary vengeance they so richly merited, were not allowed to escape the consequences of their rebellion. The sentence against them was that "all those men which have seen My glory, and My miracles, which I did in Egypt, and in the Wilderness," and yet "have tempted Me now these ten times, and have not hearkened to My voice," "in this Wilderness they shall be consumed, and there they shall die" (verses 23-35). They were directly addressed thus: "As ye have spoken in Mine ears (they had expressed a wish they had died in the Wilderness, rather than have been called upon to invade the land of the Amorites), so will I do to you: your carcasses shall fall in this Wilderness . . . from twenty years old and upward, which have murmured against Me. Doubtless ye shall not come in to the land concerning which I swear to make you dwell therein . . . but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised . . . your children shall wander in the Wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the Wilderness."

Supposing Moses and Aaron had not been thus supported against the mutiny of an unreasonable and discontented multitude, what could they have done? Must they not have succumbed? Must not the rebels have had their way, and relieved themselves of their unwelcome leaders by the easy process of stoning them? Must they not have succeeded, under other leadership, in getting back, as they proposed, by the nearest road, to the country of the Pharaohs, where they had all been born and bred—the desirable land of fish, leeks, melons, and garlic—where they felt more at home, even in the capacity of serfs, than in a strange land, in the Quixotic enterprise of attempting the subjugation of seven well-armed and warlike nations, by means of an untrained rabble of pastoral tribes? These questions touch the most miraculous part of the whole work of Israel's transference from Egypt to the Holy Land. Bringing them out of Egypt was a stupendous feat of power, but to manage a restless and untrained multitude, under the irksome circumstances of wilderness life, was the most difficult part of the enterprise, especially when the prospect of entering the land was entirely withdrawn from them. That it was accomplished—that Israel, after forty years' wanderings, emerged from the seclusion of the desert as a military nation, under Joshua—is the strongest proof there could be of the presence of a divine repressive control in their midst, keeping them down by strong acts of discipline, such as took place in connection with the report of the spies.

No more signal instance of the visible hand of God can be quoted than this sentence of a whole generation to death in the Wilderness within a period of forty years. The sentence was not only passed, but carried out. When the multitude was re-numbered, at the end of the forty years, just before their entrance into the land, it was found that not a single man who had taken part in the rebellion, over twenty, was among the survivors. We

read (Num. xxvi. 63-4), that they were numbered by Moses, and Eleazar the priest (Aaron having died) in the plains of Moab, by Jordan, near Jericho; and "among them, *there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel, in the wilderness of Sinai.*" Moses referring to this in his rehearsal on the plains of Moab, said that they had wandered in the wilderness "until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them: for indeed *the hand of the Lord was against them to destroy them from among the host, until they were consumed.*" (Deut. ii. 14-15). There must have been a divine interposition to have entirely extirpated within 40 years a generation of men of whom many thousands must have been just over twenty at the commencement of that period. The natural chances would certainly have preserved some of them to an age beyond 60. The whole episode is self manifestly divine. It is impossible to get away from the evidence of it: for if the objecting reader were even to fall back on the fond thought of unbelief, that the Mosaic account is mythical, he is confronted with the impossibility in that case of giving a reasonable account of the object in writing such a purposeless, and nationally-insulting narrative, and of the fact that such a damaging history should have been preserved for ages by the very people on whom it throws so little credit.

The tabernacle as a medium of visible intercourse comes prominently into view, also, in the case of Aaron and Miriam's mutiny against Moses. That there should have been such a mutiny may appear strange: on second thought, it will appear perfectly natural in view of the grounds of it. They said "Hath Yahweh indeed spoken only by Moses? hath he not spoken also by us?" (Num. xii. 2). This is human nature to the life. Aaron and Miriam had become familiar with the occurrence of divine communication and with divine works and wonders: they even stood within the elect and privileged circle that stood officially related to these wondrous events. Familiarity had blunted perception of the true relation of things, and feeling came into play. They did not receive the amount of personal respect and consideration, shewn to Moses; for this reason they were hurt, and began to argue for an equality that could not in the nature of things be produced. Moses had not aimed at personal elevation: he had aimed strenuously at the accomplishment of the objects associated with the divine work in their midst. The deference shewn to him sprung out of this earnest, faithful, self-abnegatory attitude, and the deference was a thing he did not value. Aaron and Miriam were not so earnestly bent on divine objects, and consequently could not command the deference which disinterestedness alone calls forth. They were more susceptible than Moses to considerations of personal importance, as the natural result of being less in love with wisdom and its work and aims: consequently the overshadowing influence wielded by Moses was disagreeable to them: it was hurtful to their dignity. The result was the use of argument where argument was altogether irrelevant. "Hath not the Lord spoken also by us?" Yes: but you are not what Moses is: Moses is "faithful in all Yahweh's house." (verse 7). You are only faintly faithful, and more faithful to yourselves than to Yahweh, and therefore less powerful than

Moses to influence others or to please Yahweh. But argument with Aaron and Miriam would have been powerless : you cannot silence feeling by argument except where feeling is the offspring of reason, which it rarely is. Envy is unappeasable, and requires the harsh voice of authority. "Yahweh spake suddenly unto Moses and unto Aaron and unto Miriam, *Come out ye three unto the tabernacle of the congregation ;* and they three came out. And Yahweh came down, in the pillar of the cloud and stood in the door of the tabernacle, and called Aaron and Miriam. And he said, *Hear now my words, If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. To him will I speak mouth to mouth, even apparently and not in dark speeches : and the similitude of the Lord shall he behold. WHEREFORE, THEN, WERE YE NOT AFRAID TO SPEAK AGAINST MY SERVANT MOSES?* And the anger of Yahweh was kindled against them, and he departed. And the cloud departed from off the tabernacle, and behold Miriam became leprous, white as snow." In this way, mutiny was stifled in the very heart of Moses' family circle : the divine voices speaking thus in its reproof was adequate to its stifling : but, had there been no such voice, what could have stopped it? Moses himself could not have stopped it, and there was no man in the camp higher than Moses. If there had been no divine presence in the camp, it would not have been stopped, but would have smouldered and simmered until it had broken forth as a raging fire to the destruction of all concerned, and the dispersal of the whole congregation in anarchy, as has happened countless numbers of times in Gentile experience. But in that case there would have been no congregation to disperse, for had God not spoken by and worked with Moses, there would have been no departure of Israel from Egypt, and no assembly to guide through the wilderness, with deference shown or no deference.

Another interesting and instructive case, in which the tabernacle of the congregation was the pivot of operations, relates to the appointment of helpers to Moses. Moses felt the burden of the leadership greatly when the people murmured all through the camp at having nothing but manna to eat. His appeal to Yahweh on the subject is most pathetic. "Wherefore hast thou afflicted thy servant? And wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearest unto their fathers? . . . I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight : and let me not see my wretchedness." (Num. xi. 11). Nothing more forcibly illustrates the genuineness of the Mosaic narrative than this appeal. Had Moses been the personal originator and director of the Israelitish enterprise, such an appeal could not have come into existence either in fact or in writing ; for Moses in that case knew there was none to appeal to, and the commonest of political expediency would have precluded him from incorporating in the national archives such an evidence of faint-heartedness on his own part, and such a reflection upon the character of the

nation, as a lamentation of his inability to cope with the discontent and mutiny of the people. It is impossible to conceive of such an incident either arising or being put on record, apart from the fact that God had devised the work and entrusted it to Moses, and that Moses was finding it more than human strength was equal to. Any theory that denies the divine initiation of the work, and the divine co-operation from the beginning through-out, creates many insoluble problems in the Mosaic history, of which this is one. But this denial appears the more and more impossible at every stage. The existence of the Mosaic narrative and the performance of the Mosaic work become more and more explicable on one principle only, namely, that the narrative is true in all its parts. They cannot rationally be accounted for on any other principle.

It is the response to the appeal of Moses that brings before us the further case of the supernatural use of the tabernacle, which it was introduced to illustrate: "Yahweh said unto Moses, Gather unto me seventy men of the elders of Israel whom thou knowest to be elders of the people and officers over them, and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them: and they shall bear the burden of the people with thee that thou bear it not thyself alone." We are informed that Moses complied with this direction. He went out to the people, selected the seventy men required, and set them round about the tabernacle; and that which Yahweh promised was then performed. "Yahweh came down in a cloud, and spake unto him, and took of the spirit that was upon him and gave it unto the seventy elders." The reality of this spirit-transfer to the seventy elders was manifest in the effect produced upon them: "They prophesied and did not cease." It was illustrated in a still more signal way in the case of two of the seventy who were absent, viz.: Eldad and Medad, who for some reason not recorded, though nominated in writing, remained in the camp instead of repairing with the others to the tabernacle. Of these we are told that "they prophesied in the camp." The spirit-operation performed upon the sixty-eight surrounding the tabernacle, affected these also in their retirement, because they were included in the intended effect. In this, we have a glimpse of the all-discriminative, penetrating, and limitless power of the Spirit of God, whose laws are inscrutable to mortal man. The electrical laws of modern discovery help to make them credible to our poor intellects—not that our understanding is assisted; for the electrical laws are as inscrutable as anything could be. But when men are familiar with facts, which would be incredible unless known, they are the more capable of believing other authenticated facts, though equally inscrutable.

This prophesying in the camp, on the part of these isolated units of the seventy, seems to have struck bystanders as an abnormal and improper thing. A young man ran out of the camp and reported the circumstance to Moses. Joshua, who was the companion and servant to Moses, suggested to Moses to forbid this prophesying on the part of Eldad and Medad. The response of Moses to this suggestion is worthy of the largest record and the profoundest reflection—it involves so unutterably much as to the character

of Moses, and therefore the nature of the whole work of which he was the central figure! "*Enviest thou for my sake? Would God, all Yahweh's people were prophets, and that Yahweh would put His Spirit upon them.*"

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 230.

THE BEAUTIES OF CHRIST.

The love of Christ hath perfumed the world for 1800 years. The equal of it was never seen on earth before or since. The story of it hath melted millions into tears. The celebration of it will never cease while the world stands. The contemplation of it in all its sublime details is to-day the most constraining influence under the sun. Its study is an everlasting joy, both to men and angels.

The precepts of Christ have changed the face of the world. They are a never failing source of perfect delight to his people; they are the foundation of the highest attainable excellence. They glow with pure light and truth: they are radiant with every possible virtue: they are undiluted wisdom: unadulterated righteousness: and resplendent as the noon-day sun with every moral perfection, and every conceivable grace.

The faith of Christ was as immovable as the heavens. Neither the lapse of friends nor the crushing wrath of foes could quench his sublime confidence in the joy set before him. He had the faith which removes mountains: the faith which works by love; a faith which regarded it as easier for heaven and earth to pass away, than for one jot or tittle of the divine purpose to fail.

The obedience of Christ is something challenging our highest admiration. From twelve years old, accustomed to be about his Father's business, he ever regarded it as his meat and drink. His love of his glorious Father was like an unquenchable fire. In him we have the noblest son that ever was placed upon record: His whole case is unique; there never was, and never can be again, such a perfect and loving surrender of the whole man to the divine claims in the utmost particular. His faith

was like a wall of fire, and his self-control like the walls of a fortified city. A perfect beauty he is, and a joy for ever.

The sympathy of Christ was something to melt the heart of stone. Although by reason of his being the incarnation of the Spirit of God, he counted it no robbery to be the fellow and equal of Deity, yet he took upon him the position of a servant to the humblest of his disciples. He wept notably over the grave of Lazarus, and over the doomed city; and his whole life was one unremitting work of faith and labour of love. He ministered bread to the hungry, health to the sick, and sweet words of grief assuaging comfort to those who needed it. In a word, he suffered with us as the preliminary to his exaltation as our tender-hearted and sympathetic High Priest.

The patience of Christ is enough to strike one dumb with amazement. His non-resisting endurance of the contradiction of sinners, and their cruel handling of his person, is unparalleled in the annals of history. But this won't appear except we take all the facts into account, particularly the stupendous fact that he was the Son of God. He had spent his life in the best interests of the nation. He had travelled hundreds of miles in the execution of his shepherdly work preaching to the nation and instructing his disciples with the long-suffering of a mother; finishing his loving labours at last with a prayer for his undiscerning murderers.

The zeal of Christ was equal to every other admirable feature of his character. It was strong and ardent towards all divine things to the extent of consuming him. It consisted in a pure burning affection for all pertaining to the Father's house upon earth. It led him to spend himself from day to day in the laborious execution of a mission bringing weariness, reproach, ignominy, shame, and spitting,

and yielding anxieties sufficiently intense to produce bloody sweat. What unconquerable effort possessed him; what uncompromising fidelity; what wonderful zest characterized every step of his shining track! Lovely to behold! a moral paradise in a dry parched desert!

The grace of Christ.—What a gracious man, what gracious words, how lovely the picture of his whole life in this respect! what a divine courtesy pervaded his manners! what true nobility we have in the wonderful attentions he paid to every lowly supplicant of his help! What an entire absence of airs and self-consequence; how approachable he was at every point; no need for studying to take him on the right side, or at the right time—he had no wrong sides, or wrong times; his whole soul was lit up with a sweet and chastened meekness, and a beaming benevolence that said on every hand, “He that cometh unto me I will in no wise cast out.”

REFERENCE TABLET NO. 231.

CHRONOLOGICAL NOTES.

Orthodox Chronology.—The Chronology usually to be found in the margin of reference Bibles (and in books on Bible history) is not to be relied upon where anything like accuracy is required. The dates given for the leading events are wrong, and those having reference to smaller or intermediate matters are governed by the errors existing in the more principal dates, so that we seldom, if ever, get the exact date of anything. (We refer more particularly to the Old Testament.) Sometimes the error is to the rear of the event, and sometimes in advance of it. The mistakes vary from 5 to nearly 300 years. The following are a few general illustrations:—

- Creation, 85 years too late.
- Deluge, 84 years too late.
- Abraham, 146 years too late.
- Exodus, 135 years too late.
- End of Judges, 287 years too late.
- Saul's death, 10 years too late.
- Temple, 10 years too late.
- End of ten tribe K., 5 years too late.
- Babylonish captivity, 6 years too early.
- Daniel's 70 weeks, 10 years too late.
- Birth of Christ, 85 years too early.
- Age of the world, 85 years too young.

The 430 Years.—These “four hundred years” of Israelitish sojourn are not to be reckoned (as some reckon them) from the

descent into Egypt, but from the confirmation of the Abrahamic covenant (Gen. xv) in the patriarch's 85th year, or 205 years before the advent of Jacob in the land of the Pharaoh's; which leaves just 225 years for the sojourn in Egypt. This is satisfactorily settled in the following way:—

1. Paul says plainly that the law was just 430 years after the confirmation of the covenant made with Abraham (Gal. iii. 17).

2. Moses says that “the sojourning of the children of Israel (who dwelt in Egypt) was 430 years” (Ex. xii. 40). Observe the dwelling in Egypt is in the nature of a parenthesis.

3. The Septuagint Version is still more explicit, and reads as follows: “The sojourning of the sons of Israel, who dwelt in Egypt and in the land of Canaan, was 430 years.”

4. The Samaritan text is equally explicit, thus, “Now the inhabiting of the children and their fathers, whereby they inhabited in the land of Canaan and in the land of Egypt, was 430 years.”

5. The Israelites were to return to the covenanted land in the “fourth generation.” This is incompatible with a stay of four centuries in Egypt. For a generation is not the length of a man's whole life, but only so much of it as precedes his becoming a parent; at what time he becomes a father, from that time is to be counted the next generation; hence it is said of Job that he saw four generations of his sons in the course of 140 years (Job xlii. 16). Between Shem and Terah they had all children at from 29 to 35 years of age. Isaac, Esau, and Moses married at 40; Joseph married at 30, and from the number of children his brethren had when they came down into Egypt, they must have all married between 27 and 40. This would give an average of about 33 years to a generation; or, if we add the exceptional cases of Shem, Terah, Abraham, and Jacob as we ought to, it would yield 49 years to a generation; in which case the fourth generation would be upon the scene in 148 years, and so if you take 79 years from the 225 occupied in Egypt, it leaves 145 years, and the fourth generation inaugurated in the birth of Moses. And we should have about the same result if the generations were counted from Levi's children to Moses' children. Here are three cases, all belonging to about the period between Shem and Moses, in

which we have the birth of the fourth generation coincident with the expiry respectively of 140, 145 and 148 years.

6. It is argued by some (evidently belonging to the Colenso school) that 400 years in Egypt are necessary to account for the great multiplication of the Israelites. To this it only needs to be replied that the Almighty's purpose and power had unmistakably to do with this result; as it is written, "God dealt well with the midwives, and the people multiplied." (Ex. i. 20.)

REFERENCE TABLET No. 232.

CHRONOLOGY OF BIBLE BOOKS.

DATES IN I. KINGS.

Years after last event		Ending	
		A.M.	B.C.
	Last year of David	3063	1026
3	3rd of Solomon	3066	1023
1	{ 4th year do. foundation of temple }	3067	1022
7	{ 11th year do. temple finished }	3074	1015
1	{ 12th year do. temple dedicated }	3075	1014
12	{ 24th year do. palace finished }	3087	1002
16	Death of Solomon	3103	986
17	Rehoboam's reign	3120	969
3	Abijah's reign	3123	966
41	Asa's reign	3164	925
25	Jehoshaphat's reign	3189	900

126 years.

DATES IN II. KINGS.

	Last year Ahaziah, King of Israel	3182	907
15	Joram to 12th year	3197	890
1	Ahaziah, K. of Judah	3198	889
6	Athaliah	3204	885
40	Joash	3244	845
29	Amaziah	3273	816
52	Uzziah	3325	764
16	Jotham	3341	748
16	Ahaz	3357	732
29	Hezekiah	3386	703
55	Manasseh	3441	648
2	Amon	3443	646
31	Josiah	3474	615

11	Jehoiakim	3485	604
11	Zechariah	3496	593
1	Burning of Temple	3497	592
26	37th of Captivity	3523	566

341 years.

DATES IN I. CHRONICLES.

	Last year of Saul	3023	1066
7	8th of David	3030	1059
33	David's death	3063	1026

40 years.

DATES IN II. CHRONICLES.

	1st Solomon	3063	1026
4	4th Solomon	3067	1022
20	{ End of 20 years building }	3087	1002
16	Solomon's death	3103	986
17	Rehoboam	3120	969
3	Abijam	3123	966
41	Asa	3164	925
25	Jehoshaphat	3189	900
8	Jehoram	3197	892
1	Ahaziah	3198	891
6	Athaliah	3204	885
40	Joash	3244	854
29	Amaziah	3273	816
52	Uzziah	3325	764
16	Johiam	3341	748
16	Ahaz	3357	732
6	{ End of Kingdom of Ten Tribes. 6th Hez. }	3363	726
23	{ Rest of Hezekiah's Reign. }	3386	703
55	Manasseh	3441	648
2	Amon	3443	646
18	{ Great Passover. 18th Josiah. }	3461	626
13	Rest of Josiah's Reign.	3474	615
11	Jehoiakim	3485	604
11	Zedekiah	3496	593
1	Temple Burnt	3497	592
52	1st Cyrus	3549	540

486 years.

DATES IN EZRA.

	1st Cyrus	3549	540
1	2nd do.	3550	539
6	Last year do.	3556	533
1	{ 1st Cambyses called Ahasuerus }	3557	532
8	{ 1st Smerdis called Artaxerxes. }	3565	524
2	2nd Darius	3567	522

4	6th Darius	3571	518
49	7th Artaxerxes	3620	469
1	8th do.	3621	468

72 years.

DATES IN NEHEMIAH.

12	20th Artaxerxes Beginning of Daniel's "seventy weeks"	3633	456
27	"Days of Eliashib" xii. 22; xiii. 4	3672	417
59	Beginning of the "sixty two weeks"	3741	348
9	"Darius the Persian" or Codomanus last King of Persia xii. 22	3764	325

131 years.

NOTE.—The record of Nehemiah's re-form ends with his removal of Manasseh (as Josephus calls him), the son of Joidaben-Eliashib, the high priest (xiii. 28), because he had married Nicaso the daughter of Sanballat the Horonite. So the historical narrative does not go beyond Joida's priesthood; where also ends the restoration of the state co-incident with the expiry of Daniel's 7 weeks of years. The additional dates down to Alexander are the genealogy of the priesthood (xii), evidently added by a much later writer.

ERRATA.—In the dates for Judges, in the May number, add 1 to all the figures under A. M. and B. C., except in the case of the first and last figures under A. M., viz., 2533 and 2970.

REFERENCE TABLET No. 233.

GATHERED GEMS.

There was none of what Satan calls "patriotism" in Jesus and his apostles, who are our example.

We pray for Satan in authority, not that he may prosper in his wars and ambitions, but that he may let us alone, and allow us to lead quiet and peaceable lives in all godliness and honesty.

True believers are neither traitors, rebels nor tyrants: but law abiding submissionists under all governments, so far as their laws do not contravene the laws and principles of the gospel.

Jesus is overruling the affairs of the nations and giving direction to political events, so that a crisis may be formed at Jerusalem which shall necessitate his immediate and personal apocalypse.

It is better to die a heathen than to understand the Gospel and not obey it.

The glory and honour of enlightening, civilizing, and spiritualizing the heathen world is reserved for Jesus and his brethren.

The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine.

They are unfaithful who from any motive of personal interest would weaken the point of a doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.

Christ does not employ men as his ministers who are ignorant of his truth.

The light of truth must shine clearly in a man's head before he can speak critically or accurately upon the deep things of the Spirit.

Let Satan do his own fighting; there is no obligation resting on the saints to lend a hand to help him in distress.

Approved Christians of the apostolic age, and the Christians called "Orthodox" of ours, are not the same class of Christians; the former were the genuine coin, the latter only a miserable counterfeit.

The genuine fruit of the Spirit is composed of the admirable qualities specified by Paul (Gal. v.), which result from the truth intelligently and affectionately embraced.

The Holy Spirit never produced such fruit as we behold in the pious of the world's religions; but the reverse in all particulars.

" WHY PROUD ? "

Oh, why should the spirit of mortal be proud ?

Like a swift, fleeting meteor, a fast-flying cloud,

A flash of the lightning, a break of the wave,

He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,

Be scattered around and together be laid ;

And the young and the old, and the low and the high,

Shall moulder to dust and together shall lie.

The infant and mother attended and loved ;
The mother that infant's affection who proved,

The husband that mother and infant who blessed,

Each, all, are away to their dwellings of rest.

The hand of the King that the sceptre hath borne ;

The brow of the Priest that the mitre hath worn ;

The eye of the sage and the heart of the brave,

Are hidden and lost in the depths of the grave

The peasant, whose lot was to sow and reap ;

The herdsman, who climbed with his goats up the steep ;

The beggar, who wandered in search of his bread,

Have faded away like the grass that we tread.

So the multitude goes, like the flower or the weed

That withers away to let others succeed ;

So the multitude comes, even those we behold,

To repeat every tale that has often been told.

For we are the same our fathers have been ;
We see the same sights our fathers have seen ;

We drink the same stream and view the same sun,

And run the same course our fathers have run.

The thoughts we are thinking our fathers would think,

From the death we are shrinking our fathers would shrink ;

To the life we are clinging our fathers would cling ;

But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold ;

They scorned, but the heart of the haughty is cold ;

They grieved, but no wail from their slumber will come ;

They joyed, but the tongue of their gladness is dumb.

They died, aye, they died ; we things that are new,

That walk on the turf that lies over their brow,

And make in their dwellings a transient abode,

Meet the things that they met on the pilgrimage road.

Yea ! hope and despondency, pleasure and pain,

We mingle together in sunshine and rain,
And the smile and the tear, the song and the dirge,

Shall follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,

From the blossom of health to the paleness of death.

From the gilded saloon to the bier and the shroud,

Oh ! why should the spirit of mortal be proud ?

Selected by Bro. W. Robertson, Arbroath

THY WILL BE DONE.

We see not, know not. All our way
Is night. With Thee alone is day.
From out the torrent's troubled drift,
Above the storm, our prayers we lift—
Thy will be done !

The flesh may fail, the heart may faint,
But who are we, to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease ?
Thy will be done !

We take with solemn thankfulness
Our burden up, nor ask it less ;
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done !

Though dim, as yet, in tint and line,
We trace, O Lord, Thy wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice—
Thy will be done !

Selected by Brother J. J. Powell, of Birmingham.

“TILL HE COME.”

“Till He comes,” Oh ! let the words,
Linger on the trembling chords ;
Let the little while between
In their golden light be seen,
TILL HE COME.

Seems the world so poor and vast,
All our life-joy overcast,
Hush ! be every murmur dumb :
It is only TILL HE COME.

Clouds and conflicts round us press :
Would we have one sorrow less ;

All the sharpness of the cross,
All that tells the world is loss,
Death and darkness and the tomb,
Only whisper TILL HE COME.

See the feast of love is spread,
Drink the wine and break the bread,
Sweet memorials till the Lord
Calls us round his heavenly board ;
WHEN HE COMES.

*Selected and amended by Bro. Sketchley, of
Leicester.*

“BRIGHT COMETH THE MORN.”

The sea casts her weeds on the barren shore,
And hungry waves seek to grasp them once
more,
To drift them away to her slimy deeps,
Where the shattered wreck in the darkness
sleeps.
So Time from darkness brought us. With
a sigh
Breathed in our ears her mournful melody
Giving us space to learn of life's great grief,
The while she passes whispering, “It is
brief.”
But soon she cometh like the hungry sea,

Sounding forth an overwhelming “Cease
to be” ;
And from despair, and our deep agony,
Is wrung the prayer of our Gethsemane.

Men are blindly stumbling searching after
light,
For the world is wrapt in the blackest
gloom ;
And loudly they sing of their glory and
might ;
While fast they are stumbling into the
tomb.

Passion with pleasures, and vanity with
dreams,

Are guiding and tempting the blinded
crowd ;

And the hurrying feet passing on in streams
Pass to the deeper darkness and the shroud.

The cry was heard at Jehovah's throne,
And over the waters a brightness shone—
Like gilded path in the track of the sun,
As he sinks to rest when the day is done ;
A bright pathway to light, where hope
may dare

To gain relief from the burden of care,
And the longing heart, and the wearied
mind,

Reposing in peace sweet contentment find.

It is found, it is found, the truth at last ;
Not with Time shall we sink, like days
gone past,

Nor in sins dark bournę for ever remain ;
There is joy for mourning, life to regain.

Bright cometh the morn rich in promised
good,

'Tis but a little while, the flesh withstood ;
When the sad sea its wailing cry shall
cease,

And joy—unutterable joy and peace
Shall satisfy our hope, bring sweet relief
To all our pain, and banish every grief.

D. H. S.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 141.

"Exhort one another daily."—PAUL.

Why do we meet here every first day of the week for the breaking of bread? and why do we find so much pleasure, so much profit, in the exercise? Very much is involved in the answer of these questions. We meet here because Jesus of Nazareth has commanded it; and we regard his commandments as binding, because the works he did bear witness, in every reasonable construction of them, that God sent him and gave him power over all flesh, to carry out the will of God, as he said. Those works were not mere works of goodness: they were works of power—works of a kind to compel even Nicodemus, "a man of the Pharisees, a ruler of the Jews," to say, "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." Those works must have been extraordinary works which, in the space of three short years and a half, enabled an unknown artizan, from the hills of uncultured and reputa-

tionless Galilee, to fill the country with his fame, and bring upon him the combined opposition of Jewish and Roman authorities. They were works to which Jesus himself appealed, saying, "The works that I do bear witness of me that the Father hath sent me. . . . If ye believe not me, believe the works. . . . If I had not come and done works among them which none other man did, they had not had sin, but now they have no cloak for their sin." The nature of them is plainly indicated in the reply of Jesus to the messengers of John the Baptist, when John was in prison: "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, to the poor the gospel is preached."

These works by themselves were evidence sufficient of Christ's authority to deliver binding commandments, even if there had been no faith-compelling sequel in the work

of the apostles ; but there are other reasons why we should say with the disciples that he is "Master and Lord." He was crucified after steadily foretelling during his ministry that he would be so. Even had the matter stopped there, we should have had reasons for confidence that it would have been difficult to throw off. But after his enemies had triumphed in his crucifixion, a greater display of power than ever took place in the hands of his disciples and friends : a display intended to have a certain significance—taught by Christ beforehand to have a certain significance—alleged by the apostles to have a certain significance. Christ said "Ye shall receive power after that the Holy Spirit is come upon you, *and ye shall be witnesses unto me.*" The apostles words were: "*We are His Witnesses*, and so also is the Holy Spirit that God hath given to them that believe on him." Paul's words are : "God also bearing them witness with signs and wonders, and divers miracles, and gifts of the Holy Spirit." The significance of the display of power that took place in the hands of the apostles was that God who only could impart such power, was bearing witness, by means of it, to the truthfulness of the testimony of the apostles. The apostles could not have done such things as they did, by their own power. They could not heal multitudes of sick folk with a word, open the eyes of the blind, cure the deaf, and actually raise the dead, which they did. They disclaimed the power altogether ; "why look ye on us as though by our own power or holiness we had made this man to walk?" They could declare what they knew to be true, but they could not work miracles. They declared what they knew to be true about Christ, but God wrought the miracles. (Acts xix, 11 ;) they delivered the testimony which the miracles were intended to confirm. What was the testimony ? In what bearing were they Christ's "witnesses" as he said they would be ? Here is the glorious matter : here is the point that settles all con-

troversy, and puts an end to all doubt. They testified that God had raised Christ ; and they delivered this testimony as a matter of personal eye-witness. They had seen him many days, and eaten and drank with him, and talked with him, after he rose from the dead. Being the testimony of a number of men, and not of one man merely, and the testimony of men whose writings shew them capable, and whose perseverance in the face of opposition shews them trustworthy : and above all the testimony of men, with whom "the Lord worked, confirming their word with signs following" (Mark xvi., 20)—it follows in inevitable logic that their testimony was true, and that Christ rose from the dead.

If Christ rose from the dead, we do right to call him Master and Lord, and to obey his commandments : for none but God could raise a dead man from the grave, and this resurrection of Christ is proof to all men that he is God's beloved Son, whom men are to hear (Matt. xvii. 5), and by whom God will in due time judge the world in righteousness (Acts xvii. 31), of which, in fact, it is an intended pledge, as the last testimony informs us. Consequently, we only act the part of reason in meeting here every first day of the week to call him to remembrance, as he appointed. Any other course is the part of ignorance, or presumption, or madness : and from such a course, only ruin and death can result.

There are other reasons, if we required them. Christ himself,—what he was in himself, apart from all extraneous aspects of the case,—is quite sufficient to carry conviction with every mind capable of true reflection. Who can explain such a man apart from the record that he is the Son of God ? There never was such a man before or since. Look all through the ages, search every history, ransack every literature, and you will find no figure that can stand by the side of Christ—a man of whom his enemies bore witness that "he spake as never man spake"—a man who combined such humility of deportment with

such sublime self-assertion : such compassion for the erring with such intolerance of the wicked ; such incorruptible fidelity to truth with such commiseration for human weakness : such zeal for God with such kindness for man : such abnegation of self-consequence with such proclamation of self-greatness : such adroit independence of speech to his enemies with such sweet and condescending simplicity of language to his disciples : such fire with such meekness : such austerity with sociality and kindness : such greatness with such lowliness : such dignity and power with such tenderness and benignity. There never was his like before him, as he stands displayed in the consummate narrative of the "gospels ;" and there has never been his like since. He stands apart from all men : great, holy, harmless, undefiled. How is this ? If he be but the mere Son of Man, as all men are, why was he such a man ? Why have we not such a man now ? Why a Christ 1,800 years ago and no Christ now ? Ye unbelievers, is it not one of your maxims that "like causes produce like effects ?" Are not the causes at work now, according to your theory of things, the very same causes that were at work then : and why then can there be no Christ ? Alas, your philosophy is all wrong. As a matter of common sense, your reading of Christ is a hopeless mistake, if indeed you trouble to read him at all. There must be an explanation of the appearance of such a man which is not to be found in the case of any other ; and there is. He is the Son of God. He was not the Son of Joseph, though the Son of Joseph's wife. The Holy Spirit overshadowing a virgin of the house of David has produced for us this likeness of God—this manifestation of the Father, the Creator of Heaven and Earth. This explains all and satisfies all our need in the case. It enables us to feel we are doing a wise and a good thing in breaking bread and drinking wine in celebration of his death "until he come."

But, dear brethren and sisters, we need not justify our action this morning. We

but glance for the confirmation of faith, and the strengthening of works, at the manifest tokens of the truth that the apostles in preaching, and we in believing, have not followed cunningly devised fables, but stand on the rock of unassailable truth—truth exactly suited to our need on all points which human wisdom is not. There are three great departments in which we experience need. There is first the intellect, or that which has to do with the acquisition of knowledge ; the perception of truth ; the furnishing of the understanding. Human science can do something for us here ; but it does not do enough. It appeals to the lower range of the intellectual faculties only. It gives us facts of a proximate character—facts limited—facts mechanical—facts on the surface. It shows us experiments and apparatus and collections of natural objects. It invites us to look at chemical solutions, and affinities, and combinations, and at facts arranged and labelled with a tedious and burdensome nomenclature. But this does not meet our highest intellectual need. We crave to know the ultimate and highest and universal reason of things. We aspire after the infinite. The human understanding opens with supreme desire after the highest knowledge ; yearns to link itself with the universal—the eternal. Science fails here. It can give us facts in the lower range, but only guesses and theories in the higher, and in the highest, refuses us even the consolation of a theory ; it chills and discourages us with the word "unknowable."

The faith of Christ mocks us not so. The faith of Christ gives us the highest knowledge, which we cannot reach by nature, leaving us to our own resources in the lowest. It tells us of the Father in heaven, as the First, and the Eternal, filling heaven and earth by the invisible energy of his irradiant Spirit, constituting an eternal and universal unit, out of which all things are, and in which all things subsist. It thus satisfies the highest desire of the highest intellectual capacity with which man is endowed. That it give,

us something the intellect cannot grasp, is no drawback to the satisfaction—rather the contrary. An infinite that we could measure would not be infinity; knowledge and power that we could fathom would not give us the intellectual rest and satisfaction that come with the knowledge of the great and unsearchable first, and only, and all-embracing Power, who is the Father in universe—filling immensity, yet heaven-enthroned personal glory—Creator of all things—the God revealed to Israel by the name Yahweh-Elohim. What if we understand not? The revelation and the demonstration of *the fact* is all we need. Deeper than the fact we cannot go, and will cease trying to, as we grow older and wiser. We do not understand the operation of our own mentality, yet we know it a fact, and use and enjoy it, without distracting our brains in the vain attempt to realize to ourselves the inscrutable process of mental action. That we cannot understand God is no barrier to our enjoyment of Him, but is rather an ingredient in the supernal sweetness of faith, and the satisfactoriness of a boundless action of the mind upwards.

Our next need is that which relates to motive—or the class of considerations expressed by the word “moral.” Here it is stating the case correctly to say that the faith of Christ does everything, and the wisdom of man nothing. Science tells us, with a quiet grimness, and with a very pronounced logical emphasis, though its votaries would not own to the doctrine in its frank enunciation, that the best thing we can do is to do the very best we can for ourselves, of which we are to be the sole judges as to what that is. It practically assures us that this life is the only life we shall ever have, and that in the end, it is a matter of very small moment how we may choose to live, act, speak, feel, or think. What is the effect of such a doctrine? You see it in the slow freezing that is going on through all society. It cannot be otherwise. Let a man once embrace such a doctrine, and he is powerless in the presence of the

forces that originally characterize all men at the bottom. Those forces will work up from the bottom of the constitution, and establish themselves in a brutal if refined indifference to all interests but his own. Men become selfish under such an influence. Their selfishness is only tempered by the need for conciliating their fellow-men, upon whose good graces they may depend for the accomplishment and achievement of personal interests. This need for conciliation may give politeness and consideration, but it is only skin deep, and will disappear when it is no longer needed, as when a man makes a fortune and retires. The original animalism will certainly assert itself in the long run, when the sense of responsibility and futurity are withdrawn. Under such a wisdom, all nobility of character must disappear, and man become a prey to the powerful instincts of self-interest, that lie like chained beasts of prey in every heart that is under wise control.

How complete is the contrast between the wisdom of man and the faith of Christ! The reflecting mind instinctively realises it at every point. The faith of Christ appeals to every motive of self-control, and induces and strengthens every effort at the attainment of all that can possibly be noble in human character. It tells us that this life is not all—that this is but a stepping-stone to a beyond—a preparation for things to come after, that will realise every aspiration of the human heart, and rectify every wrong experienced in the present state. It brings to bear the powerful stimulus of hope—hope of perfect good to come; yet, the influence of fear: the fear of Christ's displeasure—the fear of rejection from his presence. It purifies with the prospect of a divine tribunal, at which our whole life will be made manifest in its true and actual character, and in its just and unerring issues. It opens and expands the heart with the adoration of God in fear and love of Him continually. It constrains to deeds of righteousness and mercy, when motive for both would fail if we were left

to the impulses of a decaying and self-concerned nature. Noble impulse felt in ardent youth subsides with the advance of age, and with the increase of vain experience. Nothing but the fear of God will keep it alive to the end of the day: because this brings with it a motive totally independent of our own feelings, or the attractiveness of our surroundings. The spirit of obedience—the spirit of hope—the spirit of reverence—the spirit of love towards God and the Lord Jesus Christ, will bear us through all the weaknesses and discouragements of human experience, and keep us steady in that patient continuance in well-doing which God will honour at the last in the bestowment of everlasting life.

In these exercises, there is a peace and a joy that are unknown in the ways of folly. Paul might well say that godliness hath promise of the life that now is as well as of that which is to come. With all its drawbacks, a life of faith is a happier life than that of the unreflecting hunters of pleasure. Our experience of these meetings around the table of the Lord is somewhat of a proof on this point. There are many comings together of human beings: but none ever takes place that so engages the whole man, that so soothes and satisfies the heart, as this meeting to celebrate “the love of our departed Lord.” What is the cause! There is a reason. The faith of our Lord Jesus Christ appeals to our whole nature, and touches the highest chords in the mental man. This is not so with other things. A meeting to listen to fine music, to hear a lecture on a special topic, to discuss a grievance, public or private, to promote the interests of some particular class—to do anything else that men everywhere are in the habit of assembling to do—touches but a small part, and in most cases, the inferior part of the mental man. Whereas, the loving and obedient remembrance of the Lord Jesus kindles the whole and the highest powers of our eloquently imaged nature. There is a place for God and for Christ in our natural constitution.

The highest organs of the brain crave them, and run to waste without them. This place is empty in all worldly schemes and activities: hence the vanity, the vacuity, the unsatisfactoriness of every occupation men pursue in the present evil world. There can be no peace where God is not. The constitution of things cannot allow of it. You might as well look for life without oxygen. The constitution of things is on the side of the faith of Christ. The finger of God is visible in our present organization. The way of folly is a way of misery and destruction even now; the way of reverence, of love, of faith, of obedience, of hope, is the way of peace and joy even in the present mortal nature. This is why the meetings for the remembrance of Christ are sweeter than any other meetings are, or can be. No such sweetness can be found in the way of human wisdom. Blight, barrenness, and darkness only are experienced in any way that excludes God, our refuge, and Christ our everlasting hope.

Our other need—our last need—in a sense, our greatest need—is physical. We are burdened with a weak ineffective nature, which is slowly, but infallibly, tending deathwards, and which obstructs the mental man in his upward flights. We need renovation. We need the introduction of some element of power into our organisation that will give vigour, efficiency, durability. We yearn for perfection and immortality. It needs not to be said how powerless to help in this direction, is all the wisdom and the skill of man. Science makes no pretences in this direction. It says mortal we are, and mortal must remain, so far as it can see. The faith of Christ steps in and says, “Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.” It gives us in him an illustration of what this means, as well as a pledge of its applicability to our case. “He that raised up Christ from the dead shall raise us up also by Christ.” (2 Cor. v. 14). “He shall quicken your mortal

body." (Rom. viii. 11.) "He shall change our vile body"; "This mortal shall put on immortality"; "Immortality shall be swallowed up of life." There is no mistaking the meaning of these simple, but precious statements. They mean that emancipation which we require from the bondage of this corruptible nature—an emancipation of which there is no promise in the direction of human wisdom at all—a prospect which comes with the faith of Christ alone.

Well may we hold on to the faith of Christ with all the tenacity of fully-formed and reasonable determination. There is no hope in any other direction. If Christ be not the Saviour, there is no Saviour. We look in vain in any other direction for the excellency appertaining to the faith of Christ. We need not look in any other

direction. It is not only that on all points the faith of Christ meets our need; it is not only that it is exactly the thing we need: but we are able to go further and say, that in the state of the evidence, it is true and genuine and actual, beyond all possibility of its being anything else. What the apostles saw and heard, that they declared to men and brethren everywhere over 18 centuries ago, that all, hearing and believing, might reach the wondrous fellowship of the Father of Light through the glorious Son of His love. The lapse of time makes no difference to the position of truth. Therefore are we here this morning, to appropriate and rejoice in the glorious things which God hath testified of His Son.

EDITOR.

A JEW AND A CHRISTADELPHIAN ON THE COLONIZATION OF PALESTINE.

(Bro. J. W. Thirtle, of Hanley, contributes the following. He says it is the substance of conversations he has actually held with Jews at various times. He comes frequently into contact with them. The conversation is a welcome contribution to the pages of the Christadelphian.)

Christadelphian: Things are still looking very bad with your brethren in Russia?

Jew: Yes; their condition grows more painful every day. I am getting tired of talking about these atrocities.

Christadelphian: I suppose you have observed the attitude of the *Jewish Chronicle* in relation to the colonisation of the Holy Land by Russian Jews, and know that Roumanian and Russian Jews are finding their way into Syria in considerable numbers?

Jew: Yes; I think it much to be regretted that the *Chronicle* should support colonisation schemes. To urge that intending colonists should be pecuniarily assisted amounts to encouraging colonisation. The distressed had far better come

here to England or go to America. What safety is there in Palestine?

Christadelphian: What! sorry to see that colonists should be assisted—or that an effort should be made to assist them? That sounds strange. Surely the colonisation of the Holy Land is a sign of good things coming. As for the outcasts flocking to England or going to America—if indeed funds sufficient to transport so many as two or three millions of people such a distance could be raised—why we might have an anti-Jewish agitation here if your brethren came among us in too large numbers, and, as for America, there have already been exhibitions of displeasure on the part of the inhabitants of some districts where many Jews have recently been settled. It does not take much to raise a feeling against the Jew, among ignorant people. But what if the Russian and Roumanian Jews will not come to England, refuse to go to America, and, in spite of all persuasion and advice, will go to Palestine? You cannot compel the outcasts to settle where they refuse to settle. If they make up their minds to go to

Palestine, can you refuse them assistance? Is it right to withhold help from them just because they will not come here or go to America?

Jew: No. It is not humane to see them in distress, and withhold assistance. It is true, too, that you cannot compel them to go where they would be best off. They seem, somehow, to have made up their minds to go to Palestine. I can't think how it is. It's beyond my power to discover what attraction there can be in a desolate country like Palestine. Certainly, it seems like throwing away money to help them to settle there.

Christadelphian: They have made up their minds. They will go to the Holy Land. Those who are quite destitute cannot but yield to the advice to come to England or go to America; but Jews who are not so badly off will listen to nothing but going to Palestine. You seem to think this strange. I am not surprised at it.

Jew: I am sure of one thing, and that is, that in a few years we shall have to put our hands down deeper still into our pockets to help the settlers out of the country again. As I have said, there is no security in Palestine. You must not forget, also, that the Eastern question is not settled yet; and, mark my words, there will be a war before five more years have rolled by, and who will suffer? I say the poor Jews will suffer. I am fully confident of this, that until the Eastern question is settled, it is no use people thinking of living comfortably in any part of the Turkish empire.

Christadelphian: You are touching on a sad side of the question. There will certainly be another war in the East. We must yet have a decisive war—a closing war. It is beyond doubt that the Jews will not then be out of the reach of trouble. People who study the writings of the prophets, look for a war taking place now soon that will occasion much suffering and bring many hardships to persons settled in the Holy Land. But that great struggle takes place at a time when Jews are settled in the land in considerable numbers, and cannot take place before. The war has been foretold by the prophets, and it must take place. So, also, it has been predicted that the land will be covered with Jewish settlements—colonies of a people returned from a captivity among the nations—when the war takes place. See what the prophet Ezekiel says on the subject. Speaking of “the latter days,”

which your own teachers have understood to mean the period immediately preceding the times of the Messiah, he delivered a prophecy setting forth an invasion of the Holy Land by the Prince of Rosh, Meshech, and Tubal, or the Czar of all the Russias, and his allies. It is predicted that before the incoming of the long-expected age of Israel's glory, before their salvation from their enemies, and purification from uncleanness, in fact, before their enjoyment of the blessings comprised in the promises made to Abraham, Isaac, and Jacob, when the nation will be all righteous and inherit the land for ever, there must be a state of things similar to what is now being developed before our eyes, namely, the land of the divine promise must be spread over with colonies of people—Jews returned from dispersion among the nations—dwelling in confidence and peacefully leading a pastoral life. It is at that time “the latter days”—the enemy from the extreme north, the power known to-day as Russia, comes in strong force, with the hosts of her allies, and overruns the mountains of Israel with devastating effect—to take plunder and seize a prey. Despising anything like resistance on the part of the Turkish power, the allied armies go on until they encounter the forces of a power friendly to the colonists. This power, known as the Tarshish power, rules in India, and presides over other territory which formed part of the ancient kingdom of Tyre. Interpreters belonging to your own race have agreed that India is the place called Tarshish by Ezekiel, so you will not perhaps dispute my right to say that the British power which rules in India is the Lion Power of Tarshish. When, therefore, you foresee trouble in the East, you simply apprehend what Ezekiel predicted over two thousand years ago. The Russian invader brings trouble and desolation with him, and it is clear from the writings of the prophet Zechariah that the Jewish colonists are sufferers. Describing the conflict, Zechariah says that all nations will be gathered against Jerusalem to battle, the city will be taken, the houses rifled, the women ravished, and half the city will go into captivity, but the residue of the people shall not be cut off. The fear of the inhabitants of the land will be such that they will flee as they fled before the earthquake in the days of King Uzziah. While, however, the Gogian hosts will be destroyed, a remnant of the settlers will es-

cape, not because of any great resistance they will be able to offer, but because the purpose of God requires their survival. And the way their salvation is to be effected has been revealed to us. Ezekiel's prophecy not only delineates the dark parts of the picture; it also brings to view the end of the struggle. While Russia and her allies are discomfited, the Tarshish power is not declared victorious, for the Lord of hosts—Israel's great Redeemer—alone will be exalted in that day. You ask how. Well, the end of the invader is thus briefly stated: "I will call for a sword against him throughout all my mountains saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. xxxviii. 21, 23). The finale of all this is the manifestation of the glory of the eternal among his chosen people and all the nations of the earth. And as this manifestation of God's glory is to characterise Messiah's age, and Messiah's age is to be immediately preceded by the troubles described beforehand by the prophet, it should not be altogether painful to see the situation, which precedes the final conflict, being developed before our very eyes.

Jew: Ah! It's all very well to talk so. We Jews are always in trouble somewhere. To tell you the truth, I am sick of this sort of thing.

Christadelphian: True, the Jews have endured many and great troubles, and the immediate future is an anxious time for them. But it is hardly according to the Jewish nature and disposition to give way to despair. Your race has survived many severe trials. It has more than once been in the furnace of affliction. There is no extermination of your race; there can be no such thing. And why? It is because the purpose of the Deity as to the future requires your continuance as a distinct people; and what God requires he compasses or brings about. There is to be a turning point in the long lane of Israel's tribulation, and that turning point is not far off.

Jew: You mean when the Messiah comes. But that won't be in my lifetime. We don't know when He will come; all that is certain is that it's a long time hence. Indeed, I think we may almost give up the idea. People have thought before now that His coming was near, and they have been mistaken.

Christadelphian: The coming of the Messiah is more than an idea. The grounds on which his coming should be looked for are stronger than you seem to think. A rightly informed, and properly disposed, person looks for the coming of the Messiah at the time appointed, with as much confidence as you reckon upon the rising of the sun to-morrow morning. You won't listen to my reasons for this confidence, I can see. But allow me one word as to your attitude in relation to the hope of Israel. You are a Rabbinical Jew, and day by day repeat the prayers in use among English Jews. Pray, what do you mean when, day after day, all the year round, you say, "Sound the great trumpet for our freedom, and raise the banner for the collection of our captives, and gather us together from the four corners of the earth. Restore our judges, as at the first, and our counsellors, as at the beginning, and remove from us sorrow and sighing, and do Thou alone reign over us, O Lord, in loving kindness, and in mercy, and make us righteous through judgment. And to Jerusalem, thy city, do thou return in mercy, and dwell thou therein, as thou hast promised, and build it up, in a short time, in our days, in enduring structure, and the throne of David do though speedily establish therein. The Sprout of David thy servant do thou speedily cause to sprout forth, and let his horn be exalted in thy salvation, for it is for thy salvation that we are hoping all the day. Blessed art thou, O Lord, causing the horn of David to sprout forth." You know these words express your ancient hope in the very words of the Bible. The composition is, indeed, that of the Rabbis, but the expressions are perfectly Scriptural. Again, if you are in any sort of doubt as to whether the coming of the Messiah is only an idea, why do you pray: "And may our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, restoring His divine presence to Zion." Again, you pray in these terms: "Gladden us with the coming of Elijah the prophet thy servant, and with the kingdom of the house of David thine anointed." "Restore the

service to the oracle of thy house, and accept with love and favour the offerings of Israel and their prayers." "Do thou speedily manifest the glory of thy kingdom over us; and shine forth and exalt thyself over us in the eyes of all living. And gather our dispersed ones from among the nations, and assemble our outcasts from the remotest parts of the earth; and bring us to Zion, thy city, with exulting song, and to Jerusalem, the house of thy sanctuary, with everlasting joy." It is needless to remind you also of those prayers wherein you allude to the promise of God to send a Redeemer, and wherein you ask that His kingdom may be established in your own lifetime. What I ask you is, how you can repeat these compositions, and say in the creed "I believe with a perfect faith in the coming of the Messiah, and though his coming be delayed, I will daily await his appearance," if you are practically indifferent to that hope which at one time was characteristic of your race? I know many of your brethren have ceased to believe in the coming of the Messiah, and that by all sorts of forced interpretations they explain away those passages of the Bible that refer to his coming. But how do you explain away the passages I have cited from your synagogue prayers? You cannot, I am sure, account for them except by allowing that the compilers of the prayers looked for the Messiah. And it is because your Russian brethren have not so far forgotten the ancient hope as the more comfortably circumstanced Western Jews have, that they are anxious to reside in Palestine. They are, indeed, looking for the Messiah of ancient promise.

Jew: I do not deny our ancient hope. Many of the most cultured Jews of the day do deny it, or are indifferent to it. I do not deny it, but I must plead guilty to a certain indifference in regard to it. Our prayers are ancient compositions, and were compiled at a time when the Messianic expectation was stronger than it is at present. We have recited these prayers about a thousand years, some of them over fifteen hundred years, and it is not worth while altering them now. Different people understand them in different ways. I do not for a moment believe that the coming of the Messiah can be fixed with anything like precision.

Christadelphian: You have not paid that attention to the writings of the prophets which would enable you to judge in

the case. You cannot, under the circumstances, be other than ignorant of the signs of the times. Your Rabbis, in their zeal for the Law, have neglected the Prophets; and so you know little or nothing of those writings which would give you an understanding of the will and purpose of God. Your teachers have contended that the time of the coming of the promised Redeemer is a thing not to be investigated, and they have discouraged any inquiry on the subject, thus constituting themselves the enemies rather than the friends of the people. The book of Daniel treats with exactness of the times of the coming of the Messiah, and a few acquainted with that book, in connection with the other portions of divine revelations, would be able to say in what epoch the Messiah should appear. Most of the books of the Old Testament have been paraphrased in Chaldaic, so that they may be better understood by the unscholarly reader. But, true to the spirit of suppressing inquiry on this subject, your Rabbis made no paraphrase of the book of Daniel; and why? Well, the Talmud explains that it was because the exact date of Messiah's advent is revealed in the book of Daniel. And so the book of Daniel has been regarded as a sealed book, and the people have been kept in the dark as to the purpose of God.

Jew: There have been so many reckonings that the inquiry would be bewildering. The general standard is a day for a year. But how many days must we reckon? That's the question.

Christadelphian: The prophets say distinctly how many days from a given time. Many people, myself among them, are perfectly well satisfied on the point. But, if you know nothing of the Scriptures, let me remind you of something the Rabbis have taught. You are disposed to respect the opinion of the Rabbis. I believe?

Jew: Yes; I value the judgment of our sages. They were better qualified to study these things than I am.

Christadelphian: Well, do you not remember that some of the most eminent Jews have held that the Kingdom of God, the Age to Come, the Age of the Messiah—call the time which you will—is to be the seventh chiliad from Adam: that after six days of evil of a thousand years each, the sabbath or seventh period of a thousand years comes in, and brings a blessed change

with it? That age you know as the age to come—the Regeneration.

Jew: Yes; more than one of our Rabbis was of that opinion. The period yet future answers to the Hebrew expression, “New heavens and new earth.”

Christadelphian: Precisely. Well, if the time is approaching for Israel to enjoy the glorious things predicted by the prophets, if the time is drawing near for the dawning of the era of blessedness for Israel in the land promised to the fathers, is it not a significant circumstance that, as the close of the sixth chiliad of the history of sin and death on the earth is being reached, thousands of your brethren are settling in and about the land of promise? You say the Russian Jews are going to the teeth of the enemy by settling in Palestine. True, they are running a great risk. But they cannot help it. They cannot remain in Russia. Many that escape from Russia with their lives will doubtless succumb to the straitness of the situation in the coming war. But, remember, the war will take place. The war, too, requires that there be Jews settled up and down the land—colonists possessing cattle and goods, and dwelling in safety. The colonisation precedes the great war which closes the Eastern Question, and the great war precedes the appearance of the Messiah, who will put the crooked straight, and make the rough smooth. And it is when the very extermination of your brethren is threatened by the barbarian Northern Power, as when Pharaoh expected to vent his fury upon your ancestors when they had left his territory, and while as yet no way of escape had been opened to them through the sea—that the Messiah, entering Judea from the desert of the south, with a host of men mighty in battle, delivers them with a mighty deliverance, and spoils their spoilers. This present settlement of Jews in the Holy Land is then nothing less than a sign of the approach of Israel's final deliverance. The trouble ahead will be a thing of a short time, but what will follow it will be lasting. Violence shall no more be heard in the land, wasting nor destruction within its borders, but Zion's walls shall be called Salvation, and her gates Praise. The colonisation of Palestine, now in progress, means, in a word, that the period of Israel's downtreading is coming to an end, God is remembering His land and His people. So, accepting your own tradition,

the Age of the Messiah is dawning, now that we are nearing the seventh chiliad of human history.

Jew: But what about this war? If there is to be a war in five years' time, who will be the sufferers?

Christadelphian: Certainly those upon whom Gog and his hosts descend. They will, as the Scriptures declare, be plundered, ill-treated, and subjected to indignities and outrages too horrible to detail; and doubtless many will lose their lives in the effort that will be made to arrest the furious march of the Gogian hosts, bent upon overflowing and passing over, and making away many.

Jew: Well, would it not be better, then, to send these poor people where they will be safe?

Christadelphian: You cannot send them where you wish. When that war takes place, the whole world will be in tumult, and there will be no safety except for those who have accepted the invitation of the Coming One to make Him their high rock and refuge. They will be safe, and out of the reach of fire and sword. These returning Jews have quite made up their minds. You ought not, too, to overlook the fact that, while believing that the Messiah will come soon, they are not ignorant of the tradition which says that in the latter days the nations will meet in conflict on the mountains of Israel, and be vanquished by the Messiah; and they cannot overlook the risk they are incurring of misery and maybe death. They are going back, however, in spite of the apprehensions this tradition would excite. If they think the war will not take place, because their lives would thereby be endangered, they are mistaken. The secret of all is, they cannot help themselves. Your nation was dispersed by God, and He who scattered will gather. This gathering into the land is part of God's plan, and the prophets have foretold it. It is also part of God's design that the present age shall close by a terrible war, whereby the prowess of the children of Belial shall be crushed, and the Lord alone shall be magnified and honoured, and the name of His Anointed shall be established in the earth. The impending war notwithstanding, your brethren are being divinely gathered to the land of their ancestors, which will soon—after the war—be a veritable garden of the Lord. God's purposes are sure.

Neither blessings nor curses, pleasures nor calamities, can be averted in the sense you think to avert them. While I see trouble before your brethren, I see peace following it. You see the trouble, but not the peace.

Jew: People going to Palestine, go absolutely with their lives in their hands.

Christadelphian: As I have said, your brethren seem to think their presence in the land will keep the enemy away. The truth is, they are blind; and the occasion requires that they should be blind. People instructed in God's will and purpose see what is coming to pass. This knowledge is gained, not by reading the whole of the Old Testament only, but by reading in the light of the New Testament, which records the life of the Messiah in His weakness as a prophet like

unto Moses. Though you do not see it so, He who comes to deliver Israel is the One who, eighteen hundred years ago, was despised and rejected of His own countrymen. When, with the command of His Father He comes to give forth the law from Zion, and to exercise dominion over all the earth, He will be recognised as David's heir and Abraham's seed, and fully acknowledged by those who "shall look upon Him whom they have pierced, and mourn for Him."

Jew: It does not matter what you talk about, you bring the Nazarene in.

Christadelphian: I am quoting the prophet Zechariah. It is impossible to leave "the Nazarene" out of the case. He is the beginning and the ending, the first and the last, of the purpose of God. But, if you will not hear, you must forbear.

BROTHER ASHCROFT'S REMOVAL TO BIRMINGHAM.

Walkerton, Ont., May 17th, 1882.

DEAR BROTHER ROBERTS,—It affords me, as it must afford every lover of the truth, very great pleasure to learn of the arrangement you have made for Brother Ashcroft, whereby he becomes associated with you in conducting the *Christadelphian*, and other literary work in connection with the truth. The Birmingham brethren have done well in their unanimous response to your propositions. I cannot see, however, why others elsewhere, everywhere indeed, should not join the Birmingham brethren in lightening your responsibility, assumed under this arrangement, as set forth in your letter in last month's *Christadelphian*. I have no doubt that every ecclesia in Britain, America, and Australia, will consider it a duty and a pleasure to aid in this matter. As I am not at present connected with any ecclesia, I speak more especially in reference to isolated brethren and sisters, and would beg to suggest that each one, according to his or her ability, should decide upon contributing regularly, once a quarter, to the fund opened in Birmingham, in connection with this arrangement.

Another matter might also be taken up at the same time, in connection with the foregoing. I mean the duty and privilege

of contributing towards the fund of the Fellow Service League, whose aim and purpose must commend it to every true believer. We might, for instance, contribute in equal proportions to both funds, or in such other proportion as to each one may seem best. Isolated brethren are exempt from expenses devolving upon ecclesias for rent, &c.; they have not to contribute to pulpit or pew, and can, therefore, afford to do something in the way indicated. In the absence of any other member, with more time at his disposal than I have, I will be glad to take charge of and remit to Birmingham any sums committed to my care from isolated brethren and sisters in Canada. Trusting that the scattered members of the Household may make a favourable response to these suggestions,

I am, dear Brother,

Yours in the One Hope,
WM. GUNN.

Springfield, Ohio, U.S.A.,
5th June, 1882.

DEAR BROTHER ROBERTS,—Your unselfish arrangements in regard to Brother Ashcroft (so unlike the conduct of the professional Editor) has given us unmingled satisfaction. It is indeed most refreshing, and a matter of devout-gratitude to the Deity, that our literary work

is in the hands of a brother who has evidently risen superior to the sordid aims and motives actuating and governing the common herd. We earnestly pray that you may find in Brother Ashcroft a faithfulness to the truth of God, equal to his ability to proclaim and defend it, and we have had ample evidence that these essential qualifications are not lacking in him.—Yours affectionately in Christ,

W. D. PARKER.

Frome, June 8th, 1882.

DEAR BROTHER ROBERTS,—Noticing in the *Christadelphian* about Brother Ashcroft, I mentioned it at our meeting, and we took it into consideration, and came to the conclusion that it was our duty to do what we could in the matter. We have resolved to make a special collection every quarter for the purpose.—Your brother, in the Hope of Israel,

WM. SPENCE.

THE TRIAL.

VERDICTS OF READERS AND OPINIONS OF THE PRESS.

PUBLISHING FAVOURABLE NOTICES.—We may adopt some of the remarks of Mr. Hall, Editor of the *Microcosm*, in which he thus adroitly repels the charge of immodesty, in publishing favourable notices :—

“One of our subscribers objects to our publishing such flattering notices of our own book, and thinks it shows a lack of modesty. How does this unreasonable subscriber expect the world to find out that we have written a great book if we modestly keep all these flattering notices to ourself? We are modest to a fault; we do not care the toss of a penny for these enthusiastic commendations, so far as it affects our personal pride, for we have long since parted with the last vestige of vain-glorious sentiment. But we do care to give strangers the benefit of the favourable opinions of those who have carefully read the *Problem of Human Life*, that they, too, may thereby be induced to read for themselves, and thus be made partakers of the same benefits. We do not begin to be a *Moses*, even if some of our enthusiastic readers have so represented; but we have endeavoured, standing on the *Mount Sinai* of common sense, to proclaim to the world certain of God's laws of Nature, and thus to refute the pernicious materialistic theories of modern science, which have so impudently essayed to dethrone the Almighty. We rejoice that our efforts have been, to a degree, successful, and that the “*Problem*” is doing good service in the cause of religious truth, and we publish these “*Kind Words*” from the friends of the book alone in the interests of the cause to which we are devoting our life and our energies. Is this explanation satisfactory?”

Bro. CAVEN, of Dalbeattie :—“We have been listening with great interest to *The Trial*. As fire consumes, and light reveals darkness, so truth in the case destroys and shows the blind wisdom of this boasted age of light. The true age of light anon: praise ye the Lord!”

Bro. HEYWOOD, Huddersfield :—“I rejoice in your last labour, *The Trial*. It is a help to brethren contending with the faithless darkness of this age.”

Bro. C. M. HANDLEY, Maldon :—“I have read *The Trial* and say ‘well done.’ It will comfort the believer, ground and settle the wavering, and arrest and convince the sceptic. It is truly amusing to read the ‘opinions of the press.’ We can very well understand them, knowing the truth ourselves and they not knowing it.”

Bro. T. J. SWINDELL, Torquay :—“I am reading through *The Trial* the second time, with great pleasure and profit. I intend to advertise it in one of our local papers.”

Bro. W. D. PARKER, Springfield, Ohio, U.S. :—“I am thankful that you have been able to put into our hands so really valuable a work as *The Trial*.” It might have saved some of those who have fallen out of the ranks if they had had a more extensive acquaintance with the evidences of the authenticity and genuineness of the Bible. These cases

have been sufficiently numerous to give us great sorrow of heart, and to render most opportune the appearance of *The Trial*. May God bless this labour of yours to the establishment of the faith of all the brethren."

Bro. J. W. THIRTLE, Stoke-upon-Trent :—" I send you by this post copies of the *Sentinel*. At the bottom of column 7, page 3, you will find advertisement of *The Trial*. I thought you would like to have a peep. I propose to have it inserted three days—in a different page each day—on third, second and first pages successively. You will observe that I have embodied three extracts from press opinions. I thought this course would be more likely to influence people to secure the book than would the securing of a notice in the *Sentinel*."

Bro. W. OSBORNE, Tewkesbury :—" We are acting on Brother Ashcroft's suggestion, in the May *Christadelphian*, and advertising *The Trial* in our local paper, as in cutting enclosed (embodying opinions.) We hope a large circulation may be obtained through this and other means of publicity. The book is quite entitled to it. I have only just found time for reading it, and am delighted with it."

Bro. J. MITCHELL, Irvine :—" I have received great comfort through the reading of *The Trial*. It is a most excellent book, and worthy of all the praise that readers have given it."

Bro. J. MORTIMER, of Dundee :—" I must take this opportunity of thanking you for your great work, *The Trial*. Anyone perusing the evidence of the various witnesses in their examinations must be strengthened in the cheering thought of God's existence, and in his gracious purpose toward mankind through the Resurrection of Jesus Christ from the dead. Anyone who has the least perception, must be led nearer to the truth, and confirmed in the belief of the Bible in God's Word. I am fully persuaded that it will do a great and good work. God, even the Father of our Lord Jesus Christ, bless its mission for his own glory. I must apologise for taking up so much of your precious time, but trust it may not all be in vain. We all unite in expressing love and gratitude to you and all in the anointed name."

Bro. JAMES GRANT, Edinburgh :—" I have been agreeably disappointed. I was somewhat prejudiced against the form of the book, because it seemed a light way of dealing with such a momentous subject. I thought, moreover, that the book was too small to furnish as much of evidence as would be very satisfactory. But I find the personating of the matter very enticing, and a wonderful amount of evidence has been advanced. In fact there is no getting over the evidence, unless we are prepared to renounce what satisfies every man daily. A little reflection shows that people are given to faith in ordinary things to a much larger extent than they ever dream of, but when brought face to face with divine matters and the crucifixion of the flesh, they then begin to dream and to object. Your treatment of the future order of things as motive for steadfast faith may be open to the charge of diffusiveness, but it is worth all the space given to it; it is sobering and inspiring. The regret is that in this branch more prominent place was not given to the moral aspect."

OPINIONS OF THE PRESS.

(From the *Literary World*, May 12, 1882.)

"There! If that is not a title to take one's breath away! Our readers will not be surprised to hear that it is followed by a volume of nearly 300 pages, containing nearly 500 words each—a vast monument of patient labour, and, in our humble judgment, of mistaken toil. The purpose of the writer, as he tells us in the preface, in putting the debate upon this great question into the form of a trial, was 'that the reader may be enticed.' He has succeeded, rather, in making the debate tiresome, and where one will read it in its present form probably ten would have done so had it been cast in the ordinary mould. It is a great pity that so much useful knowledge and cogent

reasoning, and dialectic skill as this book displays, should have been sent forth to the world in this guise. The author has had a good purpose, and is, in many respects, well qualified to deal with the subject he has taken in hand, but this unfortunate mode of presenting the results of his work and thought will not, we are afraid, entice the frivolous, whilst it will assuredly alienate the earnest."

(From the *Ecclesiastical Gazette*, 15th May, 1882.)

"This volume of nearly 300 closely-printed pages professes to be a shorthand report of a trial before Lord Penetrating Impartiality and a special jury,

as to whether Christ rose from the dead. It suffers, like many other books which attempt to give both sides, from the inability of the author to dress his opponent's views as powerfully as his own. On the Christian side, the arguments put into the mouths of the counsel, the witnesses, and the jury—for they are allowed to give personal verdicts—are very pertinent, frequently original, and generally logical. The chapter in which prehistoric man is dwelt upon is able, original, and telling, and we cordially commend the work to all young men, and especially Sunday-school teachers, who have not yet had their minds stored with answers to themselves and others on all the divine verities, especially that of the resurrection of our Lord. Let that fact be once intelligently rooted in the mind and there is not much to be feared from infidelity."

(From the *Methodist*, 19th May, 1882.)

"This is an extraordinary book. There is much in it that is very valuable. The author has carefully examined the evidence of Christ's resurrection and presents that evidence in a very forcible manner. He has also acquainted himself with the difficulties which some scientific men profess to find in accepting Christianity, and is able to give reasons for not accepting their conclusions. We have been much pleased with the book. We do not always admire the style; and the spelling, punctuation, and editing show numerous defects; and critics of a certain class will dislike the form of the book; but we do not object to it. Indeed, we think the author has done his work very cleverly. And of one thing we are fully convinced, and that is, that there is presented in this volume such a view of the evidences of Christianity as must have great weight with any candid mind. We are not at one with the author in all parts of his theology, but we can, nevertheless, recommend his book to those who wish to have a fresh and, on the whole, entertaining putting of certain aspects of present-day theological controversy."

(From *Public Opinion*, 20th May, 1882.)

"This is a very good squib on the tendencies of modern science, wherein the fact of the Resurrection is taken as a moot point, wherein a jury has been convened to settle a theoretical issue that

may be settled as much by common-sense people as by expert theologians. That very large classes of persons who do not care for formal theological arguments, and perhaps have neither time nor inclination to wade through the yards of matter that have been produced by the cultured school of modern thought, wherein the simple facts of the Resurrection have been explained away, do not desire to learn anything that may overset their individual beliefs in what they deem to be consonant with the limits of human evidence. In practice there is little evidence that this class is a large one, yet it has a certain existence among the half educated. And those who wish to give an intelligible reason for their own faith when engaged in controversy with a very large class of individuals met with in society, who regard the Resurrection as an open question in the Christian religion, will receive much good from this excellent little work."

(From the *Leeds Mercury* 24th May, 1882.)

"Those who seek a statement of some of the leading questions on which revelation and science are supposed to differ will find them discussed in a very lively and skilful manner in *The Trial* (7). The plaintiffs are the 'Incorporated Scientific Era Protection Society,' and the defendants Paul Christman and others. The lawsuit is conducted in the Court of Common Reason, before Lord 'Penetrating Impartiality,' and a special jury. The defendants are charged with teaching that Christ is now alive, and will come again to judge mankind—a doctrine which it is maintained has a hurtful effect among the people that the preaching of it ought to be prohibited. The most valuable parts of the book are those in which the nature of miracles is explained in the examination of Mr. Shrewd Observer; the antiquity of the New Testament books established in the examination of Mr. Bad Laugh; and still more those in which the theories of spontaneous generation and evolution generally are refuted in the examination of Professor Bioplasm. Those who wish to get at once a good summary of the entire discussion will find this in the Judge's summing up, which occupies 20 pages. But in order to understand the argument the whole of the book must be read, and it is well worth reading."

The Christadelphian.

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

JULY, 1882.

The Sultan's objection to the Jews settling in Palestine (see "Signs" below), has made the occasion of some scornful newspaper ebullitions on the subject of prophecy in general. The *Eastern Daily Express* says, "The millenium is not to come just yet," as "the Turks are too many for the

fulfillers of prophecy." Bro. Swindell well remarks that the Author of prophecy always seems to be left out of the question, and that the Turks cannot be too many for Him. No, indeed: "What though all the world resist Him, God will realize His plan." The *Pall Mall Gazette* speaks of the restoration of the Jews as "Mr. Laurence Oliphant's day-dream," as if that were Mr. Oliphant's speculation or scheme—as if God had not decreed it. The same paper speaks of the "day dream" in question having been "rudely destroyed by the Porte." Is there no future, Mr. Editor of the *Pall*

Mall? Is Turkey's stability infallible? Is Jewish re-settlement in their land an impossible item in the events that are agitating all the world? The newspaper editors are the Sanballats and Tobiahs of the latter-day restoration. Sanballat and Tobiah thought that they had "rudely destroyed" Ezra's "day-dream" when they obtained an imperial edict stopping the work: but it was only for a moment. The imperial edict, by-and-bye, came out the other way, and the Babylonish captivity terminated. It will be so again. The *Liverpool Post* says the Sultan seems "afraid lest the general colonization of the waste lands of Palestine by Russian Jews might, at some remote period lead to a declaration of Hebrew independence." Whatever his fears, and whatever his intrigues, Hebrew independence will return at God's appointed time, as certainly as it came to an end 1,800 years ago, and it will wax to a point in the hands of Christ, that will eclipse and suppress all governments and editors upon earth. The *Manchester Guardian*, also, while thinking well of the project of Jewish re-settlement in the interests of the refugees (!), will say nothing about "the dream of restoring Jewish nationality in the land of promise." The "dream"? Is it not written in the sure word of prophecy? What are you dreaming about, Mr. Editor?

THE SIGNS OF THE TIMES.

SERIOUS OUTBREAK IN EGYPT.

THREATENED RE-OPENING OF THE EASTERN QUESTION.

ITS BEARING ON THE JEWISH QUESTION.

THE SULTAN'S OPPOSITION TO JEWISH SETTLEMENT IN PALESTINE.

The Egyptian Question has, during the month, become the question of the hour.

It has an interest for the brethren which it has for nobody else, because of its bearing on the signs of the Lord's coming.

What it means proximately (as a question of merely human politics) may be described in a few words. Egypt is nominally a part of the Turkish Empire. Since the revolt of Mehemet Ali, some forty years ago, however, it has enjoyed a kind of semi-independence, which was becoming more and more distinctly marked under the late Khedive, Ismail Pasha, who in exchange for various concessions granted by the Sultan, in this direction, paid immense sums into the Sultan's treasury. The drain caused by these immense sums compelled the Khedive to borrow money in European capitals, and European lenders thus became largely interested in Egyptian affairs. So long as the interest was regularly paid, all went well; but there came a moment when the Khedive (no longer able to pay) evinced a disposition to follow the example of Turkey and repudiate his debts. At this time, the Beaconsfield Ministry, in conjunction with France, sent commissioners to Egypt to investigate the finances. The result was to show that Egypt was perfectly able to pay the interest on her debt, if the Khedive would allow the revenue to be collected, and administered by European officials. The Khedive objected to this, and England and France removed him from his throne, by the instrumentality of the Sultan, of whom they made use as the Khedive's titular suzerain. They appointed the present Khedive to take his place, who accepted the European control of the finances. Under this control, the finances flourished vigorously, and the interest on the Egyptian debt was paid.

But a party in Egypt were very uneasy under this system, which interfered with the enrichment of the pashas, and found many Europeans large salaries. Their desire for a long time has been to get rid of the European control altogether. How to do it has been their difficulty. They at last found a willing and able servant in

Arabi Pasha, a military officer, who has gradually worked his way first to the head of the army, and then into the government as minister of war. This man has made use of what Egyptian Parliament there is, to demand changes which amount to the suppression of the European control; and having the army at his back, his demands were formidable; and the Khedive was powerless in their presence. The Khedive, instructed by the English and French ambassadors, steadily refused to give way to Arabi's demands. Arabi threatened to depose the Khedive unless he sanctioned the proposed changes. This brought the English and French fleets to Alexandria, with the object of overawing Arabi and giving a moral support to the Khedive. Had they seen their way to land troops, the demonstration might have had the intended effect: but by one of those providential complications which control great issues sometimes, while France was anxious to land troops, England had an unconquerable objection. The result was that Arabi disregarded the ships and remained master of the situation. Here another element came upon the scene. The Sultan sent a Commissioner to bring Arabi to submission. The contrary effect followed, at least, if Arabi and the Sultan's representative are agreed, they are secretly agreed against the Khedive and the European powers. However this may be, a day or two after the arrival of the Sultan's Commissioner, a revolt broke out in Alexandria against all Europeans, in which the native police took part with the natives. Sanguinary riot raged in the streets for hours. The European shops were sacked, and nearly 300 Europeans were killed, including more than one officer of the fleet. The British Consul himself was wounded. All this took place in the presence of the fleet. The effect of this has been that thousands upon thousands of Europeans are leaving the country in a panic, in daily expectation of massacre. The Egyptians exult in the spectacle; and the Powers for the moment stand baffled.

A Conference of the Powers is about to take place: Turkey objects: and the Powers inform her they will hold the Conference without her. The Conference will probably further complicate the situation. Events have forced on the Eastern Question in a new phase. England cannot go back to the state existing before Arabi's rebellion—in which there is reason to believe he was originally encouraged by Turkey). Gladstone's hand is being forced. Marine troops and stores are leaving England for Alexandria; and it has been intimated in Parliament that the British admiral has instructions to land if he thinks fit.

These events forebode further Turkish disaster. The *Daily News* Constantinople correspondent, writing on the eve of the outbreak, says an explosion in Egypt might mean a break up of the Ottoman empire. He grounds this opinion on the hatred that prevails among the Arabs against the Turks, and that a successful resistance of Constantinople in Egypt would raise all Arabia and Syria.

EGYPT A RANSOM FOR ISRAEL.

The Scriptural bearing of these events is that which more particularly interests those who wait the return of Yahweh's favour to Zion. It comes into view in Isaiah xliii, where the detachment of Egypt from its latter-day possessor, and its transfer to some other power, is associated with the latter-day ransom of Israel. At first sight, the allusion ("I gave Egypt for thy ransom") appears historic; but a variety of considerations compel a prophetic construction, and the context shows a latter-day connection. Egypt was not "given" to any one in the days of Moses.

Now, at the present moment, we have this peculiar situation—that while Israel stands ready and anxious to return to their land, the Sultan blocks the way. Mr. Laurence Oliphant, thus writes to the *Times* :—

"I merely mention these facts (facts in proof of the desire of the Russian Jews to return to Palestine), as it has been doubted in England whether the sentiment in favour of a return to the land of their fathers exists among the Jews. It is advocated in almost all the Hebrew papers published in Russia, and has penetrated the mind of the nation with overpowering force. While I admit feeling a strong sympathy with it, I used all the means in my power, both by letters to be circulated throughout the nation and in private conversation and public addresses, to deprecate any precipitate action, as I felt that until the intentions of the Turkish Government should be known, this enthusiasm might meet with a severe disappointment; but deputations had already been sent to Palestine, land had been selected, property realised in Russia, the colonies formed, and hundreds of families had collected at Odessa prepared to start—indeed, 200 had already reached Constantinople, unfortunately slenderly provided with means, when a document (requiring the Jews not to establish themselves in Palestine—Ed. C.) was presented to every emigrant, and is now the form, without signing which no Russian Jewish refugee can escape into the Ottoman Empire."

Mr. Oliphant adds:—

"No Jew is now allowed by the Turkish Government to enter Palestine from Russia. In what manner the British nation can come to the relief of at least a *million of people prepared for an exodus, but who are trembling in panic-stricken suspense till the way is opened for its accomplishment*, it is for them to consider.

The *Eastern Empress*, formerly the *Levant Herald*, says:—

"The enthusiasm which exists in the latter country (Russia) in favour of an emigration *en masse* into Syria has spread to Roumania, and it may safely be said that at the lowest computation more than a million of Israelites have determined to seek an asylum in the Asiatic possessions of the Sultan from the ill-treatment which they receive at the hands of his Christian neighbours. It is not to be supposed that these consist only of persons of the poorer classes. Large sums have been collected both in Roumania and Russia, while in the latter country especially, many persons of means desire themselves to become landed proprietors in Turkey.

Unfortunately, unexpected obstacles have met the intended emigrants at the outset. We understand they have been refused visa for their passports by the Turkish Consul-general in Odessa, and that the Roumanian societies have also been informed that they will not receive permission from the Turkish government to form settlements in Palestine."

A Russian Jew writes to Mr. Oliphant of the distress and even consternation with which this intelligence has been received by the Jews in Russia:—

"It has," says the Constantinople correspondent of the *Jewish Chronicle*, "produced a momentary consternation among the Jews in Russia and Roumania, now numbering many hundred thousand souls, who were preparing to leave those countries for the Holy Land. Some hundreds of societies had been formed, each numbering from fifty to three hundred families, who had collected all the means they possessed, and who relied to some extent on being assisted by subscriptions from abroad for colonising purposes. These people, not realizing the capabilities or extent of the country of their choice, and charmed by the magic of the name, saw their hopes completely blasted by this announcement, and are bewildered by the news that the outlet by which they hoped to escape from the persecution and legal disabilities under which they labour has been suddenly blocked to them. Two hundred families had already arrived at Constantinople before this regulation was made, and are now starving in the streets, while others who had committed themselves to an immediate move, and realised what little capital they possessed, find themselves reduced to severe straits in Russia."

The correspondent, however, adds:—
"The situation is really by no means so desperate as it might at first sight appear. The Turkish idea of Palestine is limited to the Pashalik of Jerusalem, a barren district, and one by no means desirable as a commencement for colonization. It is not probable that this regulation applies to the Mutasseriffaks of Hauran, Acre, and the Belka districts which comprise the best land in Galilee and to the east of the Jordan, while it is certain that no objections would be made to an immigration to other parts of Syria and Mesopotamia.

Mr. Oliphant, who is now at Constantinople, has written to the head of the Jewish communities in both countries, begging

them to wait patiently until some arrangement can be made, but, perhaps, says the correspondent, "the best solution of the question would be for such colonies as may have the means, to sign the declaration by which they agree not to settle in Palestine, and to proceed to some of those fertile tracts in Syria, not far from its borders, which are at present unpopulated, and where it is probable that they would be allowed to establish themselves in peace."

It has been pointed out by a German contemporary, says the *Jewish Chronicle*, that the order of the Sultan, prohibiting Russian Jews from settling in Palestine only affects Jerusalem and the surrounding locality, since the greater portion of the Holy Land is not officially described as Palestine but as Syria where the Jews are permitted to settle. Societies for promoting the colonization of Palestine had been formed in several towns of Bulgaria. These societies have connected themselves with similar organizations in Roumania.

THE SULTAN'S MOTIVE.

The Sultan's motive in forbidding the settlement of the Jews in Palestine may be discerned in the following remarks:—

"The geographical position of that country, the religious associations connected with it, and the political aspirations of more than one European nation in regard to it, all tend to render the Sultan peculiarly sensitive where any plan is proposed calculated to effect the conditions now existing there. When, therefore, the news reached here that the Russian and Roumanian Jewish populations proposed concentrating their immigration to his dominions upon that province alone, and that many had already arrived there, he foresaw probable interference on the part of the Christian Powers whose religious quarrels over the holy places led to the Crimean War; he vaguely feared the creation of a new Jewish nationality with the inevitable Protectorate on the part of a European Power which might lead to absorption or independence, and he was reminded by the Sheikh ul Islam of certain uncomfortable passages contained in the Koran, and of other prophecies familiar to Moslems, foreshadowing the final doom of Islam when the Jews were restored to the land of their fathers. Under these combined influences he caused instructions to be sent to his consular agents in Russia

and Roumania, informing them that while he was perfectly ready to permit the Jews to emigrate to his dominions, provided they became Ottoman subjects, he would not allow them to settle in Palestine."

It is all these circumstances that impart to the Egyptian outbreak a special interest and significance. As the editor of the *Jewish Chronicle* observes:—

"The Eastern Question is about to open, and the position of things will shortly be so unsettled that under any circumstances emigration to Palestine would have been attended with danger and difficulty. Before long hostilities may commence in Egypt, and there is no knowing where they will end. But all this may clear the way to Palestine under more favourable circumstances than have ever before existed. This question bears upon the Eastern situation generally, and the ultimate solution of the Jewish problem in Russia may end in the settlement of the race in their old land. There is, we fear, no use in trying to get anything out of Turkey by persuasion, and even if we could, the end of the present régime is perhaps so near that stability under Turkish government is no longer to be hoped for. This Egyptian question seems to be the beginning of the end."

THE WORK OF RESTITUTION GOES ON.

Meanwhile, independently of the Russo-Roumanian schemes, matters tend in the direction of Jewish regeneration. The following items illustrate this:—

A Constantinople telegram to the *Standard* says, under date June 7—"Cazalet's scheme for affording a refuge in Asia Minor for oppressed Russian Jews has made considerable progress here, and only awaits the Imperial Iradé. I understand this movement has not only the support of the most influential Jewish houses in Europe, but is also regarded with great favour by members of the Imperial family of Germany."

The *Jewish Chronicle* says:—

"Mr. Edward Cazalet, who, as we mentioned some weeks ago, has for a considerable time been endeavouring to obtain from the Porte concessions of land in Syria, in which he proposes to settle Jews as agriculturists and as railway employes, appears at last to be within a "measurable distance" of success. The Council of

Ministers at Constantinople have this week granted to Mr. Cazalet tracts of land in the neighbourhood of Adana, Northern Syria, and Mesopotamia, though how long he may yet have to wait for the Sultan's firman is another question.

"A few weeks ago a contract was signed between the representative of the Sir Moses Montefiore Testimonial Fund and the Committees of the societies, 'Mishkenot Israel,' of the Ashkenasim, and 'Ohel Moshé,' of the Sephardim, by which the 'Fund' transfers to the two societies for the sum of £1,000, land to the extent of 40,000 metres, situated on a hill near Jerusalem, and on which the societies are to erect within three years 160 houses, 2 synagogues, a public bath, and other communal buildings. The 'Fund' will lend to the purchasers of the houses the sum of £5,200, which will have to be repaid within 15 years.

"About 29 Jewish families from Sana (in Yemen) have arrived in Jerusalem *via* Bombay and Alexandria. Their number on leaving Arabia was considerably larger, but the majority were left behind at Alexandria, owing to want of funds to continue their journey. A small collection was made in Jerusalem for the benefit of the new comers, who, however, are able to earn their own living, the men being competent handicraftsmen, for the most part masons."

MR. OLIPHANT AND THE JEWS.

A Roumanian correspondent of the *Jewish Chronicle* gives particulars of Mr. Oliphant's visit to the Jews in that country. He says, "Mr. Oliphant was received here with much enthusiasm by the Jewish population. His journey from Lemberg to Jassy was more like a march of

triumph than anything else, for everywhere on his way thither the same manifestations of joy were noticeable." Petitions were presented to him at Jassy, signed by 250 Jews.

The signatories to one of the petitions, though reduced in means to the lowest degree, are prepared in order to make emigration possible, to place 40,000 francs in Mr. Oliphant's hands, provided Mr. Oliphant would procure, or cause to be procured for them adequate means to enable that emigration. The money those petitioners require to be supplied with they do not require as a gift but as a loan.

To this suggestion, Mr. Oliphant replied that he would do all in his power to accomplish the desire of the petitioners. As soon as he returns to England a public meeting of English people would be convened for the purpose of laying before them a plan for the emigration of the Roumanian Jews. Mr. Oliphant is sure to succeed; for the Roumanian Jews have among the English people many sympathizers. He recommended us patience above all. Mr. Oliphant is at present in Constantinople on a mission. Thence he is leaving for Palestine where he is intending to settle down for some time to watch over the purchase and selections of land, with which the definite commission *ad hoc* elected here at the general meeting was instructed."

Some interesting particulars of a movement in London (comprising a report of a parlour meeting attended by Brother Abbott, of London, in place of Brother J. J. Andrew) we defer till next month.

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.

ABERGAVENNY.

There is a small ecclesia, numbering about thirty, at this place, meeting in the Christadelphian Synagogue, erected by themselves, some two

or three years since. Believing that the "Declaration" sets forth, in a concise form, the leading features of the faith which justifies, and, accepting this as an epitome of their basis of fellowship,

there has for some time past been a growing desire on their part to be in co-operation with the brethren and sisters of whom the *Christadelphian* is the recognized periodical. This has now taken a definite shape. Brother Henry Turner, of Birmingham, being in the neighbourhood, on his business rounds, met the leading brethren by appointment, and, after some conversation, there was found to be no barrier to fellowship. He, therefore, broke bread with them, on Sunday, May 20, and lectured in the evening to a good audience. The ecclesia will be glad if any lecturing brethren passing to or from South Wales, *via* Abergavenny, will call.—W. BEDDOES.

ARMADALE.

Brother Waddell states that six brethren, from Wishaw, meet here in his house every first of the week, for the breaking of bread and prayer. They have been doing so for the last twelve months, but delayed reporting their meeting, not expecting to stay.

AYLESBURY.

Brother Wheeler reports considerable movement in orthodox circles, here, on account of the truth. Several are deeply interested. Three have obeyed the truth in immersion, *viz.*, May 13, JOHN HAWKINS (30); May 27, WILLIAM WEDDON (28); and THOMAS LONDON (25); there is a fourth addition, *viz.*: Brother Folmer, formerly of Birmingham, now residing at Leighton Buzzard, in Bedfordshire, ten miles distant from here; he meets regularly with the brethren every first day. The brethren feel very grateful for progress. Their efforts for a time appeared to be almost useless. However, as the attention of the people increases, so does the opposition. All unholy weapons are eagerly used, *viz.*: slander, misrepresentation and calumny. The ministers strive to set the people against us. But none of these things shall move us, or cause us to stay in the work."

BARROW-IN-FURNESS.

Sister Brooke, of Heckmondwike, having come to reside here has been added to our roll.

We have received a letter from our Brother George Milldrum, whose departure for America was mentioned in our last report. He has got land for farming, 7 miles from Howard, Miners County, Dakota, N. America. If there are any brethren in the neighbourhood, will they please communicate with him. Letters addressed to Howard, will find him.

LECTURES.—By Brother Fowler, "Is there a Hell?" "The Resurrection." By Brother Butler, "James iv. 14"; "Father, Son, and Holy Spirit"; "John iii. 16." By Brother Bell, "The power of the Gospel."—E BUTLER.

BEDFORD.

Brother and Sister Killick have taken up their abode here for some time, having left Tipton at the beginning of May.

BIRMINGHAM.

During the month the following cases of obedience have occurred:—AMELIA BENTON (33), cane chair seater, formerly Baptist. (This is the remarkable case of a person blind and nearly deaf, attaining to a knowledge of the truth. She attained this knowledge in great part by the reading of the Bible alone. Being cut off from all ordinary

communication with men, she gave herself much to the finger-reading of the Bible, in the raised characters prepared for the blind, and from this exercise alone, became acquainted with the main features of the truth in its prophetic aspects. It was a distress to her to find no response from those who surrounded her to the glorious things written in the Scriptures of truth. She supposed herself alone in the world. Her delight may be imagined on the discovery of the existence of a body of people who received and glorified in, and contended against all the world for, the things written in the Scriptures, of Moses, the prophets, and the apostles.) ENOCH HORTON (28), tool maker, formerly independent; Mrs. ANNIE HORTON (24), wife of the above, formerly Baptist; Miss ROSE L. AMES (25), upholsteress, formerly Congregationalist; and her sister, LOUISA C. AMES (20), teacher, formerly Congregationalist; CATHERINE JACKSON (30), formerly Congregationalist; SARAH ANN REID (18), tailoress, formerly Methodist; HENRY PARKINSON (64), storekeeper, formerly Wesleyan (a visitor from Goolwa, Australia). (This also was a case of special interest. Mr. Parkinson for a number of years occupied a Methodist pulpit at Goolwa, some 20 miles or so from Adelaide, South Australia. Becoming acquainted with the truth from the reading of books, he began to preach it, but was met with an amount of opposition that led him quietly to resign. Having to come to England on business, he visited Birmingham, to obey the truth.) EMMA M. LOVERIDGE (27), assistant, formerly Wesleyan.

The usual open tea meeting was held on Monday, May 29, in the Temperance Hall. It was a crowded meeting—the largest that ever came together in this era for such a purpose. In the early part of the day—the day being a holiday—about 100 brethren and sisters spent the day together in Sutton Park, about 8 miles distant, in the usual way—the wise way—becoming the sons and daughters of the Eternal Father of Light. They started by rail at 9.30, and returned about 6 p.m. The weather was all that could be desired, and the day most profitably spent. At the meeting in the evening, after tea, a variety of addresses were delivered by brethren present.

The Monday evening singing practice has been suspended, and instead of it, twenty minutes at the close of the Thursday evening weekly meeting are devoted to the practice of the hymns selected for the succeeding Sunday. This is found to work very well, securing the benefit of rehearsal to a very much larger number than could steadily attend the Monday evening meeting.

A week-night meeting of sisters has been commenced under the guidance of Sisters Bishop and Roberts. The object of the meeting is to combine useful work with edifying reading. One reads while the others sew, and at intervals, questions may be asked and conversation held while the sewing is going on. For some time, the sewing is to be devoted to the production of articles of clothing for the use of the Jews settling in Palestine. A quantity of material has been gratuitously provided for this purpose; and the Editor of the *Christadelphian* is requested to say that contributions in this form—materials of any description or even made up articles—will be gratefully accepted from any quarter. Address, Sister Roberts, 64, Belgrave Road, Birmingham.

The midsummer written examination of the Sunday school took place on Sunday, June 13, when close on 220 sat down to the papers with

pencil in hand to answer the questions. This is the largest number that has yet taken part in the written examination. There are many more scholars on the roll, but they do not all care for the written ordeal. It was an interesting sight to see so many heads earnestly bent in mental concentration upon the things of God.

On Saturday, June 17, the brethren and sisters who take part in the monthly *Finger Post* distribution, took tea in the Garden Room, and afterwards addressed one another in mutual encouragement in the work in which they are engaged. They number in all 47. Bro. Challinor, who takes the supply department in hand, read a brief interesting report, of which the following is the substance:—Number of distributors, 47, of whom 13 are sisters; number of *Finger Posts* distributed monthly, 10,000 (ecclesial supply); in addition to which various brethren and sisters have privately contributed extra supplies, a sister 500 per month, a brother 12,000, another brother 9,000; another 180 *Declarations*, another 50 *Declarations*. The monthly supply to each distributor is 240, and, in some cases, double that quantity to suit larger opportunity. Total distribution in Birmingham since the work commenced 13 months ago, 95,000.

On Monday, June 19, about 25 or 30 of the leading brethren met together to exchange suggestions as to the best way of conducting the meetings in various matters of detail.

The Athenæum Rooms having now been sold, the editor has to clear out by the 25th of September next, after which his address will be Athenæum Buildings, Edmund Street. Preparations for the change are in progress. One advantage of the change will be that the truth will now, for the first time, have a front shop in an important street at its exclusive service. The Temperance Hall is also about to change hands. Whether the tenancy of the brethren will be affected remains to be seen. The present proprietors want the brethren to buy, but it is a proposal somewhat over their heads, though it would doubtless be a great advantage to have the exclusive command of the hall. The coming of the Lord may deliver us from the whole complication.

LECTURES.—May 28th, "Paul's Excursion to Palestine" (Bro. Roberts); June 4th, "The Eternal City" (Bro. Shuttleworth); 11th, "The Kingdom of God" (Bro. D. Clements, of the Mumbles); 18th, "Paul's address to the elders of Ephesus" (Bro. Roberts); 25th, "Why we believe the Bible" (Bro. Ashcroft).

For the brethren at Ward Hall, Brother Seamark reports the obedience of T. A. MILLWARD, formerly neutral, on May 28th, and of M. A. SEAMARK, daughter of Brother and Sister Seamark, some few weeks back, but whom circumstances prevented meeting with the brethren earlier. On May 21st, Brother R. Ashcroft lectured on "The title Rev. and 400 pounds a year: why I discarded both." The Hall was crowded, and the audience listened to the lecture with delight. The following Lectures have also been delivered:—May 7th (Brother C. Meakin), "The Persecution of Jews;" May 14th (Brother J. Andrews), the subject continued; May 28th (Brother P. A. Hutchinson, of London), "Russian Atrocities." On May 22nd, the annual tea meeting was held, a goodly number of brethren and sisters from the Temperance Hall were present. Addresses were delivered after tea, by Brethren R. Roberts, F. R. Shuttleworth, J. J. Bishop, J. Thomas, and R. Ashcroft.

BLANTYRE.

Brother Wilson reports that JAMES GUY (35), engine-man, put on the sin-covering name in bap-

tism on May 28th. He heard the truth for the first time at the late discussion in the Masonic Hall, Stonefield, Blantyre.

BRISTOL.

Brother Baker reports the addition of Mr. JOHNS and Mr. WHITING (the latter of Bath). He also states that for the past five weeks, the brethren have been delivering open-air addresses in a suburb of Bristol. Their efforts have brought together large numbers, till on the Sunday previous to writing, about 3,000 people were present. The Salvationists are doing their best to defeat the work by shouting and playing brass bands very near. [The foregoing was a day too late for appearance in last month's *Christadelphian*.]

Since last report, we have added one more to the number of those who, we trust, will be saved, viz., WILLIAM GREETHREAD (26), formerly Methodist. He was immersed June 11th. On the other hand, we lose by emigration to New Zealand Brother and Sister Freeman. Our open-air lecturing efforts continue to attract goodly numbers. On June 4th, Brother Ashcroft lectured to a crowded audience, subject, "The Salvation by Christ contrasted with Pulpit Representations." On the following Tuesday, we held a tea meeting, at which interested strangers were invited. About 50 were present. Addresses were given by Brother Ashcroft and others. We also had a good audience on Sunday, June 11th.—GEO. BAKER.

CAMBRIDGE.

Brother S. S. Osborne was located here for a while, but has moved to London. Before his departure, he held five open-air meetings, two of which were at Harston. A large number of people listened at Cambridge. At one of the meetings, an under-graduate interfered, but most of the people seemed to take side with Brother Osborne against him. Before concluding, Brother Osborne announced he had tracts, with his name and address on, and would answer any questions sent to him. No sooner had he announced this, than all the people rushed for them, and it was with great difficulty that he managed to give them away at all. He gave away about 250, and when they were all gone away, more were wanted. One young man seemed deeply interested, and said he held very similar views, and could not harmonize the Bible with so-called "orthodoxy." Brother Hammond is going to follow up the effort as best he can. Not being able to speak in public, he intends holding a meeting in his house, and invite those interested, and read one of the *Twelve Lectures* to them. At the first meeting, he had six to hear him; he expected more next time.

CARDIFF.

I have great pleasure in reporting the immersion of TEDDY BROWNE (aged about 15), son of Brother and Sister Browne, of Birkenhead, which took place at Cardiff, on May 8th, previous to his departure on a voyage for South America, also that we have formed a Sunday School in Cardiff, which is working satisfactorily. About 17 children attend.—G. A. BIRKENHEAD.

CINDERFORD.

Since my last report, two more here have been added to the household of faith, by being immersed into the all-saving name of Jesus, viz., on May 29th, Mr. BRAIN (aged 41), of Ruardean Hill, formerly Bible Christian, so called, and also WILLIAM LLOYD (32), formerly Church of England. We are making progress in this place, our number

now being 19, and more are interested. Dear brother we are sadly in need of Hymn Books, if any of the brethren have any oldfrowns aside ones, which I have, no doubt, is the case sometimes, we should be glad of them.

LECTURES.—April 16th (Brother Clark, of Glo'ster), "The passing away of the heavens;" April 30th (Brother Wilson, of Glo'ster), "The Bible as a law of life and immortality;" May 14th (Brother Taylor of Glo'ster), on "The river Euphrates and the three frogs," in Rev. xvi.; can we understand it? June 4th (Brother Clarke), "The new heavens and new earth."—JAMES LANDER.

CUMNOCK.

The ecclesia here has sustained heavy loss by the removal to Hurlford of Brother and Sister Sinclair, Brother and Sister Culbert, Sister Robb, and Brother and Sister Haining. By this we lose the oldest brother and sister in the truth here, Brother and Sister Haining, who for more than a quarter of a century have kept the faith. Ever given to hospitality, brethren and sisters have been refreshed and comforted under their roof; and their profound respect and appreciation of the truth caused their house to be the favourite resort of those in the truth in this locality. The faithful know the difference between flattery and encouragement in well-doing.—ALLAN MACDOUGALL.

DEVONPORT.

Two have been added to the ecclesia, viz., Brother ABSALOM and Sister REBECCA GRUITT. Renunciation, which was the cause of their separation in the past, has been seen to be an error, and the truth clearly perceived. We have accepted rules for the guidance of our ecclesial affairs; and have also adopted the Music Hymn Book, in preference to the old hymn book in use amongst us previously.—ALFRED SLEEP.

EATINGTON.

Our little ecclesia, which has been in existence some ten or twelve years, is now in a scriptural condition, doing all things decently and in order. The brethren and sisters are making strenuous efforts to bring the truth before the people. We have, during the month of May, had four lectures. On May 7 (Brother Gilbert, of Birmingham) "Water Baptism;" May 14 (Brother Mallet) "Is the church of Christ a mother or a virgin?" May 21, a night for answering questions; May 28 (Brother Gilbert, of Birmingham), "The duty of separating from the sects of the apostacy. Our meetings have been fairly attended and an interest manifested. We have had a visit and lecture, for the first time, from Brother Roberts, of Birmingham. He lectured June 4, on "Earth or Sky?" Our little meeting room on this occasion was full to overflowing, many being unable to gain an entrance. We have been much benefited by this visit. We hope to have more lectures shortly.—GEO. TAYLOR.

GLASGOW.

Brother and Sister PATERSON have been added to our number, by removal from Newburgh, on the other hand, we have lost, by removal to South Africa, Brother and Sister Gabriel.

LECTURES.—May 21, "Eternal Life" (Brother Steel); May 28, "God's purpose with the nations" (Brother Thomas Nisbet); June 4, "Hell" (Brother James Nisbet); June 11, "Resurrection" (Brother Campbell); June 18, "Where is now the prophet Daniel?"—The Sunday-school teacher corrected (Brother Steel).—JOHN LEASK

GRANTHAM.

Brother Ayesthorpe reports the obedience of Mary Ann Johnson (wife of Brother Johnson), who was baptized June 8th, 1882; also the removal of sister Martha Richards to Nottingham. Brother and sister Draper have come again from Derby, and Brother Jackson is back from Sheffield.

Brother Hawkins writes, June 6th: "To-day our beloved Brother Oliver has been carried to the tomb. After many weeks of intense suffering, borne with most exemplary patience, his death took place on Friday last, June 3rd. "Living in a somewhat remote village, with no brethren nearer than the towns of Grantham or Nottingham, his life was, to some extent, out of sight. Of his love for the truth, however, and his fidelity to it, he gave evidence to those who knew him by person and by purse, in a hand ever 'open as melting charity.' Failing health has prevented his meeting with the brethren at Grantham very recently, especially as it involved a ride of twenty miles—no slight task to a weakly man whose health was rapidly leaving him. The last time I saw him was about a fortnight since. His faculties had no cloud upon them. He said, 'Brother Hawkins, I am dying; there is no chance of recovery for me: my work is done, and I am going. The Father has no more for me to do, so I am content, and I hope in His mercy the time will not be long. My agony is intense, I am racked with torture; but I pray to my Father to give me power to bear my sufferings, and when at the worst, I say, 'Thy will be done,' and I know He hears me, and I am content to bear His will. I know my faith is upon the firm foundation, and that He will raise me up again through the Lord Jesus.' He then quoted Psa. xvi. verses 1, 2, 3: 'God is my refuge and strength, a very present help in time of trouble,' &c. "I stood by his bedside learning how a righteous man should die, while he went on to say, 'Give my dying love to all the brethren,' which I now send to them in His name, and of the Lord Jesus. "Tell them," said he, "to live in peace and love with each other, and to let no cause of strife be ever found with them. Tell them to adhere most steadfastly to the doctrine, that they may save themselves and others also—to be vigilant and self-denying, and to see to themselves that they do not come short of the favour of God. Tell them to take heed to their ways in all things, and so make themselves fit for the kingdom of God, and the summons of the Master. "To me," said he, "the truth is now indeed the pearl of great price. What should I be without the glorious hope which the Gospel brings to me while lying in this state of suffering and helplessness?"

LECTURES.—May 7th, "Christadelphianism" (Brother Buckler); 14th, "The Reward" (Brother Hawkins); 21st, "The Lamb and the Lion" (Brother Buckler); 28th, "The Gospel of the Kingdom" (Brother S. Richards, of Nottingham).

HALIFAX.

I am glad to report an accession of two to our number during the month, viz., WILLIAM GIBBS (38), and his wife SARAH GIBBS (38), formerly of the Church of England, but who, after a careful enquiry, have been induced to embrace the truth as it is in Jesus. They put on the sin-covering name in the appointed way June 2nd, and are now rejoicing with us in the one glorious hope of the gospel of the kingdom.

LECTURES.—May 7th, "The Kingdom of God" (Brother J. Briggs); May 14th, "Christ the Future King of the World" (Brother T. Briggs); May 24th, "The Covenant made with David" (Brother R. Dyson); May 28th, "The Second Coming of Christ the only Christian Hope" (Brother R. Smith).—C. FIRTH.

HUCKNALL TORKARD.

Sister Miller reports a special effort to sow the good seed of the kingdom. On Good Friday, two lectures were delivered in the Public Hall, in the afternoon by Brother Richards, of Nottingham; and in the evening by Brother Mabott. A few questions were asked at night, and were answered by Brother Richards. Since then, they have lectures regularly on Sunday evenings in the club-room of the Public Hall. The attendance at first was good, and great attention seemed to be manifested, but it has fallen off the last four Sundays. "We had a tea on Whit-Monday, when a goodly number from Nottingham, and a few of other ecclesiasties, were present. Brother Robertson, from Liverpool, was with us, and lectured in the evening. Very few of the alien were present, but we were greatly encouraged and edified by being among so many of like precious faith."—SISTER H. MILLER.

HUDDERSFIELD.

Brother Sanderson forwards a newspaper report of a day's "outing" for the Sunday scholars, who number 36. A brother's wagon conveyed them to Ainley Top, where they were met by the brethren and sisters. The wagon plainly displayed the whole of the 15th verse of the 3rd chapter of 2 Tim.

IRVINE.

Since our last report, we have had two additions to our number, viz., WILLIAM (30) and JAMES HOLMES (25), two brothers, both miners, who, after making a good confession of the faith, were baptised into Christ on the fourth of April. The former was an earnest worker amongst the Plymouth Brethren, but the latter was previously neutral. I have to report the obedience of Mrs. MITCHELL (28), wife of Brother Mitchell, and Mrs. HUTTON, wife of Brother Hutton, who, after making a good confession concerning the Kingdom of God and the name of Jesus Christ, were baptised on June 1st. When baptism was over, we held our quarterly meeting in the temperance tea and coffee house, where addresses were given by various brethren. We were thinking over the matter concerning the Jews, but we thought we could put our minds to a better purpose, therefore we concluded in having a quarterly collection, which we had on the fourth inst., on behalf of your effort for Brother Ashcroft. We hope he will be of great service to you in your daily work.—WILLIAM MULLIN.

KIDDERMINSTER.

The truth has called out one more in this town to rejoice in the "blessed hope" that it imparts.—WM. P. CARTER (22), bricklayer, formerly connected with the Episcopal Church. The truth was first heard by this brother at Bewley, from the lips, I believe, of Brother J. J. Andrew, of London, who can thus take encouragement from the fact that his visit to this place some time ago was not in vain.

A delightful day's open air fellowship was spent on Whit Monday, at Kinver, by the brethren of Brierley Hill and Kidderminster. The singing was greatly enjoyed, and various brethren delivered

short addresses based upon the readings for the day.

LECTURES.—May 21st, "Evil: its rise, progress, and abolition" (Brother T. Betts, of Bewdley); 28th, "Salvation" (Brother Thorneycroft, of Cannock); June 4th, "Baptism" (Brother W. Taylor); 11th, "The personality of God" (Brother J. Bland).—J. BLAND.

LEEDS.

On May 4th, one more was initiated into the household of faith in the appointed way, namely, Mrs. DUXBURY (wife of Bro. Duxbury, formerly Primitive Methodist, but latterly neutral).

LECTURES.—May 7th, "The two seeds: their history and destiny" (Bro. R. Smith, of Halifax); 14th, "Significant silences of Scripture" (Bro. J. W. Diboll, junr., of Great Yarmouth); 21st, "Scriptural Salvation" (Bro. Hartley, of Keighley); 28th, "The persecution of the Jews viewed in the light of prophecy" (Bro. W. H. Andrew); June 4th, "The great necessity of the age: our government" (Bro. Cowperthwaite); 11th, "The approaching termination of the down-treading of Jerusalem" (Bro. Mitchell). Brother Hartley also lectured in the Temperance Hall, Hunslet, in the afternoon on "The Kingdom of God," &c. On June 18th, Bro. Mitchell lectured in the same hall on "The promises made to the fathers of Israel," &c. The distribution of prizes at the Sunday School took place on May 28th, and the annual excursion on Whit Monday.

LIVERPOOL.

I have to report the immersion, on June 10th, of WILLIAM BUTLER (55), warper, who resides at Little Bolton, and is the father of Bro. W. T. Butler, whose immersion was recorded last month. Brother Butler is one of the few in this age who receive the truth gladly when it is presented to their notice; also on the same date WILLIAM TAYLOR (39), joiner, formerly Church of England.

LECTURES.—May 14th, "Who should rule?" (Bro. Ashcroft); May 21st, "The promised land" (Bro. Garside); May 28th, "The Holy Spirit" (Bro. Ashcroft); June 4th, "The doctrine of the immortality of the soul, one of the fables to which 'Christendom' has turned, as Paul predicted" (Bro. J. U. Robertson); June 11th, "Who was Jesus, and why did he die?" (Brother David Handley).—HY. COLLENS.

LONDON.

During the month, the following persons have put on the only name under heaven given among men, whereby they must be saved, namely:—on May 14th, Mrs. AMELIA CHRISTIN, formerly Congregationalist; May 24th, ELLEN TUCKER, formerly of the Church of England; May 28th, CAROLINE JESSIE CHARLES, formerly Baptist; June 7th, Mrs. JEANNETTE BRAINE, sister in the flesh to sister Matthews, formerly of the Plymouth Brethren; and on June 11th, GILBERT HAMILTON WILKINS, M.R.C.S., formerly of the Church of England. F. C. Sendall, who formerly met with the Renunciators, has been received into our fellowship. Brother Sendall is about to leave London for Sydney, N.S.W.

We have lost by removal our Brother and Sister Thomas Barker, who have gone to reside within a few miles of Devonport, and we also regret to say that Brother T. W. Gamble has left us for Leicester. Brother S. S. Osborne from Cambridge and Bro. Moore, from Manchester, however, have come to reside in London.

LECTURES.—June 4th, "The Popular Idea of Hell" (Brother Horsman); 11th, "The New

Jerusalem" (Brother J. J. Andrew); 18th, "The Temptation of Jesus Christ" (Brother W. Atkins); 25th, "The Manifestation of the Invisible God" (Brother A. Andrew).—WM. OWLER.

MALDON.

I am very pleased to announce the obedience of KEZIA MANN (18), daughter of our Brother and Sister Mann, to whom we gave the right hand of fellowship in the breaking of bread this morning.—C. M. HANDLEY.

MANCHESTER.

A meeting of the brethren comprising the Manchester and Miles Platting ecclesias was held on the 28th of May, to consider the advisability of a union of the two meetings, when a proposition declaring "that, in the interests of the truth, and for the welfare of the brethren, an amalgamation of the Manchester and Miles Platting ecclesias was desirable," was unanimously carried. We are, therefore, meeting at the Co-operation Hall, Oldham Road, until a room more centrally situated can be obtained.

On the 4th of June, we buried in baptism into Christ, THOMAS HOLLOWAY (32), formerly connected with the Wesleysans. This is the first fruits of our union.—THOMAS YARDLEY.

MOLD.

On June 11th we were much cheered by a visit from Brother and Sister Lawton and six children from Llandegla. We broke bread together in remembrance of our Lord's broken body and shed blood, and exhorted each other. After the meeting we all had tea, and then enjoyed each others company in conversation for a short time. Then we had to part. This was hard work, not having seen a brother's face for months, and then only to have a few hours together. None can know what isolation is but those who experience it.—M. HILLMAN.

NEWTONSHAW, ALLOA.

The brethren here have resumed their meetings on the first day of the week, which have been suspended for three long years under special circumstances. The meeting is held in an old school-room, at 12 o'clock. Any of like precious faith would be gladly welcomed. We number five in all. I have lately removed from Stow (Galashiels ecclesia) to Tillicoultry, so I meet with the brethren here.—ANDREW SCOTT.

NEW WOMBWELL.

The brethren here have withdrawn from brother Francis, for continuous behaviour unbecoming a saint. They fear he may seek to impose on other ecclesias. Hence this announcement of withdrawal; and, if need be, they will furnish particulars to any ecclesia calling upon them so to do.—Apply to J. Walker, 4, Barnsley-road, Wombwell, near Barnsley.

OLDHAM.

I am glad to report the immersion into the sin-covering name of one of those of whom I wrote you last month, namely, HENRY CHIVERS (30), painter. We have good hopes that our new brother will prove a valuable addition to our small ecclesia.—W. H. HATTON.

PETERBOROUGH.

I have to report the baptism into Jesus Christ of MARY GROCOCK (44), formerly a member of the Church of England, the aunt of our sister of the same name.—T. ROYCE.

SHEFFIELD.

Brother Wilson reports the baptism into Christ, May 13th, of WILLIAM ROWEN (19) and ALBERT EDWARD BOLER (18), son of Bro. and Sister Boler. Brother Wait, of Stockport, lectured, June 4th, on the "Gospel of Salvation v. the Salvation Army."

SMALLHEATH.

I have to report two additions to our ecclesia, RICHARD STOKES (28) machinist, brother-in-law to Bro. A. E. Davis, formerly a church-goer, but not a member; also, MARIA PAVEY (38), domestic servant, formerly baptist. Brother and Sister Bassett have removed to Temperance Hall, Birmingham, in consequence of changed address.—J. A. HEELEY.

AUSTRALIA.

GOOLWA (near Adelaide).—See Birmingham intelligence.

BRISBANE (Queensland).—Brother Paterson reports the death of Sister Sinclair, who fell asleep March 28. At her funeral Brother Paterson read a few of those portions of the Word which Brother Thomas directed to be read at his grave. "Three weeks previous to that, we had the pleasure of receiving into our fellowship the FATHER of Brother Robinson, of Ipswich. He, together with his son and Brother Mogg, came to our home, and after conversation, finding him most intelligent in the truth, we assisted him to put on Christ by baptism. This took place on March 5, in a brook, called Kedron Brook, the northern boundary of our little country home."

MELBOURNE.—Brother Gamble reports, "Brother and Sister Betts, also Brother and Sister Jackson and Sister Fincher have returned to fellowship. Brother and Sister Pearce, whose immersion was reported in the February *Christadelphian*, from St. Kilda, have also united with us in fellowship, so that the St. Kilda ecclesia has ceased to exist, and we are one again. We have been further strengthened by the immersion of JOHN RUSSELL (25), after the usual good confession, which took place on March 28, 1882. Brother Russell is the son of Sister Russell, of Edinboro', Scotland, who will doubtless rejoice in the fact that one of her sons has been 'born of water.' On April 22, we assisted ALICE SPENCER (22), formerly Campbellite, to put on the name, after a very satisfactory confession of the truth. These additions, inclusive of Bro. C. C. Walker, who has returned from Ballarat, make our numbers in fellowship 48. I am also glad to acquaint you with the fact that the designations of our serving brethren has been changed from Elders and Deacons to Presiding and Managing Brethren, by a large majority of the ecclesia. We trust this vexed question is now permanently settled, and that our minds may be occupied with those things which are of far greater moment. We again hold our meetings in the city, finding it more convenient than the suburbs. For thee past two months we have held our meetings in the I.O.O.F. Hall, Russell Street, where we continue the Sunday evening lectures. Subjects as follows: March 12, "Man mortal, and immortality" (Bro. Walker); March 19, "Christ's return" (Bro. Gamble); March 26, "What Christ is coming for" (Bro. Gamble); April 2, "The earth, not heaven, the future abode of the saints" (Bro. Walker); April 9, "State of the dead" (Bro. Hardinge);

April 16, "The necessity for resurrection" (Bro. Hardinge); April 23rd, "Hell" (Bro. Walker).

CANADA.

GUELPH.—Brother Evans reports that on the 13th May, the truth was obeyed here by Miss MARY ANN HAWES and her sister, Mrs. SARAH E. TOLTON, wife of Brother David Tolton; also by Mrs. HELEN WINSTANLEY, wife of Brother William Winstanley.

TORONTO.—Brother McNeillie reports that ROSINA MCGIMSIE, daughter of Sister McGimsie, of Port Hope, was immersed in the waters of Lake Ontario on April 14, on her acceptance of the *one Faith*. "Our new sister is an intelligent student of the Scriptures; and I believe has not prematurely been born of water, as this step has been taken after a protracted and mature deliberation."

NEW ZEALAND.

DUNEDIN.—Brother George J. Miller reports the immersion of Jas. OUSELEY (about 24). Particulars are furnished of his case, which are best unreported.

NEWTON (AUCKLAND).—Brother W. H. Whitehead reports: "Since you last heard from us, we have sustained a severe loss in the death of Bro. A. Mc Killop, from consumption. Our beloved brother fell asleep late on Monday night, 24th March, and was laid to rest on the 26th. Only a few, and those his brethren, understood the character of Brother Alex. He was a good soldier of Jesus Christ, an unflinching opponent of error, no matter in what garb it might present itself, and contended earnestly for the faith until health failed him. The Ward Hall brethren in Birmingham are to be congratulated on making their escape from the Campbellite camp, and its ancient gospel, falsely so called. There is a moving among the dry bones of Campbellism here, on account of the light of the truth finding its way into the minds of some. One acknowledged to me his conviction they were not the Church of Christ, and, this mark you, from one of the pillars of their Church. Having been fed for two years on their sincere milk and water diet, I have had a keen relish for Dr. Thomas's life. We have had three additions, MRS. CONELLY, wife of Brother Conelly; MARY WITHERS, daughter of brother and sister Withers; and Mrs. COUSINS, formerly Church of England."

SOUTH AFRICA.

PIETERMARITZBURG.—Brother H. Robertson reports the immersion of ADAM SHROSBREE (27), painter, of Torkastatt, near Queenstown, in Cape Colony, formerly neutral. The immersion took place April 30, in the Umsindusie River. Brother Shrosbree came a distance of 600 miles to obey the truth. Several of his friends are interested and he expects to have an ecclesia at Torkastatt before long. He met brother Pogson at Queenstown about two years ago, and from him got some Christadelphian books which he has been studying ever since, and hence his acceptance of the truth in which he now rejoices.—A later letter reports the secession of ten brethren and sisters from the ecclesia on grounds of personal accusation against some.

UNITED STATES.

AUBURN (N.Y.)—Brother Turner reports three additions to the ecclesia here, by the removal of Brother and Sister Mickleborough and daughter, from Hamilton Ont. "We meet every first day to break bread. Any "pilgrims" passing—East or West, North or South, would find us glad to receive them."

ELMIRA (N.Y.)—Brother Hall reports the removal of Brother George Swainson to Pittston, Pa., and Brother Gilmour, wife, and daughter, to the State of Mich. The ecclesia, though reduced, still holds on. Though slow of tongue, they do the best they can to make known the way of life.

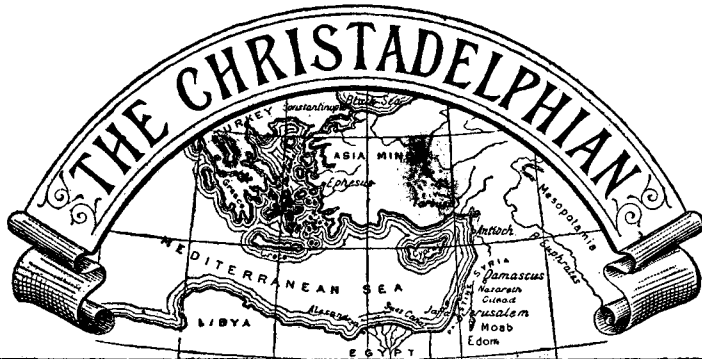
MINNEAPOLIS (MINN.)—Brother James Ross reports he has removed here from St. Paul, and would be glad to see any brethren coming his way. He says "It is pleasant to us to meet with those who are interested in the great things we are looking for and who love to remember the Lord Jesus."

WESTBROOK (TEX.)—Brother W. L. Landrum reports that the ecclesia here now numbers 18 brethren and sisters. Besides meeting for the breaking of bread on Sundays, they meet on Wednesday nights for singing and the delivery of short addresses. Brethren Banta, Landrum, and Greer lecture to the alien.

NEW EDINBURGH (ARK.)—Sister Lucy Woods reports that there are still three sisters here in isolation. There is a prospect of some brethren from Boston settling near, which they sincerely hope will be realized. It would cheer their loneliness. Sister Woods adds:—"Brother Sanders, of Sulphur Rock, Independence Co., Ark., requested me to communicate to the *Christadelphian* the sad news of the death of his sister wife, TEXAS ANN SANDERS. She died, after an illness of two weeks, on the 6th of April. The healing and holy influence of Scripture comfort is a blessed support to Brother Sanders in his sorrows. He lost a promising son in February, before his wife died in April. His trials seem multiplied, but, like Job of old, he recognizes the hand of God, and prays to be resigned."

VALLEY SPRING (TEX.)—Brother J. K. Magill reports the obedience of JAMES A. TUNNEL and his wife, NANCY M. TUNNEL, both formerly Campbellites. They were immersed on Sunday, the 23rd April. They live about 80 miles north from here, and 40 miles from any other brethren we know of, in Comanche Co., 10 miles south of Comanche. A goodly number of persons in that county are manifesting considerable interest in the true way of life. I feel quite sure that good use can be made there of books setting forth the truth, and I have promised some who want them and are too poor to buy. The F.S.L. if it be made a success (and it can be), is a step in the right direction. But I should feel a backwardness in thus appearing without contributing a little to what I want, if I did not see that it is much needed. Probably I can help a little in that way in the future.

The fraternal gathering, this year, will begin on Sunday, August 20 next, on the Pedernallis river, near the line between Blanco and Gillespie Counties, near Brother G. W. Banta's. Brethren and sisters, and those interested to know the truth, from all parts, are solicited to attend. The place of meeting will be about half a mile further up the river than last time.



“ 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. XIX.

AN “IF” AND A “WHY” DISPOSED OF SCRIPTURALLY.

BY DR. THOMAS.

A correspondent proposed the following queries to the Doctor :—

1. Would Jesus have established his kingdom at his first advent if the Jews had received him, as Luke xiii, 34, and others like it, seem to prove? or what would this gathering have been? and how would it have affected the destinies of our race? Have, they not lost a chance of being delivered from their miseries long ago?

2. Why are the people of one age more favored than those of another, in hearing the Gospel and being saved? For instance, see what numbers were converted during the apostolic age, whilst whole nations and generations of men had gone down to the dust without having ever heard a message of warning, or testimony of mercy and righteousness. And, again, in millennial times, what multitudes will be blessed and saved under divine knowledge and government, whilst millions have perished in their intervening ages. I know that in those two favored ages—apostolic and millennial—it is the *direct working* of the Spirit's power, in a more visible and potent manner, which is the cause of such eminent success, but why does God put it forth more signally in one age than another, seeing that one generation needs the blessings of salvation as much as another? And it is said that “God will have all men

to be saved" (1 Tim. ii, 4); that "he is not willing that any should perish." —2 Peter, iii, 9. Some would be ready to accuse him of partiality and injustice, but I would not entertain such a wicked thought of my Heavenly Father for one moment, but rather attribute the fault to men. Still, if you can give the *Scriptural philosophy* of this matter, it will help many of us to expound the things of salvation more clearly on such points, when laying them before our dying fellow-men.

The Doctor's Answers.

1. *Would Jesus have established his kingdom at his first advent if the Jews had received him?*

In the absence of all testimony in regard to such an eventuality, it is impossible to say what would have been done. This is certain, that a testament, covenant, or will, is of no force while the testator lives. The right of Jesus and his brethren to the Holy Land and to the kingdom proper to it, rests upon the covenants made with Abraham and David. These covenants were ordained in the hands of a Mediator, who was to be the Eternal Spirit manifested in their seed, who was to be, also, Son of God. If the Mediator of the new covenant had appeared and been received by the Jews, he would have had no right to attempt the establishment of the kingdom. It was absolutely necessary that he should die by violence of the Serpent-power,

1. That sin might be condemned in sin's flesh;

2. That the sins of his brethren might be borne by him on the cross;

3. That the covenants might come into force, &c.

If the Jews had received him, they would not have put him to death, how, then, could the saying be fulfilled, "They shall look upon Me, whom they have pierced?" It should have read, in that case, "They shall look on Me, whom they received." But if the Jews had received him the Romans would not, and had he then, in the days of his weakness (and he was crucified through weakness), aided by the Jews, attempted to establish the kingdom, the force of the Roman empire would have been brought against him, and would certainly have prevailed; for it had been before predicted in Daniel that "the Little Horn should make war upon the saints, and prevail against them." Daniel and Isaiah would have been turned into false prophets, and God would have been filled with darkness. In short, the question may be said to propound an impossible supposition, impossible in view of the testimony.

2. *Why are the people of one age more favoured than those of another, in hearing the gospel and being saved?*

Because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that never heard the Gospel. Before they were born into the world they were nothing; after they died they went to nothing, so they became as though they had never been. They had no hopes, and now they have no regrets; why, then, need we burden ourselves with sorrowings for them that know nothing and care for nothing? "The dead know not anything."

Men were not ushered into being for the purpose of being saved or

lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone himself on the earth, and, in so doing, to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood. In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a going until the Divine Family shall become complete. God will take out from the human race as many for his name as his purpose requires. If he chose to make apostolic demonstrations every two hundred years, he could, doubtless, obtain a hundred fold more for the kingdom than upon the present system; but he does not so operate. It is fair, then, to conclude that his purpose does not demand so many, and that, therefore, he only employs means adequate to what he desires.

True, "one generation needs the blessings of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that he does not. The more light the more responsibility; hence, there will be, no doubt, more raised to Aion judgment who have previously lived in the apostolic age than of those who live in this generation of ours. It is, therefore, a merciful dispensation to leave "the

Veil of the Covering" over the intoxicated nations until the appointed time to teach them righteousness by the only means that can effect it—by the argument of Divine force, as introductory to the force of Divine argument. "When thy judgments, O Jehovah, are in the earth the inhabitants of the world will learn righteousness."—Isaiah xxvi. 9. This is the only remedy for our rebellious race.

God has given light enough and ample means enough for the taking out all needed for His name. The light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardise their social position or be wounded in the vested interests, can never see the kingdom of God. The light is not strong enough for them, and their constant exclamation is, "I do not see it in that light," "I cannot so understand it." It is never convenient for them to see anything by which "*the idols of the den*" are made to follow the lead of Dagon:

The household gods must be preserved,
Whatever else betide!

God does not "*will* all men to be saved and come to the knowledge of the truth," in the sense of *compelling* such a result. That he does not is clear, from the fact that very few of mankind in each generation arrive at that knowledge, and the salvation is scrupulously predicated upon the knowledge and obedience of the truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says, "who is willing that all men be saved and come to the exact

knowledge of truth ; for there is one God and one Mediator of God and men, Jesus, a man anointed, who gave himself a ransom for all ; the testimony in its proper times."—1 Tim. ii, 4-6. The proof of God's willingness is seen in his sending an invitation to all men, offering them the kingdom, power, and glory, of which the Gospel treats, with eternal life at the resurrection ; and the extent of the salvation or amplitude of the "all" is also seen in accompanying the invitation in the history of its proclamation ; so that when his willingness shall have found its full development, and the fruits shall be gathered in, they will sing, "Thou hast purchased us for God with thy blood OUT OF EVERY kindred, and tongue, and people, and nation."—Rev. v. 9. He is willing that any man, Jew, Turk, Protestant, Pagan, or Papist should be saved on the terms he has appointed, for "he is no respecter of persons," but he will not force men to be saved, nor

will he permit them to be saved if they will not believe his promises and do his commands.

In 2 Peter iii. 9, the word rendered "*willing*" is not the same as used by Paul above. Peter said, "Not desiring or wishing that any perish." The "any" are related to the "*toward*," in the sentence immediately before. He is willing that the incorrigible perish, but he does not desire or wish that any of the saints should perish. There were certain before Peter's mind who had obeyed the truth, but "had forsaken the right way" (c. ii. 15), and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's long-suffering towards such errorists of the circumcision that caused the seeming delay with which the apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind.

THE APOCALYPTIC HOLY CITY NON-ARCHITECTURAL.

The Holy City is trodden under foot of the nations occupying the Old Man's Court till the expiration of forty-two months of years. This is not the architectural Holy City, for it has been already trodden down much longer than this. The Holy City of John is the *municipality* of the Holy City after its redemption out of the power of Turks, British, Russians, and destroyers of that ilk. Ezekiel treats of Jerusalem, the Holy City, *architecturally* ; John of Jerusalem, the Holy City, *municipally*. When the city of Washington is said to do anything it is well

known that the *corporation* is meant. When it is said the city of Washington was burned to the ground, it is equally well understood that the architectural city, consisting of streets, squares and so forth, was destroyed. This is all simple and obvious enough. A like distinction obtains in the Bible, with reference to the Holy City, which the unlightened or only partially enlightened wrest to their own confusion, or perplexity.

1. John treats of the Holy City in two states ; *first*, as trodden under foot of the Gentiles, in which state

it is *the saints prevailed against* by Daniel's fourth beast; *second*, as no longer trodden down, in which state it is *the saints in possession of the kingdom* under the whole heaven.

2. The Holy Municipality, trodden down, is physically corruptible, in dishonour, weak and animal; but no longer trodden down, is incorruptible, glorious, powerful and spiritual.

3. Its organization, glory, dominion, and so forth, are represented in the description of Rev. xxi.

4. The saints are not a mere multitude, but an organization grafted into the stock of Israel, and based upon the apostles, Jesus being the chief corner, as represented in the symbol.

5. The New Jerusalem municipality is manifested not at the end but at the beginning of the 1,000 years, during which "*the nations of*

the being saved" (των σωζομενων *press. part. pas.*), not of nations whose salvation is perfected, but whose salvation is progressing to the consummation of the 1,000 years, shall walk in the light of its government and wisdom.

6. This Holy City, whose Builder and Architect is God, was doubtless the city for which Abraham hoped. He looked, however, not for first-class dwelling houses and public buildings, with all the appurtenances thereof, with stables for the Lord's cavalry, and so forth, all of gold, decorated with stones of fire, or precious stones, enclosed in a wall of jasper, descending out of the clouds, or hovering, balloon fashion, over Mount Zion; but he looked for a city of which he himself will be a living stone built into one of the palaces thereof for a habitation of God by the Spirit.

SOME OF THE MYSTERIES OF "DUST."

"Here is a problem, a wonder for all to see,
Look at this marvellous thing I hold in my hand!
This is a magic surprising, a mystery
Strange as a miracle, harder to understand.

What is it? only a handful of earth; to your touch,
A dry rough powder you trample beneath your feet,
Dark and lifeless; but think for a moment, how much
It hides and holds that is beautiful, bitter, or sweet.

Think of the glory of colour! The red of the rose,
Green of the myriad leaves and the fields of grass,
Yellow as bright as the sun where the daffodil blows,
Purple where violets nod as the breezes pass.

Think of the manifold form of the oak and the vine,
Nut, and fruit, and cluster, and ears of corn:
Of the anchored water lily, a thing divine,
Unfolding its dazzling snow to the kiss of morn

Think of the delicate perfumes borne on the gale,
Of the golden willow Catkin's odour of Spring,
Of the breath of the rich narcissus waxen-pale,
Of the sweet pea's flight of flowers, of the nettle's sting.

Strange that this lifeless thing gives vine, flower, tree,
Colour and shape and character, fragrance, too,
That the timber that builds the house, the ship for the sea,
Out of this powder its strength and its toughness drew !

That the cocoa among the palms should suck its milk
From this dry dust, while dates from the self-same soil
Summon their sweet rich fruit, that our shining silk
The mulberry leaves should yield to the worm's slow toil.

How should the poppy steal sleep from the very source
That grants to the grape-vine juice that can madden or cheer ?
How does the weed find food for its fabric coarse
Where the lilies proud their blossoms pure uprear ?

Who shall compass or fathom God's thought profound ?
We can but praise, for we may not understand ;
But there's no more beautiful riddle the whole world round
Than is hid in this heap of dust I hold in my hand."

—Selected by Brother J. D. Tomlin.

SIGNIFICANCE OF THE JEWISH PERSECUTION AND EMIGRATION.

LECTURE BY BROTHER ASHCROFT.

The following report appeared in a Stockport paper of a lecture delivered by Bro. Ashcroft in that town :

" A lecture on ' The Persecution of the Jews and their emigration to Palestine—signs of yet more startling events,' was delivered at the Christadelphian Synagogue, Tiviot Dale, Stockport, on Sunday evening, by Mr. Robert Ashcroft, of Liverpool. There was a numerous attendance.

" The lecturer observed that it would seem the educated classes of

all nationalities were interested to an unprecedented extent in this Jewish question. There were various reasons for this. No other nation had a history that could begin to compare with that of the Jews ; it was testified that God had chosen Israel for his particular treasure ; and to crown all, Jesus sprang out of Judah. The events now taking place amongst the Jews were doing a great deal to confirm their faith in the truth of the testimonies of God. The measured correction which Jehovah had caused to be administered to the posterity of

Jacob was going on yet ; there had, as they knew, been terrible evidences of it in the recent calamities that had befallen the Jews in Russia, and at various places on the continent. There was something fresh in almost every morning's newspapers about the persecutions going on. There was but one solution of the enigma presented—God had been operative in the history of the Jews. He had scattered His people in His indignation, but through all the centuries of their dispersion among the Gentiles He had caused them to remain the separate and distinct people they now beheld them.

“It seemed tolerably clear that any other nation, similarly treated, would long since have become wholly extinct, or would have merged into the surrounding populations. Jehovah, however, had decreed the permanence of Abraham's seed. There would always be Jews, but there would not always be Britons. A day would come when all nationalities would disappear, and there would remain those who rejoiced in the blessing of Abraham. Proceeding, the lecturer maintained that the revealed purpose of God involved the return of the Jews to the land of their forefathers. There had been a signal fulfilment of all those prophecies which foretold the destruction of the various powers that oppressed the nation of Israel. Where were now the Egyptians, the Babylonians, the Assyrians, and the ancient Romans ? They had all been swept away ; but Israel still remained ; and of this astonishing fact there was no explanation except that supplied to us by the prophets, who predicted again and again the return of the Jews from all the lands of their enemies.

“Objection was sometimes raised on the ground that the Holy Land was unfit for occupation by persons who had been accustomed to modern civilisation, that the climate was unsalubrious, and the ground barren. But, he argued, that was the condition in which the Bible student would expect to find the Holy Land in the 19th century ; and surely the power that had changed the land once flowing with milk and honey into a comparative wilderness, could bring it back into its former state. There were two forces operating to-day in the direction he had indicated—one force was attracting the Jews to Palestine, and another was driving them forth from regions in which they had long been settled. The horrible cruelties inflicted on the Jews in Russia were such as had never been known in mediæval days, even in war time. The truth was, the Russian Government shared the hatred of the mob, and it was quite evident the Russian population were resolved to exterminate the Jews, and that the governing classes were prepared to stand by and see the thing done.

“How could these Jewish persecutions be interpreted otherwise than by the help of the suggestion that God in His providence was preparing the way for the return of Jacob from his long exile. Such fierce hostility towards unoffending citizens was not to be explained upon ordinary hypothesis ; and they could only regard these events as a sad evidence of the second and final exodus of the people with whom Jehovah had had dealing in the past, and with whom he had promised to resume his intercourse in the near future. The question of the emigration of the Jews to Palestine was the natural

outcome of the bitter persecutions to which they had been subjected. In almost every town of note in southern Russia a Colonisation Society, for establishing the Jews in Palestine, had been formed. Everything they could think of was pointing in the direction of Palestine.

“Proceeding, the lecturer asked why the people known as Christadelphians were so deeply interested in Jewish affairs. Other religious people were not so deeply engrossed in it; indeed, he could well remember the time when many now Christadelphians scarcely concerned themselves about Jerusalem, the Holy Land, and the scattered house of Israel. Now, however, things were different. And what was the cause? Why did they so eagerly scan the newspapers for any little scrap of information about the Jews? In the first place the salvation they had been led to expect by the Scriptures was connected with the revival of Jewish interests in the land that was promised to Abraham. There was no salvation for them (the Christadelphians) apart from the return of the Jews to Palestine. They might think that an extraordinary assertion, but they had only to read the Scriptures to see how well-founded it was. He knew the salvation other people were looking for had no more to do with the restoration of the Jews than with the restoration of the Plantagenets, indeed it had been considered one was about as likely, and as desirable, as the other. It might seem to some a great lowering of their expectations to descend from the sky to Mount Zion upon the earth; but if they were wise they would learn to hope only for what God had promised, and regulate their aspirations according

to the predictions of Jehovah, and not according to their own imaginations. God had promised that He would return and have mercy upon Zion; He had promised to gather together the outcasts of Israel and the dispersed of Judah; He had promised that David should never want a king to sit upon his throne, that in Abraham and his seed all the nations of the earth should be blessed, that the desolate and ruined cities of Palestine should become fenced and inhabited, and that there should be one King over all the earth; but He had never promised that they should go to heaven when they died. He had never promised to translate them at any period to kingdoms in the skies. He had never promised to save a single human being outside the hope of Israel, for which Paul was bound with a chain.

“After speaking of the startling events to which he believed the emigration to Palestine was preliminary, the lecturer continued to say that they were interested in the whole Jewish question, because of its connection with the second coming of Christ, when He would confer upon them immortal bodies like unto his own, and break up the existing civilisation, which, after all, was only a ‘polished barbarism.’ If they had exercised much reflection on the existing state of things in the world, they must have arrived at the conclusion that it was an entirely hopeless case. The crime, the injustice, the misery, and the selfishness they beheld whichever way they turned called loudly for remedy, but they called in vain. There was only one solution of the dreadful problem, and that was the one he had been trying to lay before them that evening. These things were made known

to them without money and without price, in order that they might accept God's invitation to His kingdom and glory. That invitation was presented to them in the gospel of His Son, and, if they accepted it, and lived in harmony with Christ's commandments, they would assuredly find a place in that glorious and per-

manent institution, by means of which the earth would be made to cease its groaning, and all the families of the earth would dwell together in unity and peace, and rejoice continually in the manifested presence and the unspeakable goodness of the Lord their God."

THE JOURNEY OF LIFE.

When our feet become heavy and weary
On the valleys and mountains of life,
And the road has grown dusty and dreary,
And we groan in the struggle and strife,
We halt on the difficult pathway,
Glance back over valley and plain,
And sigh with a sorrowful longing
To travel the journey again.

For we know in the past there are pleasures,
And seasons of joy and delight,
While before all is doubting and darkness,
And dread of the gloom and the night ;
All bright sunny spots we remember—
How little we thought of them then !
But now we are looking and longing
To rest in those places again.

But vain of the vainest is sighing,
Our course must be forward and on ;
We cannot turn back on the journey,
We cannot enjoy what is gone.
Let us hope, then, as onward we travel
That oases may brighten the plain,
That our road be beside the sweet waters,
Though we may not begin it again.

For existence for ever goes upward—
From the hill to the mountain we rise,
On, on, o'er invisible summits,
The pathway unendingly lies.

Strive on, then, with courage unshaken—
 True labour is never in vain—
 Nor glance with regret at the pathway
 No mortal can travel again.

—Selected by E. A. R.

(The composition is of a somewhat pagan character, though susceptible of a profitable application. The man who has thoroughly “learnt Christ” has no longing “to travel the journey again.” Before him is not “all doubting and darkness,” but faith and brightness. He has no hope that “oases will brighten the plain” of the present journey. He abandons hope in this direction, and keeps his eye on the forward horizon of the life to come. For him only, and not for the merely natural man “existence goes on for ever,” and in his case only is it true, that his “labour is not in vain.”—Ed. C.)

SOME OF THE BIBLICAL SIGNIFICANCES OF BRASS.

There are many passages in Scripture which teach us that the reading thereof is not a superficial matter, but one that requires searching out, and constant meditation thereon. The necessity of this is seen in the variety of the forms or modes used to express ideas, or convey particular meanings. A number of words may be used to express plainly what is meant, or some figure may be employed, containing the characteristics required. The latter mode is very brief, and accounts in a great measure for the mass of meaning there is in the Scriptures, seeing it is so commonly used.

If, then, figures are used to express ideas and intentions, we must consider them to find out what is hidden, so that we may know what is intended to be taught. The meaning not being expressed, has to be discovered by reason of the use of our faculties, but not using our own ideas. We must compare Scripture with Scripture, to get the truth. In some cases we find these hidden meanings involve a general principle. That principle we have to recognize and apply.

Scriptural knowledge depends more upon the recognition of principles than the interpretation of passages; the former rules the latter. We do not allow the words in a difficult passage to upset a recognized principle.

The objects selected by the Spirit are all exact in propriety, but vary considerably in their applications. This variety is the

charm of the method. It makes the study of the Scriptures a pleasure, at the same time, forcing upon the student the realization of the divine origin of the book.

In some cases, objects are introduced as symbols, having no meaning beyond the then particular use for which they were introduced; as Jeremiah and the almond rod. Generally the meaning intended to be conveyed is in either the character or value, or both, of the thing used. Gold easily conveys the idea of value, scarcity, and purity, but not of strength. Iron, on the contrary, is all strength, but neither value or scarcity as compared with gold. Symbols of this kind carry their own meaning with them, but all do not. Brass has nothing about it that I can find out, having any particular meaning. Nevertheless, it plays a prominent part in symbolic teaching. We shall I think find out its meaning as a symbol by the uses made of it, and not from the thing itself.

True faith is likened to gold: and this faith which can alone justify a man in the sight of God, is that arising from the revelation of Jehovah. His will, or mind, done by the hearers thereof.

Now there must be a principle in existence in opposition to this, not the revealed mind of Jehovah, but existing before that mind was revealed, that is the minding of the flesh, which is death and therefore sin. The minding of the flesh is death, but the minding of the Spirit is life.

The mind of the Spirit worked out produces a faith, likened by Peter to gold. The mind of the flesh apart from this has not the consequent love of God, and is likened by Paul to sounding brass.

Having assumed that brass is the symbol of the thinking of the flesh, the end whereof is death, or in brief sin, we may notice the use of it. In the tabernacle of Moses, all things visible, both in the holy and most holy, were of gold, except the tapestry. Outside, all things were of brass, except the tapestry. So closely is this distinction observed, that the first covering of the tabernacle, made of blue, purple, scarlet, and fine twined linen, and which would be seen from the inside, had its curtains coupled with gold buttons, but the second covering of goat's hair was coupled with buttons of brass (Exodus xxvi. 6-11.)

The brazen altar for the burning of sin-offerings shows the symbol in that it is as much associated with the flesh as the golden cherubim and mercy-seat inside were associated with the spirit. There was also a brazen symbol of sin in connection therewith. The brazen censers of rebellious Korah and his company were made into a plate to cover the altar as an everlasting memorial of their sin, the exercise of the minding of the flesh, in opposition to the mind of the spirit, the end whereof was death. The laver of brass which in company with the altar of brass stood outside the tabernacle, was used by the High Priest and his sons every time they either offered a sacrifice or entered the tabernacle (Ex. xxv. 20). Not even an offering could be made without the flesh of the priest being purified in the vessel appointed and designed by Jehovah. This typical cleansing was in a vessel of brass, and the making of it is worthy of consideration. It was made of the mirror of the women that watched at the door of the tabernacle. Now I suppose the mirrors here referred to used by the women, were used for a corresponding purpose to that of the present day. This suggests the thought that the mirror, being only an object for reflecting that which looks into it, giving back no more than can be set before it, viz., the individual's own self, were appropriate to melt into a vessel for the purification of the flesh from its own reflections, before any service could be rendered to God. "Wash you, make you clean," then I will hearken unto you. Melt up your own

ideas, and consider my ways. Besides the altar and laver, we have the whole tabernacle surrounded by sixty pillars of brass to uphold the hangings.

These points must be sufficient to prove the principle, or rather as proof of the principle. Now we can make an application of it, and that we have in the case of the brazen serpent. This was made entirely on account of sin, which brought death by means of living serpents. Jehovah had one made of brass, which brought life, not eternal life, or brass would not have been used. There, on the pole, was the figure of death, connected wherewith there was life by the mercy of God. Here is a brass serpent a symbol of sin.

We have a further use of the figure in this day. We know as a fact that while the literal brazen serpent accomplished its purpose on the immediate occasion, there was yet behind the literal a figure of far more importance. The literal gave natural life to the bitten. The figure involved the death and lifting up on a tree of the Son of God, a sacrifice that should ultimate in the healing from the bite of the serpent of Eden, so that those who looked and "saw" would be healed for ever. Here we have the double meaning, the reality and the figure.

From this use of brass figuratively may we not venture to say that there are other instances where the principle may be applied; something of interest, some teaching hid as it were in the incident and material, beyond the literal and immediate use, and which is to be had for the labor of looking for it? It is I think reasonable.

Keeping in mind the principle laid down, that brass symbolises the minding of the flesh, I would draw your attention to the case of David and Goliath (1 Sam. xvii. 5-6). The armour of the giant is described as "an helmet of brass upon his head, his coat of mail of 5,000 shekels of brass, greaves of brass upon his legs, and a target of brass between his shoulders." Goliath stands before us a veritable mountain of flesh and brass, encased in mighty armour of his own devising. His confidence is in himself and his brass.

There is also the image of Nebuchadnezzar, a living figure of the Gentile nations, to be smitten by the stone, the greater than David, not on the head, but on the feet. The Gentiles of to-day are all clothed in brass,

their protection is their own invention; they have fashioned an armour for themselves that encompasses them from head to foot, behind which they cry to the puny little flock, "am I a dog that thou comest to me with staves?" This their way is their folly. Like Goliath their confidence is nought. The giant encased in the mountain of brass, confident of *his own* strength, felt himself perfectly secure, but man's contrivance in this instance was useless, and it is our high privilege to know that so it will be with the multitude of heathen, though, as represented by the giant, they are confident in their own strength and brass covering. Saul armed David with a like faulty covering, but said David, "I cannot go with these," this name, so to speak, of flesh. He cried to the Philistine, "I come in the *name* of the Lord of Hosts." You know the result, and is there not a lesson to be drawn from the incident? Be as David: off with the brass, though it was a king's armour; fight in the strength of Jehovah, no confidence in the flesh, though it looks as strong as Goliath's, it is only mighty in appearance. Those who trust in it will, like the giant, fall with a great noise, a loud sound as of brass.

The apostle Paul, in his inventory of the panoply of a soldier of Christ, says, "Above all, taking the shield of faith" (Eph. vi. 16). The propriety of this pre-eminence commends itself to us, it enables the wearer to quench all evil. Saul's shield of brass was useless to withstand the stone of faith. Thus a shield of brass would not in the sacred heraldry be a representative of the mind of the spirit. But seeing by Paul's words that the shield is so important a part of a man's armour, we would ask of what should it be made to complete the figure? Paul says faith. But what metal stands for faith? You at once say gold. A shield of gold would be a perfect symbol of faith, acceptable to God, the mind of the Spirit.

Going back, then, for an example, to the shadow of things, we find that when the temple was finished and furnished by Solomon, he made, amongst other things, 300 shields of beaten gold, which he put in the house of the Forest of Lebanon (2 Chron. ix. 16). These were not intended for war. Gold is not a suitable metal for

such a purpose. They were, therefore, typical, I think, of the pure truth deposited with Israel, the only truth existent in the earth preserved in them, and not in any other nation. The fate of these shields is to be noticed. Only five years after Solomon did these symbols of the truth remain with Israel—(2 Chron. xii. 9)—"Shishak, king of Egypt, took away the treasures of the House of the Lord, he carried away also the shields of gold which Solomon had made." What was the cause of this, that these sacred emblems should be lost to Israel? Ver. 1—"Because Rehoboam and all Israel forsook the law of the Lord." Here is harmony. Israel having forsaken Jehovah, He also forsook them: these figures of His truth were lost to them for ever.

Having lost these golden shields of faith. Rehoboam makes abominable things of brass—base imitations, counterfeits that probably looked like the genuine article, but really comparatively valueless—his own device to cover the consequences of forsaking the Law of the Lord.

And thus the pure truth was carried into Egypt, and there it has been to this day. Those golden shields have never returned, the truth has been lost to Israel in Egyptian darkness—the shields of brass are still holding out their imposture—brass instead of gold—the thinking of the flesh hiding the truth of God.

Paul's allusion to brass must conclude my remarks. He likens its sound to a man without the love of God; it is a noisy banging and clanging that advertises the nature of the performer.

The sound to be produced by us is not of sounding brass, but the melodious sound of the golden bells which were on the hem of Aaron's robe—a music created by the commandment of God, and therefore pleasant to Him. Apart from this melody, Aaron dare not enter the Holy place—its absence was death. Let us bring forth this sound, that we also may be pleasant to Jehovah, and enter into the Holy place, and die not. Any other is but noise—sounding brass.

(Authorship not stated: the paper is super-excellent: it was read before the London Mutual Improvement Society.—ED. C.)

WILL MAN ALWAYS BE MORTAL ?

'Tis true 'tis true, man's earthly tie,
Is like the vapour passing by,
Is like the spider's tiny web,
Is like the ocean's flow and ebb,
Is like the brightest tinted flower,
That droops and withers in an hour.
Now health and joy, then out of sight,
Enwrapped in long and dreamless night.

Is this sad funeral march to go for ever ever on ?
Earth to earth the endless dirge nor changing in its moan ?
Is death to reign while ages roll, sole monarch of the earth,
Till nature grows exhausted with its oft repeated birth ?

Will man remain the slave of death, unmitigated woe ?
Hopeless of rescue from the grave, his cold insatiate foe ?
Shall life and death in human race be ever linked together ?
While ages come and ages go for ever and for ever ?

In vain we ask the worldly-wise, who nature's mysteries scan,
Or hope these questions answered from the subtle brain of man ;
O glad some hope created from the source which all may know,
God's Word dispels the deadly mist, and loudly answers, No !

For God has fixed by His decree,
Fixed as the bound'ries of the sea,
Fixed as the beauteous golden sun,
Fixed as the Rock, the Anointed One,
Fixed as the Power made worlds untold
From whom each atom was evolved.
Fixed as the Oath the Almighty sware
When Abraham offered up his heir,
That Death would cease, that Life would reign,
That Earth would Eden be again ;
His word reveals His mighty plan :
This mortal then angelic man.

The ages of weakness, decay, and Death,
Will then pass for ever away ;
The day of Earth's glory, man's victory o'er death,
God's ultimate purpose fulfilled on the earth,
Peace unto man, God's glory for aye.

A share of these heavenly glories on earth
Awaits each faithful one,
When brittle fragile clay-formed mould
Like lightning's flash be changed to gold,
O God, Thy Kingdom come.

Thy people wait in faith, O God, Thy fitting time,
The sending of Thy first exalted Son ;
To raise the saints in Him, from dust to boundless wealth,
And stamp with the eternal seal, an impress of Thyself,
Thy will O God, will then be done.

GEORGE DICK.

Glasgow.

HELL AND "DESPAIR."

Some time ago, a lecture was delivered in Northampton by Mr. T. Walker, of London (late editor of the *Daily News*,) on "The moral and religious significance of Mr. Tennyson's new poem—*Despair*,"—a portion of which poem was published in the *Christadelphian* at the time. Mr. Walker's lecture was a capital lecture, though lacking the apostolic stand-point, in assuming the Christianity of Christendom. The following extracts are worth re-publishing:—

"The age through its excessive self-concentration—subjectiveness is the polite word—has been brought into a position most unfavourable for taking a true and wholesome view of human life. Men under the sound of the Gospel have been corrupted, demoralised, and brought into the temper of spoiled children, by the manner in which the truths of revelation have been presented to them as a mere scheme of salvation.

"Our fathers placed God first and man afterwards. They said that the 'chief end of man is to glorify God and enjoy him for ever.' They regarded unqualified submission to a Holy and merciful God, absolutely sovereign as a demand conveying within itself its own inherent righteousness. And this faith gave them a strength in which they could triumph over the ills of life and defy mortal fear. Under such teaching of Christianity as now extensively prevails, men have learned to regard God as existing for them, and, in this fundamental particular, have sunk to a lower level than that of the ancient world. But secondly and chiefly, the age is sad because the comforting countenance of God is obscured by clouds. The saints rest in God ; it is their characteristic, their note. His name is their 'strong tower.' But they are not alone. The

man who is farthest from their rest consoles himself as he sighs with the thought that God is waiting for him. Sooner or later the character of God is the ground of human hope. Take that away, and there is nothing left but the abyss. It might have been thought impossible for it to obscure the character of God ; nevertheless this has been done, and is being done daily before our eyes. The preacher goes forth resolved, as he thinks, to know nothing among men but Jesus Christ and Him crucified. But he finds himself among men whose minds are already full of other cares. There is a prior question which perplexes them. What is this life which presses on them with so heavy a load ? Is it a probation or an education ? and what issues are suspended on its few and evil years ? The preacher himself feels that he, too, has raised questions which come before that of the Cross, for he proclaims a salvation the excellency of which is that it rescues man from a lot of endless sorrow and pain. Yes ; the eternity of suffering, the eternity of sin are the preliminary announcements of what it is tendered to man as the Gospel, the 'good news' of grace. Men who hear this say, some openly, some merely in their hearts, 'Is this possible ? Can it be true ? Has God indeed then made endless pain the penalty of the trespasses and shortcomings of this mortal life ? Can it be His will that sin against Him shall continue for ever ? Or if such cannot be His will, is He powerless to prevent it ?' When such thoughts become audible, the preacher is disposed to reply, 'These are questions with which you are not concerned, look to your own salvation.' But in religion the character of God is the chief concern. Shake confidence in that and all further endeavour will be vain. Evidences of miracles, evidences of prophecy—what

avail these if God is either unjust or helpless? And this is the real character of popular so-called Evangelical teaching.

"The theory of eternal evil charges the Omnipotent God with infinite cruelty. It is a monstrous doctrine, against which all that is most surely of Divine implantation in man rises in protest. 'God is not unrighteous,' says the writer of the Epistle to the Hebrews. Unrighteous! Assuredly not. Let Him be true, though men, even the best mentioned, among them be found liars. Could men believe this dogma, the stoutest heart would break, the strongest mind be driven raving mad. But someone may say, 'Is not this language too strong? Is not God incomprehensible? Shall not the Judge of all the earth do right?' God is incomprehensible; but this teaching is quite comprehensible. He will so certainly do right that we must on no account ascribe unrighteousness to Him. 'God is not unrighteous'—we must hold fast to that truth, for the seeming mercy of an unrighteous God would be a snare. 'But may we—can we judge of God's ways on moral grounds?' We not only may: we must. From one end of Scripture to the other we are appealed to as judges of right or wrong, and God Himself summons us to this exercise of our moral faculties.

"I impugn this doctrine of eternal evil as inhuman, and if it is that, it is certain to be unscriptural. But for a moment I ask you to consider its effects. Truth may be expected to work well, or as we say, to save; falsehood to work ill, *i. e.*, to destroy and so it is here. This doctrine, more than anything else, is accountable for the open infidelity and the secret unbelief that prevail. It represents the Bible as absolutely committed to something utterly incredible. It blots out the light that should lead to God.

"In very many cases the impossibility of preaching eternal punishment makes the preacher silent as to that tribulation and anguish which will assuredly be the portion of every man who persists in doing evil. Such then being the situation what is the remedy? The old Protestant remedy—a return to the testimony of the Word of God, an intelligent and patient examination of the Scriptures, with a desire to learn the spirit and scope of their teaching on matters that have been obscured by the traditions of men. I affirm unhesitatingly that in the Scriptures God is represented

as the omnipotent ruler of the universe, and that there is no power, call it evil, call it devil, that can defeat His holy design or establish a kingdom of evil, saying hitherto shalt thou come and no further. In the Bible evil appears as having a permitted existence, and as an episode: its ultimate destruction is positively predicted as a part of the determinate counsel of God. The holiness of God will accept no lower triumph than that of becoming all in all. This is the clear teaching of Scripture.

"Whence, then, has come the doctrine of the eternity of evil? It has been founded on a dozen passages of the New Testament, or rather upon the interpretation that has been put upon them. They contain expressions which are taken to either assert or to imply that punishment is everlasting. Suppose now that these passages were capable of no other interpretation, we should then be confronted with a difficulty. Still the difficulty would only be a limited one. We should have a set of exceptional verses which we could not harmonise with the general teaching of God's Word. At the worst, we should have to hold our judgments in suspense and wait for more light. For we are no longer in that stage of theological science in which it used to be said 'the good textuary is the good theologian,' we rather say that 'the sense of Scripture is Scripture,' and we must collect this sense from it as a whole. But we are not so left. The texts to which I refer, and which contain such phrases as 'everlasting fire,' whatever they may suggest on a first reading, do not shut us up to belief in the infinite duration of future punishment. I cannot, of course, ask you to receive my statement on this point, neither, on the other hand, would it be seemly to ask your judgment on a number of points of learned criticism arising out of these texts. In such matters one must take such facts as are readily appreciable.

"Now the passages I have referred to have been studied in this our generation, with a learning, combined with a freedom from pre-suppositions, such as has never been brought to bear on them before, and when I say that they do not bind a particular sense upon us, I mean that there have been most competent and reverent investigators of the meaning of Scripture, whom they have not so bound. For instance, they did not so bind Archbishop

Whately, who gave much attention to this subject, and has recorded his convictions in his lectures on a future state. The late Dr. Mortimer, head master of the City of London School, came to the same conclusion after special study. So has Dr. Weymouth, head-master of Mill Hill School, and an eminent Greek scholar, done. So have Professor Stokes, of Cambridge, and Professor Tait, of Edinburgh; so has Dr. Dale, of Birmingham, and in Germany that profound and sober commentator, Olshausen, whose works are found in every good theological library. I might mention scores of others, as in Germany the eminent names of Rothe, Nitzsch, and Twesten, but I forbear.

"Does any one ask, 'Is it likely that the Church has been mistaken on such a point as this for centuries?' I reply, without referring to the eminent men in various ages who have rejected the doctrine of everlasting evil, that when all the circumstances are considered, there is nothing more likely. For consider first how long it was before definiteness was sought for upon any doctrine, and secondly how very soon after the Apostles' times a thoroughly legal spirit came over the Church, and the whole economy of Christianity was conceived of as a Government. In such a state of mind we might expect that stress would be laid upon such passages as we have had in view. Especially would this be the case as the Church came in contact with the barbarous nations of pagan Europe. During the ages that succeeded, the severity of the doctrine of eternal suffering was greatly tempered by belief in purgatory, and when the Reformation came, the Reformers were too much occupied with pressing needs to subject the doctrine of eternal evil to special examination. The question whether it is likely that the Church has erred on this point, I meet with the words of A. Vinet, written forty years ago, and without reference to this doctrine:—"Even now, after eighteen centuries of Christianity, we may be involved in some enormous error of which the future will make us ashamed."

"And now to conclude: Supposing Christianity freed from this terrible dogma, what will it have gained, and what lost as a power to save? Men who are now dismayed will have the heart to throw themselves into the conditions of their moral probation when they find that by those conditions they are not terribly overweighed—that man is put on

probation here not to escape an infinite evil, but to gain an infinite good. When the doctrine of eternal evil has disappeared no loss will have been sustained because, while on the one hand, no principle of religious life will have been withdrawn, on the other, all which remain will have been invigorated. 'No principle will have been withdrawn!' What! Not fear? No, not fear. That never was and never can be a principle of spiritual life; although it has its place. That place is among the guardian and secondary, not among the actuating and primary powers of life. A right fear is at one time faith, taking the form of prudence, and showing itself as wise apprehensiveness of danger. At another time fear is love shewing itself as sensitiveness to the evil of sin. But the fear which hath torment, and shows itself in hard thoughts of God, is cast out, and a calm reverence remains. What else remains? Faith remains, and is more confident; hope, and is more buoyant; love, and is more fervent; because the objects of all three stand forth with more vividness and fairer beauty when beheld through a medium from which all that once clouded or distorted them has been cleared away.

"At present, however, those advantages are not ours. The doctrine remains with us in a state in which it is powerless for good, mighty for evil. Individuals protest against it, but the Church will not move. Mr. Tennyson sees this, and I believe he has written this poem in order, so to speak, to 'force the hand' of the Church. It is a very difficult hand to force, but the attempt must be made. Left to itself, the Church would probably go on doing as it does now. Many, indeed, already say, 'Why this outcry? Do you not observe that preachers are quietly dropping out the doctrine of eternal sin and sorrow.' But a doctrine that has once been proclaimed as of Divine authority cannot be 'dropped out.' If true, it must be maintained at all costs; if untrue, it must be renounced as explicitly as it was taught. You must not play fast and loose with human faith. Let then the churches understand that in this matter they have to take up a stumbling block out of the way of the simple; let them re-examine by the standard of Scripture their doctrine of the moral character of God. Such an examination will be the first indispensable step in that second Reformation for which Christendom waits and yearns."

“GOD’S WAY IS BEST.”

God’s way is best. Although my eyes
May view His plans with great surprise
While doubts and fears within me rise,
His way is best.

God’s way is love. Although His face
Seems hidden for a little space,
Yet still by faith I plainly trace
His way is love.

God’s way is love. Though it may seem
That pain, and toil, and troubles teem ;
Yet, through them all His grace will beam,
His way is love.

God’s time is best. The great All-Wise
Sees all that in my pathway lies,
And, though delay his children tries,
His time is best.

God’s time is best. He cannot err,
So I will wait and meekly bear
What He may send of grief or care,
His time is best.

God’s way is best, whate’er it be,
It may not seem the best to me,
But time will prove ; and I shall see
His way is best.

May 1st, 1882.

T. T.

“THE KINGDOM OF HEAVEN IS AT HAND.”—(Matt. iii. 2).

There are no portions of Scripture more
relied upon by the “orthodox” sects, in
support of their contention, that “the
Kingdom of God is now in existence,” than
those in which the words, “the king-
dom of Heaven is at hand,” occur. When

carefully examined under the light of other
portions of the Word, there is not the
slightest ground in them upon which to
found an argument to sustain any such
supposition. For, as may be here re-
marked, anyone having acquaintance with

the Hebrew and Greek Scriptures ought not to overlook the fact that therein is not found a word equivalent to our English word "represent" and its cognates; but, that a thing spoken of "representatively" is designated by the name of the thing itself; and, hence, many portions when read in the "representative" sense, which evidently is the only true one, lose all the supposed weight claimed for them on the side of "orthodoxy," as for instance, Christ, when instituting the last supper said "this is my body" and "this is my blood." The apostles were quite aware that the bread and wine were not the body and blood of Christ, and they doubtless, understood him to mean that they "represented" his body and blood. So, in the passage under consideration, John did not herald a coming kingdom, but he did herald the "Representative" of a kingdom, as we find, if we turn to Matthew's gospel. We read, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of THE LORD, make his paths straight" (Matt. iii. 3). In the preceding verse we read that John came saying, "Repent ye; for the kingdom of heaven is at hand." Now, John could not be understood to mean that the kingdom of heaven was about to be "set up," seeing it was at the time he so spoke in existence. And Christ himself uses similar words in his mission. What did he proclaim? And why was he crucified? Was it not because he proclaimed that he was the Messiah, the King of the Jews? So that looking at the mission of John and of Christ, it is seen that it was to declare unto the Jews that the "Representative," the King of the Kingdom of heaven had approached.

Looking at the passage where Christ commands his disciples to go to the lost sheep of the house of Israel, how clear the matter becomes. He says to them, "As

ye go preach, saying (The Representative of) the Kingdom of heaven is at hand' or approaches. Again He says:—"But if I cast out devils by the Spirit of God, then (the Representative of) the Kingdom of God is come unto you." It would have been mere nonsense to the Jews, for they knew that they were already in possession of the kingdom, if they had understood him, as our "orthodox" friends do, that he was about to "set up" that which was already in existence, and had been for hundreds of years. We read in Mark xi. 10, "Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." It was not the kingdom of David that was coming riding on an ass in the name of the Lord into Jerusalem; it was, however, Jesus, the anointed of God, to sit on David's throne, and, therefore, the "Representative" of that kingdom. And thus, instead of such passages being of service to "orthodoxy," they are a powerful weapon for the truth. So, also, when Christ said, "The kingdom of God is among you," it would be in the same representative sense. They knew about God's kingdom,—their kingdom; but they did not understand about their Messiah, and hence rejected and slew him, because he declared he was their king. Before his death on the cross, he told them that "the kingdom of God would be taken from them and given to a people bringing forth the fruits thereof" (Matt. xxi. 43). It was taken from them when Jerusalem was destroyed by the Roman army, about forty years after the death of Christ, and the Jews were carried captive into all nations, and so it will remain till its "representative," the Christ, returns, "to build again the tabernacle of David." Then it will be given to a people bringing forth the fruits thereof—the seed of Abraham, in Isaac—the saints of the Most High.

London. P. A. HUTCHINSON.

POCKET EPITOME OF THE COMMANDMENTS OF CHRIST,

IN FORCE IN THE HOUSEHOLD OF FAITH THROUGHOUT THE WORLD

"He that saith 'I know him,' and keepeth not his commandments, is a liar."—JOHN.

"Ye are my friends if ye do whatsoever I command you."—JESUS.

"Teach them to observe all things whatsoever I have commanded."—JESUS.

"If ye know these things, happy are ye if ye do them."—JESUS.

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom, but he that doeth the will of my Father."—JESUS.

"Be doers of the Word, not hearers only, deceiving your own selves."—JAMES.

P R E F A C E .

Popular theology has reduced the commandments of Christ and his apostles, to a practical nullity. It has totally obscured the principle of obedience as the basis of our acceptance with God in Christ, by its doctrine of "justification by faith alone," and that, too, of the most momentary character in the hour of death. It is part of the modern restitution of primitive apostolic ways, to recognise distinctly that while faith turns a sinner into a saint, obedience only will secure a saint's acceptance at the judgment seat of Christ; and that a disobedient saint will be rejected more decisively than even an unjustified sinner.

The rule or standard of obedience is to be found in the commandments of Christ. Christ speaks very plainly on this subject in the statements quoted on the cover. They are summed up in this saying of his: "If ye keep my commandments, ye shall abide in my love."

Before we can keep his commandments we must know them, and in order to know them to any purpose, we must remember them. This epitome is intended as a help to the memory. The commandments are picked out from the apostolic writings, and classified in a way convenient to remember, and printed in a form convenient for carrying about on the person daily, so that they may be often looked at and imprinted on the mind. The references are supplied for the satisfaction of those who desire to be quite sure of their foundation. What excellent men and women are those who keep all these commandments. Where are they? Lord, increase their number.

Birmingham, 16th June, 1882.

ROBERT ROBERTS.

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. 18.

There were further exhibitions of the visible hand of God during the wilderness journey of Israel under Moses, which deserve attention, before we cross the Jordan under Joshua's leadership, and behold the wonderful display of divine power by which a country fortified to heaven was subdued by the unmilitary congregation of the children of Israel. Some of these have a special significance, in addition to their interest as acts of miraculous interference.

Foremost, we may take the summary death of Aaron's sons while engaged in the service of the sanctuary. The incident occurred in connection with the institution of Aaron and his sons into the office of priesthood. The re-

quired offerings having been made and accepted by fire, Nadab and Abihu proceeded to offer incense. They took their censers and put fire in them from some other source than the one prescribed. The commandment was that they were to take "burning coals of fire from off the altar before the Lord" (Lev. xvi. 12); but, either in ignorance or negligence, they "offered strange fire before the Lord" (Lev. x. 1-2). It was an express breach of the ordinance. Yahweh had "commanded them not" to do this thing. The disobedience was undoubted, and it was severely visited. "There went out fire from the Lord and *devoured them.*" Their dead bodies were immediately afterwards carried out of the camp by near relations. Following this, here is a noticeable item. It was Aaron's duty, in the service marred by this incident, to eat the appointed portion of the goat of the sin-offering. When the time came for this eating, Moses found the goat flesh to be eaten had been burnt. The fact was, Aaron was not able to eat, for grief at the death of his sons, and had burnt all. This was Aaron's answer to the sharp reprimand of Moses on discovering the omission (Lev. x. 19). The circumstance is worth noting as a casual evidence of the genuineness of the narrative—apparent at every step. It is a touch of nature which never could have found its way into an invented story, and it is a story that never could have been invented; for all invention has an object, and it would baffle the most ingenious imagination to suggest an object in representing Aaron as remiss in the offices of the priesthood. If not an invention, it is a true account—that Nadab and Abihu were smitten dead in the precincts of the sanctuary for a violation of the law regulating their office.

It was a miracle, but as real a performance in nature for all that, as when a couple of labourers are struck dead by the forked lightning in the field. The difference lay in the fire of the sanctuary being specifically directed, which the combustion of the atmospheric electricities is not. There was a very specific object in view. A principle had to be asserted against the negligence of Nadab and Abihu at the supreme moment when the Mosaic schoolmaster-discipline of the law was being established. This principle is defined in the explanation addressed to Aaron by Moses: "This is it that Yahweh spoke to me, saying, *I will be sanctified in them that come nigh me, and before all the people will I be glorified*" (Lev. x. 3). A miracle was necessary in the circumstances to enforce this necessity for extreme deference and punctilious obedience in approaching to God. In the absence of miracle, Nadab and Abihu's dereliction would have become a precedent and a habit, and the institutions of the sanctuary would soon have fallen into disuse. They had no basis but the divine appointment; and if the earnest terrible reality of that appointment had not thus promptly been shown, in the presence of disobedience, they would never have been planted in the midst of Israel at all. These and other severities established the fear of Yahweh for several generations: and though Israel in their history has in the main proved disobedient, to this day is to be seen, in their fear of Yahweh's name and law—(slavish and superstitious though it be)—the effect and the proof of the reality of those measures by which in the beginning the foundations of obedience were laid.

The tragic incidents of the rebellion of the priests and princes exhibit another instance both of this discipline and the necessarily miraculous nature of the means employed to enforce it. The jealous feeling entertained by Aaron and Miriam towards Moses (considered last month, both as to its origin and suppression) was largely shared by several influential men in the congregation, whose disloyal spirit infected quite a numerous body of the princes, and spread extensively in the camp. The feeling spread and fermented until it took the shape of a formidable deputation of over 250 men, headed by Korah, a leading priest, of the family of the Kohathites, and Dathan and Abiram, leading princes in the camp of Reuben. These men (all "princes of the assembly, famous in the congregation, men of renown,") came formally into the presence of Moses and Aaron with a mutinous challenge: "Wherefore lift ye up yourselves above the congregation of the Lord?" The proposed grounds of this challenge were of the usual sort. The truth was not put in the front. In reality the challenge was the offspring of ambitious aspiration on the part of the challengers—men small enough minded to aspire to headship, but not large enough minded to be qualified to exercise it, which, had they been, they would not have desired it: for the men fit to exercise authority are not those who find a personal gratification in it. But the real grounds are never put forward in such a case. Consciously or unconsciously, men in such an attitude play the hypocrite. They put forward pleas that are serviceable, but not sincere—sincere enough as regards the earnest use made of them, but not sincere as regards the real motive at work. And they usually take the garb of a professed regard for somebody else's rights, or for justice in the abstract—to both of which, in ordinary circumstances, the class in question exhibit a total indifference. "All the congregation are holy, every one of them: and the Lord is among them: wherefore, then, lift ye up yourselves above the congregation of the Lord?" Such was the speech in which Korah, Dathan, and Abiram sought to call in question the work of Moses, aggravating their insinuation further on with this question: "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?" Here was the revolt of democracy very early in the world's history—the cause of "the people" *versus* government divinely appointed: and the Lord's "people," too: for it was quite true what the insurgents said,—that the congregation was the congregation of the Lord, and holy every one—in the sense of having been separated and sanctified to the divine use. The revolt, therefore, against the "one-man-system" of Moses would, superficially, seem a very legitimate and worthy affair. We shall see how it appeared in the divine eyes, with whom nothing is less in favour than the loud praised modern thing, called "the voice of the people."

"When Moses heard it, he fell on his face." What could he do? The situation demurred to by these malcontents was not of his creating, as we have seen times without number. He was certainly in sympathy with the work which God was accomplishing by his hand: but as for his personal part, it was none of his seeking, and so far from being the gratifying

thing the insurgents imagined, it was the cause of much burden and mortification of spirit. Moreover, he knew the congregation were now placing themselves on the brink of a volcano. Past experience had shown him the heat of the anger glowing under the surface of the divine patience with wayward Israel: and he could not but fear that the catastrophe he had averted by personal entreaty on the summit of Sinai, would now burst forth and consume the whole congregation in a moment. No wonder he was overwhelmed in the presence of the mutinous attitude of the princes. "He fell upon his face."

Rallying to the duty belonging to the situation, he proposed an arbitration which could not fail of a satisfactory settlement. "To-morrow the Lord will show who are his. . . . This do: take your censers, Korah and all his company, and put fire therein, and put incense in them before the Lord to-morrow, and it shall be that the man whom the Lord doth choose, he shall be holy." There is no evidence that Moses knew what was to transpire on the morrow. The succeeding narrative would rather suggest that he did not know, but merely acted on the confidence that Yahweh, who had vindicated his appointment against the murmurings of Aaron and Miriam, would in some way indicate his mind in the more serious crisis now forming in their midst. If they all appeared before Yahweh on this issue: "whom hath Yahweh chosen for the priesthood?" Moses did not doubt that the question would receive some palpable and conclusive answer. He had no doubt on the point in his own mind; how could he, after all that had transpired? But he desired the malcontents to receive their answer. Therefore he made this proposal, not altogether without the reproof which their attitude called for: "Ye take too much upon you, ye sons of Levi. . . . Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to Him, and all thy brethren, the sons of Levi with thee; and *seek ye the priesthood also?* For which cause both thou and all thy company are gathered together against the Lord; and *what is Aaron that ye murmur against him?*" (Num. xvi. 7, 9, 11). These words were addressed to Korah, the priest, and his company. Dathan and Abiram, their sympathisers of the Reubenites, were not present at the time. Therefore Moses sent a message to them to arrange for to-morrow's test-assembly. But they refused to come, and sent back a scornful answer, at which Moses was angry, saying to God, "Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them." To Korah and his company Moses said they were not to fail to present themselves next day, with all their sympathisers, before the Lord, at the door of the tabernacle of the congregation.

Next day arrived. Korah was duly at his post, with his 250 priestly supporters, each man furnished with his censor, and stationed with erect and brazened confidence. Not only that, but Korah had been through the the camp in the interval, making known what was in question, and found nearly the whole assembly in a mood to take part with him. The result was the gathering of an immense concourse of the people, along with Korah

and his abettors, at the door of the tabernacle of the congregation. "All the congregation," we are told, were gathered against Moses and Aaron. They had every disposition to revolt, as they showed on several previous occasions; and now that the priestly families themselves were moving in this direction, they doubtless felt a wonderful liberty in the matter—a kind of feeling that revolt became sacred under such leadership, and alacrity in their evil cause a matter doubly sweetened by inclination and sanction. Moses and Aaron stood in their midst—possibly feeling somewhat nervous in the presence of such a powerful opposition. It was not for long.

"The glory of Yahweh appeared unto all the congregation." This was the exciting moment. Expectancy would grow to a great pitch. The shining out of the divine glory would make one and all in that immense assembly feel that the matter in debate was recognised—was not ignored—was not passed by with indifference—was reckoned worthy of divine adjudication—was regarded as important. But on which side? That was the question. For a moment, doubtless the rebels—standing in the presence of the electric brightness—all illuminated with the glory to the utmost fringes of the multitude—would feel justified in their cause, and expectant of a divine endorsement: not for long. "Yahweh spake unto Moses and unto Aaron, saying, *Separate yourselves from among this congregation that I may consume them in a moment.*" Brief but tremendous utterance on the case! Korah and his company were the complainants: the congregation of the people but sympathised: here was a decree to destroy one and all, and Moses and Aaron advised to step aside for safety! It is a fearful thing to fight against God. Moses and Aaron did not desire such an appalling vindication. They recognised that as regarded the bulk of the assembly, they were misled—that the true offenders were the priests and princes of the people, who ought to have known better. They were overwhelmed in the presence of the divine anger. "They fell upon their faces and said 'O God, the Elohim of the spirits of all flesh, shall one man sin and wilt thou be wroth with all the congregation?'" God respected the intercession of Moses, and relaxed the sentence against the people. Determining, however, on the total destruction of all the priestly rebels, and their immediate abettors among the princes, He instructed Moses to order the people to get away on every side from the tents of Korah, Dathan, and Abiram. Dathan and Abiram were not among the company of Korah. They would not honour Moses so much as to come to the trial of their own complaints against him. With callous obstinacy, they remained within their tents, and laughing, doubtless, with their wives and families, at the commotion they had raised, refusing to recognise the discussion of the question in any way—insisting only on their unreasonable objections, without any concern for a rational settlement. (Such men are still to be met with.) But if they would not go to Moses, Moses now comes to them—not however, with words of conciliation—the time for that is past; but with words of warning to all the people about them: "Depart, I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The people about them showed themselves not insensible: "They got up from the tabernacle of Korah, Dathan, and Abiram on every

side." Dathan and Abiram showed their foolhardy bravery by coming outside their tents, and standing there with their wives and families, trying to look unconcerned, as the manner of such is. It was but for a moment. Moses addressing the people, said "Hereby ye shall know that *Yahweh hath sent me to do all these works*: FOR I HAVE NOT DONE THEM OF MINE OWN MIND. If these men die the common death of all men, then Yahweh hath not sent me. But if Yahweh make a new thing and the earth open her mouth and swallow them up with all that appertain unto them and they go down quick into the pit, then ye shall understand that these men have provoked Yahweh." Thus the nature of the issue and meaning of the events being enacted were very precisely defined. The lesson so sharply taught on the occasion remains good to this day. Action came quickly on the back of these ominous words: "It came to pass as Moses had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up and their houses and all the men that appertained unto Korah and all their goods. They and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation." As for the phalanx of the "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," drawn up in front of the tabernacle, lightning flashed from the divine presence and struck them dead on the spot, and their brazen censers, scattered in the burning, were, by divine direction, gathered and converted into plates to cover the altar in remembrance of the dire calamity, and in token to Israel, "that no stranger which is not of the seed of Aaron come near to offer incense before Yahweh."

But the rebellion was not yet at an end. In a fictitious narrative, such a visitation as that just described would certainly have been represented as a complete settlement of the discontents of the people. But in a record of facts, we have the characteristics of human nature veraciously illustrated. While the destruction of the princes had cowed the people and sent them to their tents, a night's rest gave a new turn to their rebellious thoughts. They could not deny what their eyes had seen—the destruction of a formidable body of influential rebels; but now they refused the reasonable lesson of the fact, and gave a colour to it in harmony with their own feelings: "Ye have killed the people of the Lord." They could not deny the killing; but instead of accepting it as God's act, they imputed it to the power of Moses and Aaron, and made it only a new reason for discontent. Their insubordination was incorrigible. They were inclined to re-open the question so dreadfully settled on the previous day. "They gathered themselves together against Moses and against Aaron, saying, Ye have killed the people of the Lord." Again the clouds gathered threateningly. Again they were dispersed by miraculous interposition. The glory of Yahweh again shone from the tabernacle: Moses and Aaron, making hasty obeisance in the presence of the glory, were adjured to get away from the midst of the congregation that they might be destroyed. Moses, in the promptitude of faithful and earnest fear, enjoined on Aaron the making of an immediate atonement for the congregation, in accordance with Yahweh's own previous ap-

pointments, declaring to Aaron, "There is wrath gone out from Yahweh : the plague is begun." Aaron, with kindled censer, ran into the midst of the congregation, and made an atonement, as commanded. He found the plague making dreadful ravages. He stood between the dead and the living, and the plague was stayed, but not till 14,700 persons had fallen victims.

The concluding incident of this terrible episode ranks prominently among the exhibitions of the visible hand of God, viz., the miraculous budding of Aaron's rod. This was no frivolous or wizard feat, such as it is apt to appear when mentioned as an isolated fact. It was a reasonable measure adopted for an earnest purpose. The object is thus stated : "I will make to cease from me the murmurings of the children of Israel." To accomplish this Moses was directed as follows :—"Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, TWELVE RODS : write thou *every man's name upon his rod*. . . And thou shalt lay them up in the tabernacle of the congregation, before the testimony where I will meet with you. And it shall come to pass that the man's rod whom I shall choose shall blossom." The rods were accordingly collected and laid up in the tabernacle ; and next day, the rods being brought out, it was found that "the rod of Aaron, for the house of Levi, was budded, and brought forth buds and bloomed blossoms and yielded almonds" (Num. xvii. 8). "And Moses brought out all the rods from before the Lord *unto all the children of Israel*" (there were no concealments or demands for "confidence" in the measures that established the authority of Moses) "and they looked and took every man his rod," except Aaron, whose budded rod was ordered to be laid up in the tabernacle, and "kept for a token against the rebels."

The people had no answer to such demonstration of the divine choice of Levi for the service of the priesthood. But they were not pacified. They retired into the caverns of a silent and gloomy discontent, muttering, "Behold, we die ; we perish ; we all perish. Whosoever cometh anything near unto the tabernacle of the Lord shall die." Yahweh might then and there have righteously annihilated the incorrigible murmurers at a stroke ; but he had patience with them for the sake of his ultimate purpose, which would have been hindered by their destruction. "*For my name's sake* will I defer mine anger ; and *for my praise* will I refrain for thee that I cut thee not off ;" an explanation admitting us to this consoling reflection, that the prosperity of godless men is only a part of the necessary programme of the divine work upon earth ; and, with comforting firmness, commanding "patience !"

On the nature of these miracles it is unnecessary to say more than has been said in other cases. With all of them men are already acquainted in the operations of nature. The thunder-bolt or the forked lightning slays in a moment, at any time ; and as for the yielding of leaves, blossoms and almonds, who is not familiar with it every year wherever an almond tree is planted in the earth ? The only difference is that in the case before us, the fire was intelligently directed, and the almond blooms quickly instead of slowly formed. What wise man will say that fire intelligently formed, cannot be intelligently

directed? and that the process of vegetable formation cannot be accelerated to any degree of speed that the Inventor of vegetable growth sees fit? Fools, who are in a large majority according to Mr. Carlyle, may demur readily enough; but even they have to admit that fire is subject to even human manipulation, and that the hot-house forcing of fruit and flowers is not an unknown phenomenon.

EDITOR.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 142.**

"Exhort one another daily."—PAUL.

No one can attentively read the apostolic writings without being struck with the frequency and the prominence of "the will of God." Jesus refers to it often in his discourses, and says plainly that the doing of this will is the rule by which his friends will finally be selected. So distinctly was this before his mind—viz., that those only who did the will of his Father would finally be chosen for companionship with him in glory—that when one, upon a certain occasion, exclaimed concerning the blessedness of the mother of Jesus, he said, "Yea rather blessed are they that *hear the word of God and do it.*"

What is meant by the will of God no one need be at a loss to know. There is no simpler idea in the whole range of Scripture. A child may grasp it. The will of God is that which He wishes us to be and to do. The smallest capacity can take this in. In fact, the terms of salvation are altogether such as any ordinary mind can understand. The difficulty is not in knowing: it lies in another direction. The difficulty doubtless lies here, in remembering constantly ALL that God would have us to do and to be, and so remembering as to conform. There are various elements and ingredients in the will of God. There is a great variety of things

that He would have us to do and to be. We take them one by one as they present themselves in the reading of the word.

This morning, in our reading of the prophet Isaiah, we have one of them brought before us with a special prominence, demanding our most earnest attention. So important is it that Paul declares that without this element of mental furnishing, all our best attainments will go for nothing at the last. The Scripture in question was addressed to Israel after the flesh, but is none the less applicable to us, who are commanded to "be mindful of the words which were spoken before by the holy prophets" as well as of "the commandments of the apostles" (2 Pet. iii., 1). It is prefaced by a form of reproof that furnishes an effective background to the matter to be exhibited—a very wholesome, and sobering, and even needed lesson for us. Isaiah is told to cry aloud and not to spare—"shew my people their transgression and the house of Jacob their sins." What was it that Isaiah was to bring in charge against them? Was it that they entirely turned away from God, and took no interest in the ordinances of the sanctuary? On the contrary, Yahweh says, "*They seek me daily and DELIGHT TO KNOW MY WAYS.*" . . . They ask of

me the ordinances of justice: *they take delight in approaching unto God.* 'Wherefore have we fasted,' say they, 'and thou seest not? Wherefore have we afflicted our soul and thou takest no knowledge?'" Here is a very religious nation—a nation interested in the temple and the affairs of the Mosaic service—whose complaint is that God does not take notice of them equal to their zeal in serving Him. Why, to such a nation, should Isaiah be directed to lift up his warning voice as a trumpet? What was the matter with them? Wherein lay the defect that alienated God's regard from all their ceremonial compliances with His will? We presently discover. They were lacking in pitiful hearts and in deeds of mercy. They conformed to the outward requirements of the divine service, but failed in those qualities and motives which were the kernel of the whole law of God. They fasted, but "in the day of your fast, . . . ye exact all your labours." They exacted service from menials, instead of remitting it: their servants, their dependents, their inferiors were not allowed to participate in the rest and release of the day, but were kept to their toil and their drudgery. "Ye fast for strife and debate:" they left off their usual occupations only to make the fast day a day of vain-glorious jangle, instead of a day of contemplation and humility, and kindly solicitude for neighbours. They duly observed the ceremonial parts of the fast,—sitting morosely at stated hours in the garb and attitude of mourners, "appearing unto men to fast," but not fasting in the way acceptable with God. God found no pleasure in their lugubrious penances. "Is it such a fast that I have chosen?" enquires He, "a day for a man to afflict his soul? to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is not THIS the fast that I have chosen ~~to~~ to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to

thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

Here we have shown to us plainly enough one aspect of character that God desires to see in His children. It was one of the grounds of his rejection of Israel after the flesh, that they were lacking in this spirit of ready benevolence, finding expression in abundant deeds of kindness. It will be a reason found not lacking in the case of those sent away from the judgment seat, with weeping and wailing and gnashing of teeth. The apostles speak pointedly on the subject. John asks, "Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John, iii. 17). Jesus often enjoined the same thing, adding that with what measure of kindness we acted towards men, we ourselves would be measured in the day of recompense. It is a matter to be kept most constantly in view. It is a matter we are in danger of forgetting or neglecting. We are most liable to do this through the power of a lost truth which we have been permitted to lay hold of again. We have come to see that the public habit of contributing openly to purposes and institutions of philanthropy is inconsistent with the injunction of Christ to do our almsgiving secretly; and we have come to see that the common notion that men will be saved by good deeds in this direction is an unscriptural and an untrue notion. We have come to see that men can only be saved by the belief and obedience of the gospel, and that no amount of almsgiving will avail for those who are outside the covenant-reconciliation with God in Christ. But we must not allow the recognition of this truth to dim our perception of the other. We must not go to the philanthropist and say, "Ah! you expect to be saved by your annual subscriptions, whereas we look for salvation in the Abrahamic covenant ratified by the blood of Christ only." The philanthropist is undoubtedly mistaken in hoping to make

peace with God through his almsgiving ; but we shall be mistaken, too, in hoping to find acceptance with Christ through faith alone. Faith without works is dead. We must "do the will" of the Father, as well as believe His word. His will is that we be like Him in character ; and and his character is an acting character. Christ plainly says "Be like unto your Father." It is a very high standard, but it is the standard, and it would be the height of folly to ignore it. We shall have the standard judicially applied by-and-bye—and it will not help us to shut our eyes. The result will be beautiful when the process is concluded. When a great company of men and women, having the character of God, are separated from the gross elements with which they are necessarily surrounded in the day of their preparation : when they are incorporated together as one society, having immortality of nature as its basis, and the world put into their hands, it will be a day of gladness for them, and a day of blessing for the world.

But you feel depressed and say there is no hope in such a rule of salvation. Slowly, friend, slowly. Why so despondent? Well, you say, it is no use pretending to be perfect. "If I am to be perfect before I can be saved, then I cannot be saved ; that is all I have to say." My good friend, let us look the thing fairly in the face and all round ; don't go off with a half-impression on the subject. You do not deny that these are the commandments? "No," you say with a groan, "I admit these are the commandments ; and I read, 'Blessed are those that do his commandments.' I try to do them honestly and faithfully ; but I know I make a sorry business of it ; and, I say again, if my acceptance is to depend upon my perfect success, then I cannot hope to be accepted." My good friend and brother, you truly read our duty to the commandments, and the blessedness coming out of their observance. God forbid that I should seek to lessen the keenness of your perceptions in this direction. But are you unwilling to open your mind to all the quali-

cations with which that truth is associated? You say, "I hope not." Very well : have you never heard of forgiveness? You say, "Ah ! that is for sinners of the Gentiles." But is there no forgiveness for Christ's brethren? Did not Christ teach his disciples to pray, "Forgive us our trespasses?" Has not John the Apostle written, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity?" Does not James say, in such a case of confession, "If he hath committed sin, it shall be forgiven him?" Has not David written, "As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him?"

"Then I don't make it out," says our faint-hearted brother, who refuses to take comfort. "If forgiveness is so easily and so bountifully available, it leaves no force in the declarations that require the doing of the will of God as the condition of our acceptance." Well, it is one of those apparent paradoxes that present no practical difficulty in the right placing of all the elements of wisdom. The right answer brings a wholesome lesson, not a little needed in these days when we are in danger of being drawn aside from a divine course of life in two distinct ways. We are in danger, first, from the bias inherited with our early theological tutoring. This tutoring told us, as it tells millions daily from all the so-called evangelical pulpits in the land, that we have nothing to do in order to be saved : that the work of our salvation has been done—"done long, long ago"—that we have only to believe ; that we have only to allow Christ to save us ; and that if we think our deeds can in any way contribute to our salvation, we are the victims of a heresy which prevents our salvation more than almost any course of sin. Nothing tends more to sink the mental man in spiritual sloth and stupefaction than this misapplication of a New Testament truth. If

it is true that we have not to "work out our own salvation;" that we have not to overcome; that we shall not receive according to our works; and if it is not true that the righteous shall scarcely be saved, and that God is not mocked, and that whatsoever a man soweth, that shall he also reap; if the truth is that we have only to believe that Christ's excellence and righteousness will stand to our account, and to repudiate all possibility of our performing any acceptable service towards God, then the mind will surrender to native indolence and sin. But the truth lies in another direction than that. Jesus tells us that except our righteousness exceed the Pharisaic measure, we cannot inherit the kingdom of God; and John, warning us against deception on the point, says, "Be not deceived: *he that doeth righteousness* is righteous." Paul tells us plainly that the unrighteous shall not inherit the kingdom: and Peter, that only "if we do the things commanded, will an entrance be abundantly ministered unto us into the everlasting kingdom."

The New Testament truth, which is evangelically misapplied, you understand very well. It is true that as regards its initial stage, salvation is "not of works;" and that if Christ had not abolished death and laid the foundation of our redemption in his death and resurrection, man's case was helpless and hopeless. But Christ having laid a foundation for man to build upon, he is no longer helpless and hopeless. He is commanded to rise and work. Christ is now "the author of eternal salvation unto all them that OBEY Him" (Heb. v. 9). Those who trust entirely to what Christ has done, as "evangelical" gospel preaching tells men to do, will find their trust misplaced at last. Christ having done his part, they must do theirs; and their wisdom is to find out what that part is and to do it.

The other danger to which we are exposed lies in a somewhat different direction. There is a danger of resting too much on that very doctrine of forgiveness of which the disconsolate have to be reminded. A

man may say, "I have discarded the evangelical misconception: I recognise that our standing with Christ at the last will be determined by the question of our performance or non-performance of the divine will." Yet at the same time, he may live as if he still held on to the mistaken idea of common theology, that we have to "do nothing, only believe." He may live in habitual violation of the divine will, and comfort himself with the persuasion that his habitual disobedience will be covered by that privilege of forgiveness which comes with the priesthood of Christ to all his accepted brethren. It is possible to make a great mistake here. The privilege of forgiveness is itself conditional. We do not require to go far to see this. The very petition for forgiveness which Christ puts into the mouth of his disciples, in what is called "The Lord's Prayer," is linked with what is in reality a condition, though it sounds like an argument: "Forgive us our trespasses as we forgive them that trespass against us." Christ places the conditional nature of forgiveness beyond all question in his accompanying comment to this effect: "*If ye forgive not men their trespasses, NEITHER will your Father forgive your trespasses*" (Matt. vi. 15).

The conditional nature of forgiveness is manifest on broader grounds. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," so John testifies; but he limits the efficacy of this advocate's functions in saying, "*If we walk in the light, the blood of Jesus Christ cleanseth us from all sin.*" Plainly expressed, it comes to this: the Father will forgive those for whom Christ prays, but Christ will only pray for those who are earnestly striving to walk in the light. "I pray not for the world," he said. Of his disciples he said, "I pray for them (the men Thou hast given me out of the world)." We see his patience with them in the Garden of Gethsemane and on other occasions. He made apologies for them, saying, "The spirit truly is willing, but

the flesh is weak." For Peter, in the hour of direst weakness, he specially exhibited mercy and compassion, saying beforehand, "I have prayed for thee. . . . when thou art converted, strengthen thy brethren." But let us remember who the disciples were for whom Christ thus prayed. They were not heedless, or indifferent, or disobedient men. Though not enlightened on all points while Christ was yet with them in the flesh, they were in the main earnestly set on the doing of the will of God. This is shown by their response to John's baptism, before Christ chose them. It is placed beyond all doubt by Christ's public recognition of them in this character, on the occasion of his mother and his relatives seeking him. "Who are my mother and my brethren?" said he, "and stretching his hand towards his disciples, he said, 'BEHOLD MY MOTHER AND MY BRETHREN: for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.'"

Consequently, when we think of Christ's readiness to intercede for his disciples, we must remember that his disciples were not men who could truthfully say of themselves what the sinners of this English nation are made to say every Sunday: "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us." On the contrary, they were men earnestly in love with Christ, and earnestly striving to observe the commandments delivered to them—failing sometimes in their endeavours, doubtless, but earnestly striving to be merciful, and forgiving, and just, and kind—earnestly devoted to the fear of God and the honour of Christ. This must be our case in the main, before we can hope for that forgiveness which will cover our sins and blot out all our failings, shortcomings, and offences. When Paul informs us that Christ is high priest over his own house, he is careful to add "whose house are we if we hold fast *his confidence and the rejoicing of the hope steadfast unto the end,*" and he instantly

appends this exhortation: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to-day, *lest any of you be hardened through the deceitfulness of sin.* For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

We see the position, then, brethren: that Christ's mediation will not be available for those who go on sinning, but only for those who walk in the fear of the Lord all the day long, striving against sin. For such, even if disconsolate, like our not altogether imaginary brother, it will greatly avail in the great day of settlement when the High Priest (then their Judge) may rebuke their faintheartedness, saying, "O ye of little faith, wherefore did ye doubt?" In that day of glorious cleansing, delivered from the encumbrance of this sinful nature, and made to stand pure, and white in the glory of incorruptibility and spirit-power, they will joyfully join in the joyful ascription* of John the beloved disciple: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory and dominion for ever and ever."

It practically matters little whether we live to see the dawn of this glorious day or no. There is a natural desire to be among those who shall not taste of death, a desire whetted to the highest pitch in the presence of the accumulating signs of the nearness of the day of the Lord; but it matters little "whether we wake or sleep." We can but fill the length of our probation in either case. If we die, we lose nothing if our course is pleasing to Christ; if we live to the Lord's coming, we gain nothing if he accept us not. It must be manifest that the whole importance lies in the practical conformity of our daily lives to his will,—a conformity relating to many common matters, as men reckon, but which are very important matters when we reflect that on the matter of daily living the

judgment will be based which determines our final lot. It is best to think of ourselves as on a level in this respect with the brethren of the apostolic age. They had none of the signs of the Lord's coming before their eyes, yet were they exhorted to be sober and vigilant, and watchful, and earnest to the point of always abounding in the work of the Lord. If we are different from them as to the time in which we live, if we see the tokens all abroad in the earth, of which they knew nothing, pointing to the arrival of the time for the Lord's return, we have only all the greater reason to earnestly addict ourselves to apostolic rules of life, and to remember and obey all the commandments which the Lord has given for the guidance of his house in his absence.

It has long been felt to be a desirable thing to have these commandments in a form allowing of the memory being easily and frequently refreshed concerning them all. This desire is on the point of being

realised. The "Pocket Epitome of the Commandments of Christ" will bring the law of Christ to a focus, and enable the possessor at a glance to recall his duty in the various situations and exigencies of this probationary life. Many have expressed a desire to have this help. They must remember, however, that it is only an aid to Scriptural light. It is by no means intended as a substitute for the daily reading of the Scriptures. It can be no more a substitute for this, than ice cream on a summer day can be a substitute for ordinary meals. The daily reading of the Word can alone bring our minds into harmony with the things of the spirit. But little helps are helpful to the successful use of the more substantial helps. The memory of the commandments is certainly one of the most vital functions of the new man, and whatever helps this helps us on the road to life eternal. God grant the help of his countenance in all our endeavours to prepare for the coming of the Son of Man.

EDITOR.

CHAT WITH CORRESPONDENTS, AND EXTRACTS FROM SOME OF THEIR LETTERS.

(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.)

Gratitude.

"I have been reading 'The Ways of Providence,' and although I have no doubt you have received many testimonies to its excellency, I desire, as one who has recently been brought to a knowledge of the truth, and who is passing through much trouble, to say it is impossible for me to express in words the delight and profit I have experienced in reading it. Is it not a cause for profound gratitude that we have been taken out of the horrible pit and miry clay, and our feet planted on the Rock of Truth?"—E. E. W.

'Tobacco Money.'

Brother Leadbitter, of Newcastle, remitting for a copy of *Twelve Lectures* and

some *Finger Posts*, says:—"This is tobacco money. After reading the remarks in the *Christadelphian* towards the latter part of last year, I was induced to give up the use of tobacco altogether, after having used it for about twenty-five years. I have never used a pipe since the morning of the first of December last, now near seven months' back, and I have no desire to use it again. May the Lord keep me steadfast."

"How was it known?"

J. F.—The saints who rose from the dead at the time that Christ's resurrection occurred (Matt. xxvii. 52-53) were known to be such by that spiritual knowledge in the recorder which Jesus promised would be the privilege of his apostles when he

should send the Spirit to be their Comforter and Instructor (Jno. xiv. 26). They were also probably well known in that character to those who had been acquainted with them, and to whom they appeared. It does not require the judgment to manifest some: both good and evil are, in some cases, known beforehand. (See 1 Tim. v. 24-25).

The Teachers "not knowing the Scriptures."

A Friend writes from Rhonda Valley: "I have been making it my business of late years to lay before the ministers of different denominations certain parts of Scripture for explanation. To my disappointment, they know but very little about the Bible, particularly the Old Testament. I asked one of the most popular and eloquent of them for an explanation of Ezekiel xxi. 25, 26, 27, and he could not give an answer. The Sunday schools do not answer the purpose of instructing the people in the Scriptures. It is grieving to every true reader of the Bible to see the haphazard way they have of explaining the Bible in the classes. There are twenty scholars, more or less in the class, and each one, at the request of the teacher, gives his individual opinion. Each one differs from the other, and not one of them is able to back his views by quoting Scripture. The teacher then declares who is right according to his views, but who is the wiser? What do you think of that way of reading and studying the Word of God? The fact is, the Bible is not known in the chapels and schools. How long will it last in this way? My heart aches when I hear them blundering in the pulpits."

No Discrepancy.

J. T.—Josh. i. 10, 11, orders the officers to give the host three days' notice of the crossing of the Jordan, and instructions to be ready. The officers would do so in due course though the fact is not stated. Josh. iii. 2, informs us that after the expiry of the three days, the officers again went through the host with directions for their movements in certain matters of detail.—As to the account of the capture of Ai (Josh. viii.), the city would not be destroyed by the fire kindly by the ambush. It would only be sufficiently fired (probably in several places) to let the combatants in the field, on both sides, know that the ambush had surprised the city. The smoke was a signal merely. When the

ambush, issuing from the fired city, had assisted their brethren to complete the slaughter in the field, the army of Israel returning to Ai, would find the city practically intact, smouldering in several places, but occupied by the non-combatant population.

The Policy of the "Christadelphian."

K. C.—You must not judge the *Christadelphian* by the literary standard current among the Gentiles, nor must you judge it from the standpoint of those whose chief intellectual propensity is to discuss oddities and speculate on obscurities and difficulties. Conformed to the former, its contents would be like clear soup without strength; made to the liking of the latter, it would be a mere performance of bone-picking, wherein the bone-picker would challenge admiration of his adroit handling of the instrument instead of creating gratitude by the amount and excellence of fare supplied to the plates. Drawing always on the fields of supply that are most abundant, instead of following the dyspeptic in epicurean expeditions after rare, dry, and questionable roots, the *Christadelphian* aims at that diversity and quality of ingredients that go to strengthen the new man. The pinched creatures who prefer a brandy-nip, and turn up their noses at the healthful staples of a well-spread table, must go to another shop. We cannot alter the bill of fare. The Bible is our model—a little of everything and all good. It is conducted with reference to the needs of many far scattered and hungry poor ones who could not be helped by the attenuated preparations of the professional cuisiniere.

Accepting the Protection of the Law.

W. J. G., also W. R. L.—It is according to apostolic precept and example to accept the protection of the authorities from the mischief which the lawless and disobedient would inflict. The precept in the case will be found in Paul's remarks on the civil magistrate, in Rom. xiii. 1-6: "He is the minister of God to thee for good . . . a revenger to execute wrath upon him that doeth evil" (verse 4). The example is afforded by Paul's appeal to Cæsar against the malice of the Jews (Acts xxv. 11), also by the use of his status as a Roman citizen to escape scourging (Acts xxii. 25.) Therefore, it is perfectly "right

to notify the authorities of stolen property, and to accept its restitution, and to allow them to rectify violated land marks." Where the line is drawn is at individual action. What the authorities choose to do we may accept; but we are prohibited from using the law as an instrument of individual vindication. "Dearly beloved, avenge not yourselves, for it is written, vengeance is mine; I will repay saith the Lord" (Rom. xii. 17-19.) "If any man sue thee at the law, and take away thy coat, let him have thy cloak also" (Matt. v. 40).

The Object of the Apostolic "Signs."

J.R.—We hope your eye is better. We have wished to write but have not managed the time. As to Dr. Robertson's question about Mark xvi. 17—"These signs shall follow them that believe," there does not appear to be any room for doubt as to the meaning. The narrative of the Acts of the Apostles and the glimpses of the privileges enjoyed by believers in the apostolic age, which we obtain in the apostolic epistles, show plainly that the promised signs were duly realised in the personal labours of the apostles to which the promise referred, and that, in many cases, the gifts bestowed continued in the possession of the believers after baptism. (1 Cor. xii. 8-11; Gal. iii. 5). The cases recorded in the Acts and epistles must be held to illustrate the meaning of a promise which had special reference to that age. There is nothing to show that it was Christ's intention that these signs should continue till Christ should return. The fact they have not so continued is proof in the contrary direction. The purpose for which they were given did not require they should continue beyond the labours of the apostles. They were given to confirm their personal testimony to Christ's resurrection of which they were witnesses (Mark xvi. 20.) Nobody after the apostles could give their personal testimony, consequently, the confirming mission of the Spirit-gifts was at an end when the apostolic testimony ceased in death.

Open-air Fellowship and other Matters.

A correspondent at a distance from Birmingham, writing to a correspondent in Birmingham, who had written of the last day's open-air fellowship at Sutton, says:—"The day for the trip to Sutton was certainly much better than might have been expected from the sort of weather just preceding it. The custom of going

out collectively is becoming quite an established institution. The last, from your account, I should think must have been about the largest out-door gathering of the kind that has taken place among ourselves, and I suppose there is no other body of people that would think of thus employing themselves on the occasion of a public holiday.—I received the *Christadelphian* on Friday morning last, and, as usual, its arrival was welcomed as the messenger with good tidings in a strange and distant land. Its power as a tonic and corrective can only be very inadequately appreciated by those who have never found themselves in a position in which their character as pilgrims and sojourners, separate and peculiar, has been forced home to them. Situated thus, the mind seems to be made more receptive, and accessible to ideas of true importance. Hence, I suppose, the essential advantage of isolation and solitude. On Sunday morning I read the 'Sunday Morning,' when I suppose you would be listening to one of the same kind *viva voce*. The matter it deals with is put very powerfully, by employing that personal, apostrophic sort of address. When I had read it, I thought I would try and write my thoughts about it in verse. I do not consider what was thus produced worthy of publication, but still I thought there would be no harm in sending it to the Editor, and let it take its chance. I have, therefore, enclosed it for his inspection.—I was amused in reading the 'Opinions of the Press' upon *The Trial* to notice such a difference in the impression made upon the several reviewers. One thinks it is worthy of the notoriety of *Pilgrim's Progress*, and one can see no ability or ingenuity displayed in it at all. Probably they were all much puzzled to know what to make of it at all, there are so many features about it that it is impossible to understand from the standpoint of orthodox Christianity. Has the London publisher sold many of them yet? These notices will probably do something towards introducing it to the notice of the public in general."

Darwin in the Coffin: "amazed at their Blindness."

Bro. W. Robertson, of Arbroath, says:—"In the poem 'Not left alone,' in the *Christadelphian* for this month, reference is made to Darwin who has now returned to mother earth. The newspapers extol

him to the very heavens and hold him up as the great ideal which mankind ought to imitate. He is described in the *Glasgow Herald* as a 'Prince among Savants.' In another place he is titled as the 'Lord of all the sciences.' The *Herald* further says of him, 'History can show no greater name in science than that of Charles Darwin. He lived to see his great work accepted as a guide to the future thoughts of men. One of the most eminent, not merely of naturalists, but of human kind, passed quietly to his rest, leaving behind him a name and a reputation which probably will rank in future as that of Aristotle or Plato does to-day—a father of sciences and an originator of conceptions which have tended, even now, to mould into new channels the thoughts of the civilised world.' On reading these things, one is perfectly amazed at the blindness of men. Darwin may have been a 'Prince,' but what a Prince! Gone to the generation of his fathers never to see light! What a contrast to Christ 'the Prince of the Kings of the earth,' divine, incorruptible, alive for ever, full of the Wisdom of God, made glorious, powerful, to enjoy the earth and its fulness for evermore. Darwin may have been a Lord of science; but to what avail? Christ's brethren in the simplicity of the simplest of them, are masters of the true science—the science of God—to be found within the boards of the Bible. Darwin's name is great in the estimation of men, but of what value is this if he have no place in the estimation of God. His name is a name written in the earth—and among earth borns lives for a short season, to perish for ever when the 'name of God' comes from the far country to reward those whose names are presently written in the Lamb's Book of Life. Darwin's work with whatever present results, is a work that will soon be blotted out of the earth. Christ's work will be as abiding and permanent as the blue ethereal sky which covers our heads. Oh that men's eyes were opened to see the glorious light of God, and that the darkness which now covers the earth might flee away."

Israel's Woe; and Gentile Mirth.

Brother H. B. Smither, of Sheffield, calls attention to the origin of the exclamation "Hip, hip," usually preceding the Gentile "Hurrah!"—"It was originally a warcry, adopted by the stormers of a German town in which a great many Jews had

aken refuge. The place being sacked, they were all put to the sword, with shouts of *Hierosolyma est perdit!* (Jerusalem has perished). From the first letter of each of these three words (h. e. p.) an exclamation was contrived. We little think when the wine sparkles in the cup and soul-stirring toasts are applauded by our 'Hip, hip, hurrah!' that we record the fall of Jerusalem, and the cruelty of Christians against the chosen people of God." Brother Smither, meeting with this explanation, it struck him, and he thought it would be acceptable to the brethren. He likewise encloses, as an appropriate companion picture, the following remarks from the *Sheffield Daily Telegraph*:—"The Hospital at Odessa is but one hospital in one city where one set of outrages on Jews have occurred. In it are 125 mutilated Jews; outside it, under the ruins of their houses, are the remains of many more. In the Hospital is one Jewess of 18 with both breasts cut off; her baby, one year old, with both eyes burnt out with a red hot iron; an old woman, whose head has been cleft with a sword, and who says that her grandchildren were cut to pieces before her eyes; a beautiful girl outraged indescribably; a little girl with her ears cut off; an old man with one arm broken in three places, and with a remembrance of having seen his wife and his sons and daughters-in-law burnt alive with petroleum. In the same Hospital is a man with both feet sawn off, and a boy with all his teeth torn out. The eye-witness of these evidences of Russian savagery is an Austrian physician, who says that in Odessa there are about 3,000 Jewish children that have lost their parents, and many women whose husbands and fathers have been killed. The English journal which publishes the horrifying statement of the Austrian physician is the *Daily News*. The Russians tied up some men to compel them to witness the violation and mutilation of their wives and children. They bound others inside houses which they flooded with petroleum, and then burnt their captives in their houses. They poured spirits or petroleum into the gashes made with their weapons, and they chopped off limbs and carried them away to fling them into the woods for the wolves."

Hold On: Not a Question of Dates.

J. K. — Whatever you do, do not give up the hope of the Lord's coming. Even if all dates were to fail, the grounds of confi-

dence would remain unaffected. It is not a question of dates at all, but of facts that cannot be overturned—facts which are fairly outlined in *The Trial*. Still less is it a question of 1882. The Christadelphians have never looked to this date, for the simple reason that the grounds alleged by those who believe in it are not satisfactory. It is principally the Piazza Smith school that have entertained confident expectations for 1882. They base their expectations on the inch-marks discovered in the gallery of the Great Pyramid. 1882 may turn out to be the year (God grant it may); but the marks in the interior of the Pyramid are not conclusive evidence of it; nor evidence at all. Evidence that is evidence leaves no doubt at all. No one can be sure of the meaning of those marks. There are some surprising coincidences between the mensuration of the Pyramid and the chronological periods; but coincidence is not a sufficient foundation for confidence. It may turn out that the Pyramid has no chronological significance at all. It would be surprising if it had. The marks may turn out to be mere workmen's notches or a curious architectural freak. But, however they may turn out, they obviously fail, in the absence of authentic explanation, to furnish a ground for any definite ideas whatever. There are dates of a general character authentically specified in the prophetic writings of Israel. These give ground of reasonable assurance that the time of the end is now upon the world, confirmed, as that assurance is, by such a variety of events as those which have

slowly unfolded in the right direction for 30 years past. But this assurance does not take the form of certainty as to any particular year for the Lord's coming. Particular years have marked the beginning and ending of what may be called broad dispensational periods of time, and these have been verified by actual events in a way that leaves no doubt as to the general character of the times in which we live; but the time-of-the-end programme has not been revealed with that chronological precision as to justify the fixing of the day and the hour. The signs abroad show that we are in the neighbourhood of the day and the hour. They show this with the effect of inducing a conviction to the effect that, while the Lord's return may be the event of any day, it may, on the other hand, be some time yet. Cast not away your confidence, which hath great recompense of reward. You are on the right track. Hold on: do not be disheartened by the harshnesses or ingratitude of men; do not mistake the failure of human speculations for the falsification of the divine purpose. Have clearly in view the truth of Solomon's words: "Many are the devices of a man's heart, but the counsel of the Lord *that shall stand*." Commit yourself without reservation to the truth affirmed by David that the word of the Lord endureth for ever; and by David's greater Son, that it cannot be broken. The world rings with the events of the approaching end. Blessed are those servants whom their Lord, when he cometh, shall find watching.

The Christadelphian.

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

AUGUST, 1882.

At the beginning of the year, there were several disappointments in Australia, New Zealand, and some other distant parts, as regards the receipt of the *Christadelphian*. Renewal had not been intimated in time, and, in some cases, had not been supposed necessary. The *Christadelphian* was ex-

pected to continue its visits into the new year without any expression of desire on the part of subscribers. We thus early allude to the matter, that disappointment may be avoided at the approaching period of renewal. Send renewal of subscription in good time. Names are never entered without this authority from subscribers themselves. Each new year's list is made up wholly from renewal letters actually arriving in the office: there is no copying from the old list. Some fail to realise this, notwithstanding frequent explanation. Hence, disappointment, and, in some cases, misunderstanding, which this notice is intended to prevent.

Brother J. J. Andrew remarks: "If Egypt comes under British rule, it will, no doubt, lead to a gathering of Jews there, for, according to Isa. xix., they are to be oppressed in Egypt just before the multitudinous Christ wrests Egypt from the Russian power. They would not go to Egypt if Russia gets it at once, because of their recent experience of the Northern Colossus, but, if England plants her foot there, they would think themselves secure. Russia is the great latter-day oppressor in her own country, Canaan, and Egypt."

The dismissal of Count Ignatieff and the death of General Skobeloff are both Russian checks—necessary, it cannot be doubted, however unable we may be to see how. The divine chess movements in human politics are sometimes obscure at the moment, but always turn out at the last exactly adapted to the end in view. Not long before his death, General Skobeloff wrote a political memorandum, from which the following is an extract:—

"To my mind the Central Asian question is perfectly clear and simple. If it do not enable us in a comparatively short time to take seriously in hand the Eastern Question itself, why the Asiatic fleece is not worth the tanning. I venture to think that sooner or later Russian statesmen will recognise the fact that Russia must have the Bosphorus; that upon this depends not only her greatness but her very security from invasion, and, by implication, the development of her manufacturing and commercial centres. No one, I suppose, will dispute that so long as we are weighed down by the Polish and West Russian questions, all regular progress, in the truly national sense of the word, will be extremely difficult. At present, in spite of the blood we have poured forth, all our frontiers are open to hostile attacks, compelling us to maintain an immense army; while the Polish difficulty, thanks to the complications arising from the Austro-German alliance, keeps us in a perpetual state of siege. Not until she dominates the Bosphorus can Russia make an irrevocable *Finis Poloniae*."

Mr. Wilfrid Scawen Blunt has just written a book entitled "The Future of Islam."

Mr. Blunt is not a prophet; nevertheless, from extensive knowledge, he is accepted as somewhat of an authority in Turkish matters. He devotes himself specially to forecasting the ultimate issue of the movement in the Mahometan world, of which one phase is now being witnessed in Egypt. The writer points out that there are evident signs of a serious conflict, sooner or later, for supremacy amongst the more powerful Mahometan factions. He regards the disruption of the Turkish Empire as certain. Mahometans have no confidence in the House of Othman, and they have become disgusted with the immorality and feebleness into which Mahometanism in Turkey has sunk. The next war in which Turkey may be engaged will probably result in the disappearance of the Turkish power from Europe, and, concurrently with that event, Russia will certainly seize on Armenia. The question is whether the centre of the new Mahometan power will be Egypt or Mecca, the true seat of the Khalifate. Mr. Blunt thinks that it will be Mecca, for the reason that there is no one strong enough to establish himself as Khalif in Egypt.

THE SIGNS OF THE TIMES.

FEARFUL EVENTS IN EGYPT.

BRITISH OCCUPATION: ENGLAND'S
HAND FORCED.

BEARING OF THE SITUATION ON
JEWISH PROSPECTS.

THE JEWS RETURNING IN SPITE OF
OBSTACLES.

Events have marched a long distance since our last monthly summary. At that date the outbreak at Alexandria had compelled thousands of Europeans to leave

the country; and the fleets of all nations, paralysed by political under-currents, lay inactive in the harbour of Alexandria, while a conference of the Powers was getting together in Constantinople. For weeks after that date, the flight of Europeans continued in a stream of increasing bulk, until between 50,000 and 100,000 persons had left the country,—most of them in circumstances of destitution and wretchedness.

The Conference meanwhile assembled, and proceeded to the discussion of the situation with closed doors. The difficulty in their way was the refusal of Turkey to take any part. With Turkey's obedient concurrence, they saw their way to patching up an arrangement which would have staved off the perils of the situation. But Turkey contended that, as the sovereign head of Egypt, she could not, by taking part in the Conference, recognise the right of the Powers to deliberate upon the settlement of the country. Secondly, she maintained there was no need for the Conference; that the occasion had passed; that tranquility was restored: that the mission of Dervich Pasha had been successful, and that the Khedive and Arabi were reconciled, and in harmony with their suzerain at Constantinople. This view of the case could not for a moment be assented to by the Conference, who saw in it rather an evidence than otherwise that the disturbances were of Turkish origin, with the object of regaining authority in Egypt, and that to coincide in the Turkish view of the situation would be to accept the triumph of Turkish intrigue, and acquiesce in the destruction of European interests.

While the pros and cons of the political argument were being discussed, events hastened, and forced reluctant England to take her appointed part. She was reluctant to take the lead in the Egyptian question, and, above all, shrank from the landing of troops—reluctant, because of the political perils involved. But she had to do both, and she has done it, amid events of appal-

ling disaster, which have held the world in breathless suspense for many days, and the end of which is not yet. The actor in the case is, of course, Mr. Gladstone—at that moment with the Quaker, Mr. Bright, by his side. "Irony of fate!" shout the political satirists—that the Eastern Questions should be re-kindled in war by the act of Mr. Gladstone, who accused Lord Beaconsfield of intriguing to bring about a war on this very head, that never came on. The comment of the prophetic watchers is of a different complexion. "Ah, you see," say they, "it doesn't matter which party is in office; the purpose of God must be fulfilled." And so, liberal, peace-loving Mr. Gladstone and war-hating Mr. Bright apply the match, with very unwilling hands, that has set the Sultan's house on fire.

It came about in this way. The Alexandria riots—the killing of Englishmen—the expulsion of the European community from Egypt—supplied themes of taunt to Mr. Gladstone's political foes. They also supplied Mr. Gladstone's fears with the apprehension that, if these were unavenged, the excitable population of the East everywhere would mistake it for a sign of Western weakness, and be tempted to imitate the Egyptians, and rise and throw off the western yoke. The taunts and the fears impelled Mr. Gladstone to do something in the way of the display of British power that should, at one and the same time, shut the mouths of political adversaries and overawe the East. While in this mood (the Conference still sitting), tidings arrive that Arabi, the Egyptian war minister, is strengthening the fortifications of Alexandria. The British Admiral is instructed to demand the cessation of the works. Arabi promises compliance but does not comply. He is again summoned to desist, and to all appearance has desisted, when the electric light brought to bear from the ships during the night discovers the Egyptians at work. Instructed from home (that is, from Mr. Gladstone), the Admiral will no longer take any promises. He demands the sur-

render of one or two of the forts under pain of bombardment. The demand is refused. Notice is served on the Powers that the forts will be bombarded, with an explanation of the reason. The French ships steam majestically into the offing out of the way, and the ships of other nations follow, leaving the British iron clads in sole command of the harbour. Mr. Gladstone knowing the enormous power of the new British guns is hopeful that by the demolition of a fort or two, a cheap retribution will be inflicted on the Egyptian rioters,—British national honour satisfied and the East overawed.

DESTRUCTION OF ALEXANDRIA.

So the bombardment is resolved on and carried out, with what unlooked for results! The forts truly are bombarded out of existence in a terribly effective manner: but so is Alexandria—not, indeed, by British guns, but by the consequent effects. What is that white flag flying from one of the forts the day after the British firing? A flag of truce. Then the forts are to be surrendered, are they? It looks like it. A boat, showing a similar flag, shoots out from the Egyptian shore. A British vessel advances to meet it. An emissary from the Egyptian Government makes certain propositions, which require time for necessary reference, both to the British Admiral and the authorities ashore. Delay ensues. The negotiations do not make progress. The day is gone. The Admiral decides upon renewing the bombardment next morning; but what are those flames that rise all along the line of the Alexandrian coast during the night? At first, they are thought to be fires caused by the British shells; but they grow too extensive, and break out in too far separated parts of the town for that. As the night advances, the fires spread until the whole town seems wrapped in one devouring conflagration—sublime but awful seen from the ship decks. Boats from the fleet discover next morning that Arabi had drawn off the Egyptian army the previous day during the delay gained by the flag of

truce, and had given over the town to destruction, and pillage, liberating the very convicts of the prisons for this purpose. What was to be done? A hundred Europeans fight their way down to the boats and report that many hundreds of Europeans had been massacred during the night; that the town is being sacked by thousands of ruffians; that a great part of the town is yet intact; that further massacres will take place, and the rest of the town given over to destruction unless something is done to stop the hellish work. The British Admiral was compelled to land. He sent ashore hundreds of marines who set to work to rout the pillagers and subdue the fire—easily ordered but not accomplished without frantic exertions, which the doers thereof are not likely to forget while they are living men. Fire engines for the flames and bullets for the heads of the spoilers, gradually quelled the pandemonium; and in a few days, comparative order was restored among the smoking ruins of many parts of the town and thousands of lives saved. But here was England where she did not want to be—ashore in Egypt and in occupation. And she is being pushed deeper yet. Arabi is hovering with an army in the neighbourhood of Alexandria. He will fall upon the city and butcher the British garrison if he can. Cairo also is in danger of a similar fate to Alexandria. Further disaster must be averted, and so English troops are now being hurried off by the thousand. Three or four thousands have actually arrived at the date of writing, and a whole army corps seems on the point of following.

ENGLAND'S HAND FORCED.

So that without intention, and contrary to his avowed policy, Mr. Gladstone finds himself forced into Egypt, and—deserted by Mr. Bright—for Mr. Bright, no longer able to endure these sanguinary proceedings, has resigned his place in the Government, and the Liberal party has thereby received a blow which may prove the prelude of a return to power on the part of

the Conservatives, whose policy is of so much more pronounced a stamp in foreign directions.

The British occupation of Egypt has been compelled by events. As the *Daily Telegraph* says :—

“When the guns spoke with such crushing results to the mutinous War Minister and his adherents, still more when by his orders the city was given over to fire and plunder, it was inevitable that the duty, as well as the business, of restoring order would devolve upon the representatives of her Majesty. A landing could not be avoided; it was dictated alike by policy and humanity; and so soon as the first company of Marines and squad of Blue-jackets touched the shore, nothing could be plainer to discerning minds than that, whether it pleased or displeased the Porte and the Powers, an occupation must ensue. As the Admiral could not rest at ease under the increasing fortifications of Alexandria, so he could not feel in the least degree content to depend for safety ashore upon a handful of armed men. Moreover, it was not merely the city and its slender garrison for which he had to take thought. The Khedive had been happily rescued from the designs of a murderous band. He had returned to his battered palace, and had assumed afresh the duties of a chief authority. His security and his power, such as it is, had to be placed beyond attainment. Thus the Admiral's sphere of responsibility enlarged as time passed by; one set of actions following on the heels of another, each impelled by the logic of events. The force on land was necessarily augmented to a point which put a strain upon the resources of the squadron; and it was imperative that reinforcements should be called for and that they should come promptly. Happily the need was recognised, and the means of satisfying it in some measure provided. Ships were under steam directing their prows upon Alexandria, and, as we anticipated, they arrived yesterday with their invaluable human freight. Including the Marines and sailors detailed from the war ships, the force at the disposal of Sir Beauchamp Seymour is now little short of six thousand men.”

POLITICAL RESULTS AND PROSPECTS.

No man can foresee the exact political results of this enforced occupation of

Egypt by England. That there must be distinct political results, and these detrimental to the Turkish empire in a grave and marked degree, is recognised by even ordinary politicians. Russia, we are told by the correspondent of the *Standard*, writing from St. Petersburg, “regards it as driving another nail into the Sick Man's coffin, and sees in it the possibility of a future gain. Not only will Turkey be weakened materially and morally, but if England has her way in Egypt, Russia may not unreasonably hope to find compensation on the Bosphorus.” The question engages the deepest attention of all Europe. Even before the bombardment, the Berlin correspondent of the *Evening News* stated that the subject of Egypt, “after a prolonged show of indifference, is now universally regarded as of paramount importance. Not so much on account of its present aspects, but because of the ulterior complications it is apprehended to bring on, every turn of the intricate affair is watched with considerable anxiety by politicians and the public at large. What occurs on the Nile is felt to constitute the prelude to a European drama to be enacted much nearer home. In this pregnant condition of things the interest of the actual situation is voted to be equal to that which attaches to the distribution of forces at the beginning of a military campaign.”

ENGLAND IN EGYPT.

The severance of the nominal tie binding Egypt to Turkey can scarcely be avoided as one result of current events, but Egyptian independence is scarcely to be looked for. Who will take Turkey's place as the sovereign protecting power? England is there at the present moment as a matter of fact. Will she be displaced? Mr. Gladstone's desire will no doubt be to return, as far as possible, to the former *regime*: but there are many things against this. The feeling of the country is against it: the Powers in conference are too disunited in interest to agree heartily about any-

thing. Besides Arabi is still in the field ; and no one can tell what chapter of catastrophies is in store to circumvent the astutest arrangements of diplomacy. The paramount interest of England in the Suez Canal compels her at all hazards to secure her position in Egypt. Only one thing is certain that further disaster, if not overthrow, will come out of the affair for Turkey. It is characteristic of the currency of this sixth vial period of European history that every event and every step taken by the European powers for sixty years past have tended to the undermining of the Ottoman empire, even when the Powers have intended the very reverse result.

WHAT IS REVEALED.

As regards Egypt in particular, it is impossible to foretell the course of events in detail. What is revealed is this, that in the latter-day she is "given" as a ransom for Israel, along with "Ethiopia and Seba." The prophetic oracle that informs us of this (Is. xl. 3) does not say to whom she is given ; but Ezekiel xxxviii. 13 shows us Seba at this very crisis in the possession of "the merchants of Tarshish and all the young lions thereof," *alias* the British power. Consequently, it is something more than an inference that that is the Power to whom Egypt is given as a ransom for Israel—a conclusion, confirmed by the remaining item of revelation on the subject, *viz.*, that Egypt falls into the hands of the Russo-Gogian king of the North in the struggle that finds the Tarsish Power his adversary in the land of Israel. Russia at war with England would not be likely to lay hands on Egypt if it were either independent or in the possession of another Power.

The sense in which Egypt is given as a ransom for Israel must not be interpreted too narrowly. When individual acts or experiences are attributed to nations and countries, it is in a figurative way. Egypt was given to Nebuchadnezzar in the time of Ezekiel as "wages" for work

done for Yahweh (see Ezekiel xxix. 18—20). This was the divine view and intention of the Babylonish invasion of the country at that time : but Nebuchadnezzar knew nothing of either the work or wages. He acted as a blind instrument in a purpose of which he had no understanding. Yet the prophecy narrowly construed would require us to pre-suppose a witting contract of service between Nebuchadnezzar and the God of Israel.

BEARING OF EVENTS ON JEWISH PROSPECTS.

When it is said that Egypt is to be given as a ransom for Israel, we are to understand that the transfer of Egypt from one power to another in the latter days is divinely made to subserve the purpose of Israel's redemption, though the power to whom Egypt may be given knows nothing at all of the intent of the transaction. The question to be considered at the present crisis is whether the transference of Egypt to England would in any way subserve such a purpose. We have but to look at the position of things to see how distinctly the answer must be in the affirmative. Here are multitudes of Russian and Roumanian Israel yearning and preparing to return to their land ; and the only obstacle in their way is the jealousy of the Sultan, and his inability to protect them, even if settled. With England already in Cyprus, established also in Egypt, the Holy Land could not long remain outside her protecting wing. Indeed, it is not at all unlikely that the convulsions ensuing on the events now transpiring may force her to instal herself there as well as in Egypt, and for the sake of protecting her position in Egypt. We hear of great agitation in Lebanon and Damascus, and the danger of an outbreak with which Turkey, in her feebleness, is not likely to be able to deal.

Now it is well known that England is the most friendly nation on earth to the Jews, and that it would be entirely according to her political sympathies and princi-

ples to insist upon, and accomplish, the free settlement of the Jews in their land in the event of her ascendancy in Egypt becoming a recognised political fact. Thus the giving of Egypt to England would work out the ransom of Israel from their present hapless position.

Here is the proof of England's pre-disposition and fitness for this befriending attitude to the Jews:—

A society has been formed, with Lord Shaftesbury at its head, whose objects cannot better be stated than in the following extracts from their circular:—

SYRIAN COLONIZATION FUND.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

LADY-PRESIDENT.—THE VISCOUNTESS STRANGFORD, 3, Upper Brook Street, W.

TREASURER.—R. C. L. BEVAN, Esq. (of Messrs. Barclay, Bevan, Tritton, and Co., Bankers).

BANKERS.—THE BANK OF ENGLAND, Chief Office and all its branches; THE ROYAL BANK OF SCOTLAND, Chief and London Offices and all Branches; THE PROVINCIAL BANK OF IRELAND, London Office and all Branches; MESSRS. DRUMMOND AND CO., Charing Cross, S.W.; MESSRS. BARCLAY, BEVAN, TRITTON, AND CO., 54, Lombard Street, E.C. (To any of whom subscriptions may be paid). HON. SECRETARIES.—MRS. FINN (Widow of H.B.M. late Consul for Jerusalem and Palestine), The Elms, Brook Green, W.; FRANCIS D. MOTT, Office, 9, Gracechurch Street, London, E.C.

The objects of this fund are mainly as follows:—1. To effect the mutual co-operation of the many societies and individuals now seeking to promote the re-settlement and re-peopling of Syria, with a view to community of action and economy of labour; thus constituting a Central Association for collecting and profitably employing contributions, by organizing, under suitable departments, the various kinds of work involved in the colonization of Syria. 2. To afford financial support by way of guarantees, investments, or otherwise, to organizations, which may be formed in connection with the Central Association or affiliated thereto; and to receive and re-invest dividends, interest, and other profits which may accrue therefrom. 3. To assist with loans Jews who may be desirous of settling in Syria to enable them to purchase land, buildings, and agricultural implements, and for other purposes. For these loans due security would be required. Many of the Russian Jews are possessed of capital, and a judicious selection would be made of such as are in a position to become at once the employers of the labour of their poorer

brethren. 4. To assist now in relieving the wants of Jews who have left their former homes, in Russia, who are desirous of settling in Syria, and who, therefore, do not come within the scope of the operations of the Mansion House Fund.

APPEAL.

“A great many of the Russian Jews, both families and individuals, are intensely desirous to go to Syria. We ask that the people of England shall unite to enable a few of these to settle there in suitable localities. We intend to place them in North Syria, where they will be, while subject to the laws of the country, free to enjoy, uninfluenced, their own internal laws and regulations, civil and religious, while gaining an honest livelihood; thus they will have opportunity to show anew their ancient capacity for steady industry and sobriety.

“We entreat everyone to give something—be it ever so little—to this fund.

“According to a recent and very moderate estimate, a million of money was needed to feed, clothe, and succour the survivors of the 100,000 families who had lost all and were homeless. Since then many more have been plunged into deep distress. Here, then, is our opportunity. Let every Christian in Great Britain seize it for the purpose of discharging some small portion of the debt we owe to God's ancient people for all the blessings which have accrued to us through their instrumentality. Never before has the Jewish nation thus needed our help.

“SHAFTESBURY, President.

“E. STRANGFORD, Lady President.”

JEWISH RESTORATION AND THE NEXT ENGLISH ELECTION.

It is evident that there is even a disposition to make this Jewish Question a political question as well as a philanthropic one. There is a likelihood of the Jewish restoration having a place among the many party cries getting ready against Mr. Gladstone for the next election. Witness the following Tory letter to the *Evening News*:—

“Is it not somewhat remarkable, Mr. Editor, that such things should go on without a word of protest from the ‘grand old man,’ who made such ado about the Bulgarian atrocities? I am confident, had such things happened while the late Lord

Beaconsfield was in power, that he would have taken action in one way or other long before this. I do not say that he would have declared war against Russia if she persisted in the horrible work, but he would have used his power to assist his persecuted brethren back to their own land, about which there would have been no difficulty, seeing that we hold a protectorate over the whole of Asiatic Turkey. Now, Sir, those who scan the political heavens without prejudice can see that the day of reckoning for the Liberal Government is near at hand, when they will have to give an account of their stewardship to the country; and what would be a more powerful weapon in the hands of the Conservative Party than that of taking the part of the persecuted Jews? From a mere human standpoint, it would be a powerful weapon, but looking at it from a Divine standpoint, remembering that God rules 'in the kingdoms of men' as much now as He did in the days of Nebuchadnezzar; and that the Jews are still His people, although cast off for a time on account of their sins; yet He has declared that He will gather them from all places whither he has driven them, 'Not for their sakes, but His holy name's sake,' it would be invincible. Let the Conservatives, then, boldly declare from every platform their sympathy for the persecuted Hebrews, and their willingness to assist them back to the land of their fathers, and the majority of the country will place them in a position to carry out that which they promise. The words of Mordecai, the Jew, which he addressed to Esther regarding the destructions of his brethren by Haman, would be very applicable to the 'grand old man,' although, unlike Esther, he has not performed the work of the Lord. The words are these: 'And who knoweth whether thou art come to the kingdom for such a time as this?'

THE PERSECUTIONS.

In the meantime, says the editor of the *Jewish Chronicle*, the condition of the Jews in Russia and Roumania goes from bad to worse. The distress is every day increasing, and they are a prey to a suspense aggravated by want, which it is really deplorable to contemplate. Three fresh oppressive decrees against the Jews have just received the sanction of the Russian Emperor which have brought fresh

and indescribable misery. The Jews have been ordered to leave all villages in the country and repair to the towns. This means starvation to thousands.

Avoiding open deeds of cruelty and outrage, the mob are changing their tactics, and have taken to acts of incendiarism. Scarcely a day passes by without the sad tidings of the destruction by fire of towns chiefly inhabited by Jews. Hitherto the Jews have been attacked and plundered in Southern Russia, Podolia, Poland, Wolyhnia and the Government of Cherson, and where this has not yet been the case, similar occurrences are daily anticipated. Within the last few days the little town of Smiello (in the Government of Kieff) has been wholly burnt down, and the Jewish inhabitants have been plunged in the deepest misery, they having previous to the fire been robbed by the Russian bearers of the flag of civilization of all they possessed. This being the second time that the same town has been a prey to the flames, the few whose houses have been spared do not trust themselves to remain much longer. In all 200 houses were destroyed.

"A correspondent of the *Times* in Austria reports that the exodus of the Jews from Russia is now attaining such vast dimensions that it cannot fail to produce an appreciable effect in many parts of that Empire. At first the fugitives escaped from the land of oppression in small numbers, by either evading or bribing the Cossacks who guarded the frontier, or suffering these chivalrous soldiers to plunder them of every rouble they possessed. Frequently the fugitives arrived in Austria deprived of almost every article of clothing, and eye witnesses describe how, stripped by the Cossacks, the children were led into Brody absolutely naked. Now, however, the flood of refugees has so increased that no Cossack cordon can withstand it, and the Jews now pass the frontier by thousands without let or hindrance.

This enormous emigration is creating an embarrassing problem. What is to be done with the penniless thousands of Jews? Telegrams have been received warning the Jewish relief committees not to send any more pauper Jews to the United States. Only those for whose support on the other side the Committees are willing to make themselves responsible will be permitted

to remain in the Republic. Persons not so guaranteed will be returned to the ports whence they came in the steamers that brought them. This course has been rendered necessary by the absolutely helpless condition of many hundreds of the men, women and children landed in New York, who have been turned adrift, penniless, and who are unable to procure employment or bread.

THE MOVEMENT TO PALESTINE IN SPITE OF OBSTACLES.

In their despair, the committee has resolved to send large numbers back to Russia, where the dismissal of Ignatieff has led to a change somewhat more favourable. But in spite of this (quite outside the operations of all committees) and in spite of the interdict of the Sultan, the movement to Palestine is growing and extending. A Jewish correspondent on the borders of Russia says :—“Despite the Sultan’s veto, a large number of Russian Jews have settled in the Holy Land, without any obstacles having been placed in their way by the Turkish Government. But the opponents of the idea are endeavouring to check the movement in every possible way, and as they perceive that emigration to America is not viewed so favourably as before, they urge the Russian Jews not to emigrate at all. As soon as a favourable intimation should come from Constantinople the rush of Jews to Palestine, in spite of the antipathy of the rich Jews, will be something enormous, and not thousands, but tens of thousands, of Jews will use their best endeavour to make the land of their ancestors what it once was, “a land flowing with milk and honey.”

The *Jewish World*, for July 7, says :—“In spite of the reported prohibition of the Sultan for Russian Jews to emigrate to Palestine with a view of founding colonies there, we learn that bodies of Russian Jews continually arrive in the country unhindered. Last month 20 families arrived at Jaffa from Odessa, and individual families arrive almost daily. They are received by the indefatigable Charkoff Commissioner, M. Levantin, as President of the Society founded by him in Jaffa for the purpose of providing temporary homes for intending Russian colonists.

More recently, a telegram was received by that Society from the representatives of several hundreds of Jewish families at Krementshug, Charkoff, &c., inquiring

whether they might start for Palestine, and they received an answer in the affirmative. Most of them are represented as men of some capital. More than 300 families are at present assembled in Jerusalem, and having obtained the sanction of the Turkish Government to found a colony, their agents are now employed in trying to obtain land for them in a suitable locality. Some 80 families, too, are to be found in Tiberias. Land has been purchased by the Jaffa Society at a village called Jehudi. On the whole, it is apparent that, practically, every facility is afforded by the Government of the Sultan to Jewish immigrants who arrive in Palestine for the purpose of colonisation.”

Mr. H. Guedalla (Jew) writes :—

“It is utterly useless to endeavour to stem the tide of emigration to Syria and Palestine. The emigrants will be powerfully assisted with money locally; and if many who take out money should, through unforeseen circumstances, not succeed, then money will be annually sent them, which will enable a lot of stupid nonsense to be talked about Chalouka without rhyme or reason. The Russian Jews look on emigration to America with loathing and abhorrence.

“From Odessa I hear that early this month 800 educated and well-to-do people left for the Holy Land. All the inns are full of emigrants to Palestine. Forty thousand from the above town alone wish to go; these are facts. Those who have been to the Holy Land expressly to report have returned with favourable accounts. Mr. Oliphant can confirm this. Mr. Rosenfeld, of Odessa, went last week to Jerusalem to establish a bank there, with a capital of 600,000 roubles. A university at Jaffa is also projected. One hundred and fifty men have just left Odessa by steamer with plenty of money to establish a colony in the Holy Land, most of them being country people, quite distinct from the specimens of the lower orders seen at Lemberg, not being mean, ignorant, and uncivilized. One thousand young men, who have finished their university course, are preparing to leave Odessa for Palestine. It is unfair to the inhabitants of the Holy Land that even a score of beggars should come there from foreign countries, as they have not a penny to spare for them.”

A Jewish correspondent in *The Chronicle* says :—

"The stream of Jewish emigration in the direction of Palestine has assumed within the last few months such formidable proportions, that advice, however weighty, has proved powerless to turn it from its course. Such being the case, it appears to me that the question of the hour is *not* whether emigration to Palestine is or is not to be discouraged. The emigration has commenced, and is daily becoming more and more of an accomplished fact. The question is, What are the necessary steps to be taken to prevent this movement ending in disaster?"

A letter from Jerusalem, dated June 1, says:—

"From week to week the Russian steamer brings to Jaffa a number of fifteen to twenty-five Jewish families who are anxious to settle in this country."

In a letter appearing in the papers from the "Rev." W. H. Rechler, he says:—

"Allow me to thank you most sincerely for inserting my letter in your issue of the 5th inst. with reference to the colonization of Palestine, and to state that it has been responded to in such a generous manner that the twenty-five Jewish families for whom I pleaded will, I hope, be soon on their way to the land promised to their fathers. Besides handsome subscriptions, including a £100 cheque, I have a most liberal offer of land on the northern coast of Syria placed at my disposal, which will enable the twenty-five families to settle there as agriculturists. Since writing my last letter, a second deputy, sent me with an introduction from Mr. Oliphant, has arrived in London. He informs me that there are thousands of Jews who are most anxious to go to the Land of Promise. He implores me to help them. I plead therefore for them, and hope that friends will continue to increase the funds of "the Palestine Colonization Society" at the London and Westminster Bank, Temple Bar Branch."

THE JEWISH QUESTION IN LONDON

DRAWING ROOMS.

Brother J. J. Andrew, London, writes as follows:—

"Toward the end of May, I had an invitation to attend a drawing room meeting at Lady Strangford's, in reference to Jewish emigration. Not being able to leave business at the hour appointed, I asked Bro.

R. H. Abbott to go instead. The following is his report of what took place, which you are at liberty to make use of. I see that the organization in question is advertising for funds to send the Jews to Syria."

REPORT.

"The meeting was attended by about 30 or 40 of the most influential members of various religious bodies. Viscountess Strangford presided. She stated the object of the gathering was to centralise all other efforts in aid of the Jews into one association, of which Lord Shaftesbury and her ladyship had the honour of being the presidents; and she wanted influential members of every 'Christian' sect to take the matter up, and procure subscriptions to assist her in this effort. Syria, she thought, was the only fitting place to send the Jews. Mrs. Finn (widow of H.M. late Consul for Palestine) next spoke. She drew a very pleasant picture of the parts of Syria she had visited, stating that the land was generally productive and often highly fertile. A detailed account was given of a colony of settlers she had assisted in establishing there. The attempt had been successful beyond expectation; the settlers now all being in a prosperous condition. No less than four crops could be raised from the land every year, and the delightful climate made the country a pleasant and healthful land to dwell in. The Editor of the 'Christian' and several other speakers followed, stating that they would do their utmost towards assisting the object of the fund. Syria was mentioned by all the speakers as the only fitting place to send the Jews, and much regret was expressed that any should have been sent anywhere else.

"Although Syria was alluded to as the land of their fathers, it appears that North Syria is included and mentioned as a favourable spot. But North Syria has never been possessed by the Jews at all, although it is included in the promise to Abraham in Gen. xv. In a gathering where the lights of the darkness were assembled, I had an excellent opportunity of ascertaining whether they had any clue to the sequel of the combination of events that are taking place with regard to the Jews. Their enlightenment was greater than I anticipated. Gog and Magog—as Russia—were frequently mentioned as the power that would at some future time make a descent upon Palestine, 'and that,'

said a learned doctor, 'would be the signal for the Lord to appear in glory, and deliver Jacob out of his trouble.' This opinion was not, however, shared by all, the Archbishop of York among the number. The close of the present dispensation

was mentioned by several of the speakers as being in their opinion near at hand. The example of Lady Strangford in holding drawing-room meetings is being imitated by other lady members of the aristocracy."

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.

AYLESBURY.

Brother Wheeler reports that Miss MARY ANNE WALKER (29), formerly an active member of the Congregational body, was immersed June 24th. She was a diligent student of the Word of God, and had discovered nearly all the truth before coming in contact with the brethren. "The number of enquirers and the attendance at our meetings have increased, and not being able to obtain a suitable room, we have built one, which was opened for service on Sunday, June 25th, when several brethren from other places were present with us. Brother Horsman, of London, lectured in the evening, since which we have had public lectures every Sunday evening."

BIRKENHEAD AND TRANMERE.

Brother Parkes reports that during the month obedience has been rendered by the following: WILLIAM EASTMAN (38), formerly Baptist, and Mrs. EASTMAN, his wife, formerly Baptist; also, EMILY ROBERTS, late Campbellite, the wife of our Brother Ezra Roberts. Miss KIRKPATRICK, who was immersed into the sin-covering name some 12 years ago, but who, for some time past, has been meeting separately from the brethren, has been received into fellowship, on satisfactory proof of her acceptance of the truth in its purity and fullness.

"Our landlord (a Quaker) objects to the doctrines taught by the brethren, and has, therefore, given us notice to quit, which expires at the end of August. We do not at present know of another suitable place of meeting. When first formed, in November, 1875, the numbers were 9. We did the best we could up to June, 1881, when our numbers amounted to 25. In that month the Liverpool and other brethren agreed to assist in the proclamation of the truth, and the gratifying result has been an addition during the twelve months of 23, bringing our total number up to 48. We mention these additions with grateful hearts, ascribing all the glory to God, yet sorrowing our efforts must now be discontinued."

BIRMINGHAM.

During the month obedience has been rendered to the truth by the following:—HARRIET HAYNES (31), dressmaker, formerly Baptist; Mrs. ELIZABETH CREED (25), wife of Brother Creed, formerly Church of England; MARY SMITH (31), domestic servant, formerly Methodist; MARY ROBERTS

BAILEY (20), daughter of the late Brother and Sister Bailey; Mrs. JANE LEAVER (34), wife of Brother Leaver, formerly neutral; SAMUEL GODWIN, of Warborough (37), shoemaker, father of Sister Godwin, formerly neutral.

Arrangements have been made for a lease of the Temperance Hall. The brethren's occupancy hitherto has been limited to Sundays only; now, it will include Thursday, and, as far as the Editor is concerned, it will extend to all the week. This will mean a considerably increased rental, but it will also mean a considerable increase of convenience in a variety of ways. The Hall will always be open, and a room in the rear will always be at the disposal of passing visitors who may wish to rest or read, or make appointments to meet others. The only doubt in the way of making this arrangement was whether the Temperance Hall would not be too small for the growing number of the ecclesia. This doubt will be removed for a time by certain alterations.

At the usual quarterly business meeting, it was reported that the number of the ecclesia, after allowing for deaths and removals, is 452. At the same meeting, an alteration of Rule xiv was resolved upon, which will have the effect of simplifying the annual elections, and giving the ecclesia more control of the same. Hereafter, the brethren actually serving will always be considered in nomination for the next election; but no one will be appointed on simple nomination. The names of the brethren actually serving, and any new names that may be nominated, will all be submitted in ballot form to the brethren and sisters. There will be a place after each name for the word "Yes" or "No," to be written in. The writing of one or other to each name is compulsory. If omitted from any name, the paper not to be counted. Election to fall to those having a majority of "Yesses"; and if more than the necessary number have this majority, the names having the highest number of "Yesses" to be chosen. If numbers in any case be equal, the lot to decide.

The young men of one of the Mutual Improvement Societies are giving a series of public readings of the *Trial* in the Athenæum Hall, on Monday evenings, at 7.45, for the benefit of those brethren and sisters who have not been able to procure a copy of the book. Three readings have taken place, and have been fairly well attended. The different parts are taken by different readers with the effect of enhancing the interest. A similar reading is going on the same evening in

the sewing and reading meeting referred to last month.

BLANTYRE.

Brother Brown reports the obedience of EUPHEM Y NELSON (29), wife of Brother Samuel Nelson, who was buried with Christ in baptism in the river Calder, on Saturday evening, 8th July.

BRIERLEY HILL

Brother S. Dawes announces that ELIZA THORNEYCROFT, sister in the flesh to Brother Thorneycroft, put on the sin-covering name at Dudley on June 14. Sister Hammonds, who has been absent from the table for a long time, is now united with us in fellowship again.

DERBY.

Brother Chandler reports that, in addition to the usual lectures, notice of which is omitted this month, as in all other cases, for the sake of space, a tea meeting was held in the Lecture Hall, on Monday, 28th June, at which brethren from other towns were present.

DEVONPORT.

Bro. Sleep announces the adoption of ALFRED JULIEN (19) into the one family, through immersion into the saving name, on July 8th.

DONCASTER.

Brother Edmonds reports that Brother Aspin is not now in fellowship with the brethren, on a variety of grounds, but chiefly because he objects to the presence of any stranger in the same room while the brethren are met for the "breaking of bread."

EDINBURGH.

Brother W. Grant reports the obedience of CHRISTINA McDONALD (20), daughter of Sister McDonald, Feebles, but residing in Edinburgh. The removal of Brother Philip Brown to Boston, United States, should have been intimated some time ago. We commend him to any of like faith and hope with whom he may come in contact.

ELLAND.

Brother T. E. Howe states that a school was formed in connection with the ecclesia here, as far back as February, 1881. The number of scholars present at the first meeting (Feb. 20th, 1881) was 30. In a few weeks' time, the number increased to 42, and at that number the school now stands. The school is divided into four classes, viz., the infant class, the mixed, the boys, and the girls. The first two are taught to read, and the other have lessons given from the *Declaration*. On Easter Monday, a tea meeting was held in connection with the school, when 125 brethren, sisters, scholars, and friends sat down. Afterwards a meeting was held, at which recitations were given by the scholars from the Hymn-book and Bible.

GREAT BRIDGE.

We appeal on behalf of Bro.; Whitehouse, of Princes End. He is a very earnest brother in the truth. Through slackness of trade he has been out of work for three months, and is in very reduced circumstances. He is now ill in bed, caused by taking cold while in search of employment. The brethren here do their best to assist him, but as trade is very dull in this district, they are unable to do as they wish.—W. H. HARDY.

GREAT YARMOUTH.

On the first Sunday in June, we took possession of our new hall, and on the 18th we had the company of Brother J. J. Andrew, who lectured in the evening on the "Jewish Outrages." The

audience was not a large one. Brother R. Elliott, of London, followed on the 25th of June, subject, "Man Mortal," and the attendance was about the same as the previous Sunday. We have also been cheered by assisting two more "strangers" to become united to Christ in the way appointed, viz.:—Mrs. ELIZA BRAY, of Walsingham, Norfolk, and Mr. JOHN HENRY NEWSON, of Elmwell, near Bury St. Edmunds. Brother Newson has been looking into the truth for some time, having been a subscriber to the *Christadelphian* for two years past.—JOHN H. DIBOLL.

HALIFAX.

We have no immersions to report this month. We are still proclaiming the truth as it is in Jesus, in hope that our labour will not be in vain.—C. FIRTH.

HIGH WYCOMBE.

Brother Horsman, of London, delivered the first Christadelphian lecture ever delivered in this town on June 4, upon the subject of "Eternal Torment." The room engaged proved far too small, it being packed, and I may say hundreds were standing outside listening. The audience, which was for the most part a very intelligent one, gave our brother a very attentive hearing for about an hour and a quarter—a rather surprising thing, seeing the people are so orthodox here. Towards the close a disturbance was created by certain lights of the town. Enquiries are being made now and then by thoughtful men, who cannot see their way. There are several copies of *Twelve Lectures* in circulation in the place. Please send me one more copy per return. I have been requested to get it for a man who wants to know the truth. I have several just embracing the truth, and some others interested, and I am strong in the hope, in spite of the opposition, which is strong, that a number will yet embrace the truth, and be blest with the freedom, wherewith God makes His people free. I am striving to arrange for another lecture by Brother Horsman shortly, and I hope this will not be the last report you will get from High Wycombe, and by no means the most encouraging.—JOHN MONEY.

HUDDERSFIELD.

We have removed to a more commodious room in Devonshire Chambers (top side of Newmarket, King's Street), which is much better ventilated, and will seat comfortably 110 persons. At our first meeting in the new place, Bro. Shuttleworth, of Birmingham, gave us two very interesting and profitable lectures on June 11, to very good audiences. On June 18th, Bro. Briggs lectured to a very fair company. On June 18th, we had the pleasing duty of assisting two into the only name given among men, whereby they may be saved, viz., HENRY WADDINGTON (35), formerly belonging to the Evangelical Union, and WALKER BEEVERS, formerly Campbellite. Several are attending the lectures, of whom we have hope; but am sorry to report that Bro. Fisher has resigned, alleging that he cannot see any reason why he should not worship with the rest of the family (who are Wesleyans).—G. DRAKE.

Bro. Heywood writes:—"Just now I am trying to set forth the truth in the Market Place every Sunday evening, weather permitting. I get good audiences and plenty of opposition, yet on the whole, a fair hearing. Five or six lectures have so been given. I feel it to be a pleasure to do as you did when you were here."

INGATESTON.

Bro. H. Howell reports the obedience of ARTHUR HICKS, and ANNIE, his wife, who wer-

immersed at Maldon, on the 9th ult. They were both members of the Congregationalists. The seed sown about three years ago on our coming to this village to live, has at last brought forth fruit.—(Bro. C. M. Handley, in a letter of a later date, also reports the interesting circumstance.)

KILMARNOCK.

Through the ways of Providence five brethren and four sisters, connected with the Cumnock ecclesia, are now in the neighbourhood of Kilmarnock. Having formed ourselves into an ecclesia, we met for the first time in this town, on Sunday last, June 11th, at noon, for worship, in Hillhead Temperance Hall, Waterloo Street, which we have secured for this purpose. This is a town of considerable importance with about 23,000 inhabitants, situated in the centre of a populous district, and about 16 miles north-west of Cumnock. With the exception of three lectures promoted by the Cumnock ecclesia, and delivered by Bro. C. Smith, of Edinburgh, no public effort has been put forth in behalf of the Truth in this place, but we intend now to do the best we can in this direction. Being in full accord and thorough sympathy with the Cumnock ecclesia of 26 years' standing our interests and relations remains the same. Those who are strict in regard to the propriety and order Scripturally enjoined, do not require to be told that they will receive a hearty welcome; and the same will be extended to all such, unknown to us personally, by a recommendation from the ecclesia with which they are in fellowship.—T. W. HAINING.

LEICESTER.

Since my last report, Brother T. W. Gamble has returned from Brentford to Leicester. During the same period we have lost by removal Brother and Sister Cox, who have gone to Chesterfield, and Brother and Sister Porter, who have gone to Portsmouth. We have also lost, by voluntary withdrawal from fellowship, Brother and Sister Dunmore and Brother Wm. Pickering. After making allowance for these losses, etc., we now number about 70. We have just decided to make a special effort to reach our townsmen by means of out-door services in various parts of the town. This is a very marked feature in Leicester religious life, and we are about to adopt similar methods for the accomplishment of a far different purpose, i.e., of making God's truth known to the people who dwell in darkness and in the shadow of death. Our first out-door service takes place on Sunday evening, July 16th, and, as aids in this important movement, we shall press into service large quantities of *Finger Posts* and other tracts.—F. S. HERNE.

LIVERPOOL.

I have to report the immersion on the 24th of June of SERENA BUTLER (45) wife of Brother W. T. Butler and KEZIA GREENLAND (40). Brother James W. Jackson has removed to Barrow-in-Furness.—H. COLLENS.

LONDON.

During the month the following cases of obedience to the truth have occurred—on July 18, SAMUEL MARTIN, formerly neutral, warder in Surrey County Lunatic Asylum; and on June 25, EDWARD SHERRING, formerly in fellowship with us, but re-immersed at his own request. There has also been added to our number removal—Sister George Phillips, from Dundee; Sister Moore, from Manchester; and Brother Peplow, from Birmingham. Brother T. Turner has returned to Birmingham; and Brother Sendall has sailed for Sydney, N.S.W.

The annual out-door treat of the Sunday School and Bible Class, took place on Monday, June 26 to Fairmead Lodge, Epping Forest. We left the Upper-street Hall in vans, and enjoyed a pleasant day within the grounds of the Lodge, which is enclosed. About 90 children and over 60 adults sat down to tea in the "open," after which the children listened to an address, and sang two hymns. It is gratifying to report that we all arrived home safe without accident, for which we are deeply grateful to Our Father in Heaven.

The annual business meeting of the ecclesia was held on July 2nd, when the usual elections took place. Our number was reported to be 241. The number attending the Sunday School is 74; and at the Bible class 25 young men and women, the majority being brethren and sisters. The average attendance is 69—15 at Bible class, and 54 in the school.—W. OWLER.

Bro. P. A. Hutchinson writes that the new ecclesia, being unable to procure a hall, have, for the present, resolved to meet in the room belonging to Bro. Pitman, and will be known as the Fulham Ecclesia. He says, "We number twenty-one, one of whom has since been added to us by immersion into the name of the Christ. His name is Ferrone. He was formerly connected with the Baptists. We trust that we will soon be able to report others. Our secretary, Bro. Marshall, will report progress from time to time."

MANSFIELD.

Brother Kirkland, of Nottingham, reports two cases of obedience to the truth, at this place: DAVID THOMAS BARROWS (boot and shoe manufacturer), and GEORGE W. ALLSOPP, his traveller. They learned the truth through the instrumentality of Brother Marshall (of Bagthorpe), who had business transactions with Mr. Barrows, and found opportunity to speak about the glad tidings of the kingdom of God. Reading of books followed, and conviction in due course. Mr. Barrows was organist, and Mr. Allsopp local preacher at the Congregational church. They both sent in their resignation being no longer able to take part in a work they found to be totally unscriptural. On Sunday, June 11th, Mr. Allsopp came over to Nottingham and was baptized into Christ. Mr. Barrows also came over during the same week to be examined and on Sunday morning, June 18th, put on the saving name in the way appointed; after which, both these brethren broke bread with us at our morning meeting. Brother Barrows intends to clear out one of his rooms and to have lectures given on Sunday evenings.—J. KIRKLAND.

NOTTINGHAM.

We have two further additions by the obedience of LUCY ANN HIND (33), wife of our Brother Hind, who was immersed June 14th, and ADA RICHARDS (15), youngest daughter of Brother Richards, who was immersed June 28th.—J. KIRKLAND.

SHEFFIELD.

Brother Wilson reports the obedience of CLARA BRIGGS (24), who was baptised on July 1st. Also, the removal of Sister Allen, of Dudley, to Sheffield, who was united with Brother Froggatt in the bond of matrimony, June, 19th.

SWANSEA.

Brother Randles reports the immersion (May 27) of RUTH DAVIES, sister to Brother S. Davies and Mr. THOMAS JONES, schoolmaster, of Cwmamon, near Aberdare. They broke bread with the Swansea brethren on the 28th of May. To the sorrow of the brethren, Brother Richard Peters fell asleep on the 18th of May. He had

been connected with the brethren about 14 years, and constantly rejoiced in the truth.

WAISDEN.

Brother C. W. Lord reports that though in a humble way, the brethren here have been endeavouring to make known the truth. On July 2, Brother Cheetham, of Huddersfield, gave an address on the "Purpose of God concerning man, and the earth upon which he dwells." Four local preachers were amongst those present.

AUSTRALIA.

MELBOURNE.—Bro. J. C. Gamble reports that three more put on the saving name in this place, on May 1st, viz:—ISAAC DEXTER (43), and MARY (25), his wife, both formerly neutral. Also, EDWARD HALL (20), formerly Presbyterian. Bro. Cookson has just returned from England after an absence of fifteen months. These additions make our number in fellowship 52. We have commenced week-night suburban lectures. During the month five have been delivered in the Mechanics' Institute, Prahran, by our Bro. Walker, to very encouraging audiences.

SANDHURST (VICTORIA).—Brother Gordon reports the arrival of Brother and Sister Schneider (late of Mvercargill). Since then the ecclesia has been reorganised on the basis of rules, &c., and we have had the following additions:—JNO. PACKWOOD (47), formerly Wesleyan, immersed Jan. 8th; Bro. WM. FLINT (formerly of Birmingham), met with us Jan. 15th; AMELIA FLINT (28), formerly Catholic, wife of Bro. Flint, and LOUISA G. PACKWOOD (38), formerly Wesleyan, wife of Bro. Packwood, were immersed on Feb. 19th; and JAMES ATKINSON (76), formerly Wesleyan, immersed March 26th; and, lastly, Sister Spencer (removed from Melbourne) met with us April 30th. We break bread at the house of Bro. Packwood, Golden-square.

CANADA.

INNERKIP.—Brother Mitchell (remitting a contribution to the Jewish Fund) remarks: "Great as have been the events fulfilling prophecy in our own time, the Jewish movement, certainly, is the greatest of all. All true believers can surely say now with confidence that their redemption draweth nigh. We would say that we (who are of the very few now left of those you may remember as the East Zorra ecclesia) will gladly entertain any brethren who may be travelling through this part of the country."

TORONTO.—Brother D. P. Ross writes: "A Bro. Plant joined with us last night in fellowship. He says he is from Birmingham. He has been here several months. How is it that persons coming here from your locality do not bring with them a letter of recommendation?" [Because they do not apply for it. In some cases they do. As a rule, where they do not apply for it, there is some special reason why they do not, as in the dead-branch case in question. Strangers unprovided with introductions should be regarded with caution. Of course, when gentleness is known otherwise there is no need.—EDROB, *Christadelphian*]. "Brother John Ford, an old man, over 60, has left us and gone to Winnipeg. He is the only brother there, that I know of."

SOUTH AFRICA.

GRAAF REINET.—Brother D. M. Maartens, acknowledging the receipt of books sent to him a

long while ago, gratis from the office, regrets his inability to pay for them, and makes known his need in temporal respects, which he says is known to Brother Boyley, of Natal. We do our simple duty in making known his request that contributions should be sent to the Editor on his behalf. He finds his consolation in reading the Scriptures each morning, according to the *Bible Companion*. He knows that all the brethren, wherever they are, are at the same time reading out of the same living book, and drinking of the same refreshing stream.

UNITED STATES.

GALVESTON.—Brother Blessing reports that on May 6th, MRS. MARTHA BARNARD, formerly Baptist, was immersed into Christ; and on June 12th, Mrs. L. J. DRUMM, formerly Episcopalian. Others are looking into the truth, who, it is hoped, will obey in due time. Brother Walter Winstone, of Swansea, Wales, have returned home. Brother and Sister Hough has removed to Lampasas, Texas, where Brother Hough has charge of the office of the Texas Express Company.

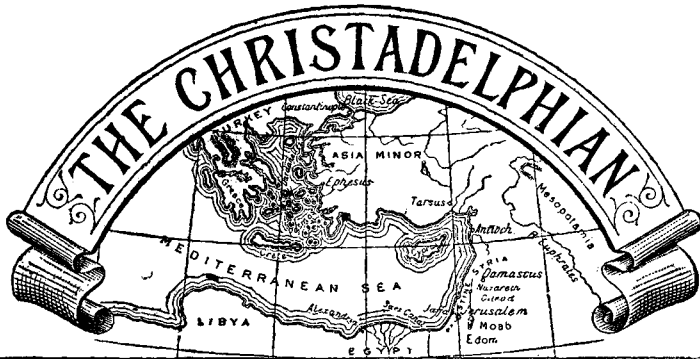
Brother Bendy, referring to the same, says:—"We are doing nothing, it seems to me the way of the truth, yet, to have us with the 'wedding garment' inside of six months, in this sin-belaguered city, is a life not extinct. We are labouring as best we can, to sow the good seed, and trust to Him who 'giveth the increase' for results."

PLYMOUTH (Mich.).—Bro. H. W. Hudson reports the obedience of E. J. TOWN, an inhabitant of the west side of this State, 160 miles distant. "Having learnt the truth, he fell in love with it, and, per consequence, dying to sin (Matt. vi. desired burial. With that end in view, he came the distance aforesaid, to my place, and I assisted him in the obedience, having first pretty thoroughly tested his knowledge in divine things."

WASHINGTON (D.C.).—Brother J. W. Boggs, with thankfulness to God, reports that on the 28th ulto., his eldest son, JOHN W., and his wife, IRA E., were immersed into the saving name, and are both now rejoicing in the comforts of the truth. There are others who will probably come into the fold shortly. "We don't make much fuss in this city, but there are very few 'church' people in Washington who have not heard of the Christadelphians."

Writing later Brother Boggs says: "We have assisted another young man by the name of CHARLES ROWLEY to put on the sin-covering name. He was immersed on the 11th inst. His attention was directed to the saving truth by my son who is deceased, whose intimate friend he was previous to my son's immersion: His case is an illustration of what can be done when the right effort is made."

WAUCONDA (ILL.).—The brethren of Illinois and Wisconsin have appointed Aug. 26th and 27th (if the Lord will), for holding the annual "fraternal gathering" at Wauconda, Lake county, Illinois. Brother C. W. Tomkins, sec., who communicates the announcement, says: "Let all who can be present, come prepared to give and receive according to ability. Those from the North and West by rail will stop at Crystal Lake station, those from the South and East will stop at Barrington station. There will be conveyances provided from the stations to the place of meeting." Brother Ashcroft who by present arrangements will be on the American side of the Atlantic at that time, is invited to be present.



"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.)

No. 219.

SEPTEMBER 1st, 1882. A.M., 5972.

Vol. XIX.

THE OLD AND NEW MAN IN THE COMING TRIBULATION.

(BY DR. THOMAS.)

The disasters that await the world are fearful. The present is only a fitful hurricane under which the trees of the forest have bowed their lofty heads, but have not been uprooted. The coming storm will be a tornado of thunder, lightning, wind, and hail of burning coals, that will carbonize the Old Man to the very bones. "There shall be," saith *Jehovah Tzabaoth*, "A TIME OF TROUBLE such as there never was since there was a nation to that same time"—(Dan. xii. 1). This is a trouble second only to the Flood. By the flood the whole race was hurled into perdition except only the family of Noah.

In the coming trouble, the race is not to be reduced to one family; for "many nations" after the subsidence of the storm are to "be joined to Jehovah, and to be his people"—(Zech. ii. 2). It will be a national tribulation, which will fall with pain upon the head of the wicked—upon the kings, princes, nobles, ecclesiastics, wealthy, and those who are concerned in their enterprizes and schemes. Nations were inaugurated at Babel (Gen. xi. 9), and with the overthrow of Babylon, or Babel, their power is to be annihilated beyond the possibility of permanent restoration. Fearful and great

indeed will this tribulation be. Trade, manufactures, and commerce will be so affected as to fill the streets with starving multitudes, and to empty the rich of capital and power. Terror will be on every side, and none of the Old Man's adherents will find escape. The disasters of this consummation of panic will overwhelm them. The banks will be closed and sealed; Wall Street, the Bourse, and the Royal Exchange will be scattered to the four winds; the Courts will be shut up; the Pulpits of all Christendon, emptied of all incumbent hypocrites and cheats, hoodwinkers of the people; the Thrones will fall; and the armies that sustain them will melt the hills and mountains *politic*, with their blood. This will be the disaster of the vengeance in Jehovah's heart, in the year of his redeemed—(Isai. lxiii. 4; xxxiv. 7).

In the coming tribulation, all ranks, orders, classes, and degrees of men will be involved in one common ruin. It will be far worse for them than the breaking up of the Western Roman Empire by the northern barbarians over twelve hundred years ago. The Old Man of the Flesh recovered from the horrors of that terrible period, and has become rich and powerful again. But from the coming overthrow he will never recover. He will continue in life, but only to lead a life of poverty and contempt. The power and riches he now possesses; the position and respectability he is now so proud of; and the paraphernalia of wisdom and sagacity he so ostentatiously exhibits, will all be stripped from his leprous carcass, and his nakedness made apparent to all. To perform this work of love and charity (for it is love and charity to them that suffer, to un-

mask hypocrisy, to make truth apparent, and to bind the oppressor in the bondage of poverty and weakness)—to perform this, is the mission of THE SON OF MARY. Alluding thereto, she said in the rejoicing of her spirit, "He shows strength with his own arm; he scatters the proud in the imaginations of their hearts; *he puts down the mighty from their thrones, and exalts them of low degree*; he fills the hungry with good things; and *the rich he sends empty away*; he helps his servant Israel in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his Seed for the Aion"—(Luke i. 51).

The reader certainly will be at no loss to conceive the nature of the times when "*the Son of Jehovah's Handmaid*," as David styles him in Psalm lxxxvi. 16; cxvi. 16—shall appear to establish his mother's prophecy. Will not financiers, potentates, merchants, and traders in the souls and bodies of men be then filled with dismay, and call upon the mountains and rocks to fall upon them, and to hide them from the presence of this destroyer of the peace and successful villainy of the world? Ye have read in the newspapers how many of Mammon's worshippers have committed suicide because of their losses by the recent panic. What then may we not expect to hear of in that coming tribulation? The royal families of Europe, insular and continental; popes, cardinals, archbishops and bishops, and all rulers, are to be hurled from their thrones; and probably all of them made to expiate the crimes of their houses, after the example of the kings whom Joshua slew, by the halter or the sword. Their "houses" have been murderers

of the saints, and red with the blood of Israel. "Come near," said Joshua to the captains of Israel's hosts, "put your feet upon the necks of these kings. Fear not, nor be dismayed; be strong and of good courage; for thus shall Jehovah do to all your enemies against whom he fight," ch. x. 24. Would Jehovah serve the kings of Canaan thus who were defending their country against invaders, and allow modern kings to go unpunished who are the sons of the murderers of myriads of men and women of whom the world was not worthy? Is it likely, that he would bring the blood, the righteous blood of four thousand years, the blood of Abel and all the prophets, upon the generation of Judah contemporary with the destruction of Jerusalem; and not visit upon all its houses the blood of his saints shed in the countries of Europe for the last twelve hundred years? The supposition cannot be admitted for a moment. The rulers of the world must be dethroned, and executed for their crimes. Their possessions must be wrested from them; for their houses have acquired them by robbery and blood.

But, while the press discerns fearful disaster in the future, it has no idea of the Old Man of the Earth being despoiled of all his riches, honours, profits, and powers, and a transfer being made of them to the NEW MAN OF THE SPIRIT. The probability is, that, though the Bible has circulated in England for hundreds of years, the press never heard of such a man. It is well acquainted with the Old Man, but with the New Man, and his rights of inheritance, and glorious destiny, it is totally unacquainted. Although the Scriptures speak so explicitly upon the subject, the press would smile with contemp-

tant incredulity were it told that the banks and all the specie they contain; the courts of law; the churches, temples, palaces, and thrones of the world were all to be seized and appropriated to their own use by certain men and women who have believed the glad tidings of the kingdom, been baptized, and patiently continued in well-doing since they began to do well in being immersed. Matt. xxviii, 19; Mark xvi, 15, 16; Acts viii, 12; 1 Cor. iii, 21, 22. This is a grand and controlling principle of THE POLITICAL ECONOMY, or *the Disposition of Things according to the Policy of Jehovah*. It is a principle, however, not recognised in the politics of the Gentiles. Gentile politics assign heaven to the dead, and earth to the living; and to these living only on condition that they will be true and faithful to the lust of the flesh, the lust of the eye, and the pride of life. If they will not swear allegiance to these, which are the composite elements of the Old Man, they are not allowed to partake of national honours or rewards; nor to take seat in the ecclesiastical high places of the earth. You must be loyal to the Old Man of the Flesh, or you cannot "cut a figure in the world;" for he delighteth in honour none, who do not "bow and scrape" to him.

But, it is probable, that the press would exclaim against such an appropriation of banks, specie, thrones, honours, pulpits, &c., as mere robbery and spoil. Such conduct, it would protest, ought to meet with universal execration and condign punishment; and were its publication then permitted, it would doubtless be filled with every eloquent and logical articles against such wholesale violation of the eighth and tenth command-

ments! But the friends of the Old Man of the Earth and Sea should remember a saying of their own, which they often quote in justification of all their appropriations—"To the victors," say they, "belong the spoils." Now, if the New Man of the Heavens, as defined aforesaid, should measure swords with the Old Man of the earth, and the latter should be so cut up that he had to cry for quarter, would not the New Man upon the Old Man's principle be entitled to the spoils? The Old Man has present possession of the earth and all its riches; and intends to keep them for ever. And so he may, *if he can*, but then he must fight for them; for He that made the earth will not allow him to retain them on any other terms. He became possessed of them in the beginning only on condition of allegiance to the Lord of the Manor. The condition he has violated, and yet he claims, not only the right of tenure, but refuses ejection, and affirms that he is himself the Lord in fee. This is the real issue between Heaven and the Old Man. He has long since been served with a notice of ejection; but he ignores it, and defies. Tribulation and war are therefore decreed against him, which can only terminate in his reduction to the position of a serf upon the manor he has so egregiously misruled.

But the New Man of the Heavens will spoil the Old Rebel and appropriate his assets upon a higher principle than that of conquest. "Whatsoever," said Jehovah, "is under the whole heaven is mine"—Job. xli, 2; he is therefore styled by Melchizedek "possessor of the heavens and earth"—Gen. xiv, 10. In another place, it is written, "The earth is Jehovah's"—Exod. ix, 29; and "the earth is Je-

hovah's and the fulness thereof; the world, even those who dwell in it."—Ps. xxiv, 1; "the gold and the silver are mine, saith Jehovah of hosts"—Hag. ii, 8. These testimonies are sufficient to prove that Jehovah still claims the earth and the world of mankind upon it, and all they call theirs, as his. It is a claim he has never surrendered; and, although the Old Man has possessed it since the Flood, and even taken forcible possession of that portion of it which Jehovah declared to Israel, saying, "*the land is mine*"—Lev. xxv, 23, the claim is not extinct, it is only in abeyance, for there is no statute of limitation to bar it against the Lord.

The earth being Jehovah's, its eternal possession can only be acquired by deed from him. It is clear that the Old Man of the Earth has not obtained that deed, because he is corruptible and mortal; and a mortal man cannot acquire more than a tenant-for-life possession. "Corruption cannot inherit incorruption." A New Man must therefore appear in court with ability to show, *first*, that he is incorruptible and deathless; and *secondly*, that Jehovah, the possessor of heaven and earth, hath given the earth and world to him. This Man hath appeared in the Court of Israel, and his name is Jesus. He has put in his claim, and proved by witnesses and by Jehovah, that he is his Son by resurrection from among the dead, and alive for ever more; and having proved this, he hath also proved that Jehovah's promises to his Son are of right his.

Now concerning his Son, Jehovah has said in the second Psalm, "Thou art my Son, this day have I begotten thee. Ask from me, and I will give the nations for thine inheritance;

and the uttermost parts of the earth for thy possession." Nothing can be plainer than this. Jehovah hath promised the earth to his Son; and that Son he hath acknowledged to be Jesus. Then Jesus, the New Man of the Spirit, is the rightful owner of the earth and world. Has he got it? Has he ever had it? No, never! What is the hindrance? The Old Man of the Earth has possession of it, and will not surrender it until a stronger than he appears to turn him out. This necessitates a conflict of the deadliest character; a time of tribulation unsurpassed.

The earth and world, and all their fulness, being assigned to Jesus by a divine statute, it is competent for him to say who, if any, shall share with him in fee. Will he enter into treaty with the Old Man, and leave him in possession of Europe, Asia, Africa, and America, if he will acknowledge him King of the Jews in Zion; or will he demand the unconditional surrender of the whole? Nothing less than this will be accepted. The present rulers will not be tolerated. They are a blot upon the face of things; obstacles in the way of righteousness and truth. Jesus is "the Heir of all things," and he has announced his willingness to share his inheritance with all who, like himself, "fulfill the righteousness of God." This excludes the old man

totally; but opens the door to all that will forsake him, and turn to God. They are invited "to put off the Old Man with his deeds, and to put on the New Man." When they have put on the New Man they are a constitutional part of him, and consequently "*joint-heirs with Christ*" of the earth and world, and all the fulness thereof. To such Jesus says "I will give you power over the nations, and you shall rule them with a rod of iron, sitting with me on my throne, as kings and priests, reigning on the earth"—Rev. ii, 36; iii, 21; v. 10. When they possess this power over the nations, all that the nations and their present rulers call theirs, will then be at the disposal of these joint inheritors. Paul addressing this class at Corinth, said to them, "THE WORLD IS YOURS," "*all things are yours,*" "all things are for your sakes." It is clear, then, that the gold and the silver, and the power and the riches, extant will all be relinquished to them—"He will fill the poor with good things, and the rich he will send empty away." Assuredly the coming panic will be tremendous—fear and disaster on every side.

Let the reader be assured that the events of the past ten years portend a prodigious agitation of the world at hand. Be warned, then, and trim your lamp; for the time is short, and the terror hasteneth.—*Herald*.

THE POLITICAL FUTURE.

"The Holy Roman Empire"—(*holy* indeed!)—hath been for over a thousand years the savage destroyer of God's witnesses upon the earth. Its secular dynastic horn (in Vienna)

hath been the pillar and support of the Papacy—the blind, infatuated, patron of that cruel, and liberty-hating superstition whose Pontifex Maximus—the spiritual dynastic

horn of the empire—is the Pope of Rome. The time hath come for the Almighty to make inquisition for blood, and therefore to pour out upon the House of Hapsburg and its papal prophet, and their conjoint dominion, that righteous retribution which their unparalleled “blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in the heaven”—(Rev. xiii. 6); and their crimes against humanity, demand.

The Bible—the politician’s best manual—reveals that the almighty disposer of human events (Dan. ii. 21; iv. 25, 35) hath decreed the subjugation of Europe to the Russian power, whose chief is to become “Emperor of Germany” (“*Gogue of the land of Magogue*,”) as well as Autocrat of All the Russias, (or “*Prince of Ros, Mosc, and Tobl*.”) See Ezek. xxxviii., and xxxix. All things since Feb. 1848 have rapidly tended to that consummation. The populations of earth are not to be for ever cursed by such governments as the world hath hitherto experienced in all lands. The Bible comforts us with the assurance that “all nations shall be blessed in

Abraham and his Seed,” (Gen. xii. 2, 3; xxii. 18; Gal. iii. 8, 16,) and that when this blessedness shall become a fact, the kingdoms of this world shall become the kingdoms of Jehovah and of his Christ; and He (the Christ) shall reign for ever”—(Rev. xi. 15.)—Yea, and not “the kingdoms” only, but all *republics* too. The accomplishment of this ancient promise made of God 3500 years ago, will be good news, or gospel, to the oppressed of all countries; for it implies the fall of all thrones, principalities, and powers that now afflict the world.

The freedom of the world will be realised only in the peace, spiritual enlightenment, prosperity, and security resulting from a *Divine Code and Administration*. This is the impending freedom and blessedness of all nations, which belong not to this age, but to that which is to come, when all existing governments, the obstacles to their manifestation, shall have been utterly destroyed after the example and by the like agency to that which delivered Israel from Egypt, and planted them in Palestine as in the days of old.—*Dr. Thomas*.

NOT YET THE PROMISED CALM.

Have the thunders ceased to hurtle through the dim and lurid sky?
Are the hands of nations clasped in perennial amity?
Has the dawn of glory, sighed for by the poet and the sage,
Ushered in the tearless morning of an endless happy age?

Has the sea of earth’s commotion lulled in ever-during calm?
Shall the nations rest in peace in the shadow of the palm?
Has to dwell in darksome cavern, War, the demon, fled confounded,
And the jubilee of mankind over hill and valley sounded?

No! the voice of murder shrieks through the solitude and city;
No! beside the couch of death wails the tender voice of pity;

No ! in echoes terrible, voice to voice responsive rings
From the smouldering fires of peoples, from the councils of the kings ;
No ! resounds the throbbing west from its rocky heights and llanos ;
No ! reply the leaping fire-gleams from a hundred hushed volcanoes.

Soon the hypocrite shall see falsehood's refuge overflowed,
For the heavy cloud of judgment quivers with its thunder load :
Soon with messages of woe Europe's telegraphs shall tremble ;
Soon in battle's dark array Armageddon's hosts assemble ;
Marshalled soon beneath his banner, Russo-Gog's vast armies be
Like the hissing, heaving billows of a darkened surging sea.

Climb the watch tower, O Believer ! take the telescope in hand,
And the glimmering horizon of the Orient sky command ;
There beyond the brooding darkness, *there*, beyond the ocean strife
Thou shalt catch a streak of radiance, herald of a world's new life,
When the blooms of Paradise once again shall scent our clime,
And the storm and mist for ever vanish from the hills of time.

Belfast.

Selected by Bro. Jno. McCann.

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. 19.

THE necessity for the miracles noticed last month will be admitted on the most common reflection. The insubordinations of the Israelitish assembly could not have been terminated without them. The law could not have been established in their midst. The wilderness journey could not have been brought to the intended conclusion ; God's purpose to plant his name in the earth through the divinely-directed military triumph of Israel over the Canaanites, and their national occupation of the land of Palestine, would have been completely frustrated if God Himself had not carefully guarded the execution of that purpose at its several vital points, in feeding the assembly from heaven, speaking to them audibly from Sinai, and exterminating rebellion, root and branch, from their midst, by the overthrow of the company of Korah.

One or two remaining incidents will complete our survey of the wilderness incidents. We have already considered the manna, and the people's weariness with it. We look now at one result of their murmuring on this head, at a later stage in their history. They said " Our soul loatheth this light bread." Their murmuring was, perhaps, not unnatural. They had subsisted upon manna for many years : they were nearing the close of the forty years'

wandering in the wilderness : they were approaching the confines of Edom : the way was rugged and sterile : there were no smiling corn fields, or inviting vale or wood. All was stern and desolate. Moses describes it as "that great and terrible wilderness, wherein were fiery serpents and scorpions and drought ; where there was no water." No wonder we read that "the soul of the people was much discouraged because of the way" (Num. xxi. 4). As little wonderful was it that they complained of the light monotonous diet on which they were fed. They were fed on such diet for a reason which we have already had to consider. The reason was good ; but the process was irksome to flesh and blood, as all trial for divine ends is. They gave way under the trial. "They spake against God and against Moses ;" they murmured at the manna diet. "And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." This would be very wonderful, and very sad, if it stood alone ; but that which came after takes away the sadness, while it increases the wonderfulness. The people, in the agonies of the serpent plague, realised the position, and they "came to Moses and said, *We have sinned* : for we have spoken against the Lord and against thee : pray unto the Lord that he take away the serpents from us." It was this that led to the exhibition of the visible hand of God in a more signal form than the serpents. "Yahweh said unto Moses, Make thee a fiery serpent, and set it upon a pole ; and it shall come to pass that *every one that is bitten, when he looketh upon it, shall live.*" Here was merciful kindness in the midst of the rigour. The rigour of the serpent visitation had brought them to their knees. It had broken the stout heart, and that waywardness which springs from that mere enjoyment of created things which leaves the Creator out of account. In this frame of mind, men are unthankful in the possession of privilege, and full of murmur and insubordination when trouble comes. Is it not so in our own day ? Men, lovers of pleasure more than lovers of God, are "unthankful, unholy." What is the object of those dispensations of chastisement which have been meted out to the house of God from the beginning, even as now, but to teach them that God must be first in their eyes, and that in themselves, they are but permitted and dependent forms of life, to whom the only reasonable frame of mind is that of gratitude when mercies are allowed, and resignation when trouble is sent.

"And Moses made a serpent of brass, and put it upon a pole ; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." Here was healing dispensed to the obedience that came from faith. If Moses had had no faith, he would not have made a thing in which a merely natural man would have said there was no use ; if the children of Israel had had no faith, they would not have taken the trouble to come near the serpent-surmounted erected pole, in which there could be no virtue by any natural principle. They believed it would be as God had said, for no other reason than because he said it. Therefore they did what they did. Their faith brought forth works ; and their obedient faith secured for them the healing blessing of Yahweh. It was a miracle—*i.e.*, an unusual work of God. There was no virtue in the brass of the serpent or in the shape into which the brass had been wrought. At

a later stage of Israel's history, when Israel worshipped the brazen serpent, under a mistaken idea of its power, Hezekiah, with the divine approbation, broke it in pieces, calling it "a piece of brass." The healing performed on the looking Israelites was performed direct by God. The brazen serpent had nothing to do with it except as supplying the form of obedience appropriate to the case. The miracle was necessary for the spiritual object of making God visible to the congregation in his moral relations to them. Its nature is illustrated every time a cure of any kind takes place: for the only difference between a miraculous cure and a natural one is that the miraculous cure is effected by power directly applied, and therefore instantaneously operative, while a natural cure results from the slow rectification of the disturbed conditions through the working of the natural power that has been made a part of the organisation. Disease is a question of chemistry and physiological structure: both, when interfered with, can be affected more or less by appliances operating in conjunction with the *vis medicatrix* of the system; but they can be much more thoroughly and quickly affected when acted on by the underlying controlling power that holds all things in itself. Men easily believe in the natural because they see it: they with difficulty credit the miraculous because they have not seen. Intrinsically, there is no more difficulty in receiving the one than the other. A truly rational frame of mind will limit a man's question to whether the thing has happened: not whether it can happen. The question of "can" takes a poor mortal out of his depth. But of course there are those of whom Solomon speaks: men of shallow mind, smart but superficial—wiser in their own conceits than ten men that can render a reason. He dismisses them with the graphic epithet "fools." The race has by no means died out. Unhappily, the case stands the other way: the garden, for want of tillage, is overgrown with weeds, thriving and robust, and so accustomed to be let alone as to have imagined that they are the veritable crop for which the garden exists. Alas for them, but to the blessedness of the world, a remedy is at the door that will clear the ground of the noxious tangle, and establish the garden of the Lord, in all the glory of diversified colour and enchanting fragrance, filling the earth with gladness and praise.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." So said Jesus in the days of his flesh. This justifies the discernment of an analogy in the Mosaic incident, to things relating to ourselves in the gospel. The analogy is almost glaringly obvious in every feature. We have been bitten because of our sins. To Christ crucified we are asked to look for healing, the look in our case not being a literal act as with the Israelites, but the discernment of what was accomplished in Christ, and the obedient submission thereto in the act of baptism. The healing is no more in the cross than it was in the literal serpent. It is no more in baptism than it was in the literal turning of Israelitish eyes. It comes from God. Yet as it came not to the Israelite who did not look at the uplifted serpent, so it comes not to us if we do not receive Christ, and put on his name in the way appointed. What God appoints for men to do as the form and occasion of their obedience, with a view to his blessing, is as indispensably vital for them to do as if the blessing came directly from the

institutions themselves. Where this principle is recognised, there is an end to the foolish modern difficulty about the essentiality of the gospel and its requirements.

Before leaving the wilderness, it will be serviceable to glance for a moment at the second instance of the miraculous provision of water. The first occurred in Rephidim, shortly after the crossing of the Red Sea, before the congregation had met God at Sinai. The second was in Kadesh, long after that event, even after they had completed the circuit of camping stations enumerated in Num. xxxiii. In the first instance, Moses was commanded to strike the rock—(Ex. xvii. 6)—upon which the water came out in abundant supply. In the second, he was commanded to speak only to the rock with the assurance that the rock so spoken to, would “give forth his water.” But in this case, Moses went beyond his instructions. He spoke to the rock truly; but he did more. “Moses and Aaron gathered the congregation together before the rock; and he said unto them, Hear now, ye rebels, must we fetch you water out of this rock? And Moses *lifted up his hand, and with his rod he smote the rock twice*, and the water came out abundantly” (Num. xx. 10-11). What was the motive in Moses thus exceeding his instructions, we are not informed. Possibly, he may have been influenced by the fact that he smote the rock on the first occasion by divine direction. It is evident from his words to the people that he acted under a state of irritation. At all events, the deviation from the directions given, displeased Yahweh. It is the very next matter placed on record that “Yahweh spake to Moses and Aaron, Because *ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land that I have given them*” (Num. xx. 12). Unbelief it seems was at the bottom of the mis-carriage—momentary unbelief—a feeling that it would not be sufficient to speak to the rock; that it was necessary to smite it. The effect of smiting instead of speaking to the rock was to divert attention from Yahweh’s participation in the act of providing the water, and this effect would be heightened by the words of Moses, “Must we (Moses and Aaron) fetch you water out of this rock?” This was drawing attention to Moses and Aaron: it was standing between God and the people instead of exhibiting and honouring God before them. It was a grave offence, as evidenced by the immediate abbreviation of the commission of Moses in punishment. As regards Aaron, the punishment was more prompt. At the very next stoppage of the assembly, after leaving Kadesh, Yahweh said “Aaron shall be gathered unto his people, for he shall not enter into the land which I have given unto the children of Israel, *because ye rebelled against my word at the water of Meribah*. Take Aaron and Eleazar his son and bring them up unto Mount Hor, and strip Aaron of his garments and put them upon Eleazar, his son, and Aaron shall be gathered unto his people and shall die there. And Moses did as the Lord commanded, and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the top of the mount” (Num. xxi. 24, 29.).

This melancholy termination of Aaron's career—(brought about by what men would consider so slight a cause)—was the enforcement of a lesson much disregarded in our day. So also was the consequence following to Moses—in his case even more melancholy:—for he, more than Aaron, had been "faithful in all his house." The consequence was similar but did not come so quickly. It was some time afterwards, when the work of subjugation had actually begun, so far as Amorites in Gilead and Bashan (to the east of Jordan) were concerned, not long before the crossing of the Jordan. Yahweh thus addressed Moses: "Get thee up unto this mount Abarim, and see the land which I have given to the children of Israel, and when thou hast seen it, thou also shalt be gathered unto thy people as Aaron thy brother was gathered. For *ye rebelled against my commandment* in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes" (Num. xxvii. 12.) Moses made no demur to this decree. His only anxiety was about the position in which the vacant leadership would leave the people. "Let Yahweh, the God of the spirits of all flesh, set a man over the congregation who may go out before them; that the congregation of Yahweh be not as sheep which have no shepherd." His anxiety on this point was allayed by the nomination of Joshua. His own desire to see the promised goodness in the land of Canaan revived, however, in the presence of the victorious events by which Bashan and Gilead had been placed in Israel's hands. He made it the subject of petition, if peradventure the divine decree might be relaxed. So he informed Israel at the final rehearsal on the plains of Moab. "I besought Yahweh at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand . . . I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. *But Yahweh was wroth with me for your sakes* and WOULD NOT HEAR ME: and Yahweh said unto me, Let it suffice thee: speak no more unto me of this matter" (Deut. iii. 23). There is something unspeakably sad in this allusion to the matter. David puts it well in Psalm cvi. 32: "It went ill with Moses for their sakes, because they provoked his spirit, so that he spake unadvisedly with his lips."

The lesson is one that is totally forgotten so far as the mass of mankind are concerned. It is this, that Yahweh is greatly to be held in reverence, and that His word—His commandment—His appointment—His will—is of fearful force; that it is not to be abridged or altered in any way to suit the fancies of men, but to be strictly upheld and implicitly obeyed with child-like docility and godly fear. The lesson has been several times inculcated in striking form. Nothing could exceed the opening incident of human history in this respect. Adam for one breach was driven from Eden (and we in him) to exile and death. We are invited to approach him in reconciliation and forgiveness in Christ, in whose bloodshedding his righteousness has been declared: but this does not mean there is any slackening of this first of all first principles. It is rather an illustration of it, that we cannot approach Yahweh except with the blood of His slain lamb sprinkled upon our consciences in the belief and obedience of the truth. Men will find under the gospel as under all dispensations of His will, that God is a great King, and dreadful (Mal. i. 14), and that He will not be mocked (Gal. vi. 8): that He will be sanctified in

them that approach unto Him (Lev. x. 3). It is still a fearful thing to fall into the hands of the living God (Heb. xi. 31 : xii. 29). Those who are not thus attempered to the fear of God will discover that there is no use for them in a kingdom where Yahweh's glory is the highest aim and the brightest light.

Before leaving Moses, we may take a parting glimpse of the visible hand of God in the contemplation of the case of Balaam. This was in the nature of a side event after the conquest of the Amorites by Moses. Of this conquest we are told that "Moab saw all that Israel had done to the Amorites ; and was sore afraid," and that Balak, their King, "sent messengers, therefore, unto Balaam, the Son of Beor of Pethor. . . . saying, Behold there is a people come out from Egypt : behold they cover the face of the earth, and they abide over against me. Come now, therefore, I pray thee, curse me this people : for they are too mighty for me" (Num. xxii.). Balak sent this request by the hand of influential messengers, on whose arrival, God said to Balaam, "Thou shalt not go with them : thou shalt not curse the people, for they are blessed." Balaam receiving this command, sent the messengers away, and they returning to Balak, said, "Balaam refuseth to come with us." Balak, not understanding the nature of the refusal, sent other messengers of higher rank, saying : "Let nothing, I pray thee, hinder me from coming unto thee, for I will promote thee unto very great honour." Balaam, who ought to have dismissed these messengers at once, received them in the hope that God would alter his mind and allow him to go. "And God came to Balaam at night and said, If the men come to call thee, rise up and go with them." With all alacrity, in hope of the rewards Balak was prepared to bestow and without any earnest concern for the purpose of God in the matter, Balaam rose in the morning, saddled his ass, and set off with his visitors to Balak. These communications themselves were themselves instances of the visible hand of God, such as the present age is not permitted to experience : but it was on the journey that the most remarkable instance occurred. Though God had given Balaam permission to go (intending to turn the curse into a blessing), still, contemplating the unholy and avaricious haste with which Balaam pursued his journey, God's anger was kindled, and "the angel of Yahweh stood in the way for an adversary against him." Balaam was not allowed to see the obstructing angel, but the beast on which he rode saw the brightness and shied out of the path into the field by the side of the road. Balaam, incensed at this, "smote the ass to turn her into the way." The ass returned into the way and the angel moved on ahead to a place where the path went through vineyards between two walls. Here the angel stood : and on the ass arriving at the spot, he shied again, crushing Balaam's foot against the wall. Balaam angry at the animal's unusual waywardness beat the unoffending creature, and the angel went on further, and stood in a narrow place where there was no way to turn right or left. Arriving here, the ass refused to proceed and fell down under her avaricious master, who started belabouring the animal with a stick. Here the marvel occurred : "Yahweh opened the mouth of the ass," and the animal spoke to her enraged owner. "What have I done unto thee that thou hast smitten

me these three times?" Balaam replied that the creature had mocked him and that if he had a sword, he would kill her. The ass enquired if she had ever been in the habit of so behaving in former times. When Balaam had answered in the negative, "Yahweh opened the eyes of Balaam, and he saw the angel of Yahweh standing in the way." He at once prostrated himself in the presence of the angel, who upbraided him with his violent treatment of the ass, informing him that he (the angel) had come out to withstand him because of the perverseness of his way, and that if the ass had not stopped short in the way for which he had punished her, the angel would have killed Balaam. Balaam, abashed, pleaded his ignorance of the angel's presence, and offered to return at once if his journey was displeasing. The angel told him to go on, but to speak only the words he should be instructed to speak.

Peter (2 Epist. ii. 15) refers to this incident, speaking of Balaam as a lover of "the wages of unrighteousness," who "was rebuked for his iniquity, the dumb ass, speaking with man's voice, forbidding the madness of the prophet." It was a miracle—a wonderful miracle—but presenting no difficulty if miracle in any case be admitted. "Is anything too hard for the Lord?" This was Yahweh's own question to Sarah when she was incredulous at the promise of her having a son in her old age. It is a question that settles all difficulty connected with the case in question. Though it is beyond the ordinary action of ass-nature to speak, it is impossible to conceive it impossible that the ass-mechanism should yield to the impulse of speech when the impulse was divinely upon it with that intent. A man must either take the position of a fool and say there is no God; or he must admit that anything is possible with God, and that therefore it was just as easy for Him to impart the gift of utterance temporarily to a four-footed creature, as to endow some other creatures with it permanently who show no special aptitude for its wise use. Of course, the anatomical technicologists would be ready with their difficulties. They would tell us of the construction of the larynx, and the impossibility of accommodating the ass throat to human sound. We need not stay to debate with their arrogant learnedness. Whatever modifications were necessary, it would be in the power of God to produce for the moment: and it would not be beyond his power to use an ass throat in the enunciation of human speech without any modification whatever. It is credibly testified that the ass spoke: and before this, all questions of improbability and mechanical difficulty must fly to the winds. The account is imbedded in the Mosaic narrative, and the Mosaic narrative received the seal of Christ, and Christ rose from the dead. The adversary has to dig away the foundation before he can bring down the standing ground of that which is on the top of the building: and destroy the foundation, he cannot.

The incident was by no means unsuitable to the situation. Israel were on their victorious way in the execution of Yahweh's work: here was an intrigue on the part of the enemy against them: it was an interesting triumph of divine wisdom to turn it thus to the confusion of those who were concerned in it.

The position of Balaam has been a difficulty with many. He was evidently a believer in the true God, which surprises many in view of his character as a soothsayer. This need not occasion surprise when it is remembered that the true faith existed in the family of Noah. From that family, the faith of the true God would descend to some of those who came after, though it might be in a corrupt form. Traces of it are found in the case of Abimlech, king of Gerar (Gen. xxvi. 26-29.) Melchizedek, priest of the Most High God in the days of Abraham, is an illustration of it in its purity.

But Balaam was also a soothsayer (Josh. xiii. 22), a practiser of magical arts, so called, and a pretended reader of destiny. This profession is often referred to in the writings of the prophets, and always denounced as an imposture, and its practisers as false prophets, though some of them might sincerely imagine that the magnetic power which they possessed to influence those subject to them for good or evil, (which all men possess in a greater or less degree) was a divine faculty conferring authority. Balaam had acquired a great reputation in this line of things among the Moabites and other idolatrous nations. Balak shows this in the remark, "I wot that whom thou blessest is blessed, and whom thou cursest is cursed." Balaam used his imaginary gift for gain. Avarice actuated him in his occupation: this is manifest from all the allusions to him. Though he believed in Yahweh as the only true God, he was not animated by the enlightened love and fear of Him, or inspired by a desire to do His will or bless his fellows. Self-enrichment by the exercise of a supposed divine gift was the peculiar feature of his case. Yahweh had nothing to do with Balaam's natural gift of soothsaying, except as He has to do with all natural power. It was merely the life-energy natural to Balaam's animal organization concentrated and applied in a particular way with results having a certain reality about them, which fostered the illusion that he was divinely endowed. He might suppose that Yahweh in whom he believed had to do with it, and that he was the object of His favour and the depository of his power. The same thing is exemplified in witches and spiritualists in our day, in another form. When, however, he (Balaam) was summoned to curse a nation who was under Yahweh's protection, Yahweh did speak to him by His angel, to deter him from the enterprise, and afterwards to turn the curse Balaam wished to imprecate for hire, into a blessing.

As for the "meeting of God," alluded to throughout the narrative, Balaam's retiring from Balak would be as when a man retires to pray. He would retire for privacy, and not that there was a particular place or spot where God was accessible. God is everywhere present, and can manifest Himself anywhere; but the man receiving the manifestation naturally withdraws from contact with other objects of attention. Balaam would not be surprised at the manifestation, because, so far as his perceptions went, it would seem akin to what he was accustomed to. When a man of high electrical power throws himself into a trance for preternatural perceptions, he is subjectively in a state similar to that into which a man is thrown when the hand of God is really upon him by the Spirit. The difference lies in the impressions made upon him in that state. In natural trances there are no impressions beyond those that come from nature, which are as useless for real prophecy

or any other spiritual purpose, as the perceptions of the faculties in their normal state. "In the spirit," God speaks to the man with a result very palpably different in the nature of the communications he receives. Balaam was in the hand of God, and felt he was powerless to direct his thoughts or speech in opposition to the afflation upon him, but it would not strike him as an extraordinary thing, in view of his ordinary practice of divination, and in view of his belief in Yahweh.—EDITOR.

"COURAGE, FAINTING BROTHER!"

Thy hope of good to come does not repose in human might,
Were mortal man thy saviour, oh how sad thy evil plight !
The dawn of that glad day, would *never* terminate the night :
Prevail for ever would the gloom that hides the day from sight.
In vain would'st thou think
Consolation to drink
At the waters of struggle and strife.

But perchance thy expectation, though at first quite bright and clear ;
Has dimmed as months and years roll by, with still no sight to cheer ;
Grown sick at heart hast thou perhaps, and tired of long delay ;
Succumbed perhaps to doubting, which has driven thy hope away.
Oh, rally thy reason,
And banish the treason,
Hold on to the hope of thy life.

Hast thou considered the sun in the sky,
Or the silvery moon when she shines from on high ?
The golden expanse of the grain-burdened earth,
Or the Power that creates us and brings us to birth.
These wonders proclaim
With reason's acclaim
The Power that has promised—Jehovah, His name.

He who mingles verdant valleys with the everlasting hills,
Who guides the mighty rivers and the babbling mountain rills,
Who forms the lofty mountains by the word of His command,
And holds the boundless ocean in the hollow of His hand,
Who stretches forth the heavens by the fiat of His power,
And designs the wondrous beauty and perfection of each flower

The Mighty God of Jacob, the High Tower of our defence :
He only can befriend us while we stay or hasten hence ;
He *can* restrain the monster—Death—and from his clutches save
His mighty arm, ne'er shortened, will redeem us from the grave
He has promised to accept us, if we put in Him our trust,
He will change our mortal bodies from corrupt Adamic dust.

Then courage, fainting brother, confirm thy feeble knees,
 Let not the faithful fail thee, or distracting terror seize.
 He comes anon—e'en now, me thinks, I hear His chariot wheels !
 Who knows how many days or weeks His welcome face conceals ?
 Thou know'st His will—"be diligent": "be faithful"—His request ;
 So do thy part with prayer and praise ;—to Him commit the rest.

Taunton,
 June 1st, 1882.

E. A. R.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 234.

ASPECTS OF CHRIST.

Christ architecturally.—The new Jerusalem (Rev. xxi.).

Christ arithmetically.—These seven horned and seven eyed lamb ; symbolized also by the seven lamps of fire, which are the seven spirits of God. (Rev. v. 6 ; iv. 5.) The second Adam.

Christ astronomically.—The sun of righteousness which shall arise with healing in his wings (Mal. iv. 2.) The bright and morning star (Rev. xxii. 16).

Christ geologically.—The tried and sure foundation stone of Zion's coming glory, which the Pharisaic builders rejected, but which is destined to become the head of the corner (Isa. xxviii. 16).

Christ scientifically.—"In whom are hid all the treasures of wisdom and knowledge" (Ep. ii. 2).

Christ anatomically.—The Head from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God (Col. ii. 19).

Christ medicinally.—God's great Physician for the cure of every ill to which flesh is heir.

Christ fraternally.—"He is not ashamed to call them brethren ; saying, I will declare thy name unto my brethren" (Heb. ii. 11, 12).

Christ prophetically.—The future restorer of the kingdom to Israel, and deliverer of all mankind from every evil thing.

Christ socially.—"Went about doing good." Frequent guest at the house of

Lazarus, received the approaches of the humblest, fed the hungry, cheered the sad, instructed the simple, attended a marriage feast, dined with Zacheus, and accepted the hospitality both of the rich and the poor, with a view to their reproof, enlightenment, or comfort, as opportunity served.

Christ judicially.—The future judge of his house and lawgiver to all mankind.

Christ biographically.—The former treatise have I made, O, Theophilus, of all that Jesus began both to do and teach (Acts. i. 1).

Christ ethnologically.—A Jew both inwardly and outwardly.

Christ etymologically.—The Anglicised Greek equivalent of the Hebrew term Messiah signifying anointed and having reference to the measureless effusion of the Spirit whereby he was made both Lord and Christ in preparation for the day when he shall be both king and priest over the house of Israel.

Christ doctrinally.—The end of the law for righteousness to every one that believeth (Rom. x. 4).

Christ historically.—Born in the reign of Cæsar Augustus, heralded by John in the reign of Tiberias Cæsar, and crucified under Pontus Pilate.

Christ phrenologically.—The image of the invisible God. "Let this mind be in you which was also in Christ Jesus."

Christ zoologically.—The Lion of the tribe of Judah.

Christ botanically.—The rod out of Jesse's stem, and the branch out of his roots. The "True Vine." The "plant of renown."

Christ genealogically.—The Seed of Abraham and the son of David.

Christ chronologically.—The forty-second generation from Abraham (Matt. i. 17).

Christ politically.—The king of the Jews, and the future governor of all the nations upon earth.

Christ musically.—The apocalypsed sons of God will sing the song of Moses and the Lamb.

Christ geographically.—Born in Bethlehem, brought up at Nazareth, preached throughout Judea and Samaria, fame spread throughout all Syria, crucified at Golgotha, and will eventually reign in Jerusalem and before his ancients gloriously.

Christ quadrilaterally.—The son of Adam, the son of Abraham, the son of David, and the Son of God.

Christ mediatorially.—The high priestly intercessor, through whom alone we have access to the Father.

Christ theologically.—“In the beginning was the *Logos*, and the *Logos* was with the *Theos*, and the *Logos* was *Theos*. And the *Logos* was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

Christ philosophically.—“The child grew and waxed strong in spirit, filled with wisdom.” “Christ, the power of God, and the wisdom of God.” “Who, of God, is made unto us wisdom.” “In whom are hid all the treasures of wisdom.”

Christ philanthropically.—“The kindness and love of God our Saviour towards man appeared, which he shed on us abundantly through Jesus Christ our Saviour.” (Grk. *Philanthropia*).

Christ alphabetically.—The “Alpha and the Omega.” The “beginning and the ending.” The “first and the last.”

REFERENCE TABLE No. 235.

CHRONOLOGICAL NOTES.

Length of Saul's reign.—Saul's reign can no more be 40 years than 80; as will appear from the following considerations:—

1. The place in Acts (xiii. 21), were it is supposed by orthodox commentators that 40 years are assigned to Saul, by no means supports that conclusion, when the context is taken into account. The starting point of each event or specification of time dates from the last mentioned occur-

ence, thus: from Egypt (where they had been for 225 years) to Canaan 40 years, from the entrance into Canaan, destruction of its seven nations, division of the land by Lot, to the death of Joshua, 30 years; from the death of Joshua to Samuel 450 years; from Samuel the prophet (so ordained in the 13th of Eli) to the removal of Saul 40 years; and from the death of Saul to the death of David 40 years; amounting altogether to 825 years of Israelitish history condensed into six verses, and this is also the exact number of years from the advent in Egypt to the death of David.

2. Saul forfeited the kingdom at the end of his second year's reign (1 Sam. xiii. 1-14.) The terms in which the fact was communicated to Saul are incompatible with the idea of his reign, continuing for 38 years longer. “Thy kingdom shall not continue,” said Samuel. This speedy removal was afterwards confirmed to Saul by a repetition of the decree, in the following words, “The Lord hath sent the kingdom of Israel from thee this day.”

3. A similar message was sent to Solomon in his old age (1 Kings xi. 4-11) the execution of which, however, was to be deferred to the days of his son. The time come, and the decree being repeated to Rehoboam (1 Kings xi. 31) it was finally carried into effect (as in the case of Saul) in the course of the fourth year from the issue of the edict.

4. If Saul had a reign of 40 years, then David must have been anointed king in his stead the improbable length of 37 years before he succeeded to the throne (1 Sam. xvi. 1, 13). For manifestly there was no long delay between the rejection of Saul and the anointing of David: for God remonstrating with the continued mourning of Samuel makes the fact of Saul's rejection a reason for the cessation of his grief, and his anointing of David, which he was directed to attend to without further delay.

5. The ark which was taken by the Philistines in the last year of Eli was returned after 7 months to Kirjathjearim, at which place, we are told, it remained for 20 years (1 Sam. vii. 2). Now we find that the removal of the ark from this place was effected in the 8th of David (2 Sam. vi). It is therefore evident that after deducting these 7 years of David from the 20 of the ark's captivity, there remains only 13½ years from the beginning of David's reign backwards to the capture of the ark at the death

of Eli. And into these comparatively few years there falls both the reign of Saul, and a sufficient length of time preceding that to allow for Samuel being an old man (1 Sam. viii. 1) at the time of Saul's anointing. Now Samuel (born about the second year of Eli's judgeship) could not possibly be more than thirty-nine years of age at the 40th and terminal year of Eli's officiate. Now add eight full years to Samuel and he would just be peeping into his 48th year when he anointed Saul; and then there remains only 5½ years of the thirteen for Saul's reign; and this allows 3½ years between David's anointing and his ascension of the throne, which, at least, corresponds with the same number of years in the case of Christ, which, in like manner, elapsed between his anointing and his rising from the dead to sit on David's throne (Acts ii. 30).

REFERENCE TABLET No. 236.

CHRONOLOGY OF BIBLE BOOKS.

DATES IN RUTH.

Years after last event.	Ending.	A.M.	B.C.
7	{ Beginning of famine } { Removal to Moab }	2786 ...	1303
	{ End of famine, caused by Midianite invasion Jud. vi. 1-6 }		
3	{ End of 10 years, } { Sojourn in Moab }	2796 ...	1293
	{ Return to Bethle-		
1	{ hem, early in the } { 4th year of Gideon }	2797 ...	1292

11 years. Ruth i. 4-22.

NOTE.—Ruth is supplementary to Judges the events of which run parallel to chapters vi., vii., viii.

DATES IN ESTHER.

{ 3rd year of Ahas- } { nerus or Artaxerxes }	3616 ...	473
3...6th year ditto	3619 ...	470
1...7th year ditto	3620 ...	469
5...12th year ditto	3625 ...	464

9 years.

NOTE.—As bearing upon the identification of this Medo-Persian King, Dr. Thomas has the following remark:—"By the reign of Ahasuerus or Artaxerxes the second, the dominion of the Bear extended from India to Ethiopia, over 127 provinces." (Elpis Israel 296).

With this agree the Septuagint, the Apocrypha and Josephus, who all translate Ahasuerus by Artaxerxes. It is also according to the testimony of both Persian and Arabian historians who say that Ardeshir (the Persian name for Artaxerxes) married a beautiful Jewish damsel whom he found among the captives. Amongst a host of historians who have written upon this matter, various kings have been contended for as best answering to Ahasuerus. For instance, the Ahasuerus of Daniel (ix. 1) best suiting the idea that Mordecai himself was carried captive (Est. ii. 5-6) and not his great grandfather Kish, and that he is the same with the Mordecai who returned with Ezra (Ez. ii. 2). Next, Darius has been fixed upon on the ground that his predecessor Cambyses subjected the Ethiopians and he the Indians, thus answering to Ahasuerus's "India to Ethiopia." Next to this, most writers decide upon Xerxes, as best suiting in respect of his character and his name, which they contend is the exact counterpart in both particulars. But pending the revelations of further monumental research to the contrary it will best suit meanwhile to identify him with the king who issued the two decrees recorded in Ezra and Nehemiah.

DATES IN JOB.

(Approximate.)

	Job born.
34	{ Job married, say at the usual age of Shem's descendants, viz., between 28 and 40 (Gen. xi. ; xxv. 20 ; xxvi. 34). }
	10... Job has ten children.
25	{ Job's sons (one or more) appear to be married. Wholesale plunder of Job's cattle, and destruction of his family. }
	1 { Job, about 70, is attacked with a loathsome disease, which had already lasted many months (vii. 3 ; xxix. 2) at the time of the interview with his friends. }
140	{ Job unexpectedly and most providentially survives his sufferings 140 years (about as long again as he had already lived) xlii. 16. }

210 years.

NOTE.—The events of Job occurred with the greatest probability during the sojourn of Israel in Egypt. Job was neither greyheaded, nor near so old as one or two of his friends (xv. 10). The

age in which Job lived is determined (among other things) by the date required for his friends. First we have descendants of Nahor and Abraham (by Keturah) in the Buzite (xxxii. 2) and the Shuite (viii. 1); and later still we have a descendant of Esau of at least the third generation in the Temanite (xxii. 1 Gen. xxxvi. 11). This gives us the days of Joseph's grandchildren as the earliest period that the events could have begun to happen. The Septuagint makes Job the fifth from Abraham, and the Jobab of Gen. xxxvi. and the Talmud also makes him contemporary with Israel in Egypt. The use of the name by which Jehovah revealed himself to Abraham (the Almighty) over thirty times, also indicates that its history relates to a period preceding the revelation of his new name at the bush; while at the same time the occurrence of the name Jehovah in a few instances shews that the narrative was written subsequent to that event. In a word, it is most evident that Job lived towards the end of the second or postdiluvian age of the world, when human life was neither what it was in "the former age" (viii. 8, 9), nor what it came to be later on. With this pre-Mosaic period the priestly character of Job and the primitive features of the whole book correspond. The historical place of this book is, therefore, without much doubt, next in order to the book of Genesis, to which it is a kind of supplement, the same as Ruth to Judges. It is not unlikely that Moses either wrote it or came into possession of the manuscript during the 40 years he dwelt in Midian. Dr. Thomas hazards the conjecture (Eureka iii. 64) that the assembling of the sons of God referred to was at Salem in the days of the high priesthood of Melchizedek, (who was not only contemporary with Abraham, but also with Isaac, Jacob, Esau, and Eliphaz).

DATES IN THE PSALMS.

(Approximate.)

- 600 { Mosaic Psalms such as Ps xc. cv. cxxxv. cxxxvi.
- 600 { Davidic Psalms, comprising all those with David's name at the head (about 70) with the exception of Psalms xiv., liii., which seem rather to belong to the time of the captivity.
- 40 { Psalms of Solomon's time such as Ps. cxxvii. where his name appears at the head; and possibly Ps. xlv.
- 260 { Psalms of the Assyrian captivity, in the time of Hezekiah, such as Ps. lxxxviii (see verses 55 to 64.)
- 184 { Psalms of the Babylonish captivity, such as Ps. cxxxvii. lxxix. liii. cvi. lxxx. lxxiv.
- 78 { Psalms of the return from Babylon period, such as Ps. cxxvi.

1162 years.

NOTE.—The Psalms appear to cover the entire history of Israel from Moses to Nehemiah. They are largely historico-prophetic in their character and bearing.

DATES IN PROVERBS.

- 40 { The first 24 chapters belonging to the reign of Solomon. As do also the books of Ecclesiastes and songs of Solomon.
- 279 { The 25th to the 29th chapters inclusive, although equally Solomon's proverbs were not copied out until the reign of Hezekiah along with the two last chapters by other writers.

319 years.

THE CEDARS OF LEBANON.

Where are the goodly cedars now,
That from the stately mountain's brow,
Looked once upon a land of glory?
How thinly scattered now they stand,
A small and melancholy band,
Recorders of their own sad story!

They tell us of those pillared domes,
Where princes had their costly homes,
With gems, and gold and ivory,

Wrought by the famed artificer.
Alas! they only live to stir
The bitter thought, the fruitless sigh!

For who can look on Lebanon,
Nor sigh to see its glory gone?
Or see unmoved, that front of snow;
That wont to wear a verdant crown,
Dart through the misty air its trown,
Upon the howling scene below?

Mourner of Israel ! take thy stand
Upon that height, and there command,
All Sharon's vale, and Bashan's plain,
Where once a blooming surface smiled,
And Summer spread his banquet wild,
And Autumn stretched his golden reign.

There, from those cedars, might be seen,
Unnumbered hills, and forests green,
And cities in the distant blue,
With terraced Tabor's beamy crest,
And Carmel for her vintage drest,
All bursting on the conscious view.

What hand hath laid that circuit bare,
And scattered thorns and thistles there—
Apostate Earth's too natural dress ;
What spell upon that scenery
Hath made it interdicted lie,
Mocked by its claim to fruitfulness ?

The dread anathema of God
Hath struck the vales and cursed the clod :
They lie in blank astonishment,
Ages of barrenness attest
The sentence which has all unblest
The blessings to His chosen sent.

Mourner of Israel ! turn thine eye
To that prophetic mystery
Which offers comfort to the soul ;
See ! in the treasure of God's Word
For thee e'en the rich blessings stored,
And healing Grace that "maketh whole."

Again, shall Sharon's roses bloom,
And Salem rise amid the gloom
More great and glorious to behold.
When God shall make His promise good,
And give the conquest of His blood
To the lost sheep of Israel's fold.

Selected by Thomas Gething.

BROTHER ASHCROFT'S VISIT TO THE AMERICAN SIDE OF THE ATLANTIC.

The subjoined matter was published immediately after the appearance of the last number of the *Christadelphian*, as a "Supplement to the Christadelphian for August, 1882," "for American Subscribers," and sent to them through the post, for the reason appearing in the body of the matter which was headed

"IMMEDIATE."

Too late for the August number of the *Christadelphian*, a number of letters have been received from various parts of the American continent, requesting to be included in Brother Ashcroft's tour during his visit to Canada and the United States. As a fair specimen of all, we append the letter from Brother Dr. Lemuel Edwards, of Lanesville, W. Va. :—

"Lanesville, King William Co., Va.,
"U.S.A., July 11th, 1882.

"DEAR BRO. ROBERTS,—We are much gratified to learn that you have in contemplation the association of Brother Ashcroft as co-editor of the *Christadelphian* the coming year. We have hitherto said

but little to express our appreciation of his sacrifices, his abilities, and his devotion to the truth.

"We are pleased to hear he contemplates a visit to Canada about September next, but we would be much more so, were we assured he would extend his visit to the States, and not forget our ecclesia in his programme. He might take Boston, New York, Philadelphia, Baltimore, Washington, Norfolk, and Richmond in the way to reach us. There are many other places in the West and South, and surely, surely, the brethren and sisters in every ecclesia will testify their appreciation of his necessities, sacrifices, and labours, by *liberally* bearing the burden of his expenses.

"I write to get your co-operation in urging him to make the experiment of an extended visit to the States, as I believe his time would be profitably spent in the Lord's vineyard.

"Allow me to suggest that should he conclude to visit the States, that he canvass strongly for the *Christadelphian* for the coming year, and brethren will pardon me for saying that I believe it one of the best instrumentalities we have in the work of the Truth, and I would earnestly urge their co-operation in this

direction. If you have no particular objection, please insert this somewhere in the next *Christadelphian*."—L. EDWARDS, M. D.

BROTHER ASHCROFT'S MIND.

We have submitted the foregoing, with other letters, to Brother Ashcroft. He intimates his willingness to comply with the desire expressed, subject to the question of time and purity of fellowship. He says :—

"It will scarcely be practicable for me to prolong my visit *beyond the month of November*, and therefore all lecturing arrangements must come within the end of that month. I must (if God permit) return not later than the first week in December.

"On another point, to prevent misunderstanding, it may be well to intimate that I am only prepared to go *where there are brethren*, and where fellowship is to be had on an Apostolic basis, without compromise of any element of the 'one faith,' as we are in the habit of expounding and defending the same."

DATE OF SAILING.

Brother Ashcroft has arranged to leave for Canada by the Allan steamer "*Parisian*," which sails on Thursday, August 10th. He says : "It will give me much satisfaction to know personally several whose names are already familiar to me, and to unite with them in the proclamation of the truth in its unaltered form."

ARRANGEMENTS FOR LECTURING TOUR.

On the question of arrangements, it is too late to make these on this side of the Atlantic. The time does not allow of the necessary correspondence. They must be left in the hands of those Canadian brethren who have initiated the proceedings. Let, then, all who desire to be included in Brother Ashcroft's tour programme, write AT ONCE, on receipt of this supplement, to

BRO. C. H. EVANS,
Corner Duke and Grove Streets,
Guelph, Ontario,
Canada.

It will be necessary for those applying for a visit, to follow Brother Edwards' excellent advice, and be prepared to guarantee expenses in a liberal spirit. Some have doubtless already communicated with Brother Evans, in which case there will be no need of further writing. Where no such communication has taken place, it will be necessary to write to Brother Evans, even although the brethren concerned may have written to Brother Ashcroft or to the Editor of the *Christadelphian*.

It will, of course, be understood that all invitations may not be accepted. Let them all be placed in Brother Evans' hands, and on Brother Ashcroft's arrival in Guelph (probably about August 22nd or 24th), the materials will be in hand for drawing out a programme, which we should recommend the Guelph brethren to have printed on a slip and sent to all applying for a visit.

There may be more invitations than there will be time to comply with. In that case, some will have to be left out.

A HINT AS TO THE PROGRAMME.

We have asked Brother Ashcroft to see to it that the programme is not drawn too tightly as regards time. He may be too modest to insist upon what is wise on this point; therefore we say to the Guelph brethren, "Be merciful: leave breathing spaces between the appointments: remember that Brother Ashcroft is only flesh and blood: don't work him too hard (and brain work, you know, is harder work than those accustomed only to the use of the hands can be aware of)."

BROTHER ASHCROFT IN PRIVATE.

Another point (*to the brethren wherever Brother Ashcroft may visit*): Don't talk to him all the time in private. Let him have plenty of time by himself, especially before a lecture. Conversation uses up the electrical energy of a speaker almost as much as a lecture, and if he has not had time to brew a fresh

supply, he is liable to be lacking on the platform. If we had immortal souls, it would not matter; but having only poor perishable bodies (wonderful, to be sure, in their organization and varied capacities), we have to be economical in their working, so as to get the most effective use out of them.

SHOULD CHURCHES BE HIRED ?

Brother Vredenburg, of New York, asks whether, in the absence of good halls, it would be expedient to hire churches. In the answer, apostolic example and common sense combine. Paul spoke in the synagogues and in the arcopagus at Athens. If the churches are hireable, without the understood endorsement of the principles usually enunciated from their pulpits, there can be no reason why the brethren should not avail themselves of the convenience of their use, if they cannot get better places. (Brother Vredenburg addresses his question to Brother Shuttleworth; but Brother Shuttleworth is away on his holidays, so Brother Vredenburg must accept this in answer).

A SPECIAL TRACT.

At the suggestion of the Canadian brethren, Brother Ashcroft has written a small tract for distribution at his lectures in various places. It is entitled, "A Few Words from the Lecturer to the Audience." These he will have with him, and can supply the brethren desiring to have them

distributed. It would be best to supply them to the people as they go in. He also takes a supply of *Finger Posts*.

ORDERS FOR BOOKS.—He will take orders for the *Christadelphian*, and also for any of the books; but will not have the books with him. He will send the orders to Birmingham, and those ordering will receive them in due course through the post.

FINALLY.

Finally, Brother Ashcroft asks: "Let the brethren make mention of me in their prayers that I may be defended from evil circumstances, and from 'unreasonable and wicked men,' and that my journeyings may result in much comfort and strength to the faithful everywhere I go; and in the enlightenment of many who may be groping in the darkness of inherited tradition."

The matter herein set forth would be too late if the American brethren had to wait for the September *Christadelphian*. Consequently, we have concluded to send them this *Supplement*, that they may know what to do, and have time to do it. We send them love and greeting, in the glorious hope inspired by the gospel preached over 1,800 years ago, and in the providence of God not allowed to perish from the earth.

EDITOR.

Birmingham, England,
2nd August, 1882.

NARRATIVE OF BROTHER ASHCROFT'S JOURNEY.

At the Editor's request, Brother Ashcroft has consented to supply a narrative of his journey from month to month while the journey lasts. The following is the first portion—mainly preliminary,—extending to the end of the first 24 hours at sea—sent ashore at Moville, on the North Coast of Ireland, for despatch to Birmingham, just as the *Parisian* was about to bid farewell to

sight of land, and enter upon the trackless waste of the wide Atlantic.

THURSDAY, AUGUST 10th.—On board the s.s. "Parisian" en route to Quebec, at the instigation of brethren in Canada and the United States, who have long desired that I should spend a season among them as their "fellow-helper unto the Kingdom

of God." Until quite recently, the proposal has not been entertainable, for the reason mainly, that engagements at home were of such a nature as to forbid an absence of such duration as would have been required to meet the wishes of these enterprising friends of the truth. But being no longer required to wait behind a counter for the advent of purchasers who rarely made their appearance, and the transatlantic brethren having renewed their invitation and accompanied the renewal of it by a bank draft to cover expenses, I find myself writing this in the "Music Saloon" of this magnificent ocean steamer—the newest and by far the largest belonging to the "Allan" Line.

The morning was passed in necessary preparation. There was much to remember and do, and it proved dreary and disconsolate work. It is the first time for nearly 15 years that I have had to bid farewell (for more than three weeks) to her who during that period has shared with me the joys, and sorrows and vicissitudes of this present mortal state. Six of those years have been passed in a joint heirship of "the grace of life," that has not tended to diminish the mental anguish we both experienced to-day in parting one from another for at least four months. "A good wife is from the Lord" Solomon says. An orthodox preacher (commenting on the statement) is reported to have been willing to allow his congregation to infer "where a bad one comes from." I can hardly conceive a greater misery than the being yoked for life to a daughter of Belial instead of "a daughter of Sarah." The former, however, are much more plentiful than the latter.

Our tears were nothing to be ashamed of. Their fountain will not be dried up until the day of manifestation of the sons of God, when "our house which is from heaven," will render sorrow and separation alike impossible. But there is much to suggest a moderation of the anguish. I leave all in good health, and brethren in Liverpool have promised to see that they want no necessary thing in my absence. What but the truth could have generated

such beneficence as this! The event of the day has revealed to me the strength of my affection for the few who have grown up with me in the work on the banks of the Mersey. I have also tried to realise how dreadful must those final and hopeless separations be, which are to occur at the Judgment when Christ has completed the organisation of his house. God grant that we may obtain "mercy of the Lord in that day." There is much reason for hope. He is very pitiful and of tender mercy, towards all who fear him and tremble at his word. We supply him with the materials out of which the fabric of our destiny will be constructed.

Having made things all ready for departure, I enter a "cab" at the door of 168, Garfield Terrace, and drive down to the Landing Stage, where I find a number of brethren waiting to bid me "God-speed." (There is no other "speed" that is worth the wish.) A large crowd of passengers are in the "tender" waiting for embarkation. The day is fine and warm (though somewhat dull), and everybody is auguring a pleasant voyage. "This generation can discern the face of the sky," and even predict, with tolerable accuracy, the state of the weather for the next 24 hours; but this is about the extent of their power of prognostication. They cannot *prophesy*. What a wonderful faculty *that* must be! And how entirely beyond doubt the records which assure us that men have possessed it in the remote past, and that it is destined to be a fact of the very near future! At present, however, there is a perfect famine of all divine things—at least in their intended and permanent form. The Gentiles are at the top, and it would not at all consort with such a posture of affairs for the Deity to shew his hand. He has arranged to shew that hand in due time through His well-beloved Son, for whose behoof "the riches of the Gentiles" have been in accumulation in all the centuries that have elapsed since his departure from the earth.

It would be impossible to conceive of a

more splendid specimen of naval architecture than is furnished by the "Parisian." A few of the brethren accompany me on board for the purpose of being the better acquainted with the sort of accommodation she affords. The brethren that "accompanied Paul to the ship" 1800 years ago, would probably not be able to congratulate him on the luxurious character of his quarters. These magnificent "ships of Tarshish" are peculiar to "the time of the end." They are not at present fulfilling their ultimate design, which is connected with the re-gathering of the scattered sons of Zion which are "beloved for the Father's sake." By the way, I noticed that Gesenius in his Hebrew Lexicon, declares that the phrase "ships of Tarshish" was originally used of all large vessels as distinguished from "coasters," and that it was used of such vessels irrespectively of the country to which they traded. There can be no doubt, however, that the phrase has a distinct application in the Prophets, to the marine merchant service of the nation which acts as the Protector of Israel in the latter days.

There is scarcely any perceptible noise or motion to remind one that he is speeding through the waters at the rate of 16 or 18 miles an hour. It would not require much exercise of imagination to mentally convert this saloon into the drawing room of a first-class hotel. Most elegantly upholstered and fitted up with magnificent pianoforte, and every appliance of comfort and luxury, it would only require that all the passengers were brethren and sisters of the Lord Jesus, to make my enjoyment as perfect as I could desire, and transform my surroundings more completely than any of my fellow passengers would think possible. The high ways of the ocean like those of the land, afford little or nothing in the way of enlightened companionship at present, and I am as solitary amid this large company as the sparrow alone upon the house top. How different in the Kingdom of God, when perhaps these very ocean steamers will be chartered for the

purposes of the feast of Tabernacles at Jerusalem, and mankind everywhere present mental and spiritual characteristics that will render them interesting to one another and acceptable in the sight of God!

The table is displayed in the most sumptuous manner. The first meal I partake is dinner, which is served up at 6 p.m. There are about 162 saloon passengers, who are all accommodated at the table together. Each one is provided with a beautifully lithographed list of the names of the passengers. It so happens that my own name (beginning with A) stands first. Whatever may become of me, it is certain that the class to whose association I aspire will take the first place in the day of its perfection. It is last now, being accounted as the filth and off-scouring of all things. But it is written, "The last shall be first, and the first last."

Each passenger is also provided with a dinner napkin, artistically folded and mounted with a tiny bouquet of flowers. The food is of great variety and excellently well cooked, which is important in its way, though not supremely so. "One thing is needful." The rest, in the natural order, will have to be dispensed with by-and-by. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Meats for the belly, and the belly for meats, but God will destroy both it and them."

About two-and-a-half per cent. of the passengers are "Revs.," and my seat is nearly opposite those of a couple of Romish Priests. It is not every day one gets a sight of one of these gentry with his hat off. The spectacle is not enchanting, from a phrenological point of view. I have read somewhere of an underground river in America, which contains fish without eyes. There being no light, the organism of the creature is supposed to have instinctively changed type, and in the course of time to have produced a strange optical deterioration resulting in a totally eyeless species. No doubt the same law is in

operation in the case of the human brain. In these clericals there is apparently a total absence of those organs, which are the instruments of the higher faculties of the mind. There are very conspicuous developments of a porcine sort, which will account for their eagerness to seize and appropriate all the good things in their immediate vicinity regardless of the requirements of others. They are evidently bent on looking well after their own souls, whatever may become of the souls they are appointed to supervise. The prevalence of such men, in society supposed to be civilised, is a trial of patience, but we can afford to wait. They are certainly (as the Dr. used to have it) supplementary to imperfect police arrangements, and are no doubt a necessary feature in the present stage of the divine programme which we endure in hope.

My sleeping-berth is on the lower deck, and I have three companions to share with me the limited accommodation. This inconvenience is due to the fact that I have taken the cheapest passage that was to be had with saloon privileges. The "steerage" appointments may accord with the tastes of German emigrants, but would be condensed misery to anyone accustomed to cleanly ways. There can be no merit in such a "voluntary humility" as would discard reasonable comforts, when they are presented for our acceptance. It is God's intention to give His saints unlimited good at the right time, and to give it them for ever, which is a proof that he has no delight in monkery, or any form of self-imposed asceticism, but would have all life free, and beautiful, and bright, and glad—the reflection of His own beneficence, and the mirror of His joy.

After dinner, the passengers, for the most part, betake themselves to the upper deck, which forms a spacious and most agreeable promenade. At night-fall the saloon is brilliantly lighted with oil lamps, which are put out at 11.30, when we are

supposed to retire. It is expected that we shall reach Moville (north of Ireland) by nine o'clock to-morrow morning, when I hope to place this first and brief instalment, of what I trust will prove an interesting and profitable journal in the hands of the postman for transmission to Birmingham, and thence to all regions where there are brethren.

I have a sense of great personal insufficiency and responsibility resting upon me in connection with this tour. A celebrated Roman Senator is said to have expressed the hope that the State would not suffer injury in his hands. My apprehensions are lest the truth should incur the slightest mischief from my advocacy of it. This fear, however, is itself a safe-guard. I bring to the work an experience (and perhaps a modesty) whereof I could not have spoken five years ago. Important public effort may be undertaken before the judgment is sufficiently reliable and mature. Mistakes are best made and corrected in private. Let not the newly-born enthusiasm for the gospel be too anxious to display itself on the platform. Wait a season! Circulate some *Finger Posts*, and try your powers of conversation first. An unpretentious service for Christ well and faithfully performed may be introductory to a wider occupation of such capacity as you may have. Under no circumstances can it be an advantage to hear a lecturer (as a lady, now a sister, once did in Liverpool) speak of himself and his brethren as "Huz whod 'as the truth!" It speaks volumes for the power of the truth, that it should have in her case effected a capture in spite of such an unpromising introduction to its sublimities. Still, the experiment may not be wisely repeated, for where one auditor would be prepared to overlook rhetorical shortcomings, there may be 50 who would be apt to go disgusted away.

Friday, Aug. 11th.—I leave my berth at five o'clock, to enjoy the glories of a sun-rise at sea. The morning is beautiful and the bracing air of the deck is a refresh-

ing contrast to the close atmosphere down below. We are nearing the Irish Coast, and shall soon anchor off Moville, to wait for the mails and to take on extra passengers. Reflect with profit on the revealed fact that "The sea is His, for He made it." Very conclusive argument.

It is but reasonable that makership should involve proprietorship. And what a display of power is present in this vast ocean which yet He holds "in the hollow of his hand!" That power is available for the protection of all who are brought within the scope of God's purpose. If the maker of these mighty waters be for us, who then can be against us? With Him force is expenditure unspent. The sun never gets short of light, and there is never any abatement of the energy needed to accomplish the daily miracle of the earth's revolution on its axis. The Creator of these things "fainteth not neither is weary." We need give ourselves no anxiety on the score of the perpetuity of His power. The light may grow dim in the eye of genius, and the right hand may

forget its cunning; but never shall it be said of "the mighty God of Jacob" that His arm is shortened that it cannot save. It is more a question of *will* than of *power*. And we know that He wills beneficently but according to fixed and determinate principles with which we must place ourselves in harmony if we would secure His approbation and love.

The Editor and readers of the *Christadelphian* will pardon the imperfections of these notes, and remember that they are but hurried jottings, penned in the midst of a general buzz of conversation. More interesting matter may be looked for, as I get further into my tour. Meanwhile, let me record my unabated affection towards all them who in every place love the Lord Jesus Christ, and my earnest expectation and my hope that we may all stand in His presence with unspeakable joy, and receive from Him that approving recognition, without which existence is an abortion and a curse.

(To be continued.)

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—No. 6.

Gen. xxxvii.—This chapter introduces us to Joseph at the age of 17 years. Let us, before passing, note down a few dates worth remembering.

Isaac was 40 years of age when he married Rebekah.

Jacob was born 20 years afterwards, chap. xxv. 20.

Isaac being then 60 years of age, chap. xxv. 26.

Isaac was 180 years old when he died, chap. xxxv. 28,

As Isaac was 60 years of age at Jacob's birth,

Jacob was 120 years of age at Isaac's death.

Joseph was 30 years old when he stood before Pharaoh, chap. xli. 46.

To this must be added 9 years, that is the 7 years of plenty and 2 of the years of famine, chap. xlv. 6,

Which give us 39 years as the age of Joseph at the time when his father Jacob went down into Egypt.

Jacob was 130 years old when he was set before Pharaoh, chap. xlvii. 9.

And Joseph being 39 years old at that time,

We see that Jacob was 91 years of age at the birth of Joseph.

Now Jacob being 91 years old at Joseph's birth,

And Isaac being 60 years older than Jacob,

We conclude that Isaac was 151 years of age when Joseph was born.

Isaac being 180 years old when he died, but only 151 when Joseph was born, he must have been 29 years contemporary with Joseph, and was, therefore, not only alive at the time Joseph was sold to the Ishmaelites, but was living in the very

year preceding that in which Joseph was brought before Pharaoh.—Vide *Chronikon Hebraikon*, pages 10 and 12.

When Joseph was 17 years old Jacob was 108, and Isaac 168.

The evil report brought by Joseph to his father concerning his brethren probably had especial reference to the sons of Bilhah (*i.e.*, Dan and Naphtali), and Zilpah (*i.e.*, Gad and Asher). Ver. 2; and see chap. xxxv. ver. 25 and 26.

The teachers should all carefully read "The Parable of Joseph" contained in *Elpis Israel*, pages 244-248. It will materially assist them in their lessons, and they cannot labour too much to make it their own. It will bear reading over several times, and is deserving of the most careful thought.

Jacob was at this time living in "the vale of Hebron" (ver. 14). The original name of Hebron was Kirjath Arba (chap. xxiii. 2) and it is sometimes called Mamre (chap. xxiii. 19; xxxv. 27). The field and Cave of Macpelah were "before Mamre," and there Abraham (xxv. 9) Sarah (xxiii. 19) Isaac (xlix. 31) Rebekah (xlix. 31) Jacob (l. 13), and Leah (xlix. 31) were buried. Abraham dwelt here (xiii. 18), as also did Isaac (xxxv. 27) and Jacob (xxxvii. 14). In the days of the Canaanites Hebron was in the possession of the children of Anak (Num. xiii. 22). It was destroyed by Joshua (Josh. x. 36, 37). It was subsequently given by Joshua to Caleb for an inheritance (Josh. xiv. 13, 14, 15). It was appointed one of the cities of refuge (Josh. xx. 7, 8, 9—xxi. 11, 12, 13). David reigned in Hebron for 7½ years (2 Sam. v. 5).

Shechem (sometimes called Sichem, xii. 6, or Sychem, Acts vii. 16), is about 40 miles north of Hebron. It is in Mount Ephraim. The vale of Shechem is described as one of the loveliest spots, not in Palestine only, but on the face of the earth. This is the city which was plundered by Simeon and Levi, in revenge for the outrage on Dinah (chap. xxxiv.) After the conquest Shechem became a Levitical city and a city of refuge (Josh. xx. 7). Jeroboam, after his revolt against Rehoboam, built Shechem and dwelt there (1 Kings xii. 25).

Dothan is about 10 miles north of Shechem, and therefore about 50 miles from Hebron. This is the place where Elisha resided when he had the vision of the chariots and horses of fire, covering the hill (2 Kings vi. 13).

ISHMAELITES.—These were the descendants of Ishmael; but the designation is sometimes used in a general sense, and would include all the Arab races. The Midianites were descended from Midian, the fourth son of Abraham and Keturah, and were the Arabs who inhabited the North of Arabia. In this chapter the terms Ishmaelites and Midianites are used interchangeably.

CHAPTER XXXIX.—This chapter should not be "skipped," but requires to be handled delicately. To those having knowledge, no explanation will be needed; it will be sufficient to point out the surpassing holiness of this most estimable young man under the most trying temptation. To the younger children, it will be a sufficient explanation to say that Potiphar's wife tried to induce Joseph to neglect his duty to his master, and because he would not comply with her wishes, but was steadfast and upright, she became embittered against him, and falsely accused Joseph of having been rude to her, with the result that Joseph was put in prison by Potiphar. If the chapter is passed over altogether, the children will be in the dark as to the cause of Joseph being cast into prison. Point out to the children how that the Lord was with Joseph in Egypt (verse 2), and even in prison (verse 21), and that the Egyptian's house was blessed by God for Joseph's sake (verse 5), and that it was so obvious that the Lord was with him, that Potiphar saw it (verse 3).

Potiphar is not the only instance we meet with of one person being blessed for another's sake, see chaps. xxx. 27 and xix. 21 and xviii. 32.

Joseph was thrust into prison because he feared to "sin against God." In after years others of the servants of God submitted to the same trial. See Jer. xxxii. 2; Matt. iv. 12; Acts v. 18-19, and xii. 4-5, and xvi. 23, and xxiii. 18.

CHAPTER XL.—It is most interesting to observe how gradually God proceeds in the working out of His purpose—and in order to get this purpose and the means taken to accomplish it clearly fixed in the minds of the children, it will be necessary to take an extended view, and, as we go along, to retrace our steps sometimes. It had been revealed to Abraham that his seed should be a stranger in a land not theirs, and should serve them, and should be afflicted, and that the nation whom they should serve would God judge, and

that afterward they should come out with great substance. Chap. xv. 13-14. This was the purpose which God was quietly and steadily working out in the days of Joseph. Here are a few links in the chain. Joseph loved of his father, hated by his brethren, because they were jealous and envious of him on account of his father's love for him. His brethren purpose to slay him—but instead of killing him, they are induced by Reuben to cast him into a pit. His brethren wished to get rid of him. Reuben wished to restore him to his father. God's purpose would have been frustrated by the death or the restoration of Joseph. Judah intervenes, and suggests sale of Joseph to the Ishmaelites, as a good way of ridding themselves of him, without actually taking his life from him. Judah, in making this proposal, unconsciously suggested the very thing required by the situation. Judah's suggestion, acted on in Reuben's absence—Joseph taken down into Egypt—sold to Potiphar—cast into prison—makes the acquaintance of Pharaoh's butler and baker whilst in prison and interprets their dreams. After being in prison two years, Joseph is suddenly summoned (on the recommendation of the butler, whose acquaintance he had made in prison) from prison to Pharaoh's presence to interpret his dreams—is enabled by God to do so—is made ruler over Egypt. Nine years afterwards Joseph's brethren, having been sent into Egypt to buy corn, are introduced to Joseph, and in the end Joseph makes himself known to them, and sends for his father, Jacob, and all his house to come down into Egypt. They go down into Egypt, and become strangers in a land not theirs. Who can fail to see the hand of God in the manipulation of these events. And in view of God's ultimate purpose, how interesting is every event in the narrative. But how important in order to appreciate each matter aright that we keep in view from the beginning, the end to which all the events point—the consummation of the fore-ordained purpose of God.

The dreams of the butler and baker are so simple as to need no comment here, only in passing, observe that Joseph disclaimed all ability of himself to interpret the dreams, saying, "Do not interpretations belong to God," ver. 8; and in this he was like Daniel—vide Dan. ii., 27, 28.

The butler forgot Joseph, and in so doing was but a striking exemplification of the selfishness and ingratitude of the natural man; but looking back, now, we can see that it was part of the programme fore-

ordained of God that Joseph's release from prison should not be owing to the kindness of an Egyptian butler, but should be brought about by God himself, at his own time, and in his own way.

CHAP. XLI. PHARAOH.—This is the regal title by which most of the kings of Egypt are designated in the Bible. In the Pentateuch the Kings of Egypt are simply styled Pharaoh—in the latter books they are sometimes styled "Pharaoh, King of Egypt" (as in Jer. xli. 17, Ez. xxix. 2), and sometimes a second name is added, as Pharaoh-Hophra (Jer. xli. 30), Pharaoh-Necho (2 Kings xxiii. 29) and other places; and sometimes the Kings of Egypt are spoken of by their own proper names, simply as in the case of Shishak (1 Kings xiv. 25), and So (2 Kings, xvii. 4). The Kings of Egypt were styled Pharaoh from the time of Abraham, till the invasion of Egypt by the Persians. After the death of Alexander they were styled Ptolemy. It was not at all an unusual thing for the rulers or kings of a country to be all designated by the same title—thus Abimelech seems to have been the common name of the kings of the Philistines, Agag the name of the kings of the Amalekites, Benhadad the name of the kings of Damascus. The Roman Emperors bore the title of Augustus Cæsar, and Herod was the name borne by several different persons who are mentioned in the New Testament.

MAGICIANS.—This is the first time we meet with magicians in the Bible, and the fact that it is among the Egyptians we meet with them for the first time is of itself suggestive. The title was given to such persons as professed to be able to reveal secrets and to possess supernatural power. In no instance of which we have any record was any magician able to do anything which might not have been accomplished by purely natural means. There was doubtless much that was shrewd and cunning about the magicians, and in proportion to the ignorant superstition and folly of the people with whom they had to do would their craftiness pass current for supernatural power. But magic was never anything more than a sham and a deceit. It acquired power over men, doubtless, but that was only because men desired it to be so. It is not unnatural for man to desire a power to which he may submit himself. In the absence of true knowledge they embraced that which appeared to be wisdom, only because it was dexterous, only because it was slightly removed

from and above the intellectual level of those who were imposed upon. But when the magicians are placed side by side and compared with those in whom the power of God undoubtedly resided, the hollowness of their pretensions becomes so strikingly apparent that one feels indignant at their imposition. *Vide* Gen. xli. 24; Exod. viii. 19, ix. 11; Dan. ii. 2-27, iv. 7; Acts viii. 9-11. Divination of every kind was most offensive in the sight of God, as is evident from Lev. xx. 27; Deut. xviii. 9-14; 2 Kings xxi. 6.

DREAMS.—In Numbers xii. 6, we read “If there be a prophet among you I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.” And in Joel ii. 28, we read: “It shall come to pass that I will pour out my spirit upon all flesh, your sons and your daughters shall prophecy; your old men shall dream dreams; your young men shall see visions.” And we find that sometimes God did reveal facts and future events to persons in dreams; thus he revealed to Abimelech in a dream, that Sarah was Abraham’s wife, Genesis xx. 3, 6. It was in a dream that Jacob saw the ladder, Genesis xxviii. 12. Joseph’s own dreams, Genesis xxxvii. The dreams of the butler and baker, Genesis xl.—Pharaoh’s dreams, Genesis xli. Nebuchadnezzar’s dream, Daniel ii. Daniel’s dream, Daniel vii. Joseph’s dream, Matthew i. 20. The wise men’s dream, Matthew ii. 12.

ASENATH was the wife given to Joseph by Pharaoh. She was the mother of Manasseh and Ephraim. Her father, Potipherah, was the priest or prince of On. Manasseh and Ephraim were both born during the seven years of plenty.

CHAPTER XLIV. verses 5 and 15. It is not at all likely that Joseph used this cup for the purpose of divination—nor that he practised any of the arts, rites, or ceremonies in vogue among the Egyptians. It would rather seem that this was one of the forms of speech which Joseph adopted in order to make himself strange unto his brethren. It will be observed that in each case the words used assumed the shape of a question, and not of an affirmation.

CHAPTER XLV.—*Goschen* (called “the Land of Rameses” in Gen. xlvii. 11) was situated on the east of the River Nile, and extended eastwards from about the position of Cairo towards the Suez Gulf. It was in this district that the children of

Israel continued to reside until the Exodus under Moses.

CHAPTER XLVI.—All the souls that came *with* Joseph into Egypt were 66 (ver. 26). Thus:—

Reuben and 4 sons	5
Simeon and 6 sons	7
Levi and 3 sons	4
Judah and 3 sons and 2 grand- sons	6
Issachar and 4 sons	5
Zebulun and 3 sons	4
Dinah	1
	— 32
Gad and 7 sons	8
Asher, 4 sons and 1 daughter and 2 grandsons	8
	— 16
Benjamin and 10 sons	11
Dan and 1 son	2
Naphthali and 4 sons	5
	— 7
	66
Add Jacob himself and Joseph and his 2 sons, who were born in Egypt	4
The result is the total number of souls of the house of Jacob who came into Egypt (ver. 27)	70

Ver. 34. Shepherds an abomination to the Egyptians. It is said that it was in consequence of the oppressive rule of a victorious and dominant foreign pastoral people in Egypt that the shepherd’s occupation came to be held in abhorrence and contempt among the native Egyptians. But even in this we can perceive the overruling hand of God in the matter, since the result was that the Israelites were allotted a portion of the land of Egypt to themselves, separate from the Egyptians, with the result that the Israelites continued a separate people, and ultimately became a nation in the midst of a nation.

Between the time when Joseph was torn away from his father and sold to the Ishmaelites, and the time when Jacob went down into Egypt, a period of 22 years elapsed—Joseph must have been in Potiphar’s service for some years, probably 8 or 10 years. He was in prison for 2 years after the restoration of the butler, and the release of Joseph from prison was followed by the 7 years of plenty and 2 of the years of famine, and then it was that Jacob came down into Egypt.

The following is a copy of the Time Table prepared for the Birmingham

Sunday School by Sister Randles, of Swanseæ :—

Date.	Opening Hymn.	Lesson.	Closing Hymn.
Aug. 6	119	Gen. 37	
13	126	" 39.40	
20	138	" 41.42	
27	142	" 43.44	42
Sep. 3	143	" 45.46	43
10	154	" 47.48	46
17	165	" 49.50	47
24	166	Qu'rt'ly address	50
Oct. 1	173	Ex. 1.2	60
8	174	" 3.4	63
15	2	" 5.6	64

Date.	Opening Hymn.	Lesson.	Closing Hymn.
Oct. 22	5	Ex. 7.8	66
29	6	" 9.10	67
5	7	" 11.12	73
12	9	" 13.14	81
Nov. 19	12	" 15.16	87
26	14	" 17.18	91
3	15	" 19.20	95
10	23	Recapitulation	99
17	25	Examination	102
24	29	Qu'rt'ly address	104
Dec. 31	40		107

FRANCIS A. CHATWIN.

CHAT WITH CORRESPONDENTS, AND EXTRACTS FROM SOME OF THEIR LETTERS.

(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.

F. H. C.—The rule that determines responsibility to resurrection and judgment is the knowledge of God's requirements (*alias* the light). If men possessing this knowledge submit to it obediently, with the docility and humility of little children, it will save them: if they refuse submission, it will condemn them as evil doers "in the last day" (Jno. iii. 19: v. 30: xii. 48); such was the case of which you enquire. (Bro. Eaborn's address is 76, Wrentham-street).

A Prognostication.

Bro. J. F. Sykes, of Elmira, N.Y., (U.S.A.), writes:—"We are glad to see England forced into line for the last struggle. An English protectorate of that country, will bring an offset to Russia in European Turkey, with the Czar's thumb on Constantinople. Turkey in Europe will be divided into five petty kingdoms under Russian protection, and Russia will then be in line for the last struggle, but before that comes, strong Germany, backed by Russia, with Austria, a passive ally, and Italy on good terms, will overflow France, Spain, and all Western Continental Europe. Italy losing her unity will be divided into five petty kingdoms under German protection. Then comes Armageddon; so I understand it." (The details are not revealed, but there are details, of course: and some of them may be successfully inferred from the general facts

revealed. Whether Bro. Sykes has done so, will shortly be seen.—Ed. C.)

The Reason Why.

Bro. R. H. Abbott says:—"In reading through the report of Lady Strangford's meeting in this month's *Christadelphian* (written by myself), I regret I did not state the reason why many present at that meeting appeared to be so enlightened on matters of prophecy. A book which has greatly influenced some religious circles, was published about seven or eight months since, and has passed through many editions on the signs of the times. This work sets forth views somewhat approaching those of the truth with regard to the destiny of the Jews and the fall of Russia, but in other respects it is as beclouded as usual. It is enthusiastically believed in by Mr. Mott, the secretary of Lady Strangford's association, and by the editor of the *Christian*, and others, all belonging to the same circle. But beyond causing a little excitement, and creating an interest for the Jews, I fear no further beneficial effects will result therefrom. It is gratifying, however, to come across a few stray rays of light like this."

"So far, so Good."

Brother W. H. Mosley, of Great Bridge, finds in the Roman Bible foot notes, some

confirmation of Dr. Thomas's views on one or two points of importance. Thus, concerning the plural name of Deity in Gen. i. 1, a commentary is made to this effect:—"Elohim, the Judges, or Gods, denoting plurality, is joined with a verb singular (*he created*), whence many, after Peter Lombard, have inferred, that . . . the Trinity is insinuated: *a truth mis-applied*." Also, in Exo. iii. 14 (God said to Moses: I am who am. He said: Thus shalt thou say to the children of Israel: He who is, hath sent me to you") there is this comment: "The Hebrew agrees with the Vulgate, though it seems to read *æje, I SHALL BE*."

Joy at the Signs, mixed with trembling.

Brother Sutcliffe, of Haworth, writes: "It is enough to make the heart dance for joy—to see for our own selves how things in connection with Israel, are in full drift for the fulfilment of all that we are so earnestly desiring. It is said (and truly so), that 'The beginning of strife is as the letting out of water,' and who knows what this action of England in Egypt will lead to. God only knows how it will go in the detail, but we know what shall be the end of all these things. The time cannot be far off when there shall be deliverance for Jacob and for the household of the one faith. It is very solemn to think so, and I for one feel afraid at times, although I do both rejoice and hope for mercy and favour at that great day of account. I long to be an inheritor with the glorified Christ in his Kingdom, in the ruling of the world in righteousness, and I long and desire very much to dwell in the presence of God and Christ for ever, when the wicked are all cut off, and are no more; when the earth shall be full of His Glory, and when He will be *the* centre of adoration and praise for evermore. But how unfit for such honour and favour; it is this vile body—yes, it is this vile body that causeth us to feel so unfit for the presence of Christ and of God. But of course we have no need to be alarmed if only we keep under our bodies, as Paul did; the vile body will be changed in due time, and that quickly. This is the work to be done by us, this being crucified to the world, and the world to us, this working out our own salvation with fear and trembling, how true it is; but we rejoice that it is by grace we are saved, through our faith, that if we are ransomed it will

be because we shall have been washed in the blood of the Lamb."

Mr. Hall's "Problem of Human Life."

Bro. D. P. Ross, of Toronto, says:—"I have lately finished reading the 'Problem of Life.' It is certainly the production of a wonderful intellect, and treats the received theory of sound, and Messrs. Darwin and Co, in a masterly manner, completely overturning them. But when he comes to the purpose for which the work was undertaken, viz., to prove from science the immortality of the soul, it is only another illustration of 'the blinding effects of a false theory on even the greatest intellects' to which he himself refers. He resolves the whole question into a 'may be.' Because sound is a substance (which has yet to be proved) therefore the soul 'may be' immortal. Because *you* have a horse, therefore I *MAY* HAVE one. Did you ever see or hear of anything more absurd than the statements on page 72. 'Persons seeing with the eyes and hearing with the ears of the soul things which had *no existence*. The inventor seeing (it must have been the ghost of) a thing he was *going to make*,' &c., &c. The author appears to be under the impression that, if the immortality of the soul should prove a fiction, the whole hope of man to obtain immortality is gone forever. In last section, folio 72, he overlooks the great fact that we are, on certain conditions, promised a rebuilding of the body, and having it made like to Christ's glorious body, indestructible, and endued with life that will never end—a promise that does not depend on anything, but on facts demonstrated and attested by the strongest evidence, of which Christ is the pattern and assurance. I would very much like you to take this in hand. The author's own trenchant sarcasm of language could well be turned against himself."

[We have been delayed answering Mr. Hall's argument through Mr. Hall's delay in deciding whether he would allow us to answer him in the *Microcosm*. He has not even yet said "Yes" or "No." We should prefer answering him in his own paper, not that we have any right to ask such a thing, only he offered all comers the chance of overthrowing his book in the *Microcosm*. If we had offered to defend the established theory of sound, or to uphold Darwinism,

doubtless we should have been welcome, but it is evidently inconsistent with Mr. Hall's object that the theory of human immortality should be assailed. We take his silence, not as consent, but otherwise. He has corresponded with us on other matters, but avoids this. We, therefore, conclude it must be in the *Christadelphian* that we must carry on the review that his book calls for, when other things allow us the necessary leisure. — ED. *Christadelphian.*]

Resurrectional Responsibility.

W. G — Usually, we have to oppose that doctrine of resurrection which limits responsibility to those who have actually put on the name of Christ in baptism. This doctrine ignores the rule of responsibility—the reasonable and just rule (and God is both reasonable and just) that men become responsible when they have sufficient evidence to convince them that the requirements of the gospel are divine requirements. But you go to the other extreme and affirm something like universal resurrection. We could understand this extreme on the part of a man holding man to be an immortal being; but we are at a loss to comprehend it on the part of a man accepting the Scriptural teaching that man is like the grass of the field, and “less than nothing,” so far as intrinsic importance goes (Isaiah xl, 17.) Your assertions are certainly contrary to the teaching of Scripture. You cannot, on reflection, surely, hold it to be scriptural or reasonable that “all men are responsible (children and idiots excepted)—responsible, that is, in the sense of being destined to rise from the dead at the coming of Christ to answer for their sins and endure the agonies of second death. That it is not scriptural is certain when we realise the force of the testimony that certain classes will never rise. There are such statements as you are well aware: “They SHALL NOT RISE: thou hast destroyed them” (Is. xxvi. 13, 14). They are “like the beasts that perish: they shall NEVER SEE LIGHT” (Psa. xlix. 19, 20). They “shall remain in the congregation of the dead” (Prov. xxi. 16). “Thou rememberest them no more” (Psa. lxxxviii. 5). “They are EXTINCT” (Isaiah xliii. 17). “They shall be as though they had not been” (Obad. xvi). “They shall sleep a perpetual sleep, and not awake” (Jer.

li. 57), &c., &c. The reason given for non-resurrectional responsibility in all these cases is the want of light—the lack of understanding. Surely this is according to reason. On what principle of justice could an ignorant slave of sin—say the children of the back slums of “civilization” or the natives of Thibet or Mongolia—be brought into existence again to answer for a state of life for which they were no more responsible than a Bengal tiger? We mention them as extreme cases—extreme cases generally illustrate a principle the best. The flood and the destruction of Gomorrhah cannot be taken as proving the responsibility of modern generations of benighted human beings, who have not the advantage of light such as those had who lived in the age of direct communication from God. Neither do those cases prove a future individual reckoning with sinners as such. They prove God's abhorrence of a state of barbarism. They do not prove that God will hold men responsible for it who are the helpless victims of that state. Sin doubtless is disobedience, and it is true that before there can be disobedience, there must be a law; but there is such a thing as sinning in ignorance of the law—doing the things forbidden without any knowledge that they are forbidden, or capacity to understand such prohibition if they were made aware of it. We meet with multitudes of such cases, even in “Christian England,” as it is called. It has been the case with countless myriads of the human race from the beginning. It had been the state of things universally before Paul's time, to which he refers when he says God had in previous times “suffered all nations to walk in their own ways” (Acts xiv. 16), and again that the times of that ignorance, God “had winked at” (Acts xvii. 30). How do you think the justice of God would be illustrated in bringing forth for punishment at the resurrection, the countless congregation of the ignorant dead, of whom Paul further says they are “alienated from the life of God through the ignorance that is in them” (Eph. iv. 18)? Your idea is certainly against both reason and the testimony. The extremes of some may excuse you running into the extreme in the opposite direction. But a better attitude would be to take the middle ground of truth, in which all who know you would rejoice to see you honourably established.

A New Start; Who is to Baptize?

A new brother, Brother E. Smith, of Goolwa, South Australia, writes thus in a letter personally delivered by Brother Parkinson, of Goolwa, on the occasion of his visit to and immersion at Birmingham. The letter is dated Feb. 20th, 1882. Brother Smith requested an answer privately. We sent him an oral answer by the mouth of Brother Parkinson. He will accept the few remarks appended to this in lieu of a letter which time fails us to write:—"I am not a stranger to you although I have never seen your face; my acquaintance with you is through your writings, from which I hardly need inform you I have derived a large amount of knowledge of God's word, in fact, no honest, candid, and unprejudiced mind (and such they must be who find the truth) can peruse them without great profit. Mr. Jerdan (a name you will no doubt remember) sent from this place to you for your books, and he kindly lent them to those who will read them, and hence my knowledge of them. Truth from the Bible is very dry stuff to the great mass of *professing Christians*, and hence it is that few will accept of the books for fear of being contaminated. I and my wife are of those few who have been profitably affected by them. There are four or five of us in this place who are candidates for baptism. The only place where it is convenient for us to be baptised, is a little chapel about six miles from here, now deserted from the unsettled state of the inhabitants of this new country. What of the immerser? If I am baptised by a person not possessing the knowledge of the truth, is my baptism valid? Or supposing the person who baptises me has been baptised by a person not possessing the required knowledge, would my baptism be invalid? Of course we can run this back far enough. Again, supposing there are two persons, up to the standard required, who have not been baptised, can these two persons baptise each other, if there are no other persons possessing the required knowledge to baptise them, would these baptisms be right? Or supposing a person to be pretty clear on the nature of baptism and the kingdom, and are baptised by the popular baptist, but afterwards becomes possessed of the knowledge of the whole truth, is it necessary they should be baptised again? I have been baptised by a person possessing the required knowledge, but he was

baptised by those who were in the dark, and if our baptism is invalid on this account, I very much fear we shall have to go a long way back to find the person possessing the required knowledge. We are in the position of those who wish to start aright, in forming the first Church of the kind in South Australia, but we feel in a difficulty how to start, seeing there is none possessing the required knowledge to baptise us, unless we baptise each other."—ED. SMITH, Goolwa, March 1, 1882.

REMARKS.—The foregoing interesting communication doubtless reflects a difficulty experienced by many on coming to a knowledge of the truth in farscattered and isolated places in a day of darkness like our own. Who will baptize me? is a very natural question with an earnest man who comes to perceive the obligation of baptism associated with the knowledge of the truth. Dr. Thomas's example in a similar position is doubtless a good guide. He asked the assistance of a devout acquaintance, on the understanding that the participation of said acquaintance could impart no character or efficacy to the act about to be performed, but that it was purely an act of obedience rendered by Dr. Thomas to God, to which the acquaintance was but mechanically accessory. This would not satisfy those who think the efficacy of baptism depends upon the administrator; it will, however, satisfy those who take an enlightened view of the subject. This view is doubtless the one set forth in the answer we gave nine years ago to a very categorical question on the subject. The question and answer are as follows:—"WHO HAS AUTHORITY TO BAPTISE? — QUESTION, W S.—*What authority have the Christadelphians for believing that the baptism they administer is the true baptism, seeing that our Saviour commanded and authorised his disciples and immediate followers, and so far as we know, them alone, to baptise?*—ANSWER.—Believers in the nineteenth century have just the same 'authority' in the matter of baptism as believers in the first. The lapse of time has not invalidated the appointment of Christ for the salvation

of men. An act of obedience performed in an apostle's presence had no more acceptability before God than the same act performed miles and years away. The act is to God, and not men. It matters little by whose actual hands assistance is rendered in the act of baptism. "Jesus made and baptised more disciples than John" (Jno. iv. 1), yet he did not himself perform the baptism. A parenthesis is added to state this: "Jesus himself baptised not, but his disciples." Jesus baptising, then, literally meant his disciples doing it at his command. So with the apostles. Paul made light of the personal participation by an apostle in the act of baptism. He says: "Christ sent men to baptise, but to preach the gospel."—1 Cor. i. 17.) He also says: "I thank God that I baptised none of you but Crispus and Gaius." In the house of Cornelius Peter "commanded them to be baptised in the name of the Lord;" but this is no evidence that Peter officiated. If it was done at his command, that was enough. Anybody can bury a dead man; but only

the constituted authority can give the order. Anybody can do the hanging of a murderer if the law issue the warrant. A Scriptural baptism is the burial of the dead (Rom. vi. 4), such as have become so to sin by the power of the truth, and such as recognise their death-state in Adam. It has been commanded, centuries ago, by the apostles, that all such should be buried in baptism. It does not matter who performs the mechanical part. If it is done in obedience to the apostolic command, it is an apostolic act. The "authority" arises more from the state of the baptised than the state of the baptizer. The notion that a personal "authority" is necessary to give validity to it, is a relic of the apostacy. Philip, not an apostle, baptised the eunuch.—(Acts viii. 38.) The three thousand who were baptised on the day of Pentecost, could not have been baptised by the apostles, but must have had numerous assistants. The apostles have assistants in the nineteenth century as well as in the first. The lapse of time does not affect the principle."

The Christadelphian.

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

SEPTEMBER, 1882.

Brother W. H. Andrew writes:—"There is an interesting article in the *Nineteenth Century* for August, by Mr. Laurence Oliphant, entitled 'The Jew and the Eastern Question,' in which he says:—'A Jewish gentleman, whose life has been passed in Russia, and who has taken an active part in opposing emigration to America, and in advocating colonisation in Syria and Palestine, has favoured me with a memorandum of his reasons, pro. and con., from which a tolerably accurate estimate may be formed of the real nature of the sentiment by which the mass of Russian and Roumanian Jews have been moved, in preferring an eastern to a western exodus.' Then follow ten reasons against emigration to America, and nine in favour of colonisa-

tion in Syria and Palestine. Mr. Oliphant also gives some very cogent reasons why the Jews should be sent to the latter countries in preference to America.

On the same subject, brother Parker transmits a cutting from the *Liverpool Mercury* (quoting the *Pall Mall Gazette*), which, noticing Mr. Oliphant's article, says:—"He makes out a very good case for his favourite scheme of Jewish emigration to Palestine. However distasteful such a plan may appear to the cosmopolitan and free-thinking Jews of the West, and however absurd it may seem to them to prefer Palestine to the wider fields offered by America, it is different with the oppressed and still strictly orthodox and nationalist Jews of Eastern Europe. No sense of equality, ease, and well-being attaches them to the land of their bondage, and they have thus never ceased to look upon Palestine as their true home. The real difficulty of his scheme, however, in the present circumstances, is the reluctance of the Turks to allow Jews to settle in Palestine. The Turks have had enough

of 'national aspirations,' and don't want to give the Jews a chance of imitating the patriotic impertunity of Servians, Bulgarians, and Armenians. How does Mr. Oliphant propose to wheedle the Turk?" Oh, Mr. Editor of the *Pall Mall*, it is not Mr. Oliphant's business at all. The God of Israel's fathers has the matter in hand. The Turk will not be wheedled. He will be coerced. Turn your eyes to the stormy East, and behold the preparation for putting the Turk out of the way, and ransoming disconsolate Israel by the giving of Egypt to Israel's friend—Tyre of the latter days.

A London paper says:—"The news of the defeat with heavy loss of the Egyptian Army of the Soudan by the 'False Prophet,' who is now reported to be advancing upon Seonaar, at the head of 7,000 men, serves to recall the fact that the present year is commonly expected by devout Mussulmans to prove extremely critical to the Ottoman Empire. The Dervish prophets have been preaching for months past that 'time of trouble' which they expect to precede the coming of the Mahdy, or Moslem Messiah, and the final triumph of Islam over the Infidel. The Mahdy has already appeared. He is heard of now at Mecca, now in Morocco, and in each case his lineage, his character, and his personal appearance are all that the student of the traditionary writings of Islam would expect. 'It is generally believed,' says a writer intimately acquainted with the drift of opinion in the East, 'among the Soklites and Ulemma that the Empire of the Sultan must be lost before it is won; that his enemies are destined to drive him from Europe, from Africa, from Syria, and Arabia; and that the modern Armageddon will only take place after the infidels have secured a short-lived triumph. There seems some reason to expect that the prophecy will fulfil itself—in part at least.'"

There is no particular importance to be attached to the ravings of Mohammedan fanatics, but it is a striking coincidence with the times that have come upon the world, that the fears and rumours current in the Mahometan world should be in harmony with the revealed purpose of God.

THE SIGNS OF THE TIMES.

DESPATCH OF BRITISH TROOPS TO
EGYPT.

RETIREMENT OF FRANCE FROM THE
FIELD.

RUSSIAN DESIGNS AND TURKISH
VACILLATIONS.

POOR ISRAEL IN NEED OF "RANSOM"
BY EGYPTIAN TRANSFER.

The month has chiefly been remarkable for British activity in the despatch of troops to Egypt, where they are now arriving by thousands. The English occupy Alexandria, and their enemy, the Egyptian Dictator Arabi, is entrenched eight or ten miles distant on a neck of land at a place called Kafr Dowar. Arabi also has troops in other parts of Egypt and seems to be preparing to the utmost to resist the English advance. As yet nothing in the shape of military events has taken place beyond one or two reconnaissances and collisions of outposts: but it is evident serious military action cannot long be delayed. Both sides are entrenching and concentrating troops. The British commander, Sir Garnet Wolseley, has just arrived, and his custom is to deliver rapid and decisive blows. The military incidents are of little interest except as the symptoms of a situation of extraordinary moment. That England should be so engaged is of almost breathless interest to those who have faith in the divine programme. That a rebel should have been audacious enough and successful enough to set aside the proprieties of a careful diplomacy and cause the development of such a situation is one of those wonderful providences causing thankfulness to the children of light.

FRANCE FORCED OUT OF THE FIELD.

It is in the field of political action that the most noticeable features have been observable. Foremost is the entire withdrawal of France from the Egyptian arena. This withdrawal was almost ignominious from a human point of view. After making a great show, the proposed French armament dwindled to insignificant proportions, and finally, even in its reduced form, was forbidden altogether by a decisive vote of the French Chamber which declined by an overwhelmed majority to grant the moderate amount of money asked for. The result was the overthrow of the Government making the proposals, and the establishment of a new government, whose very origin imposes upon it a policy of abstention from Egyptian interference.

ENGLAND'S WAY CLEARED.

This result is eminently satisfactory. England is left alone in Egypt, in accordance with the prophetic foreshadowing. French partnership would have been an entanglement of which God has cleared the path of Great Britain by acting on the fears of the French people, who are under the belief that Germany only waits French pre-occupation to finish the rectification of German frontiers in the direction of Luxemburgh. The determined action of England has, it appears, taken everybody by surprise. It is certainly very wonderful that a man like Mr. Gladstone should be compelled to begin a work so entirely at variance with Liberal foreign policy. It is the hand of God. It shuts Mr. Gladstone's mouth should the Tories come into power. All English parties seem agreed that England must at all hazards secure the position in Egypt, and retain it when secured. This is the only thing certain amid the uncertain diplomancies of the hour. The *Times* gives expression to the mind of the nation when it says:—

"It is the default of Turkey which has laid upon England the duty of restoring order in Egypt, and if, as it now appears to be inevitable, we have to carry out the work, the English people will not endure

to be told, when the task has been performed and the bill paid, that they are to stand aside and allow the Sultan to resume his old position. Neither as sovereign nor Suzerain, nor under any other title or pretension, will there be room for the influence or interference in Egypt of the Sultan, after the responsibilities of sovereignty have been cynically thrown aside in the hour of trial. In undertaking the task of delivering Egypt from anarchy, it is clear that England, acting alone and on her own responsibility, will acquire and will assert the right to a controlling power over the future of the country she has saved. It may be that the Government do not yet clearly see what lies before them; but the country will not close its eyes to the reality. When we enter upon a war for the restoration of order in Egypt, the formal engagements of diplomacy, accepted when the situation was wholly different, must be understood to be abrogated. We cannot and will not, fight with one hand tied behind our back, and we must plainly show the Sultan and the Continental Powers that we intend both to do the work thoroughly and to retain the control of it when done. Mr. Gladstone and his colleagues will have to yield to the compulsion of events. The sooner they begin to realise that a new departure has been taken the better. The intervention of England in Egypt alone and on her own responsibility is not a holiday task, and it is mischievous and misleading to represent it as a comparatively trifling one. It is an undertaking to which the nation must bend its whole strength. The labour will be, doubtless, long as well as arduous. It will not be finished in a few weeks, nor will its expenses be cleared off by an addition to the income-tax for a single half-year. The nation is heartily in favour of doing the work completely and finally, since it must be done. The establishment of a strong and efficient Government in Egypt, under the protection of Great Britain, would solve the Egyptian difficulty in the best and most lasting way. It would give prosperity and solvency to a country now weltering in anarchy, would secure the rights of all interested in Egypt, commercially or financially, and would place our communications with India beyond risk or doubt for the future.

The *Spectator* says:—"We must see that our work is not wasted; we must see that it is not to be all rendered vain again by another Arabi; we must see that what we do bears fruit. If this be the meaning of an

English Protectorate—and we cannot imagine any less meaning—we shall undoubtedly exercise it, as the right and duty of the Power or Powers who undertake the work of pacification. This is all we mean by an English Protectorate. It is, in any sense, unreasonable? Is it one jot less than the people of the United Kingdom have a right to ask from the Government, after the sacrifices they are making—and making alone, unless that dangerous ally, Turkey, be allowed to join us—in order to give back tranquility to Egypt? It seems to us that a Government which should offer us anything less than this, as the result of the English sacrifices, would be mocking us.”

The *Times* again says:—“Order must be restored in Egypt. If no other Power will help us we shall do the work ourselves, whatever efforts it may cost us. But, once accomplished, we shall take very good care that the necessity for accomplishing it shall not recur again. Our interests in Egypt are far too important to be ever again at the mercy of internal anarchy, of Turkish intrigue, or of European impotence. We have no desire to minimize the extent of the task which is before us, but if we are forced to undertake it alone, we shall certainly claim to do so in such a manner as never to be compelled to undertake it again.”

“See what the merchants of Tarshish say on the subject,” says Brother Thirtle, in forwarding a clip from the *British Trade Journal*. After pointing out the danger of French and Russian rivalries to British trade, the paper says: “In what direction should England’s policy lie? Should it not be to accept the protectorate of Asia Minor, if not that of Turkey in Europe as well, and thus defeat Russian schemes of aggrandisement upon the Mediterranean? Ought she not, in her own interests, to cultivate the Persian alliance; to construct the Euphrates Valley Railway from some Mediterranean port to the head of the Persian Gulf, and thence through Persia and Beloochistan to Kurrachee, in India? This would block Russia’s slow, gradual, but now irresistible approach to the Persian Gulf, while at the same time it would afford us two additional routes to the East.”

TURKEY ALSO PUSHED ASIDE.

After France, Turkey. France, likely to embarrass British action, has been put aside to leave England a clear field in Egypt. So has Turkey. This also is an event of the month. Turkey was likely to be an obstacle to the establishment of the merchants of Tarshish in Egypt. This danger is now at an end. How wonderfully the complication has been unravelled. First, Turkey was asked to undertake the subjugation of Egypt herself. Had the Sultan been wise, he would have jumped at the proposal. It was the very thing to give him that renewed footing in the land of the Pharaohs which he has been intriguing to obtain. But he fought shy of the proposal. (He had his own reasons: Arabi was his tool, acting according to his orders.) When England saw that Turkey was backward, she was considering the advisability of another course, when the events recorded last month, forced her to commence the work herself without a “mandate” from anybody. Still, she proposed Turkey should have a hand. But it transpired that there was ground for belief that the Sultan was in league with Arabi. This altered the case. England, then, was not so anxious for Turkish participation in the work, and ordered a military expedition of her own strong enough to do the work without any assistance. Then Turkey, seeing her opportunity slipping away, became anxious to have a hand in the matter. England did not say No; but she said, “Publicly declare Arabi a traitor, and put your soldiers under the orders of our commander-in-chief, and you may join us.” The Sultan hesitated. England increased in her emphasis, and told the Sultan plainly she should not allow Turkish troops to land in Egypt unless he complied with the two demands. The Sultan has delayed so long that it is now a matter of little consequence which way he decides, as the British are in strong force in Egypt for themselves, and likely to bring things to a decisive issue before Turkish troops could land. But his deci-

sion, by the latest accounts, is likely to be against the British demands.

RUSSIAN DESIGNS AND TURKISH HELPLESSNESS.

After Turkey, Russia attracts the attention of prophetic politicians. There is an explanation of Turkish vacillation in the news that Russia is behind Turkey and whispering promise of assistance against England. The *Pall Mall Gazette* refers to evidence that

“Russia is quietly pushing projects that bode not friendship but a great deal of mischief to Turkey. And would not such projects be much favoured by a collision between England and Turkey? This guess at the riddle of the recent action of Russia does not grow less improbable as time goes on. That Russia is troubling the waters on moresides than one is easy to see. . . One thing only is perfectly certain, that a collision between England and Turkey would end in a more or less serious weakening of the latter, and that all weakening of Turkey is so much to the good for Russia. We do not always listen with implicit faith to ‘the leading diplomatists thoroughly conversant with European affairs,’ whose views are retailed to us by the Paris correspondent of the *Times*. But this time the leading diplomatist seems to talk good sense. ‘A struggle of Turkey against England,’ he says, ‘means an explosion all over European Turkey; it means Austria pushing towards Salonica; it means Constantinople at stake, a general conflagration, with Turkey annihilated, whoever the victor might be.’ The very extent of the conflagration might well have alarms for Russia as well as for Turkey, for, as used to be said, the road from St. Petersburg to Constantinople lies through Vienna. But sufficient unto the day is the good thereof, and Russia is only resuming a very old and familiar part. This is not the first time that the English Ambassador has found Russia at the Sultan’s ear. The play between Lord Dufferin on the one hand, and M. D’Onou and M. Nelidoff on the other, is only the restoration in the evolution of the Eastern Question of the *status quo* before the last Russo-Turkish war.”

Confirmatory of these views, the Berlin

correspondent of the *Morning News* telegraphs a report that “the Russian Government has intimated to the Porte its readiness to protect Constantinople in the event of a rupture between Turkey and England. It is added that, in view of this intimation, preparations are now being made at Odessa and in the Caucasus for the despatch of Russian troops to the Bosphorus.” Referring to the same subject a telegram from Constantinople, dated Aug. 10th, says it is reported from Odessa that an unusual number of Russian troops have been assembled there, and that all arrangements have been made for their immediate embarkation. The news is connected with an assurance said to have been given to the Sultan by the Russian Ambassador at the Porte that the Czar was prepared to respond to any appeal made by Turkey for aid against British aggression.

SETTING THE EAST IN CONFUSION.

Commenting on these extraordinary complications, the *Morning Post* says:—“Mr. Gladstone is setting the East in confusion, and if certain dangers which now threaten were to be realised, even forty thousand British troops in Egypt would have too much to do. Who can read of the concentration of Russian troops at Odessa, and the preparations for the embarkation of a considerable army which are reported from Southern Russia, without being reminded of that famous surrender of the Black Sea clauses of the Treaty of Paris, effected by Mr. Gladstone in 1871, which enables Russia to mass a naval force in the harbours of the Euxine? Does our Government altogether forget that Russia only requires the consent of Turkey in order to be able to transport a hundred thousand men to positions which Turkey could only abandon in a moment of despair, but which England would see in the occupation of Russia with sentiments of dismay and consternation? Does Mr. Gladstone wish to drive the Mohammedan world to desperation? Has he forgotten that several times already in this century the entry of a Russian army corps, with the consent of the reigning Sultan, into Constantinople has passed beyond the stage of a mere

project? The statement that Russia has offered certain assistance to Turkey in case of an embroilment with England is repeated upon every side. It is instinctively felt that more unlikely things have happened and that we are now living in the midst of a crisis where the improbable may be the next to occur."

RUSSIAN UTTERANCES.

In harmony with these probable developments of Russian designs, the Russian newspaper *Novoe Vremya* says:—"It is Russia's interest to promote the views of England in Egypt, in the hope of obtaining compensation in turn on the Bosphorus, or even the Persian Gulf." Such a policy, says a St. Petersburg correspondent, finds no little favour in some circles in Russia. The St. Petersburg *Vedomosti* writes:—"For us Russians, the Egyptian question is only the Eastern question, viewed from another stand-point. Our sole policy is, and must be, the preparing of a palace on the Nile for the Sultan, in order to better prepare a place for ourselves on the Bosphorus." General Komaroff, who acted as General Tchernayeff's chief of the staff in the Servian campaign, and now writes in the Panslavonian interest, for which he formerly fought, in his own *Petersburgskiya Vedomosti* urges the Russian Government to profit by the Anglification of Egypt for the annexation of "the Bosphorus, which our sacred historical mission imperatively drives us to seize." "Are we," he intimates, "to allow the English to take the mouth of the Nile, while suffering the mouth of the Black Sea to recede further and further from our grasp? Should we not now cut in energetically, and, turning the tables upon the English, treat them as they treated us at the Berlin Congress?" His Russian Majesty is known to share the proclivities so openly avowed by his friend Romanoff.

The following advice to France, from high quarters, points in the same direction:—"Establish close relations with Russia, our present source of security; let her go to Constantinople if that be the best means of keeping Austria—Germany's best ally out of Salonica."

THE JEWS AND THE HOLY LAND.

It is truly a great conflagration that promises to come out of this Egyptian outbreak. Jehovah's land is likely to be the first affected, as shown by the following extract from *The Echo*, which also shows how England's way has been cleared here as in Egypt, by the isolation of France:—

A correspondent writes—"There is a danger lest the fighting in Egypt may give rise to complications in Syria. The fanaticism of the Mussulman population is chronic and notorious, and naturally enough it has been stirred by the recent events at Alexandria. The Christians, says a correspondent at Beyrout, are daily in apprehension of an outbreak. The tribes of the desert, as well as the Arabs of the town, are everywhere buying arms. Inflammatory addresses are being delivered daily at meetings and in the mosques, and derisives with messages and orders are travelling up and down, giving out, with the object of exciting the people, that 'the Powers' are about to annex the country. Happily no outbreak has occurred yet, but it is quite possible that there may be something like a repetition of the doings at Alexandria, Ramleh, and Ismailia, or, what is many times worse, of the horrible butcheries in the Lebanon which took place in 1860. Following on that explosion, the Powers—or, rather, France, as their mandatory—did occupy the country. The occupation lasted many months. Napoleon III. would have liked—by way of recompense for the restoration of order—to annex the Holy Land without more ado; but he swallowed his dose of chagrin and withdrew the French Army. Ever since then the French Press has been accustomed to set off, against the interest of England in Egypt, the interest of France in Palestine; and when the Congress was sitting in Berlin it was suggested that France should set up her flag at Jerusalem, while England went to Cairo. This phrase is now being repeated in an altered form. Already, it is said, England has established her authority at Alexandria, while France has simply gone to Jericho. France is left out in the cold. Europe has refused her mandate, and the going either to Jerusalem or to Cairo, jointly or separately, is now quite out of the question."

WHAT OF ISRAEL'S PROSPECTS ?

What of the prospects of Israel's return in the midst of this mighty hubbub ?

The Jaffa committee write thus to the *Chronicle* :—" We were about to purchase land for the first colony, for which many persons had already laid down their money when we received information that the Sultan had put his veto on the colonization of Palestine. We are, therefore, compelled to defer our transactions for a short time. Anyhow, the emigration movement is colossal ; every ship brings us hundreds of families, some with, others without means. What will our co-religionists in Europe do to help those unhappy families who desire to emigrate to Palestine, and to no other country ?"

Israel's position at the present moment is sad indeed. A letter from Jerusalem informs us that, early in July,

" Fifteen Russian Jewish families had arrived at that port with the last Austrian steamer, that they, of course, were not suffered to come on shore, but that the captain, on the other hand, absolutely refused to take these persons to another port, he being bound to deliver them up at Jaffa. On reference to Constantinople, the Pasha received orders to put the decree concerning Jewish emigrants into immediate execution. Heaven knows, says the correspondent, what will become of the poor emigrants, whether they have had to land at Port Said or Malta, for Alexandria is now out of the question. It appears as if all the miseries that made the exodus of the Spanish Jews so horrible in the fifteenth century are to be repeated over again in the case of our Russian brethren in this nineteenth century. The former perished by the wanton cruelties of their Christian, and the apathy of their Jewish brethren ; the latter will have to die through the formalism and cool prudence of our leading men in Israel.

The streets of Jaffa, partially also of Jerusalem, are full of emigrants, who in vain seek a helping hand. Poor as the Israelites here are, they do all in their power to aid their brethren ; they lodge and feed them, and the emigrants themselves, in so far as they are artisans, are eagerly set to work. But were it not for a number of American ladies and gentlemen, who by great sacrifices have already saved from certain death a number of Israelites that some months ago arrived from Yemen in utter destitution, and who

likewise nobly assist any worthy Russian emigrant cases coming under their notice ; were it not for these generous and worthy children of the Great Republic, as also the English missionaries, many of our miserable Russian brethren would have perished from sheer want."

MR. LAURENCE OLIPHANT ON THE SITUATION.

The following letter from Mr. Lawrence Oliphant addressed to the *Jewish Chronicle*, displays the present situation and the prospects :—" SIR,—The agitation in favour of emigration to Palestine and Syria among the Jews of Russia and Roumania has perceptibly subsided during the last two months, partly in consequence of the increasing opposition of the Turkish Government to all colonization schemes within the Asiatic portion of its dominions, partly as the result of the reports of the various deputations who have been sent to judge for themselves of the possibility of enterprises of this description being undertaken with limited capital, partly in consequence of the unsettled state of political affairs in the East, arising out of the Eastern question, and, finally, because since the accession of Count Tolstoi to power the persecutions have relaxed, and a greater feeling of confidence prevails. At the same time it would be a mistake to suppose that the experiences which have attended this movement have discouraged its advocates should more favourable conditions present themselves. On the contrary, they have been most valuable as tending to familiarize the nation with the idea which it has now become their fixed determination sooner or later to realize, and as enabling them to perceive the mistakes to be avoided, and the precautionary measures to be taken. Deputations which have been to Palestine have been able to judge for themselves of the truth of the fables which were circulated by the opponents of the movement in regard to danger from Bedouins, unhealthiness of climate, poverty of soil, &c. They come back bearing universal testimony to the fact that there are healthy, fertile, unoccupied tracts of land on which colonies could be planted with every prospect of success and in perfect safety, provided they were started with sufficient capital. They have learnt two things, and it is to be hoped that they will take the lesson to heart. First, that an emigration for agricultural pur-

poses should not be heralded by an outpouring of non-agricultural paupers which must have a most paralyzing effect upon the exertions of those who are organizing colonization upon sound commercial principles; and secondly, that those will commence colonization under the most favourable conditions, who apply themselves now in Russia and Roumania to agricultural pursuits.

“Those who still cherish the idea of emigrating into the Arab inhabited provinces of Turkey before the Eastern Question is settled expose themselves to the serious risk of massacre, as, whatever happens in Egypt, it is almost certain that the fanatical agitation will spread all through Palestine and Syria, and that those provinces will become the theatre of a *Yehad*, or holy war, the result of which will probably be to sever them from the Ottoman Empire. Then will be the time for the colonization of those lands. It is to be hoped it will not take place under the pressure of persecution in Russia, which has the effect of driving out of the country a panic-stricken and destitute population, wholly unfit for colonization, but that it will be undertaken calmly and judiciously by men of capital, and by societies based upon sound commercial principles.

The Alliances and Jewish associations of Western Europe have tried the plan of wholesale emigration to America, and it has failed. The fact that their co-religionists in Russia and Roumania may no longer be actually subjected to murder, rapine, and pillage, should not lead them to desist from their noble efforts to relieve them from the oppressive conditions under which they must always be compelled to live. Meantime, the poor Jews in those countries should occupy the interval by fitting themselves by a hardy out-door life to become eligible colonists when the time comes, and their richer brethren in the West should prepare themselves to adopt the only alternative which presents itself as affording an escape from the tyranny and fanaticism of the despotic Christian governments of Eastern Europe, and be ready when the time comes to use the great resources at their disposal for the colonization and development by their co-religionists of those rich and fertile lands which extend from Aleppo to Gaza, and which are only awaiting the arrival of an industrious population to yield of their abundance. The events of this year have proved that the great majority of the Jewish nation in Russia and Roumania are enthusiastically

in favour of a restoration to the land of their ancestors. The impetus has been given, and though the movement has been checked, nothing can now retard its final accomplishment—on the contrary, the temporary political obstructions now existing will merely have the effect of damming a flood which will burst forth with greater violence when they have been removed. It will be for those who are in the best position to do so, to decide, whether, when that moment arrives, they will attempt to guide and control it.

“Yours obediently,

“LAURENCE OLIPHANT.

“Constantinople, Aug. 4th, 1882.”

In another letter, Mr. Oliphant says:—
“Although it has not been possible at the present moment of public agitation to obtain such special facilities and advantages as would, in my opinion, have insured the success of colonization in masses, I believe that a more favourable juncture of circumstances will ere long arise; in the meantime I trust that your co-religionists will not allow themselves to be discouraged by this check, and they may rest assured that I shall continue to feel a warm sympathy with their sufferings, and with all that concerns their future welfare.”

In a lengthy article in the *Nineteenth Century*, Mr. Oliphant discusses the question of the Jewish persecutions, and concludes with the following words:—“Events are so culminating as to force upon Europe the necessity of recognising in the (Jewish) race a force with which, if it remains much longer scattered among the nations, they will be unable to cope. Already the alternatives loom in the near future—either of race extinction by marriage in countries which are too civilized to attempt it by massacre, or of separation as a young nationality. Those who still cling most ardently to the faith and the hope of their forefathers will not reluctantly accept the fate thus forced upon them, but emerging from the contempt and obscurity to which they have so long been condemned, will gather themselves from the nations, stimulated by new aspirations

and by the consciousness that they have given proof, by their successful competition in the highest achievements of modern civilization, that they possess moral and intellectual endowments which will qualify them, when the chance is offered them of national existence, for taking their place among the most progressive peoples of the world. The triumphs they have won in art, in literature, in finance, and even in statesmanship, are also many proofs that by a united national effort it may be reserved to them to develop the material resources and mechanical appliances of the age, under conditions more favourable than any which have contributed towards

the prosperity of these peoples amidst which they have lived.

It must be evident that the whole political situation is big with peril to the Turkish empire, and correspondingly favourable to Israel's prospects. Events are forcing England into a position in which the removal of the Turkish veto on Israelitish restoration must be the natural result of England's triumph in Egypt. Russia, also, is assuming her appointed position. As expressed by a correspondent, things are getting beautifully into line for Armageddon.

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.

AYLESBURY.

Brother Wheeler reports the obedience of CHARLES JAMES (24), and also two sisters from High Wycombe where they will meet with brother Money. The meetings continue fairly attended every Sunday.

BILSTON.

On July 24th, we had a friendly tea meeting here for the purpose of affording an opportunity to the brethren and sisters of the district around to assemble and exhort each other, and for our mutual edification. Nearly 60 were present, including brethren and sisters from Dudley, Brierley Hill, Wolverhampton, Great Bridge, and Birmingham. We had addresses from various speakers, and, at the close of the meeting, we separated, feeling spiritually strengthened and encouraged to pursue our journey to "Eternal Life."—THOMAS PARKES.

BELFAST.

Brother McCann reporting the obedience of SAMUEL BAIRD, formerly Presbyterian, who made a very intelligent confession of the faith, says: "We had a very encouraging meeting of our ecclesia, on last Sunday morning. The members present seem to think that a public effort should be made on behalf of the truth. I have been instructed to try and rent a Hall in a central situation, where our meetings could be more advantageously held in reference both to the public and ourselves."

BIRMINGHAM.

During the month, obedience has been rendered by the following:—HENRY WILLIAMS (28), painter, formerly Church of England.

The usual August bank-holiday tea meeting was held in the Temperance Hall, on Monday, Aug. 7, when a number of brethren from other parts addressed the assembly. The speakers included Dr. Hayes, who, with sister Hayes, has been sojourning in Birmingham for several weeks.—On

the following day, occurred the Sunday School midsummer "treat." The company attained larger dimensions than on any previous occasion. Nearly 400 school children, young men, brethren, sisters, and friends, started at 9.35 by train for Sutton Coldfield. The day was specially favourable. Arrived at the usual camping ground—(usual, that is, for the treat)—a hymn was sung, and then the company broke up into individual sauntering groups, spending the time according to their several predilections till dinner time. After dinner, the time was similarly occupied till four, when the procession re-formed and returned to the railway station, arriving at the Temperance Hall, Birmingham, close on six o'clock. After tea, the marks awarded in the midsummer written examination, were read out, and prizes distributed accordingly. A report by the examiner (Sister Randles, of Swansea) was read, remarks made, and several Scripture pieces sung by a number of brethren and sisters, who had previously prepared for the entertainment of the children. All was over about 9 o'clock, and most returned home thankful and very tired.

During the month, the office has been removed from the Athenaeum Rooms, Temple-row, to Athenaeum Buildings, Edmund-street—a much more commodious place for the purposes of the truth every way. All letters must now be addressed to the new place. Letters that may meanwhile have been addressed in the old way will, however, find their way to the proper destination, as the Post-office authorities have been apprized of the change.

See Warwick.

LECTURES.—July 30, "Divine History" (Brother Shuttleworth); Aug. 6, "Paul in Court" (Brother Roberts); 13, "Paul before Kings" (Brother Roberts); 20, "Text-taking" (Brother Shuttleworth).

BLANTYRE.

Brother H. Brown reports that Brother and Sister Wilson have removed to Strathaven, a town about 13 miles in a southerly direction, in which

place the gospel is unknown, so far as we know. The removal is a loss to the brethren in Blantyre, but their sense of loss is mitigated by the hope that Brother and Sister Wilson will be the means of introducing the truth at Strathaven.

CAMBRIDGE.

Brother S. S. Osborne, of London, reports the obedience of ANN REBEKAH HAMMOND, eldest daughter of Bro. Hammond, of Harston. Sister Hammond resides in Cambridge, and is the only one in the truth in that town. Bro. Churchman, whose immersion was reported a short time ago, has removed to New Zealand.

Bro. Osborne adds that on the first Sunday in August Bro. Stanley and himself went down to Harston, and spoke in the open air, near the Wesleyan Chapel, to a very good audience for a small village. In the evening they held a meeting in the open air at Cambridge, and had a large audience, estimated at over 500, who listened with profound attention for over an hour. After the meeting, the people followed Brother Osborne and Bro. Stanley a long way, talking of the various topics that we had brought up during the meeting. "We gave several our addresses, who promised to write. We gave away a large number of tracts both at Harston and Cambridge."

CHELTENHAM.

On the 29th July, we immersed into the sin-covering name, CHARLES FRANCIS DAVEY (33), Post-office clerk, formerly Church of England. You will see by enclosed handbill, that Brother Merrett and myself, taking advantage of the fine weather, delivered two open-air addresses in Guiting (a village about 13 miles from here), on July 2nd. We had an attentive audience of about a hundred villagers on each occasion, to whom we also distributed *Finger Posts*. We had the pleasure of the presence and assistance of Brother Reynolds, of Milton, and some brethren and sisters from Bourton and Naunton. We propose visiting Bourton this month on a similar errand.—W. R. OTTER.

CINDERFORD.

Two more have been baptised into Christ after a satisfactory evidence of enlightenment, viz., Mrs. LLOYD (40), wife of Brother Lloyd, formerly Church of England, on August 7th, which was a great day with the "blue ribbon army," thousands in attendance, with their bands of music, sports of all kinds, electric lights, &c., but there is more joy in heaven over one sinner that repenteth than in all their thousands that need none. It was a source of joy to us and to Brother Lloyd, who came to our house fuller of joy, he said, than as if he was going to receive £5,000. God never manifested himself (as yet) by the multitudes, always by the few, of whom we were assembled joyously at Brother W. Beard's house to countenance and assist in our new sister's obedience; also, on Saturday evening, August 12th, CHARLES TYLER (30), formerly Primitive Methodist, obeyed the truth. (Your letter of acknowledgment and thanks for hymn books was sent to the brother who sent them to you—ED. C.)

LECTURES.—August 13, "Life, Death, and Immortality (Brother Wilson).—J. LANDER.

DEVONPORT.

Brother Alfred Sleep records the immersion of ALFRED NICHOLS (31), of Wadebridge, Cornwall, who put on the saving name on Saturday, August 5th. Brother Nicholls will meet with the Sisters

there. ALFRED JULIEN, whose immersion was recently recorded, was also from Wadebridge.

DUNDEE.

Bro. James Mortimer announces the resumption of the meeting for the breaking of bread, after an interval of painful experience, resulting in separation from several now in association with Bro. William Gill. It is unnecessary, and would be unprofitable to go into the particulars of the trouble. Suffice it only to say as much as is needful to justify that recognition which the brethren in fellowship with Bro. Mortimer have asked and obtained of neighbouring brethren. The matter goes back a little way. Bro. Gill sent to the Editor of the *Christadelphian* for publication an intimation that the ecclesia had withdrawn from Bro. Mortimer and others for disorderly behaviour. But the same post brought a protest from Bro. Mortimer, stating that they had been withdrawn from without just cause, and without a hearing; and earnestly requesting that their cause might be heard by neutral brethren, in the presence of those who accused them. The Editor wrote to Bro. Gill, stating the request, and advising consent. Bro. Gill answered with a refusal, stating that what had been done had been done in the exercise of their Scriptural right as an ecclesia; and that they could not consent to any interference from without. The Editor replied that it was not interference, but merely the giving an opportunity to other brethren of deciding in a doubtful case, whether they should continue or not the countenance heretofore accorded to brethren said to have been guilty of behaviour unworthy of fellowship. Bro. Gill contended that brethren elsewhere were bound by the decision of the ecclesia. The Editor replied that this would be a matter of course in all cases where the case was clear and the exercise of the right of the majority free from doubt; but here was a case in which a charge was denied, and in which a hearing had not been granted prior to condemnation, and a decision to which several intelligent brethren demurred. As these brethren had previously been in fellowship with the brethren elsewhere, and as their accusers now asked the brethren elsewhere to withhold that fellowship the brethren elsewhere were undoubtedly justified in the doubtful position of the case in asking for an investigation before complying with the proposal made to them.—The Editor pressed on Bro. Gill the advisability of allowing the request, since if it were refused, the refusal would leave the brethren elsewhere no alternative but to believe the representations of the accused, while if it were conceded, there was the certainty, if the action of their accusers were defensible, that that action would be confirmed as the result of the investigation. Brother Gill remained unalterable in his decision, and the Editor then apprised the brethren with Brother Mortimer of the result, and stating that their only course was to meet by themselves, but before commencing to do so, to make known the matter to neighbouring brethren, that their action might be legitimatised in the eyes of the brethren generally. Accordingly, Brother Mortimer and those with him (Brother Young and Brother Moodie, &c.), put themselves in communication with the Edinburgh brethren. The Edinburgh brethren, desiring peace, in common with all right-minded men, wrote to Brother Gill, to induce him to consent to an open hearing of the matter before all; but they met with no better success than the Editor of the *Christadelphian*. Consequently, they adopted the only alternative open to them. They sent over two brethren (Brethren W. Grant and Blackhall)

to hear their statement of the case. Hearing it and examining it thoroughly so far as was possible with the accusing side absent, they came to the conclusion that the action of those with Brother Gill was unjustifiable, and that those with Brother Mortimer were entitled to recognition and fellowship as the Dundee ecclesia. With this conviction, they gave to them the right hand of fellowship at their first meeting, on Sunday, July 30th.

DUDLEY.

Brother Hughes reports two additions by immersion, WILLIAM ALBERT SMITH (35), and his wife MARIA SMITH (36), both formerly belonging to the Church of England, who put on Christ in God's own appointed way, on Sunday July 23; also the addition of Brother Ollis, by removal from Birmingham.

EDINBURGH.

We have sustained the loss of an intelligent brother by the death of Brother John Clark. He had been ailing for a considerable time, but bore his affliction (consumption) with great patience. He fell asleep on 8th August, leaving a widow (a sister in the faith) and three young children unprovided for.

The annual excursion in connection with our Young Men's Bible Class and Sunday School, took place on Monday, 7th August. The place selected was Colinton, about six miles' ride by rail, and we were granted admission to the beautiful grounds of Dregghorn Castle. The weather was everything that could be desired. The day was spent in a variety of ways, all very enjoyable, singing and reading forming an important part of the proceedings.

LECTURES.—August 6th, "The crisis in Eastern affairs;" 13th, "The divine remedy for the political and social evils that afflict mankind;" 20th, "Is there any necessity for baptism in order to inherit eternal life?" 27th, "The coming tribulation, and how to escape it."

ELLAND.

Brother Marsden reports the immersion of ANN DRAKE (41), wife of Brother David Drake, and formerly among the Independents. She put on the only name on Monday, the 7th of August.—The brethren have been strengthened by lectures from Brother Handley, of Maldon, Essex.—On Monday evening, August 7th, there was a tea meeting, at which, the evening was very profitably spent in answering and asking questions about our Father's business. Several brethren and sisters from Halifax and Huddersfield among the numbers.—A medical man in the town has made the brethren a present of a bath, which they have had fixed in the room. In return for this, they have given him a copy of the Dr.'s life.

GREAT YARMOUTH.

Our ecclesia has been cheered recently by the visits of several brethren and sisters from a distance. As a consequence we have been enabled to make special efforts to bring the truth more prominently before the people. On Sunday, July 23, Brother Arthur Andrew, of London, lectured on "The Millennium," to a fair audience. Brethren F. Jannaway and George F. Thirtle (also of London) spoke on August 6th and 13th; the former lecturing on "Hell," and the latter on "The broad road and the narrow way." We also endeavoured to arouse an interest by means of open-air addresses on the sands fronting the sea, during the afternoon's of the above dates. Some little opposition was experienced from a section of the hearers, who were led by a Methodist minister, but this only

tended to obtain a better and more extended hearing for the truth.—JOHN H. DRIBBOL.

GLASGOW.

Brother Leask reports that Sister Paterson; from Leeds, has been added to the Glasgow ecclesia. She has come to reside at Kirkintulloch, about 7 miles from Glasgow.

LECTURES.—July 30, "The 'Unseen'-Real, and the 'Seen'-Unreal" (Brother Thos. Nisbet); Aug. 6, "Man's State in Death" (Brother Jas. Nisbet); 13, "The Wages of Sin"—"The Bible and the Pulpit in Opposition" (Brother Jas. Nisbet).

KEIGHLEY.

Brother Silverwood reports the obedience of HANNAH RICHARDSON (18), daughter of Brother and Sister Richardson. We continue our endeavours to spread the truth, but our efforts do not appear to meet with much success. (Neither did Noah's. Ed. C.) On July 9th, we had the pleasure of hearing a splendid exhortation and lecture from Brother Shuttleworth, of Birmingham. The lecture was on the following subject:—"The true nature of the atonement effected by the death of Christ, from which all Christendom are astray." We had a very good audience.

KIDDERMINSTER.

I have the painful news to announce of the death of our beloved Brother Steward, who breathed his last on Wednesday, the 9th of this month. Yesterday (Sunday 13th) he was laid in his "silent bed" at the Kidderminster Cemetery, in the presence of the brethren who followed him to the grave, and in the presence of a large assemblage of people, probably curious to see in what manner we bury our dead. Our brother has been associated with the "truth" in this town from the first, and we shall miss him very much. He was one of the presiding brethren, but for a long time has been unable to take a public part in the services of the truth. His illness has been long and wearisome, as consumption frequently is, but he has borne it with patience, fortitude, and resignation, and has died trusting in him who is the "resurrection and the life," in the assurance that the separation—to use his own words to me a short time ago—"will not be for long." May the life-giver soon appear, that the expected re-union may soon take place. So far as human knowledge goes, our brother has been faithful to the truth, and after a long acquaintance with him, and almost a daily companionship, I can testify to his thorough sincerity and love to the truth.—A tea meeting was held on July 13th, when a very profitable evening was spent. At the quarterly business meeting, it was agreed to print bills monthly and circulate tracts—1,000 a month. The commencement of a Sunday School was also considered, and two brethren deputed to visit Birmingham, to make full enquiries concerning the management of the school conducted there.

LECTURES.—July 23rd, "The Fifth Monarchy" (Brother Turner, jun., of Birmingham); 30th, "The Apostacy" (Brother Gilbert, of Birmingham); August 6th, "The Angels" (Brother J. Bland); 13th, "Can Morality save from death?" (Brother Collins, of Birmingham).—J. BLAND.

LEEDS.

I deeply regret to have to report the death of Brother Wray, which took place on July 20th, after a very brief illness. He was at the breaking of bread on Sunday, July 16th, and died on the Thursday morning following. It is thought that he had sustained an internal injury a short time

previously, and that this, together with inflammation of the bowels, was the cause of his going so suddenly. It was a great shock to us all in Leeds, even those who knew he was ill could not realise it, when told he was dead. I also regret to report the loss of another of our number, by the removal of Sister Paterson to Kirkintulloch, about seven miles from Glasgow, after a residence in Leeds of seven years.—W. H. ANDREW.

LEICESTER.

Although there are no additions to report, it is gratifying to be able to state that without doubt the Truth of God is making its influence felt in this town. Our out-door meetings have, up to the present, been a great success, as regards the numbers who gather round to listen, and the attention and interest manifested; we have also in connection with this work distributed over 4,000 *Finger Posts*. A fortnight since we encountered a little opposition from a gentleman connected with one of the churches in the town. He considering that we are outside the pale of salvation (in fact he stated as much) endeavoured to put us right on the doctrine of the duration of the punishment of the lost, to use his own expression, but as the public street was scarcely the proper place to enter upon a discussion of this all-important question, we invited him to meet Brother Dixon, the following Sunday evening, at the close of the usual lecture, and seriously debate the point in dispute. The discussion duly came off on Sunday evening, the 6th of August, in the Hall before a large audience, but as several points were raised which could not be satisfactorily dealt with in the short time at disposal, arrangements are in progress for Mr. McKenney (the gentleman in question) to meet Bro. Dixon again: if these arrangements are completed, the discussion will probably extend over three week nights.

We have been very much cheered and encouraged by a visit from Brother Ashcroft, on Sunday, July 30th, who lectured at night to a good audience on "Our belief in the divine inspiration of the Bible, for reasons not generally entertained."—T. S. HERBE.

LINCOLN.

The Secretary, Brother J. R. Scott, having resigned, Brother Thomas H. Elwick has been appointed in his place.

LIVERPOOL.

I have to report the immersion, on the 15th of July, of ANN BUTLER (55), neutral, wife of Bro-William Butler, of Little Bolton.

On Thursday, Aug. 10th, our Brother Robert Ashcroft sailed from Liverpool, in the Allan steamer "Parisian," for Quebec, on a lecturing tour in Canada and the United States, which he has undertaken prior to his removal to Birmingham.

LECTURES.—July 23, "The problem of human life solved by the Scriptures" (Brother P. Hall, of Birmingham); July 30, "The bearing of the Egyptian crisis on the prospect of the world's deliverance by the re-appearing of Christ and the setting up of the Kingdom of God" (Brother R. Roberts); Aug. 6, "The judgment-seat of Christ, its probable location, its objects, who are responsible thereto, and what will become of them" (Bro. R. Ashcroft); Aug. 13, "Christ's prophecies, their fulfilment, past, present, and future" (Bro. J. U. Robertson).—HY. COLLENS.

LLANMADOC.

Sister Jenkins reports that Brother W. Clement, from the Mumbles, has visited and delivered three

energetic lectures here, breaking bread at Brother Taylor's house. Audience small but attentive. Subject, "Is Ch rist coming again?" July 24, "The original hope of the Christians;" July 25, "A Roman soldier; what he was, and what he did." One or two are enquiring into the way of truth.

LONDON.

The following immersions have taken place since last report:—On July 16th, JOHN DARNELL, who has attended our meetings for many years; on July 23rd, WILLIAM WALLACE BARKER (brother in the flesh to our Brethren Barker); and on Aug. 2nd, JOHN THOMAS HUGHES and PERCY HOLMES HORSMAN (brother in the flesh to our Brother H. H. Horsman). Brother and Sister Tannicliffe left London for Plymouth, on Aug. 14th, *en route* to Sydney, New South Wales, and Brother and Sister Edmunds, from Doncaster, have come to reside in London. I have also to report that Brother Wells and Sister Tucker have been united in marriage; also Brother W. H. Gramolt and Sister Emily Card.

A number of brethren and sisters visited Kew Gardens on Monday, July 17th, and spent the day profitably in each other's company.

LECTURES.—Aug. 6th, "Heirship of the World" (Brother J. J. Andrew); 13th, "The First and Second Adam" (Brother W. Atkins); 20th, "The Apostles' Creed" (Brother H. H. Horsman); 27th, "What must I do to be Saved?" (Brother R. Elliott).—WM. OWLER.

On behalf of Fulham ecclesia, Bro. Marshall reports the addition of two by the obedience of Brother HAMMOND, formerly of the Peculiar People, and Brother WILKINS, formerly Primitive Methodist.

LECTURES.—July 16, "The Scoffer's question, 'Where is the promise of His coming' answered," (Bro. A. Jannaway); July 23, "Something simple" (Bro. Timms); July 30, "The Gospel in Isaiah" (Bro. Pittman).

MALDON.

Bro. C. M. Handley reports the death of Brother Mann, who leaves a wife and daughter, who are deeply wounded by their loss. Brother Handley says:—"Our brother is gathered in a good old age, 77. He has been a great sufferer the last few weeks, but endured with fortitude, faith, and patience. Brother Lewin and myself officiated at the grave, at which a few of our neighbours had assembled. The last time our brother spoke at the breaking of bread he was very impressive. Sister Mann wishes me to say that the 'Sunday morning at the Birmingham Christadelphian Ecclesia' for June was a great comfort to Brother Mann before he died. He desired it read to him again and again. He was anxiously looking for the Lord's return, which will be to him the very next event. Brother Mann was the first to call our attention to the mortality of man, 20 years ago, which fact has, under the providence of God, brought us into our present position. He was a strong man mentally and physically, and maintained his faculties to the very last."

[If we mistake not, he was once gardener to the Archbishop of Canterbury, and after leaving his service wrote to him, asking him for reference to a passage proving the immortality of the soul, as he saw a prize of £100 was offered to anyone finding such a passage. The Archbishop referred him to 1 Cor. xv. 53, "This mortal must put on immortality!"—Ed. *Christadelphian*.]

MANCHESTER.

Our ecclesia being situated in a low part of the city, we find our publications slow of sale, so we

have adopted the plan started by the Nottingham ecclesia, of taking the names and addresses of any stranger that would like to borrow any of our books to read. To do this, we want a larger stock than we are able to pay for, so we have to ask your help through the Fellow-Service League. I have enclosed you a P.O. for 10s., but we should like publications to the amount of about 20s., including the list following.—Jno. ROBINSON.

MATLOCK.

Brother W. Smith reports the obedience of his mother, Mrs. ANN SMITH (53), who was immersed at Birmingham, on Saturday, August 5th. He adds that during the past two months, lectures have been delivered at Two Dales, a village about a couple of miles from Matlock, with the assistance of the following brethren:—Brother Ashcroft and Brother Wood (of Tamworth); Brother Bland (of Kidderminster); Brother Hodgkinson (Peterborough); Brother Richards (of Nottingham); Brother Mabbott (of Nottingham); and Bro. Waite (of Stockport.) The subjects were on the first principles of the truth.

MUMBLES.

I have to report several additions by immersion during the month of July and early part of August, as follows:—HERBERT JAMES LLOYD, son of Bro. and Sister Lloyd; ROSE CLEMENT, wife of Bro. J. K. Clement; and CLEMENT WILLIAMS, son of Bro. Thos. Williams, now of Riverside, America. It is the intention of our new Brother Clement Williams to join his father in the States, if God will. Our two new brothers are indebted in no small measure for their knowledge of the truth to the self-denying labours of the Sunday school teachers in this place. There are several more belonging to our school that we hope before long will be introduced into the name of the Lord in the way appointed.

Brother J. K. Clement has been united in marriage with Miss ROSE Wiltshire, whose immersion I have reported above.

Brother Herbert Lloyd (father of our new Brother Lloyd,) has removed to Cardiff (Sister Lloyd to follow shortly), where he has obtained a permanent situation at the docks. He will be a gain to the Cardiff brethren, as all who knowing Brother Lloyd's sterling worth in the truth will agree. We shall miss him very much at Mumbles, where he has been in harness since the earliest operations of the truth here.

Many who have known Sister Tovey will hear with sorrow that she has fallen asleep. I saw her several times on her sick bed, and was very much comforted to hear her speak so calmly of death and her expression of hope in the Lord. On my last visit to her, she said, "Oh, if I had left putting matters right with God till now, it would have been too late, for now I have all my work to battle with my complaint." Yes, "Life (and in health) is the time to serve the Lord." She was laid to rest in the parish churchyard, and her burial gave the brethren an opportunity of laying her in the (temporary) grave in a manner denied us up till the passing of the Burial Bill of last session. Before then, we had either to bury in silence, or have our feelings outraged by listening to a service which did not express the truth concerning the dead. Our sister was 69 years of age.—D. CLEMENT.

NEWCASTLE.

Bro. Harker records the obedience of GEO. HALL, (38), miner, Unston, Chester-le-Street, late Campbellite, who was buried with Christ in baptism, on July 30th, at Newcastle-on-Tyne. Brother Edward

Luke, in the face of great opposition, has been doing what he could to publish the glad findings of the gospel, and this is the result. Brother and Sister Luke have been able to get to the ecclesia but seldom, owing to the distance (seven miles), and having to walk both ways. We rejoice with Brother Luke in this earnest of his labours.

LECTURES.—July 30th, "The Sabbath Day" (Brother McAlpine); Aug. 6th, "The Devil: What is it, and where did it come from?" (Brother G. Davidson); 13th, "What is Truth?" (Brother Harker).

NORMANTON.

Bro. Dowkes reports the induction into the sin-covering name (at Leeds, on Saturday, July 22nd), of CLARA BELL WARWICK (31), wife of Brother Warwick, and HANNAH FREESTON (40), a neighbour of Brother Warwick. Sister Freeston was brought to the knowledge of the truth through Bro. W.'s instrumentality. "The brethren have taken the Co-operative Hall, in order that they may have a weekly setting forth of the things most surely believed among us. The lectures for the past month have been as follows:—Sunday, July 16th, afternoon, "Christ's return to the earth;" evening, "What Christ is coming for?" (Bro. Drake, of Eland); Sunday evening, July 23rd, "Is heaven our home?" (Bro. W. H. Andrew, of Leeds); July 30th, "Bible Salvation" (Brother Dowkes); Aug. 6th, "The death state" (Bro. Warwick).

OLDHAM.

Brother Hatton announces the immersion at Stockport, on Sunday, July 30th, of EMMA ANDREWS (23), formerly Church of England. This is the second fruit of recently-recorded labours at the Temperance Mission Room.

PENARTH, NEAR CARDIFF.

Brother G. A. Birkenhead reports the immersion of WILLIAM WESTECOTT (about 35), which took place on Penarth Beach on August 3rd. This is the first immersion at Penarth. He also reports the removal to Penarth of Brother Winstone, from Swansea, and to Cardiff of Brother Herbert Lloyd, from Mumbles.

PETERBOROUGH.

Brother Royce, announcing the temporary suspension of lecturing efforts, says:—"For nearly seven years the banner of the truth has been kept flying without intermission at the Wentworth Rooms in this city, and the people of Peterborough, and its suburbs, owe a debt of gratitude to Brother Hodgkinson as the instrument in the hand of God for providing, and placing before the public a well sustained proclamation of the truth for about nine years. The word has been sown in it, and is growing in the various ways indicated by the Son of Man. We finished at the Wentworth Rooms, July 30th, and await the completion of a new hall, which is to be called 'The Tabernacle,' before we shall be able to carry on the work as effectively as before, and we hope more so. The coming of our Lord Jesus may put an end to this class of work, and in that case we hope to find a small place in the Temple of our God, and go no more out."

STOCKPORT.

Brother G. Waite reports two additions by immersion into the name of the anointed, MARTHA HANNAH GOAKES (31), and JOHN HENRY WRIGHT (20), both formerly neutral.

SWANSEA.

Brother Hadley and Brother Bishop were taking a holiday in this part, and the brethren

seized the opportunity afforded, of having the truth placed before the people by brethren from a distance. Brother Hadley gave a course of three lectures to attentive audiences. A short report of each lecture appeared in a local daily newspaper. Particulars as follow:—July 23, "The Jews and their Land;" July 25, "The Hand of God in the events of the past century;" July 30, "The Mystery Finished." (All by Brother Hadley, of Birmingham). August 6, "The Restitution of all Things," (Brother Bishop, of Birmingham).—T. RANDELS.

WARRINGTON.

Since last I wrote we have given up our Sunday evening lectures on account of poor audiences and want of funds, but we are hoping to begin again as the season advances, if the Lord delay his coming. We have also withdrawn from Brother Benjamin Sawdon for non-attendance at the table.
—C. ROBERTS.

WARWICK.

Bro. W. Herne, who has resided here for about 20 years, fell asleep in Jesus on Saturday, May 27th. (It is by a pure misadventure that mention of the fact has hitherto been omitted.—Ed. C.) He was in connection with the Birmingham ecclesia from its very commencement. He, in connection with the late Bro. Bailey and some few others, were mainly instrumental in inviting Dr. Thomas to Birmingham, on the occasion of his first visit to England, about 1848. Bro. Herne, and the few others who had been in some way connected with Mr. Dealtry, allied themselves with the system of truth expounded by the Doctor, and thus formed the nucleus of the Birmingham ecclesia; but after a few years, during which the truth got firmly established, our deceased brother left the town for Warwick, where he lived in semi-isolation, together with his sister-wife. He varied his quiet life with occasional visits to Birmingham and Easington. He expressed his ground of rejoicing in the truth, which had made him free, up to the last moment of his conscious existence.—F. S. HERNE.

WISHAW.

Brother Reid writes: "On the 20th July we had the agreeable duty to perform of assisting in the obedience of faith BRUCE LANDSAY, who has for years been searching the Scriptures, and latterly attending our meetings."

WOLVERHAMPTON.

Brother Picken reports the immersion at Dudley, on June 28th, of THOMAS HILL (39), baker, formerly Particular Baptist; also the loss of Brother Lowe, by his return to Birmingham. The lectures continue fairly well attended.

NEW ZEALAND.

MERCER.—Brother W. Clark writes:—"It is a long time since I wrote to you, and many changes have taken place during the interval. At one time we numbered ten at Mercer, there are now only four. Brethren and sisters have been removed to different places. Our last and greatest loss was the removal of Brother and Sister Walker. They are gone to Otahuhu, a large settlement with eight miles of Auckland. We have had a visit

from Brother Graham, and a few Sundays since, Brother Whitehead called on us. Last week we were agreeably surprised to see Brother Moseley, from Inoh Clutha, Otago. He had been in Auckland six days before he could find any of the brethren. He found them at last by their advertisement in the evening paper. He is taking a tour for the benefit of health. He left us for Sydney, Australia. We have determined to open up correspondence with the brethren in all parts of the Colonies. We have had two immersions here, viz., on February 12th, 1882, JANE NAYLOR, the wife of Brother J. W. Naylor; and on April 9th, MARGARET H. WALKER (16), eldest daughter of Brother and Sister Walker. We have a Sunday school and a Bible class every Sunday night. I much approve of your plan to assist the poorer brethren to obtain Christadelphian publications, and I will see what the brethren here can do to assist you."

NEWTON, AUCKLAND.—Bro. Whitehead writes:—"It is with pleasure I inform you that Brother A. Taylor and daughter (Clara) have withdrawn from the Conditional Immortality Association, presided over by Mr. C. A. Brown (late of Lincoln), and united themselves in fellowship with us. He acknowledges the time has been *lost* since joining Mr. B. We all rejoice very much, for we have found all that were lost. Two years ago, the brethren drafted themselves into the Conditional Association, and now, without a single exception, they have drafted themselves back again. Brother McKillop (now deceased) worked hard to bring about this result, and has helped us to get rid of that false or mistaken charity so common to human nature. We intend to kill the fatted calf, in the shape of a re-union and cup of tea. We pray that the Master will raise up amongst us faithful men, who shall wisely and earnestly contend for the faith. Mormons, Campbellites, and others are reading the different works. A book depot would be useful out here, as many of Mr. Brown's followers want books that we cannot supply to them."

SOUTH AFRICA.

TARKASTAD.—Brother Shroobree, writing for books, says:—"Since I have been immersed, I have felt it my duty to spread the truth as far and wide as possible, and I can think of no other way of doing it but by getting tracts and books to lend to people. I am happy to inform you that the truth has already taken deep root among a goodly number of enquirers through reading. I hope very shortly to report several immersions."

UNITED STATES.

BALTIMORE.—Brother Whittington, reporting the removal of Brother Trezise to Keep Tryst, P.O., Washington Co., Md., says:—"Brother T. wishes you to give publicity to his change of address, in the *Christadelphian*, so that the brethren who correspond with him may be advised of the change. It is with great regret that we have had to part with Brother T. For many years he has fought bravely for the truth, and laboured diligently in its every interest, contending earnestly with foes without and with perverters within; and to him mainly is due, humanly speaking, the spread of

the truth among us. We trust our Father in heaven will abundantly bless him and his faithful and energetic sister-wife, and preserve them yet many years, to spread the knowledge of His word, and to exemplify in their lives, as they have always done, the excellency of our most holy faith."

JEFFERSONVILLE (Ind.)—Bro. W. G. Burd, of Cammer, Ky., encloses a cutting from the *Louisville Commercial*, announcing the death of Brother Gresham, of Jeffersonville, Indiana, after a long and painful illness. Brother Burd says—"I received notice of his condition as early as March last, but having been so unwell myself during the spring, and not having money to use, except for the bare necessities of this life, I did not have the opportunity of seeing him during his illness. It appears, also, that Dr. Field, who has been for years in league with A. B. McGinder, officiated at the funeral. Well, this was, doubtless, unavoidable, as Brother Gresham was well-known and much beliked as a neighbour by the citizens of Jeffersonville. There were no other brethren there, and Dr. Field was an old acquaintance, and has a large and flourishing community, of which he is the respected leader. This restitution business has effectually eclipsed the truth in Jeffersonville."

JERSEY CITY (N.J.)—Brother Seach writes:—"Since our last report there has been added to our number the following named persons, who have rendered obedience to the "one faith," by burial with Christ in baptism, viz., Mrs. BETSEY PETERSON, formerly Lutheran, wife of Brother Nils Peterson; Mrs. HANNAH WESTERVELT, formerly Methodist, wife of Brother John Westervelt; CHARLES M. ROBINSON, formerly Presbyterian, and his sister, Miss ELIZABETH H. ROBINSON; Master ALBERT JOHNSON, the only son of our Brother and Sister Johnson, who, although only sixteen years of age, has evinced a most intelligent knowledge of the plan of salvation as revealed in the Scriptures of truth. We have also received into our membership Brother John Shaw and wife, Mary W. Shaw, who have been in the truth since 1872, but on account of isolation have heretofore not been connected with any ecclesia. Brother and Sister Sixsmith, of Manchester, England, having removed from Chicago, Illinois, to our locality, are at present meeting with us, and will probably be added to our body. Our meetings continue to be well attended, and much interest is manifested by a number of alien friends, who come regularly to hear the "word of life" proclaimed. Much interest and pleasure is shown by the members here in regard to the expected visit of Brother Ashcroft to Canada, and to some of the ecclesias in the States. Brother H. W. Hudson has lately visited us, with a view to making arrangements for our brother to visit this city. We have taken up a special collection for the purpose, and have realized in the neighbourhood the sum of one hundred and twenty dollars, which is a large sum for us, considering our circumstances. We expect (the Lord willing) to hire a suitable place for our brother to speak in, and to arouse the curiosity of our populous city by judicious and attractive advertisements. We hope to be able to have Brother Ashcroft give us a consecutive course of three lectures. We shall be very glad to see the face and hear the voice of our dear brother, whom we hold in high estimation. We appreciate his arduous services in support and defence of the "one faith," as well as the sacrifices he has made for the truth's sake."

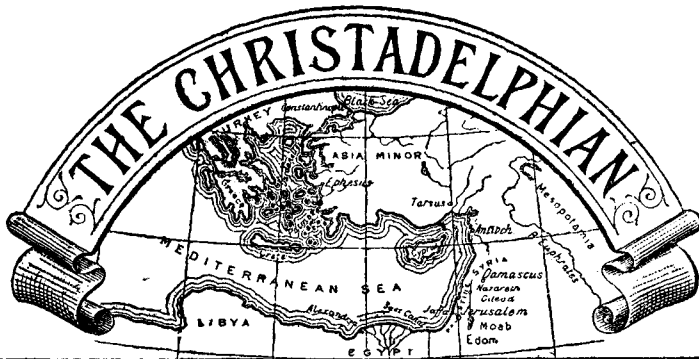
Bro. Seach adds:—"In regard to the body who formerly met in West Hoboken, and (ac-

ording to the notice which appeared in the June number of the *Christadelphian*) have removed their meeting place in New York City, I am desired by the brethren of our (Jersey City) ecclesia to say that on account of the diversity of doctrine held by the members of that body, we cannot and do not recognise them as Christadelphians. It was on account of their perverse and hurtful doctrines, combined with dissensions in regard to the proper means of supporting and proclaiming the truth that brought about our separation from them over a year ago, and they have not changed a particle since. We therefore have thought it best to call your attention, and through you the attention of others to the matter, so that there may be no misunderstanding. We have turned our back now and for ever upon all opposers of the pure and entire word of Deity, and refuse to compromise the truth upon any terms. We are determined by the help of our Heavenly Father to stand boldly in support and defence of an uncompromised and unqualified gospel, endeavouring to be faithful to the end, that we may be approved at the apocalypse of our Lord from Heaven."

ROCHESTER (N.Y.)—"We have this day buried into the sin-covering name Sister HARRIET A. CULLROSS (18), daughter of Sister Sarah and sister, according to the flesh, of Bro. Henry Cullross, who were immersed last October; and also Sister AMELIA J. COOK (22), of St. Catherine's Out, niece of Sister Sarah Cullross. About two years ago Miss Cook paid her aunt a visit, and although brought up, and was at the time a Methodist, yet she became greatly charmed by the truth during her visit, which lasted about a week. Soon after arriving home she was attacked with a violent form of typhoid fever, and for some months her life was despaired of, but after about 18 months illness she has so far recovered as to be able to travel over a hundred miles to be immersed. During her recovery, although to the great displeasure of all her family and friends, she has been persistently studying the truth, and we found her well qualified to answer all the requirements of the truth as set forth in the statement of the faith, and, although she expects to meet much opposition at home, having already been told 'it will do you no good to be baptized,' yet she is now rejoicing in the one hope of Israel's salvation. This is a source of much rejoicing, and increases our numbers to sixteen."—J. D. TOMLIN.

THRIFTY PO. (TEX.)—"We are only six in number, after losing some by removal, and receiving two additions by baptism—viz., Brother R. C. CHADDICK (35), formerly neutral—he was immersed September 7, 1881—and his wife, Sister MARTHA CHADDICK, formerly Baptist. Her immersion took place March 19, of the present year. The people in this part of Tex. seem to take very little interest in the truth. (There is no part of the world where it is otherwise. Ed. C.) It is very difficult to lead them out of darkness into the glorious light of the gospel, especially when there so much prejudice exists as there is here; but we should never be discouraged, knowing it is our duty to say, 'Come.' (That is the way to look at it. Ed. C.)—W. H. WOLFF.

WATERLOO (IOWA)—Intelligence reports are sometimes overlooked; sometimes (but this is very rare) they may lack the right elements. When they are not used it is due to one cause or other of these two—never to disrespect. Be not discouraged! (Ed. to G. G. B.)



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

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

No. 220.

OCTOBER 1st, 1882. A. M. 5972.

Vol. XIX.

THE ORIGIN OF ELPIS ISRAEL.

Dr. Thomas thus writes in narrative of his visit to Britain, in 1848 :—

"On Friday night, Oct. 12th, 1848, 'the Grand Soiree,' as it was advertised, was held in commemoration of our visit to Glasgow. Mr. Turner, one of the city magistrates, was in the chair. This gentleman is an octogenarian of the radical, and Cameronian, schools. He was incarcerated in 'good old Tory times,' as some call them, for permitting a meeting for 'Radical Reform' to be held on the lawn before his house. He was just the right sort of a man to preside at a soiree 'in honor of' Ishmael among the parsons.

"The 'Rev.' Mr. Anderson, relief minister, was invited to attend and make a speech on the occasion, which he did, and a very excellent one it was. He is a man of learning and high standing in Glasgow; although by pietists of mystical opinions, accounted 'daft.' But that matters not; it is their way of olden time to impute idiocy or insanity to those who have more discernment, honesty of purpose, and scriptural information than themselves. Mr. Anderson told the meeting that he was once as blind and ignorant as they, knowing nothing of the prophets, though professedly a teacher of the truth. He was indebted to the late Mr. Cunningham, a notable writer on prophecy, for a knowledge of his ignorance which was the first step to his comprehension of the truth. Mr. C. made him ashamed of himself; so little did he

know of the great things God had revealed in His word. This he determined to study, and to blot out his reproach in the understanding of the matter. His investigation of the prophetic writings had led him to see that the purpose of God was to establish *a kingdom in the land of Israel under Jesus Christ which should have rule over the whole earth.* He then traced the idea of Theocracy from Eden through subsequent developments of the divine will; and concluded by a glance at what God had promised should come to pass hereafter. Mr. Anderson seems to have been the only preacher in Glasgow that believed that Jesus Christ would reign upon David's throne a thousand years over the nations of the earth, and that feared not to avow his faith. It was no small encouragement therefore to him, for us to visit the city, and boldly to publish the doctrine with such cheering effect.

"J. B. Rollo, Esq., also addressed the meeting on the subject before it. We had likewise as a matter of course to make a speech, which, on such an occasion, we find much more difficult than to expound the sounding of the Seventh Apocalyptic Trumpet. The meeting, which consisted of some 250 persons, was edified and strengthened in its good purposes by the late Mr. Richardson the Scotch Baptist church's preacher at Paisley. Altogether, what with the addresses, the music, singing, and good cheer, the evening, till 11 p.m., was spent in a very agreeable manner. At this hour, the soiree was pronounced at an end; but before they arose to depart, a gentleman remarked that 'he did not think that Dr. Thomas had treated, or rather was about to treat, them well. He

had announced that he was to leave Glasgow in the morning, and that it was uncertain if he should ever visit them again. Now what he thought the Doctor's friends had a right to complain of was, that he had come among them and roused their minds to an interest in subjects of more magnitude and importance than all others, and was now about to leave them with no other memorials than treacherous and fading memory could afford. Was it not possible for him to defer his return to America, and to publish the matter of his lectures in a book, that his friends and the public might possess it in a tangible and permanent form? He hoped he would find it possible, and give them a favourable reply.' This seemed to be responded to by many present. Though not famed for what pious sinners call 'charity,' our phrenology, say cranioscopists, is illustrated by 'Benevolence, 6 on a scale of 7.' We thought it a pity to leave the demand for knowledge of the truth unsatisfied, seeing that a craving after it by men and women is so rare a thing. We replied therefore to the meeting that 'when we left the United States, our intention was to return in the autumn. We had made no provision for a longer stay, and the probability was that our affairs would suffer in consequence. That, however, was a matter of secondary importance when it became apparent that the truth could be subserved by the sacrifice. We were glad to witness so great and abiding an interest in our labours, and could not therefore find it in our heart to refuse their request. For their gratification then we would prolong our stay in Britain. When we had got through our appointments at Edinburgh and Lincoln, we would

return to London ; and, if they would busy themselves in obtaining subscribers for the work, we would employ our time during the winter in preparing it.' This seemed to meet

the approbation of the meeting, and with this understanding, we parted. Thus was originated " *ELPIS ISRAEL, an Exposition of the Kingdom, and Age to Come.*" "

LONGEVITY BEFORE THE FLOOD.

Brother Ashcroft wrote before his departure —

" An American brother sent me the enclosed clipping, which, as involving a question of Hebraistic criticism, I showed to Professor Evans. He has kindly put down some strictures on the subject, which seem worthy of insertion. As coming from so good an authority as he is acknowledged to be, the remarks may be useful to any brethren who have seen the article in the *Popular Science*, touching the ages of the ante-deluvians."

The "clipping," in its material parts, was as follows :—

DURATION OF LIFE.

ERRONEOUS COMPUTATIONS OF PATRIARCHAL AGES PREVIOUS TO THE FLOOD.

Mr. Charles S. Bryant, of St. Paul, Minn., contributes the following interesting paper on "The Duration of Human Life," previous to the Deluge, to *Popular Science* :

I have read with great interest an article having the above title, by M. de Solaville, in the November issue of the *Popular Science Monthly*. As the article is so conclusive as to the average age of man, with one singular exception in relation to the patriarchs living before the flood, it has taxed the ingenuity of many able as well as serious minds to account for the wonderful discrepancy in this case.

On a full examination of the question of patriarchal longevity, the disparity of their ages to those of later times disappears. A very slight error in the translation of the Hebrew numbers has led to all this apparent disparity. The age of the ante-deluvians was not to exceed one hundred

and twenty years (Genesis vi. 3), " And the Lord said, My spirit shall not always strive with man, for that he is also flesh, yet his days shall be an hundred and twenty years." This was the regular good old age of men with special variations, both before and for some time after the days of Abraham.

In reading *concrete numbers*, the Hebrews gave the large number first, thus: Ninety *and* seven for ninety-seven, forty *and* seven for forty-seven. The reversal of this rule in the translation of Genesis v. 3-5, as an illustration, will show the error in all similar cases : " Adam lived a hundred and thirty years and begat a son," etc. This is correct, according to the rule ; Seth was born when Adam was one hundred and thirty years old, and was his last child. But if the rule were here reversed, as it is in the authorized version in the fifth verse, it would read thus : Adam lived thirty hundred years, and begat a son ! This shocked the consciousness of the Christian translator, and he was driven to the true rule of the Hebrew uses in case of *concrete numerals*.

In the fifth verse we have the force of the violated rule, thus : " And all the days that Adam lived were *nine hundred and thirty years*, and he died !" A. V. The true reading by the rule would be, " and all the days of Adam, which he lived, were a hundred years, and thirty and nine years, and he died," making the entire age of Adam one hundred and thirty-nine years, instead of nine hundred and thirty years

It will be seen, on examination, that concrete numeral adjectives, in Hebrew as in other languages, agree in number with their nouns. In the case cited in the A. V. the *nine* is made to agree with *hundred* in the singular and not with *years* in the plural. The error is seen at a glance, for the difference between "*nine years*"

and "nine hundred years" is too great to be overlooked in any careful translation of a sacred book. The translator assumed that *nine* here agreed with *hundred*, when it had no such agreement; hundred in the text is itself a concrete numeral, and separately agrees with years, meaning a hundred of years. At the date of this writing the Hebrews had no means of writing "nine hundred," or any number of hundreds above one, without repetition or circumlocution. There were none of the masoretic points in use. In the case of the age of Terah, the father of Abraham, the translators have made the attempt to make two hundred out of one hundred in the word *mathim*, used in the plural as it might be to agree with years, thus making Terah two hundred and five instead of one hundred and five years old, at his death; holding the theory that the word *mae* (or hundred) would in the plural, *mathim*, make two hundred. This is contrary to all rule. The Hebrews could, by pluralizing a numeral, less than ten, add tenfold to the unit, thus: hemosh, *five*; hemoshim, *fifty*. This rule, applied in the case of Terah, would make him ten times one hundred and five years old, or one thousand and fifty years old. In the case of Terah the historic record conclusively contradicts the translation, and hence demonstrates the rule that pluralizing one hundred does not, in the Hebrew tongue, make two hundred, while as to the numerals between *two* and *ten* the rule might apply thus; Shelesh, *three*; sheleshim, *thirty*; and in a like manner to ten. With these corrections, referring to the ages of the patriarchs before the Noachian deluge, the article of M. De Solaville would show a wonderful uniformity in the age of man since the dawn of history.

PROFESSOR EVAN'S STRICTURES.

Having carefully read Mr. B's paper, I beg to send you three or four strictures on it, to show that Mr. B. has failed in his attempt, and that his paper is misleading.

1. Mr. B. states that "the age of the ante-deluvians was not to exceed one hundred and twenty years, and refers for his proof to Gen. vi, 3. "And the Lord said, My Spirit shall not always strive with man, for that he is also flesh, yet his days shall be an hundred and twenty

years." Unfortunately for Mr. B.'s statement, these words of the sacred historian do not affirm it. He does not say that man's age before the flood was an hundred and twenty years, but that it was hereafter to be reduced to that term. This is quite a different thing. It strikes me that Mr. B. was misled by the little word *yet* in the verse. In the original Hebrew, it is the conjunctive particle commonly rendered *and*, and should have been so rendered here.

2. Again Mr. B. states that "In reading concrete numbers, the Hebrews gave the large number first, thus, ninety and seven, for ninety-seven, &c." He calls this the rule. If it is so, the exceptions are more numerous than the rule; but even if it were the rule, one can't see what purpose it answers, for in the fifth chapter of Genesis, where the ante-deluvian ages are recorded. There is not one single instance of his rule as far as I can recollect.

3. Commenting on Gen. v, 3, Mr. B. goes on to say, "But if the rule (his rule just mentioned) were reversed, as in the authorised version, in the fifth verse, it would read thus: Adam lived thirty hundred years! this shocked the consciousness of the Christian translator." In reply to this random remark, which no person acquainted with the Hebrew text could have made, let me say that Hebraists are well aware that the "Christian translator" is right. The numbers are joined by the Hebrew Copulative, and therefore he could not have translated them otherwise than he did; but in the fifth verse, there is no copulative between the words meaning *nine* and *hundred*, hence the "Christian translator" knew that they meant *nine hundred*, and rendered them accordingly. It was no case of consciousness, but simply a matter of Hebrew grammar.

4. Once more Mr. B. states, "It will be seen on examination that concrete numeral adjectives, in Hebrew, as in other languages, agree in number with their nouns. In the case cited in the A.V.

(authorised version) the *nine* is made to agree with *hundred* in the singular, and not with years in the *plural*." Here again, I am sorry to say, Mr. B. is quite wrong, and that he appears to be writing about what he does not understand. Hebraists know that the agreement between Hebrew numerals and their nouns is very different from what he states, and even in the very passage he refers to, the word rendered *hundred* is in the plural number, and that rendered *years* in the singular.

It is useless to follow Mr. B. any further. What he says respecting Terah's age is simply absurd. It is well known

by those who understand the original that the translation of Gen. xi. 32 is correct, and that, according to the text, Abraham's father lived one hundred and five years.

In conclusion, I only observe that those who are dissatisfied with what is recorded in the Bible respecting the longevity of the ante-deluvians, must find some other way of disproving it than by attacking the English translation of the numbers. The translation, I need not say, is perfectly correct.

D. L. EVANS.

Birkenhead.

THE PERPLEXITIES OF POPULAR THEOLOGY.

In the Minister's morning sermon,
He told of the primal fall,
And how henceforth the wrath of God
Rested on each and all.

And how of His will and pleasure,
All souls, save a chosen few,
Where doomed to eternal torture,
And held in the way thereto.

Yet never by Faith's unreason,
A saintlier soul was tried,
And never the harsh old lesson,
A tenderer heart belied.

And after the painful service,
On that pleasant, bright first day,
He walked with his little daughter
Thro' the apple bloom of May.

Sweet in the fresh green meadow,
Sparrow and blackbird sung ;
Above him their tinted petals,
The blossoming orchard hung.

Around in the wonderful glory,
The minister looked and smiled ;
"How good is the Lord who gives us
These gifts from His hand, my child."

"Behold in the bloom of apples,
And the violets in the sward,

A hint of the old lost beauty
Of the Garden of the Lord."

Then upspoke the little maiden,
Treading on snow and pink,
"Oh father ! these pretty blossoms
Are very wicked I think "

"Had there been no Garden of Eden,
There had never been a fall,
And if never a tree had blossomed
God would have loved us all."

"Hush, child !" the father answered,
By His decree man fell ;
His ways are in clouds and darkness,
But He doeth all things well."

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh I fear Him !" said the daughter,
"And I try to love Him too ;
But I wish He was kind and gentle,
Kind and loving as you."

The minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of his little one;
Had he erred in his life-long teachings,
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

J. G. W.

[God is a consuming fire, but not a tormenting one. The truth removes the inscrutable dreadfulness thrown around the character of God by popular theology. It does not remove all dreadfulness: for he is "great and dreadful" as the Scriptures declare: but it shows us the dreadfulness uniformly asserted for beneficial ends.—Editor *Christadelphian*.]

SUPERIORITY OF THE MOSAIC LAND CODE.

Grantham, Aug. 12th, 1882.

DEAR BRO. ROBERTS,—The *Times* of August 12th contains the following letter:—It is interesting, not only as testimony to the law which was 'holy, and just, and good,' but, also, to the animus which obtains among a certain school of philosophers (so called) against all appearance of inspiration as the motive power and instructor of the great legislator of the Jews. That the wise men of to-day should have to go back to learn a lesson from Moses, towards the solution of some of the ills to which the nations are subject, is not to be borne; that would indeed be an arraignment which would not only, if admitted, level the pride of modern politicians, philosophers, and theologians, but would also tacitly admit themselves to have been mistaken in their estimate of the great prophet, priest, law-giver, and king, who was the type of the greater who is to come."—Yours,
JNO. HAWKINS.

THE LETTER.

To the Editor of the "*Times*."

SIR,—In the review of the *Encyclopædia Britannica* in the *Times* of August 8th, is the remark that "the article on 'land' is anonymous, for what reason it is difficult to say." It is best to avoid literary

puzzles, and you will perhaps allow me therefore to say that the article in question was written by me, and that my reason for not signing it was that a passage in which I described the land code of the Jews was struck out by Professor Robinson Smith. Fully aware of the conclusions drawn by modern critics, I had introduced this sketch with the observation that "it matters nothing whether the regulations respecting the land were written by Moses or compiled by a later author—whether divinely inspired or the result of human sagacity." But I proceeded to point out that they were, in any view, more remarkable in providing for the maintenance of the people upon the land by precautions calculated to prevent the agglomeration of large properties cultivated by slave labour which led to the ruin of other ancient societies. This summary being refused admission, I felt I could not allow my name to be appended to an encyclopedical article in which I was prevented from touching on what seemed to be a most important branch of the history of land codes. I have no reason nor wish to conceal my name when it can be coupled with an explanation of the reason for the imperfection of my work."
—J. BOYD, KINNEAR.

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. 20.

Before taking final leave of Moses, we will do wisely to look at the visible hand of God as shewn in the Memorial Song which he left in the mouth of Israel as his parting gift, before ascending to his unknown resting place on the summit of Nebo. This song was a prophecy; and therein lies the visibility of the divine hand in it; for no man can prophesy. But it was not only necessarily divine because prophetic; it was ostensibly and authentically communicated in a remarkable way as God's own forecast of their history for his own justification in aftertimes in the attitude he should take to them. All prophecy is the visible hand of God; but there are features about this prophecy that mark it off in a way different from others as self-evidently and uncontradictably divine. The time it was delivered, the circumstances of its delivery, its unsparing disparagement of the national character, its true foreshadowing of the actual course of their history, and the evidence of its fulfilment before our eyes at the present hour, are aspects of the matter that combine in the exercise a capable discernment, to mark it off with a peculiar pre-eminence, among the many unmistakable exhibitions of the visible hand of God that have characterised the history of the Jewish nation.

As already stated, it was at the very end of Moses' life that the Memorial Song was delivered. His work all done, and he was abruptly summoned by Yahweh to present himself at the tabernacle of the congregation along with Joshua, for a few finishing words, in which Yahweh was the sole speaker. The two presented themselves without delay, and Yahweh appeared in the pillar of cloud over the door of the tabernacle in way already noticed several times (Deut. xxxi. 14-15). Wonderful were the words addressed to Moses, such as no man could have conceived in his heart to say; that is, when the meaning of the words is considered: "Behold thou shalt sleep with thy fathers, "and this people will rise up and go awhoring after the gods of the "strangers of the land whither they go to be among them and *will forsake me* "and *break my covenant which I have made with them.* Then my anger shall "be kindled against them in that day and I will forsake them, and I *will hide* "my face from them, and they shall be devoured and many evils and troubles "shall befall them, so that they will say in that day, Are not these evils come "upon us because our God is not among us? . . . Now therefore write "ye this song for you and teach it the children of Israel: Put it in their "mouths that *this song may be a witness FOR ME against the children of Israel.*"

Yahweh proceeded to inform Moses that "when many evils and troubles" should befall the nation, on account of their apostasy from Him, "this

song shall *testify against them as a witness* : for it shall not be forgotten out of the mouths of their seed." Here is an extraordinary patriotic song—a song established at the very start of a nation's history as a testimony against the doings of the nation in advance, and incorporated as a permanent reproof of their iniquity in the national constitution (for that it has been permanent, we who live at the present day are witnesses). Such a thing is absolutely unheard of in the history of any other nation ; such a thing is inconceivable and unaccountable, apart from the fact that it was a divine doing. With what human motive, either at the commencement of their history or at any other time, could the leaders of the nation have introduced such a literary monument into the archives of the nation ? Introduced it is ; for there it is, and has been, ever since these documents were known to the world. Human imagination is fertile sometimes ; but it would puzzle the most prolific to hazard a plausible explanation of such a passage in Israel's history, apart from the view that it stands there in simple truth as a piece of naked historical veracity.

Moses having received and written the wonderful literary composition that was to put Israel's condemnation in the mouths of posterity, convenes the Levites in no complimentary or even conciliatory mood, and addresses them in this strain, inexplicable on every principle except that he was acting as the agent of God : " I know thy rebellion and thy stiff neck : behold, while I am yet alive with you this day, ye have been rebellious against the Lord ; and how much more after my death ? Gather unto me all the elders of your tribes and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death, ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you : and evil will befall you in the latter days : because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands."

With this introductory sternness—yet not the sternness of petulance, but the calm sternness of a sad perception of truth—Moses rehearses the MEMORIAL SONG which occupies the first 43 verses of the xxxii. chapter of Deuteronomy. The interested reader will peruse the song *in extenso* as there to be found. It will not be necessary to do more here than indicate the leading features.

Firstly, there is an entire absence of the patriotic sentiment to be found in the literature of all other nations. There is nothing here to glorify the race or its achievements : quite the reverse—in which alone, this is evidence of an extra-human origin ; for the Jews are no exception to the Gentiles in their tendency to be impressed with the superiority of their racial stock and to glorify the deeds of ancestors or vaunt contemporary greatness. Verses 1-2 arrest the attention with promise of discourse that shall distil gently and purely as the rain.

The first note struck is the kernel of all Jewish constitutions and institutions, and renowns—God. " Ascribe ye greatness to our God"—verse 3. Not without reason : He is declared " THE ROCK, his work, perfect ; his ways without iniquity."—verse 4.

But as for Israel, "*They have corrupted themselves . . . they are a perverse and crooked generation. Do ye thus requite Yahweh, O, foolish people and unwise? . . . hath he not made thee and established thee?*"

Then follows a rehearsal of God's goodness to Israel, culminating in this strange climax: "But Jeshurun waxed fat and kicked . . . he forsook God which had made him, and lightly esteemed the rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger . . . When Yahweh saw it, HE ABHORRED THEM . . . And he said, *I will hide my face from them . . . for they are a very forward generation, children in whom is no faith . . . I will heap mischief upon them: I will spend mine arrows upon them. They shall be burnt with hunger and devoured with burning heat and with bitter destruction . . . for they are a nation void of counsel, neither is there any understanding in them.*"

Here is a predicted career of disobedience and trouble. Israel would forsake God; God would hide his face from them, and trouble, sent by him, would overtake them. The song in which these things are written is more than 3,000 years old. Has it not been verified in Israel's history? If men were not in ignorance of the Scriptures—ignorant of the common history of the Jews since the days of Moses, they would be astounded at the exact correspondence between the course of their (Israel's) national life and the outline exhibited prophetically in this Memorial Song. Things have come out exactly as the song foreshadowed. Israel turned aside from the commandments God had given them, and has come through such a sea of trouble as no other nation upon earth has passed through. The wonder is they are not extinct. That they have not been overwhelmed and destroyed by the troubles that have befallen them is directly due to divine prevention, as this song testifies:—verse 26, "The sword without and terror within shall destroy both the youngman and the virgin, the suckling, also with the man of grey hairs. I said I would scatter them into corners: *I would make the remembrance of them to cease from among men, WERE IT NOT THAT I FEARED THE WRATH OF THE ENEMY*, lest their adversaries should behave themselves strangely, and *lest they should say, Our hand is high: YAHWEH HATH NOT DONE ALL THIS.*" Israel's punishment—not their destruction—has been the object of the tribulation sore and great that God has brought upon them. He thus speaks by Jeremiah: "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 and not leave thee altogether unpunished" (Jer. xxx. 11). Their subjection to foreign nations has been God's doing: but foreign nations know this not, and are inclined to say, as this Song represents, "Our hand is high: Yahweh hath not done all this." This is an additional reason for Yahweh not allowing Israel's total extirpation from among the nations of the earth. At first sight, it seems strange that the Creator, or his angelic representatives, should be at all affected by the foolish opinions of the enemy; but we get to learn higher views of Yahweh's relation to men as we increase in age, knowledge, and wisdom. Yahweh is not only pleased with the intelligent adoration of the creatures He has formed in His own image: He is displeased with the irrational fumes and attitudes of ignorant

men. Can any man show why He should not be the one and the other? The objector can only bring to us his transcendental—(*i.e.*, imaginary, self-evolved) conceptions as to what God ought to be, which no more affect the facts as they are than a man's opinion of the moon affects the constitution of that luminary. Yahweh "feared the wrath of the enemy" in fearing both the enemy's boasts and the indefinite postponement of His own glorious purpose upon earth, had He allowed "Israel to be scattered into corners, and their remembrance to have ceased from among men." Yahweh's purpose turns upon the house of Israel. "Salvation is of the Jews," as Jesus said. Consequently to have suffered them to be annihilated would have been to give entire place to "the wrath of the enemy." God's anger with Israel has been restrained for His own purposes. As He said by Isaiah, "For my name's sake will I *defer mine anger*, and for my praise will I *refrain from thee that I cut thee not off*. . . For mine own sake, even for mine own sake will I do it; for how should I give my name to be polluted?"—(Isaiah xlvi. 9).

The preservation of the Jews in the midst of the nations is therefore a guarantee to every man who can see with an enlightened eye, that the ultimate purpose of Yahweh in their choice will be realised. Their temporary exile from the God of their fathers has meanwhile been the occasion of another dispensation of Yahweh's will, which has also been made contributive to the working out of that purpose when the whole earth shall be filled with His glory. The turning away of Israel has been made the occasion of inviting the Gentiles to divine relationship and hope. We refer to this here because it is a matter visible in this prophetic Memorial Song. At verse 21, we read "They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are not a people*. I will provoke them to anger with *a foolish nation*." Without apostolic guidance, we might be at a loss how to understand this intimation. Enough would be obvious to prepare the way for their application of this announcement. To excite to jealousy is to pay attention to another object of love than the first. Israel was the object of Jehovah's long attention for many centuries, during which, the Gentiles were left to themselves (Acts xiv. 16, xvii. 30), without God and without hope (Eph. ii. 12). How was this intimation to be fulfilled—that when Israel's apostacy should prove incorrigible, He would excite them to jealousy by them that were no people—except by making advances to the Gentiles who had been beforetime neglected? This is what happened in the apostolic age. To the Jews first the gospel was preached after generations of disobedience: and the Jews rejecting it, the apostles by divine direction turned to the Gentiles (Acts xxviii. 25-28). Christ even called an apostle who should be specially his apostle to the Gentiles (Acts xxii. 21; xxvi. 17, 18), in which character Paul frequently put himself forward (Rom. xi. 13). Thus Paul, referring to the matter, brings this very Memorial Song to bear (Rom. x. 19), and remarks, "Through Israel's fall, *salvation is come unto the Gentiles to PROVOKE THEM TO JEALOUSY*" (Rom. xi. 2).

Consequently, here is a matter included in the scope of this Memorial Song which comes to our very own day and touches ourselves. Wherever there are Gentiles rejoicing in the hope of Israel and approaching God as His people, there is the song verified; there we have a monument of the visible hand of God as shewn in this song; for who but God could have foreseen, and at the very beginning of Israel's history, foretold such a thing? The Gentiles, however, have carried the thing a little too far. They are much too complacent of their position before God. By the power of immortalism and other errors, they have come to feel themselves as much entitled to divine recognition as ever Israel was and more: and the standing of Israel is an affair far down out of their sight. The nations of the Gentiles are destined to have a rude awakening on this point. They have forgotten the words of Christ by Paul to them. "If some of the branches be broken off and thou being a wild olive tree, wert grafted in among them and with them partakest of the root and fatness of the olive tree Boast not against the branches. But if thou boast, thou bearest not the root but the root thee. Thou wilt say then, the branches were broken off that I might be grafted in. Well, because of unbelief, they were broken off, and *thou standest by faith*. Be not high-minded, but fear. For if God spared not the natural branches, *take heed lest he spare not thee*. Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, *if thou continue in his goodness*: OTHERWISE, THOU ALSO SHALT BE CUT OFF" (Rom. xi. 17-22). The end of the times of the Gentiles is upon us, and the world is gradually verging, and that not very slowly, towards the moment when the entire Gentile polity, with all the pretensions, and arrogance, and unrighteousness of its people, will be violently wrenched from its position of privilege; and the old stock of Israel will have a wonderful reviving, with a graft from heaven, in the manifestation of the countless immortal sons of God in their midst. Thus invigorated and watered from above with the richest of heaven's blessing, the old and rejuvenated tree, replanted on the hills of Palestine, will grow and flourish and fill the face of the world with fruit. In that day, Gentile greatness will have passed away as a dream, to return no more, but for a moment at the hour of its final extirpation from the earth (Rev. xx. 7-9.)

This wonderful consummation is also contained and shadowed forth—and that not dimly—in the wonderful Memorial Song. Bringing down the history of Israel to the point at which all their power is prostrate, and the enemy everywhere triumphant, the song breaks away on a new line which exhibits vengeance as the final dispensation in store for the prosperous adversary: "To me belongeth vengeance; their foot (the foot of the enemy) shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For Yahweh shall judge his people, and repent himself for his servants when he seeth that their power is gone, and that there is none shut up or left." Then there is an appeal to their experience as to the vanity of their historical idolatries—an appeal that may yet be made in a very real way with thrilling effects. The lesson is forced home: "*See now that I, even I am he*, and there is no God with me. I kill and I

make alive : I wound and I heal. . . . I lift up my hand to heaven and say, I live for ever." There is something more than a declaration of power in the words : "I kill and I make alive : I wound and I heal." It is an enunciation of His purpose towards Israel, as well as the assertion of His greatness. He has killed and wounded Israel in their generations past, and His purpose is to heal and make alive when the time comes for His power to be recognised. This appears from what immediately follows : "I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. *Rejoice, O ye nations with His people : for He will avenge the blood of His servants, and will render vengeance to His adversaries,* AND WILL BE MERCIFUL UNTO HIS LAND, AND TO HIS PEOPLE."

Here the song ends—with the return of mercy to Israel's land and people. We have remarked on the evident divinity of its composition. See how the fact brings the Hope of Israel with it, borne aloft through all the confusions and tears of ages. Israel's history as here outlined has unfolded and realised itself in the past wilderness of human life on earth. The prophetic Memorial Song has been vindicated in the desolations of the scattered race and down-trodden land. It stands monumentally as God's witness in the earth. Witness to what? Not only to the truth and justice of His demands on the seed of Jacob—not only to His right to all He has asked and His justice in all He has brought upon them, but a witness to His purpose to overthrow the kingdoms of men—(*alias* the power of the adversary); and a witness to his purpose, written for ages and generations, to be "merciful to His land and to His people." As sure as the body of the song has been verified, so will its glorious ending. Mercy will return to the race of Israel, and with it, blessedness for all the world called upon, after judgment, to rejoice with the race now scattered, then restored to favour and to joy. This also is pledged in the song which (placed on record by Moses at the divine dictation over 3,000 years ago) is the veritable miracle of literature—an explanation and vindication of the wrath which has been Israel's portion in the weary centuries of their exile—and a pledge of the cloudless day of glory that in the purpose of Yahweh awaits all the world, when the fulness of the time has come.

EDITOR.

A WHISPER OF LOVE.*

(Through the Letter Box).

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and give thee peace."

How full of pain that aching brow,
But I, thy Lord, am near thee now ;

* From one sister to another some months ago.—ED. C.

No other hand can give release,
No other love can whisper peace ;
No other heart thy griefs can bear,
Then let me, loved one, take thy care.

Thy way is all marked out by me,
From purposes of love to thee ;
A way of suffering, it is true,
But nothing else would do for you ;
I knew if you would love me much,
My plan of training must be such.

The deeper sorrows which I send
Bring sweeter blessings in the end,
Nothing can ever thee befall,
Without my knowing, ordering all ;
Only this, love, I seek in thee,
This wish, Thy will be done in me.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 143.**

“Exhort one another daily.”—PAUL.

We are all acquainted with Paul's exhortation, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day." There are several things suggested by this upon which it may be profitable to rest for a few moments. It is, of course, a figure, but none the less clear in its application—perhaps more clear than if the lesson had been expressed plainly, especially as Paul lets us into his meaning by speaking of the armour in detail. He speaks of loins girt about with truth, of a breast plated with righteousness, feet sandaled with the Gospel, also of a shield of faith, an helmet of salvation, and a sword of the Spirit.

We need not engage ourselves with these details. It might be interesting to follow the various analogies to these weapons in the accoutrement of the spiritual man. It is sufficient for the present purpose that we recognize the general meaning of the armed state used thus in figure. It means

a fortified state of the mind, as to which there are two leading ideas to lay hold of of a very *vital* bearing. This exhortation pre-supposes that we need to be armed. The experience of us all must convince us of the truth of this. The absence of mental armour means certain death in the battle we are fighting. It is a very real and earnest battle. It's not a fancy or a talk. It is not a dream, but a life-and-death conflict with foes, whereof the end is fatally sure with those who do not overcome. Our foes are of different shapes and sizes, but they all work to the same tragic end. They all aim to hedge us over the fearful precipice, at the bottom of which lie the splintered bones and bespattered blood of millions.

There is, first, the sentence of death in ourselves, which we bring into the world with us, and which is slowly but surely working out its appointed end with us every hour of the day. If this consti-

tutional bent is left to itself, it will as surely in the long run consign us to eternal oblivion as the boat floating down Niagara's tide will go over the falls at last. If it is not fought, it will infallibly prevail against us, and send us away. It is a dragon monster waiting with jaws outstretched ready to devour, and it will certainly have its prey if it is not conquered. There is a way of fighting it. It has a weak spot on the head, and a certain royal cartridge can find this out. In Christ only can we overcome the death that has passed on all men by Adam's disobedience; compliance with his directions only—submission to the Gospel alone—will give us the victory here.

But there are other foes. We may escape the dragon of congenital mortality only to be devoured by other creatures more deadly. Such is the one called the old man. This covers our whole nature in its native propensities. Left to itself, this will draw us to death more certainly than the one who presents itself at the very start of the journey. "The carnal mind is enmity against God: it is not subject to the law of God: neither, indeed, can be." This carnal mind will lead us to disobedience; and we know that the way of disobedience is the way of death. We all have this carnal mind at the bottom. We know what it is. It is the state of mind which the human faculties left to themselves produce. In its purest state, we see it in the barbarian, who has been brought up without tutoring and without law, and who is like the beasts that perish. In a slightly diluted state, we see it in half civilized nations, and, more or less, in men of all nations among whom a true civilization does not exist anywhere. The natural mind is the fundamental bias even with men who have become subject to the law of God. Its affinities are a great trouble to such, as witness Paul's lamentation of his wretchedness from this very cause, in Rom. vii. It is a great and constant danger. Paul laboured to keep it at bay—(1 Cor. ix.)—and laboured successfully, as we

know from his last words: but men who are not engaged in this war—a war with themselves, bringing the natural mind into subjection to the law of God—have no chance at all of victory. Instead of overcoming they will assuredly be overcome, and thrown into the ditch at last.

Then there are enemies in a more concrete form. There is an evil heart of unbelief which stupidly and insultingly insists upon seeing before believing, and is not quiescent then. This is a great enemy. Without faith it is impossible to please God. If a man will not honour God by taking Him at his attested word, God has no pleasure in him, and will cast him aside finally as of no use to Him. The pleasure of God is the ultimate standard of existence, a true doctrine but hard to be received in a generation which, above all things, has forgotten that man exists for God, and not God for man: "Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things and for this pleasure they are and were created." If God take no delight in a man, a man is undone; and God taketh no delight in men who know and recognise him not. "The Lord taketh pleasure in them that fear Him, in them that hope in his mercy"—"in such as keep his covenant and do his commandments."

Then there is the ease of ignorance and the pleasantness of folly: a man who lays down his sword in their presence will be taken prisoner to his destruction. Then there is the love of the present world which is natural with all; the love of the praise of men; the love of money; "the lust of the flesh, the lust of the eye and the pride of life." All these and many other snares and temptations (such as plausible friends of carnal mind), lie in the way as so many robbers or beasts of prey to destroy the unwary. It is no very extravagant figure which speaks of the conflict with these as a battle. A battle, sore and fierce it is; and the victory is not easily won, but the victory is possible. It is a question of the

right equipment, and the right use of the weapons. Without equipment, there is no chance at all. Equipment is the first essential. In this conflict, a man with a mind unfortified has no more chance than a man without armour on the field of battle.

In what does this mental fortifiedness consist? Dismissing all circumlocution, it is that state of clear certainty with regard to all the things of God which Paul expresses by the phrase "the full assurance of faith." "This is the victory that overcometh the world, even our faith." How true is this. Faith is strength in every matter with which man can have to do. Let a man but have faith in what he is doing, and he will work with a heartiness and an earnestness and a perseverance that will be entirely lacking from the efforts of a man who doubts. Whether it be the sinking of a mine, the working of a commercial concern, the floating of a ship, or the simple earning of wages, if a man's faith is shaken, his mind is in the state described by Solomon, "like a city broken down and without walls." His heart will gradually sink, his efforts will flag, and finally work will stop. It is so in the truth to which we are called by the gospel. Let a man have full assurance of faith—let him be quite certain that there is a God in heaven—the God revealed to Israel who has created and upholds all things in heaven and earth; let him be quite certain that Jesus, whom Pontius Pilate crucified, has risen from the dead and is now alive, as Paul affirmed; let him be quite certain that this Jesus is at God's right hand as a mediator between God and man to dispense the forgiveness of sins, and that he is coming anon to be the Judge of the living and the dead, to give to every man according as his work shall be—a place in the kingdom of God with glory, honour and immortality, or a shameful rejection from the presence of outraged Love to perish miserably in the judgments that will break up the present evil world—let a man be quite certain on

all these matters and the many glorious details involved, and he will walk with a firm step through this pilgrimage and fight with a strong arm in the conflict which all have to wage. He will pursue a thorough and a steady and an unflinching course, as Christ's servant, with all the heartiness and resolute enthusiasm of Paul who said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ" (Phil. iii., 8). He will be enabled to accept the consequences without wavering—yea, with glad fellowship of the sufferings of Christ. He will glory in his extrusion from a society that rejects Christ and in his ostracism in the midst of a world walking in the pride of life. "By him (Christ)," he will say with Paul, "the world is crucified unto me and I unto the world." "The love of Christ constraineth me because I thus judge that if Christ died for all, then all died (with him) that they who live should not henceforth live unto themselves, but unto him that died and rose again."

But let a man have doubt, it is evident that he will be very weak-kneed on all these things. "A bird in the hand worth two in the bush" will sound plausibly with him. He will hesitate about sacrifice of any kind. He will take zeal for Christ very mildly, and will have far more sympathy for the world and worldly men than for those who go in heartily for the service of Christ. He will be easily led by his own natural mind in all questions and bearings. He will in fact be an easy prey to the many adversaries at which we glanced in the beginning. Being unarmed, he is quickly made prisoner, and marched off to the miserable end that waits all the servants of the devil.

It is manifest, therefore, than an armed state of mind—a fortified state of mind—a state of confidence and assurance in the faith of Christ,—is the first qualification or a successful conflict with the foes we

have to encounter in fighting our way to eternal life. This being so, it is easy to see the wisdom of the exhortation to "put on" this armour. A good deal is implied in this. It shows that much depends upon our own resolute effort. This indeed is manifest in all the scriptures, and shown to us by every day's experience. No greater harm has popular theology done than the spiritual lethargy it has brought upon the people by its doctrine that we have to do nothing. The apostolic writings are full of the opposite doctrine. They are full of robust and breezy exhortation to put on, to put off, to beware, to take heed, to endure, to weary not, to fight, to overcome, to grow. The only apparent exception is where Paul says, "It is God that worketh in you to will and to do of his good pleasure:" but it is a misunderstanding that makes this look like an exception. Paul states the fact as a *reason why they should* "Work out their own salvation with fear and trembling" (see context—Phil. ii. 12). If the common construction of it were right, it would be a reason tending in the opposite direction; for if God be working in us in the direct sense understood by the popular sentiment, it would be a reason why we should be the less concerned to do the work ourselves. But Paul's aim was to encourage the brethren by the recollection of the fact that the whole work to which they were invited in by the gospel, as the power of God, was of God's own appointment, and could not fail of its result if they faithfully did their part. It was not like the bootless labour of men who put forth their strength in matters of human devising, which could end only in vanity and vexation of spirit.

If, then, we are to put on the armour which is to enable us to withstand in the evil day, does it not amount to this, that *we are to make it a matter of vigilant policy to follow those things that strengthen faith, and avoid those that have the tendency to weaken it.* There cannot be a reasonable demur to this proposition. But there is a great deal of unreasonable demur, and it is

because of this that we must be on our guard. A friend may be the worst foe we have, if he give us evil counsel on this head, and there are such foes. It is for men in earnest to resist the devil, even if he come in the guise of a friend with spiritual professions. There are things that strengthen faith, and things that weaken it. Daily reading of the Scriptures strengthens faith; the reading of Scripturally-minded books strengthens faith; attendance at the meetings strengthens faith; faith is also strengthened by works of goodness (*e.g.*, circulating the testimony in some shape or form, comforting the afflicted, succouring the poor), and by prayer. The company of godly men strengthens faith. Meditation in solitude, with the mind well stored in these various ways, has the same effect.

Things that weaken faith are very ready to our hand. Our own inertness is a very fruitful seed-bed of faith-choking tares. Take the Bible in what some people call "moderation"—a dip in when you feel like it, and not at all if you are in no mood; read novels by the hour; leave books on the truth alone, as a kind of superfluous reading, for you who happen to "know the truth," and only fit for handing to the stranger; go to the meetings of the brethren only now and then. As for works of self-denial, in the way of blessing uninteresting people at a sacrifice, leave that to canting fanatics and morose enthusiasts—have you a turn at the theatre instead, and mix freely with the gay and intelligent world; receive and reciprocate, and encourage the friendship of interesting people, without any reference to their attitude towards the Lord of the universe—in fact, take and enjoy your liberty without stint, following habits of all pleasant kinds without reference to apostolic rules of judgment—do all these things and faith will die, and nothing will be left of the new man but his stark and staring skeleton. Following such a course is reversing the apostolic rule of conduct. It is putting off the whole armour of God that

ye may certainly fall in the evil day. No, dear brethren, as you value your acceptable standing with Christ in the day of his coming, shut your ears with invincible determination to all preaching of such a liberty. We have been called to liberty, but not such a liberty as this—not a liberty to serve the flesh. If we are free men in our relations to men and systems, we are the Lord's bondservants, to live for him and in obedience to him in the midst of a crooked, perverse, flesh-serving generation.

Listen only to the voice of Eternal Wisdom which says, "Put on"—array yourselves with—take pains to provide and assume the whole armour of God. Obeying this exhortation, you will stand strong for the battle. With the breast-plate of righteous living, the shield of a faith-fortified mind, the helmet of Yahweh's apprehended salvation, and the spirit sword fittingly wielded in the recollection and right application of Yahweh's written word of truth, you will be enabled to vanquish every foe, and to cut your way through the environing crowds of rebeldom into the glorious and applauding presence of the King—that is, if you use your armour.

This is the last of the many beautiful points of truth suggested by Paul's armour-simile. It is not sufficient that we be armed. The armour is for use. Soldier-ship in Christ is not a passive attitude. Defence is only one of its functions. Its principal part is the part of aggression—to fight—to make war. It is necessary that we have an enlightened eye on this as on all other points. Our case will be a failure if having equipped ourselves thoroughly in the heavenly armour, we stand supinely in the presence of the enemy, watching or parleying with him; still worse, making friends with him. Our business is to quit ourselves like good soldiers of Christ Jesus, as Paul exhorts; to fight the good fight; to give the enemy no quarter. Now, what does all this mean, but a state of earnest

activity in the application of all our spiritual qualifications, to the purposes for which they are designed? It indicates the opposite of an idle, listless, indifferent, passive course. It indicates a spiritual habit the very reverse of those people who take the truth of God very easily, following only that which they "like," neglecting spiritual culture; praying not always, but never, and pouring cold water on all earnest endeavour, whether in reading, exhortation, or seed-sowing, as a matter of superfluity. It indicates a positive and aggressive mood in relation to everything that is obstructive of progress towards the kingdom of God. A man in such an attitude—a true soldier of Christ—is first very severe on his own natural man. He will say to himself frequently, as Jesus said to Peter, "Get thee behind me, Satan; *thou savourest not the things that be of God, but those that be of men.*" He will obey Christ's commands: "Watch and pray, lest ye enter into temptation." Having thus made war upon and overcome himself, he will make war upon the cloud of Satanism environing him on every hand, a Satanism, in whatever form, to be easily identified by the peculiarity defined by Christ—*savouring (sympathising) not the things that be of God but those that be of men.* He will attack the inertia of his surroundings: he will trouble the stagnant waters about him somehow: he will set agoing something that will exercise men's minds in a spiritual direction: and he will make it a habit to do this, at all appropriate times while he lives. He will never ask, "What is the use?" It is his business, as a soldier under commission, to maintain war in the enemy's country, whether he can perceive or not the bearing of his individual performance on the general plan of the campaign. In this war he will "endure unto the end," without reference to the attitude of a living soul. If he find others of like mind and action, he will thank God for such help on the dreary field of battle; if he find nothing but disaffection and obstruction, he will resign

himself to the fact as part of the bitterness of the evil day which is to end in unspeakable victory and joy. For like reasons, he will fight against every foe of righteousness. He will not only contend earnestly for the faith, but, if possible, still more earnestly for the obedience thereof in the observance of all things whatsoever Christ has commanded. He will not be pugnacious or rude. He will not and must not strive; on the contrary he will be gentle unto all men: nevertheless, his deep-seated enmity to all things opposed to God will glow like a fire under all the sweetnesses of an amiable deportment. His resolution will be indomitable: his principles invincible; his purpose unconquerable. Nothing will turn him aside from the only course that hath blessing in it for all the world.

Manifestly, such a state of warfare would be undesirable as a permanent condition of things. It is hard on human flesh and blood even for the brief spell of human probation; what would it be if a thing for ever? This cannot be. All things shall at the last be subdued unto the Son. There will be an end to all conflict when his whole work upon earth is finished. Glorious victory and everlasting peace await the end of the matter. It is with an eye on this that the good soldier of Christ Jesus is able to endure, and to persevere in that "patient continuance in well-doing" which God will honour with eternal life. It is the faith of this that enables us to overcome the world. And what a faith! not only glorious in its offered reward, but assured and certain in its truth. It is not a matter of cunningly devised fable. It is

authenticated and demonstrated in every way, such a matter in our circumstances admits. Surrender to it! Give yourselves up to it with whole heart and whole soul. What is there apart from it? Does not all the world find the truth of Solomon's declaration that human life at present is all "vanity and vexation of spirit?" Does not the highest effort and the most splendid success end in the coffin? Can you keep this life by the most industrious endeavour to save it? Can you, by your utmost skill, eradicate the evil that tarnishes, degrades, and blights universal life? Vain, vain is all human effort at deliverance. The ages roll, and man's voice is hushed, and the best achievements of his wisdom all tend to decay and oblivion. Even the memory of the pyramid builder and the glory of Solomon vanish from the earth: how much more our petty individualities and our insignificant affairs.

There is deliverance under one banner only. The Captain of Salvation has sent his recruiting officers abroad. He will save to the uttermost all that come unto God by him. Aim for a place in the immortal ranks of his glorified friends in the day of the 144,000. Enrol yourselves for the glorious polity of the age to come; and having enrolled yourselves in so glorious service—having put on the uniform and armed yourselves for the fight, do not reconsider your position at all. Be like the Romans, who burnt their boats. Make retreat impossible. You have nothing to lose in reality: you have everything to gain. Hold fast your confidence, which hath great recompense and reward.

EDITOR.

NARRATIVE OF BROTHER ASHCROFT'S JOURNEY.

The S.S. *Parisian* (Allan Line), in which Bro. Ashcroft sailed from Liverpool, on Thursday, August 10th, safely arrived at Quebec on Saturday, the 19th of the same month. Since his arrival, we have received several letters, and a second instalment of "Narrative." We give an extract from the first of his letters, as his narrative is not so extensive as Bro. Ashcroft intended, in consequence of his having found journeying about somewhat unfavourable to literary fertility. Writing from Guelph, Ont., on the 23rd of August, he said:—"My journey so far has been on the whole a pleasure. We had some pretty rough weather after leaving Moville, and for a whole day I was an invalid without much desire for existence in any shape or form. Indeed, until we entered the gulf of St. Lawrence, I was not entirely free from gastronomic disturbance, though it was only severe on the one day. We reached Quebec on Saturday, at 7 a.m., a rapid passage, which would have been better still, but for some fogs we encountered on nearly gaining the land. We also passed several icebergs, and I was thankful to observe them in broad daylight instead of during the night. I proceeded from Quebec to Montreal, where I arrived on Saturday, at 7 p.m.; from Montreal, same evening, at 10, reaching Toronto, Sunday, at 2.30 p.m. Met the brethren in the evening at the breaking of bread. Most cordial reception by Brother Habgood and others, whose acquaintance I was pleased to make. Brethren Gunn and Evans came to Toronto, on Monday, and the latter and self proceeded to Guelph yesterday. I am very comfortably located with Brother Evans, but my tranquility is not destined to be of long duration, for on Thursday, at midnight, Brother Gunn and I intend to start for the fraternal gathering, at Wauconda (30 miles west of Chicago), and, after taking a few points adjacent thereto, the programme provides for my return to

Canada, and finishing here, I then shall be due in the States that lie to the east and south-east of Chicago. The utmost enthusiasm appears to have been called forth by the 'supplement' you so kindly sent before me, and there are more invitations than can possibly be arranged for in the limited time at my disposal. I pray I may have wisdom and strength enabling me to turn all the events of my sojourn here to the best possible account. 'Who is sufficient for these things?' If an apostle laboured beneath a sense of infirmity, how much more do we who are toiling in the darkness which results from the hiding of God's face from the House of Jacob. But blessed be His glorious name, we have 'many infallible proofs' that the darkness will soon be passed, and that 'the Light of the World' is about to appear. The heat is intense here, and the flies abnormally numerous and troublesome, otherwise I am delighted with the country. The old man has expended much labour upon it, doubtless in preparation for the occupancy of the new."

Brother Ashcroft forwards the following for the *Christadelphian*, from Wauconda, which he describes as "a small town of perhaps 1,200 inhabitants, situate on the shore of a small lake, about ten miles from the railway—beautiful scenery, bright atmosphere":—

(Continued from page 410.)

The *Parisian* arrived at Quebec on the morning of Saturday, August 19, at 7 o'clock, having accomplished the voyage from Moville in 7½ days. I was nothing loath to place my feet once more on *terra firma*; for although the weather was never very tempestuous, there was yet a sufficiently heavy sea on during the greater part of the passage to produce a total incapacity for anything like mental effort. Sea-sickness is not an invigorating sensation; probably it may be mitigated, if not altogether avoided, by a fortnight's previous

attention to diet and exercise. At any rate, I am resolved to make the experiment on returning, should this be the will of God. To take into the stomach the delicacies of a high-class table, such as is found on board these transatlantic steamers, is simply to store up trouble, against the moment when the ship begins to pitch and roll on the devouring deep. Extreme moderation and care in eating and drinking, with entire abstinence from stimulants, is more likely than any other course to result in gastronomical qualification for a sea voyage: as indeed it is for effective work ashore.

We passed several icebergs on nearing the Western Continent. They are interesting and beautiful objects—their sharp outlines being so clearly cut against the brilliant sky. Careful navigation must be required in these latitudes, especially by night; for a collision with one of these immense masses of ice would probably have resulted in the *Parisian* being heard of no more, until one of her passengers made his appearance at the judgment-seat of Christ.

Dense fogs retarded our progress somewhat as we entered the Gulf of St. Lawrence. It is trying to the nerves to hear the perpetual blast of the fog-horn, and to see anxiety more or less depicted upon the faces of the passengers. Yet there is no ground for apprehension in the case of one in whom the Deity is interested. "There shall no evil befall thee." "He shall give his angels charge concerning thee." Are not the saints members of his body of whom these gracious promises were spoken? (If trouble come to those who are loved of God, it is for chastisement, not for destruction. If they are suffered to be removed, as in the beheading of Paul, it is that their probation has been sufficient for God's purpose with them.)

On entering the river St. Lawrence, I was pleased to note the unusual clearness and brilliance of the atmosphere—such a contrast to the perpetual misery of our

English climate. It is easier to rejoice in God in sunshine than in sleet and fog. Perhaps the natural infirmities of temper and general disposition of British brethren are in a great measure due to the untoward climate of the British Islands. No doubt Christ will take account of all the peculiarities presented by every case that comes before him for decision, and will make all allowance for brethren, who while true to their high calling, have yet had to struggle with dismal circumstances.

The banks of the St. Lawrence are chiefly covered with "bush," a rank luxuriant growth of small trees and underwood, which it is the work of the "settler" to clear away by sheer manual labour, before he can hope to extract anything valuable from the soil. The population of these districts is said mainly to consist of French farmers and fishermen, who live in small houses built of wood, which are placed at intervals all along the coast as far as Quebec. The "Frog" nationality is numerously represented in the whole Province, and the population of Montreal consists mainly of French citizens. The work of preparing these territories for the occupation of civilised communities must have been enormous. One requires to see the country to form an adequate idea of the miseries and hardships which the early emigrants must have endured in the endeavour to establish for themselves and their families a home on Canadian soil. For myself I should prefer to settle in a country where most of the hard work has been already accomplished. "The old man" has made a vast expenditure of muscle in order that the earth may be got in readiness for its real proprietors, who will claim its soil in due season: "Howbeit he meaneth not so."

The absence of all fellowship in spiritual things soon tells upon the new man, and makes him long exceedingly for the communal institutions of the House of Christ. On Sunday "Divine Service" was held in the saloon, and conducted by an Irish

doctor of divinity, belonging to the Episcopalian superstition. It is needless to say that these professed followers of the apostles did not meet together on this first day of the week "to break bread," but to go through a dreary performance, for which no apostolic sanction can be quoted or claimed. How different from the Temperance Hall at Liverpool or Birmingham, where those might be found, who both do, and will do, the things which the apostles commanded! Decked out in his canonicals, and "with great swelling words of vanity," the leader proceeded with the empty form, and having duly confessed that they were all "miserable sinners," the congregation adjusted themselves for the sermon. (I was standing at the entering in of the saloon all the while.) If the people assembled expected anything more stirring than the veriest platitudes (which were false at that) they were entirely disappointed. If this is preaching, and passes muster, then the conjectures I have entertained all along are accurate, that there is no trade which can be driven so successfully on so small a capital.

The bulk of the congregation had certainly never seen the preacher before coming on board, and he was entirely unacquainted with them—yet he addressed them all and sundry as "dearly beloved brethren." What an impossible designation under the circumstances! Love cannot exist in the absence of knowledge of the thing to be loved, and the degree of its intensity is regulated by the extent of the information possessed concerning its object. And pray what constitutes men "brethren" in that special and peculiar sense intended by this "rev." gentleman? I should have liked to offer a few remarks to the company, and although they would have been spoken in no holy tone, yet I venture to think they would have created more "talk" than the satirical deliverances of this pompous ecclesiastic.

Coming on deck, I ventured upon a somewhat pungent criticism of the "service," in the presence of a gentleman

who, as I afterwards discovered, was a personal friend of the preacher's, and a professor of something or other at Trinity College, Dublin. As a rule, it is better to be cautious before opening out to a stranger concerning a third party; but, as I had nothing to say that I would not, if necessary, have said to the preacher himself, and as I knew I had truth and common sense on my side, I was quite content with the result. I began by alluding to a line of one of the hymns that had been sung, by whose aid each member of the congregation had confessed that he was "false and full of sin." This was an admission calculated to put one on his guard, and might account for the cautions placed here and there in the ship that passengers should leave nothing valuable lying about. I intimated as much, and proceeded to deplore the fact that the religious instruction of the people should have been placed in such miserably incompetent hands. This was much more than Professor Fitzgerald (for that was my auditor's name) could stand. He declared that the gentleman who had conducted the service was one of the cleverest men in the North of Ireland, and that there was no man alive who was not, in some sense or other, "false and full of sin." I rejoined that I thought I knew of a few that might fairly be regarded as exceptions, and went on to lay before him some of the more prominent features of the one faith. Sometimes he doubted whether my proofs of certain points were really in the Bible, and when satisfied that they were, he proceeded to deny their authority because they happened to be in the Old Testament! This is crooked reasoning, for his denial of their presence in the Scriptures was tantamount to an admission that they would have been conclusive if they could have been found there. However, he laboured for words wherewith to unload his indignation and contempt, and, not wishing to appear obtrusive, or to prolong intercourse that bore no germ of profit, I got up and left him to his ruminations. His place at the

dinner table was almost next to the preacher's, and within ear-shot of my own, so that I had the gratification of hearing their animated conversation on what I had been saying.

I endeavoured to interest some others on behalf of the truth, but was not rewarded by any encouraging results. One was an Agnostic, and said that although the doctrines were "fine," yet there was no evidence; and the other was of opinion that there were good people in all the churches, and that a "narrow" religion was of all things to be avoided.

Arriving at Quebec, the passengers were detained a few hours by the unloading of the baggage, and its removal to a long shed, where it awaited the inspection of the Custom-House officials. This is an impertinence and an inconvenience to which travellers will certainly not be subjected in the kingdom of God. Then every man will have something like confidence in his fellow-creature's words, and the era of "Protection" will be over for ever, because there will be no division of interest among the nations, but all will be ready to consult each other's weal, and selfishness will be dethroned. Meanwhile, we are required to "submit to every ordinance of man for the Lord's sake," which we are enabled to do when we bear in mind the purpose contemplated by all such precepts—a purpose which does not consult the mere interests of secular government, but has to do distinctly and primarily with the testing of our obedience and faith. "All things are for your sakes."

The examination of the baggage was in the majority of cases a mere matter of form, and I was enabled to get mine "checked" without much difficulty. This system of checking baggage is a vast improvement upon the custom which prevails in England. I show my ticket to Guelph in Ontario, and at once am relieved of all care concerning my boxes. A brass check is placed in my hand, on producing which at Guelph, the box which bears the num-

ber corresponding is immediately delivered to me, or to anyone else who may happen to hold the check. The cry so familiar at English Railway Stations is never heard in Canada, "Claim your luggage."

The "cars" too are much better suited to the comfort of passengers, than is the compartment system of the whole country, which admits of a man being boxed up with a maniac or a murderer. Here the whole train is open from end to end, and the traveller may have a walk, or a wash, or a stand in the open air upon the platform of the car, according as his inclination may suggest. The weariness of travel is by this means greatly modified; and I suppose that in an eight hours' ride from Quebec to Montreal, I did not experience half the fatigue I should have felt in a four hours' trip on an English railway.

We passed through a charming country, yet to a large extent in the state of nature. The province of Quebec is one of the largest of the Canadian provinces, and contains 193,355 square miles. The several provinces have their seat of dominion at Ottawa in Ontario, where the Federal Parliament is held. The Government is as at home, and her Majesty, Queen Victoria, appoints the Governor-General, while the Lieutenant-Governors of the provinces are appointed by the Governor-General in Council. Each province is divided into Counties and Townships, which, as in England, have their own local boards and councils for regulating taxation, and performing municipal business in general. The climate of Canada is in summer hotter than in England, and in winter the cold is said to be much more intense. The country generally is pronounced healthy, and its population has the repute of being comparatively free from pulmonary complaints and fevers of every kind. There is certainly more elbow room here than in over-crowded England, and most honest and industrious settlers in Canada have—according to all accounts—done well for themselves and their families after a time.

Emigration, however, is not the specific and the catholicon for the world's miseries. We wait *the man* appointed. He will make a re-appointment of the bounds of men's habitations, and secure to all obedient classes true liberty and abundance, and all that is possible to enlightened expectation and desire.

On reaching Montreal, I made for the house of Brother Charles Robertson, who is alone in this intensely papal city. After a walk of about two miles, I found the house closed, and was told that the family had gone into the country for a week. I, therefore, returned to the railway "depot," and was preparing to start for Toronto, when who should make his appearance but Brother Robertson himself, much to my gratification and relief. We had a profitable half-hour's fellowship in the things of the spirit, which had to serve me until my arrival in Toronto, at half-past two o'clock on Sunday afternoon—a journey of 19½ hours' duration. The "sleeping cars," which are provided on these railways are a great boon to travellers, who, by their means, are enabled to procure a night's sleep, which is almost as refreshing as that one ordinarily gets.

Brethren Ross and McNeillie met the train at Toronto, and in the evening I was conducted to the meeting room where the ecclesia assembles for the breaking of bread. It was most refreshing to unite with them in setting forth the Lord's death till he come. Though scarcely in a condition to admit of my speaking with comfort, I was compelled to yield to the earnest solicitation of the brethren, and to say a few words. The faithful here have not been without their ecclesial trials. They have found it necessary to stand aside from certain from whom better things might have been expected, and, in their jealousy for the purity of their fellowship, have had to content themselves with diminished numbers. Their solace lies in the apostolic assurance that "the wisdom which is from above is first pure."

Toronto is quite a beautiful city, with a

large population, most of whom appear to be in good circumstances. I observed none of that squalid poverty which is so general in English towns. The inhabitants seem to be bent on doing well unto themselves, and to have succeeded, in numerous instances, on a very extensive scale.

The programme of lecturing arrangements rendered it necessary for me to cut short my stay in Toronto until my return from the west. The brethren in Wauconda, a small town about forty miles west of Chicago, purpose holding a fraternal gathering there on Saturday and Sunday, the 26th and 27th inst., and as they desire my presence on that occasion it is necessary I should proceed thither not later than Thursday. Accordingly I take temporary leave of the Toronto brethren, and on Tuesday take the train to Guelph, where, in due course, I arrive, and am hospitably entertained at the house of Brother Evans. The brethren (as in Toronto) are most lavish in their kindness, and like their fellow-heirs in the larger city, are full of zeal and affection for the truth. They gathered together on Wednesday evening at the house of Brother Evans, and a profitable season was spent in contemplation of some of the many glorious things which are most surely believed among us. Lecturing arrangements in Canada are all deferred until my return from Wauconda, and Waterloo, in Iowa, on arriving at which place I shall be nearly half way across the American Continent, and about 4,500 miles from home.

Brother Evans, at Guelph, Canada, writes of Brother Ashcroft's visit as follows:—

"Our esteemed Brother Ashcroft arrived safely by the *Parisian*, on the 19th, and reached Toronto about 2 p.m. next day and at this place about 4 p.m. Tuesday, 22nd, from whence he left at 2 o'clock a.m., Friday morning, for Chicago, in company with Brother Gunn, for Chicago, Wauconda, and Waterloo, Iowa. He is expected to return to these regions about the

9th September, and after lecturing at Toronto, Galt (and neighbourhood), Guelph, &c., proceed on his U.S. tour proper about the end of September, finishing up at St. John, N. B., and Halifax, N. S., embarking for Liverpool at the latter place. Owing to lack of time, not a few places where Brother Ashcroft is wished to visit have to be omitted.

"News from Wauconda just to hand reports a nice gathering of brethren and sisters, deeply imbued with the spirit of

the truth in its purity—meetings most pleasant and profitable. All delighted with Brother Ashcroft; himself much pleased with all he has seen and with the spirit pervading the gathering—a spirit of unity and love. One venerable brother enthusiastic with joy and delight unto tears; another veteran brother expresses himself glad and thankful to be present, and declaring he never listened to anything like Brother Ashcroft's discourses which move him even to tears."

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ENGLAND AND EGYPT. PROPHECY FULFILLED AND FULFILLING:

OR

Signs of the Nearness of Christ in the events of the past thirty years, which
have realized expectations formed from a study of Bible Prophecy
before the events came to pass.

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COMFORT BY THE WAY.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled :
Of Him on whom I lean—my strength and stay—
I can forget the sorrows of the way.

Thoughts of His sojourn in this vale of tears !
The tale of love unfolded in those years
Of sinless suffering and patient grace,
I love again, and yet again, to trace.

Thoughts of His coming ! For that joyful day
In patient hope I watch, and wait, and pray ;
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be.

Thus while I journey on my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my strength, my stay—
I can forget the sorrows of the way.

Yes, he will come in His own regal power,
To set his earnest-hearted people free ;
Watch, brother, through the darksome hour,
And the bright morning yet will break for thee.

J.J.P.

ENGLAND'S INTERVENTION IN EGYPT.

Avenue Road, Grantham, Aug. 10, 1882.

DEAR BRO. ROBERTS,—Herewith you have a material condensation of an article which appears in the *Nineteenth Century*, for August, by Mr. Edward Dicey, a well-known political writer. The grasp of the subject which he shows as a politician and as one familiar with Egypt, together with the suggestions for future government, have a certain value for us as showing the hand-to-mouth policy which is the best the governments can supply for the rule of the nations at present. With such incongruous materials for the building up a nation—such incoherent elements—what becomes of the cry “Egypt for the Egyptians,” which our perfervid politicians, some of them, are giving utterance to ? “The Lord hath mingled a perverse spirit in the midst thereof ; and they have

caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.” —(Isaiah xix 14.)

These political forecasts may be but as chaff by the next month by the irony of events ; and the intelligent well informed politician, with all his shrewdness, finds “the princes of Zoan are become fools, the princes of Napli are deceived ; they have also seduced Egypt, *even they that are the stay of the tribes thereof.*”

Among all these political “factors,” used by politicians, one is ever absent, that of the providence of the Father. Of the absence of this light may we not say with Milton about the setters up and pullers down ?

“Oh ! dark, dark, dark, inexorably dark,
amid the blaze of day.”

The “more sure word of prophecy” is the last source at which men seek to drink

who search for the solution of the problems which are throwing the world into the confusion—the midnight darkness, which is needful to realise before the rise of the great sun of righteousness, who will, with the power of the Lord of hosts, say, “Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.”

J. HAWKINS.

THE ARTICLE (CONDENSED).

“Once more we are brought face to face with the question, not only what shall be done for Egypt, but what England shall do in Egypt; and upon this question I desire again to express the opinions which a long and close connection with the Egyptian affairs has caused me to form.

“Indeed, it is difficult to keep silence in the presence of the absurdities which one constantly hears uttered with reference to Egypt. We are told frequently that, if we had never bought the Khedive's shares in the Suez Canal, if we had not deposed Ismail Pasha, if we had never become partners in the control, or if we had not taken some particular step or other, we should have been under no necessity of interfering in Egypt at all. As a matter of fact, it is the logic of events which has forced one English Ministry after another to interfere in Egyptian affairs. An imperative necessity has compelled England to occupy herself with Egypt from the time the Canal first became a reality. The fact that the Isthmus is an all important link in our communications with India renders the command of the right of way through the Canal a matter of vital importance for the masters of India, and as this right of way lies, and must always lie, at the mercy of the power which rules the Delta, the condition of Egypt has grown of necessity to be a concern to which England, whether she likes it or not, cannot afford to be indifferent. Indeed, from an English point of view, Lord Palmerston's opposition to the Suez Canal was by no means so shortsighted as it is the fashion to assume. Our great Foreign minister perceived clearly enough that the successful construction of the Canal must completely modify the conditions of our tenure of India; and it is, to say the least, an open question whether the commercial advantages we have derived from the piercing of the Isthmus are not outweighed by the obligations with respect to Egypt which the existence of the Canal has entailed upon us

as a matter, not of choice, but of necessity.”

The writer then proceeds to discuss the question of the Bondholders, and sums us results as follows:—

“The reduction” (of the interest) “was a wise and just one, but it is not one which can fairly be represented as due to a desire to extort money from Egypt in the interest of her foreign creditors. If England had no other interest in the payment of the Egyptian debt than she has in that of Peru or Spain, or Greece, we should most assuredly have never heard of any British intervention in Egypt. The only reason why we have interfered at all is that our interest in the Canal renders it impossible for us to allow the country through which the Canal passes to fall a prey to anarchy or the domination of other powers.

The writer then criticises the slow action of England for the last few years, and then says: “For years past I have done what little lay in my power to urge upon my countrymen the paramount necessity for England of asserting her authority in Egypt by herself and for herself. . . At length they have entered upon the one line of action which England can pursue with safety and honour.”

“I adhere most strongly to the view that, in the interest alike of England and Egypt, the intervention commenced by our fleets should be finished by our troops, and by our troops alone. Of all the agencies by which order can be re-established I dread most that of a direct Turkish intervention. Next to this would be an Anglo-French occupation—failing the settlement of the Egyptian difficulty by our troops alone, I should regard as the least hurtful solution a collective European intervention. But, whichever may be employed, England must take the lead in determining the nature of the ultimate settlement which the agency selected is employed to effect. Indeed, we are compelled to this course whether we like it or not, and this is the view expressed by Mr. Gladstone in moving the vote of credit in a speech worthy at once of the speaker, and of the occasion.

“What form, then, of administration can be now established in Egypt with the best chance of permanence, and with the least interference with conditions we must perforce take into account? What are the factors in the case?”

“These are the Fellaheen; the Turkish party, the Pachas and great landed pro-

prietors; the Levantine population composed of Syrians, Armenians, and other non-Musulman nationalities domiciled in Egypt; the army; the European Colony; the Control, and the Khedive.

The Fellaheen form four-fifths of the population, and are occupiers and tillers of the land. A more hardworking, docile, and easily-governed race does not exist on the face of the globe. From time immemorial they have been subject to one set of taskmasters after another, and accustomed by temperament, by tradition, and by creed, to accept their lot, however hard that lot may be. They are at the present moment going on with their daily toil in the fields with absolute indifference to the fate which fortune may have in store for Egypt. Who rules is not a matter which vexes them. They will be tasked they know; but by whom, and on what pretence, is a matter beyond their control. For two years, they will tell you if you ask them, they have been well off, never so well off before. They have been able to pay their dues and hoard money. But you would also find them incapable of explaining how this had come about. The fellah's donkey, if he could reason would know some fellah would make him work—and the view which the donkey would take is the same which his master takes towards his relations towards his ruler. There is an utter absence of anything like public life or political sentiment amongst the Fellaheen. The amelioration of his lot was being brought about by the Control, and it is this Control which Arabi Pasha and his so-called national party have determined to destroy.

"The Turkish Party are as completely foreigners as the English or the French; if the Fellaheen have any political instinct at all, that is a hatred of Turkey. It was said by Mehemet Ali, that if the fellah had ever the courage to spit out anything, he would spit out the Turk. This Turkish party are either connections of the Vice-regal family, Court favourites, wealthy Turks, or natives who, by good or evil means—but, as a rule, by the latter—have acquired wealth. This is the class composing the Chamber of Notables. Now, under the Control, they lost their privileges of oppression. They were compelled to pay taxes; they were not allowed to oppress the Fellaheen at pleasure; they were deprived of money-making by wrong they had hitherto enjoyed; they ceased to be the lords and masters of the districts in

which they resided. Thus they support the present movement in the hope of regaining their lost supremacy.

"The Levantines.—The whole of the retail trade of the country was in the hands of Copts, Armenians, Syrians, and Greeks, while the public service was filled by them, to their own advantage. They got the better of a bargain alike of the Turk and the Egyptian by dint of superior intelligence. Their staple trade of usury was driven out of the field by European Banks and companies which had established themselves in Egypt; and the presence of Europeans in public offices deprived the Coptic and Syrian elements of their jobbery and speculation. There are high-minded native Christians, and honest Pashas, but these are merely the tints and shades—the body is as described.

"The army is, for the moment, the principal factor. It is recruited exclusively from the Fellaheen and the negroes of the Soudan. The officers are mainly Turks and Circassians, with an infusion of Arabs. The Fellaheen is poorly paid and badly treated; he hates fighting, and is no warrior. It is his nature, however, to submit to discipline, and to obey his officers, so long as the danger of disobedience is greater and more manifest than the danger of obedience. The negro is a better soldier. Now, up to three years ago, the army was the faithful instrument of the Khedive. He was Lord and Master Paramount. The first idea of insubordination came from Ismail Pasha. When he had appointed under Nubar Pasha the Anglo-French Ministry, he found it a check upon his designs, and so determined to upset it. He stirred up the army to make a demonstration against the Nubar Ministry; and that being made, he declared himself powerless to repress it. Nubar had to resign, and M. de Blignieres and Sir Rivers Wilson were dismissed. The Khedive had succeeded in his object, but the army had learned that the Government of Egypt had no power to resist its will.

"Ismail was deposed in favour of a prince more scrupulous and kindly. The mode of the deposition gravely impaired the authority of the Khedive however. Then followed the successful mutiny of 1881, which confirmed the army that there was no power in the State capable of refusing any demands it thought fit to make. From that hour its chiefs became masters of the situation. Arabi, a soldier of fortune, became spokesman and master. As a man

he is ignorant and fanatical, with an unlimited command of fine moral sayings; he is utterly without scruples, brave when he is confronted with forces weaker than his own, vindictive when his path is crossed; the counterpart of any of the men who, as a rule, rise to power and eminence under an Oriental government.

"The European Colony.—This is composed of the English, French, German, and Greek trades and manufacturers, and who provide the backbone of Egyptian industry: this includes the financial and industrial companies, which, Egyptian by name, are supported and administered by Europeans. Wherever these extend the Fellaheen are better paid, are subject to fewer exactions, are less oppressed, and are better instructed than under native taskmasters. This is not benevolence to the Fellaheen, but a matter of interest. The opposition to the European element is from the Pachas and landowners, as the presence of Europeans hampers the old masters of the land in carrying on the old system of oppression and extortion by which they were made rich at the cost of the Fellaheen. The Consular element, too, has, by means of the international courts, exercised an independent jurisdiction in Egypt, its influence extending to and even subjecting the State itself to its sway.

"The Khedive.—The Khedivate forms the system of Government most congenial to the wants and requirements of the Egyptian people; and the reigning Khedive, both in character and conduct, is about as favourable a specimen of an Oriental ruler as the world can produce.

"The European Officials.—These as a body are an important factor in the administration of Egypt. Whatever of reform or improvement has been effected in the administration of the country is due to the Europeans who preside over the chief departments. Under their influence the public service of Egypt has become comparatively pure and efficient. No doubt the European Officials are disliked by the Copts and Syrians, who, but for them, would have more places to fill and more facilities for irregular emoluments. It has been said the Europeans drew, in the aggregate, a large sum by way of salaries. Even admitting that was so, it argues an utter ignorance of Oriental nature to suppose that disapproval of high salaries is a cause of popular discontent in Egypt.

"These, then, are the chief factors to be dealt with in any settlement of the Egyptian difficulty; and with which England, either singly or collectively, will very shortly be called upon to deal. Given these factors, it is not, I think, difficult to determine the broad lines upon which our intervention must be based.

"1.—The military mutiny must be stamped out, and the army must be debarred from any power of interfering in the Government and administration of the country. The real needs of Egypt do not extend beyond an army of 5,000 men for the defence of the Soudan.

"This new army should have a large infusion of European officers. It would be a body-guard to be relied upon to execute the commands of the civil Government in enforcing law and order from Alexandria to Assuan.

"2. The Government instead of providing institutions for which Egypt has no desire and is utterly unfulfilled, the system must be one of personal rule. An autocratic prince is the theory of all Oriental countries, and such an one as that by which we rule in India under which arbitrary power is controlled by the action of law, and popular opinion is what I desire. International courts might extend their jurisdiction to natives as well as to foreigners—and a genuine chamber of notables—really representative natives and not nominees, might express their views and tender advice without legislative power—the administration should receive additional Europeans, and the resident European colony developed and encouraged into political consequence. The Anglo-French Control worked well while it lasted. Its success was due to the lucky accident that the French and English Controllers happened to be men of singular good sense and good temper; they thus worked amicably together. This combination is not likely to occur again. But, apart from the question of individual personalities, the Control rested upon the assumption that England and France would jointly interfere to uphold the administration they had appointed to supervise the government of Egypt. All this has broken down. This dual control is not a thing to be desired in its pristine form.

There are, then, only three practical solutions to the Egyptian difficulty, as far as I can see. The first, the simplest, and most obvious, for England to take Egypt

under her protection, as France has taken Tunis. In all human likelihood, this is the last occasion when we shall have the chance of possessing ourselves of Egypt, without a general war. I make this suggestion, however, without much hope of its being adopted, as neither the English Government nor the people are in the mood for such a policy at the present. The utmost a man who tries to see facts as they are, can hope, is that, in the settlement of Egypt, England will reserve for herself a position not altogether incommensurate with the sacrifices she has made and is about to make, and the interests she has at stake.

The second possible solution is, unless I am mistaken, the neutralization of Egypt, and the appointment of an International Commission, in which all the powers would be equally represented, with the possible presidency reserved to England, in recognition of her exceptional position. This would be possibly a good financial solution of the problem, but it would be even more fatal to the political independence of the country, than an English protectorate pure and simple: while it would be detrimental to our

interests in Egypt as the highway to India.

There remains, then, the third solution. That would be—the restoration of the Khedive as an independent ruler. In the East, all government to be effective must be personal: there must be a visible sovereign, in whose hands there resides the power of reward and punishment. The Egyptians require a ruler whose direct authority they can recognize. It may be said that what I propose would be a return to the old arbitrary system. My reply would be, of two evils you must choose the lesser. There is in the East no middle term between annexation and independence. If the ruler is to use the authority necessary for an Egyptian sovereign, the direct tutelage of the Control must cease. But a similar and equally effective control might be exercised by the enforced presence in his Cabinet of European ministers. Of course the composition of such a Ministry would have to represent the relations of England, France, and the other Continental Powers towards Egypt, but the fundamental principle would remain. I do not pretend that this would be satisfactory, but it seems to me, short of actual annexation, to be the least unsatisfactory settlement that could be proposed.

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—No. 7.

12, Temple Row, Birmingham,
19th September, 1882.

DEAR BROTHER ROBERTS.—I have not prepared any notes for this month's *Christadelphian*. I think the teachers will find the matter contained in last month's notes as much as the children will be able to master by the end of another month. The aim should be to ground them thoroughly in all they go through, and this can only be done by constantly recurring to that which has gone before. Next month I hope to

send you another instalment. I hope I am not uselessly obtruding myself upon the readers of the *Christadelphian* in writing these little notes from time to time; but confess I have some misgivings.—Yours faithfully,

FRANCIS A. CHATWIN.

[There are no misgivings on the part of brethren and sisters, in various places, engaged in Sunday school work. We have had several hearty letters of appreciation of Bro. Chatwin's work.—EDITOR.]

THE TRIAL.

VERDICT OF READERS AND OPINIONS OF THE PRESS.

CONCLUDING NOTICE.

Bro. GEO. F. GUEST, Bexley Heath;—“I have read *The Trial*, and have been delighted and edified beyond measure. The proof of the existence of the New Testament manuscripts in the first century is conclusive and must be so to any well-balanced mind.”

Bro. R. STRATHEARN, SANTA PAULA, CAL. :—“We have been greatly refreshed with *The Trial*. Although there has been much truth previously presented in the same direction, yet, in this work, we have the question of questions handled in a manner that has never been done before.”

Bro. J. W. BOGGS, Washington, D.C. :—“A very excellent work; every one who loves the truth should read it. I regard it as your grand masterpiece. You have not only captured the enemies' works, but you have turned their own ordnance against them.”

Bro. DOWLING, Halifax, N.S. :—“We are delighted with *The Trial*; it is a most valuable and needed addition to the literature of the truth.”

Bro. J. D. TOMLIN, Rochester, U.S.A. :—“At first we were very sceptical about *The Trial*, on account of its treating so grave a subject with such apparent lightness, viz., in the form of a ‘mock trial.’ But when we learned that back of the ripples on the pebbly shore, there was a great deep ocean of mighty truths being worked out that not only clearly proved the resurrection of Christ, but wove into its fabric many fine points of the truth that could not be effectively presented to the reader without reading it in some such style of book, we changed our minds about it. Paul's principle of being ‘crafty’ and ‘catching with guile’ is clearly manifest and amplified, and I for one greatly rejoice that the work has been published. We pray that through it, many flinty hearts may be softened, the stiff necked and rebellious humbled, and the infidel and scientist, who, in it, have received so many mortal wounds, may have honesty of heart to acknowledge. All Christadelphians should read and circulate it.”

Brother WALLS, Aberdeen :—“I can assure you I have been highly delighted with *The Trial*. Some of the arguments adduced show how the unbelieving can be put to silence with their own words, and upon their own mode of reasoning. I must say it is truly a wonderful book. I intend to have another perusal of it soon; in the cross-examination several grand truths comes to the front very prominently. Please send two more copies. Please send those of superior binding.”

A BROTHER (who needlessly says “private as to name”):—“*The Trial* is pre-eminently satisfactory, and in spite of some mistakes of a minor character, it is calculated to arouse interest in the most important facts which man can consider. Even the want of fitness in some parts of the work only tend to make more clear the object the writer has in view. I feel delighted with it, and am sure its circulation will be extensive, if proper means are taken to attain that result. Even the adverse press criticisms show the good work done in *The Trial*. They mostly are of a negative character, and are as though the respective writers were trying to say something against what they really (perhaps unconsciously) feel to be good. The sting is felt or suspected in some cases.”

Bro. HENDERSON, Aberdeen :—“Permit me to make a suggestion regarding *The Trial*. It would be an excellent way of giving publicity to the book to get the reviews printed in a small pamphlet form, and circulate them. The brethren could do a great deal in that way, sending them through the post, &c. It would be necessary to give

London publisher's name, directing readers to order of all booksellers. An attractive and neatly got up pamphlet would give great publicity to the book. Much might be done by brethren sending per post, or giving to someone to deliver."

Bro. D. CLEMENT, Mumbles:—"I have long wished to say something to you about *The Trial*, but deferred doing so till I had carefully read the whole through, which I have now done; not one sentence of which can be missed without obscuring the sense. I certainly say well done (I know you will not be reached by flattery, and therefore can speak plainly). With all my heart I thank God for such a strengthening, comforting, and illuminating defence of the truth against the many forms of unbelief so prevalent in our day. It is indeed a wonder and surprise that the truth can be defended in so many ways against 'all comers.' I never doubted we had 'the truth, the whole truth, and nothing but the truth,' but now that conviction is strengthened to a degree I can't express. What mighty results rest on the question 'Did Christ rise from the dead?' Did such tremendous questions ever depend on such an issue? No, never! What a quietus it gives to all anxiety as to the future of God's *promised blessings*! How it helps us to give ourselves up to the comforts of the truth, and whispers 'peace be still,' when unbelief says, 'It is only a magnificent dream.' It says to us, 'True it is, for Christ has said so, and his words are true and righteous, for God raised him from the dead, and all the prophets are true, for Jesus says, they wrote of me, yes, all true, all true!!! But while such comforts come to us, I feel it brings also very great and terrible consequences in the shape of responsibilities, for it is plainly Christ's teaching that those only will share in the future with him his joys who are now trying to share his sorrows in the living of the truth now. 'God help us' is our cry. It is certainly not unreasonable that such unutterable joys come only to us as the result of our complete subjection to him in all things day by day. These things cause a sigh, but we remember, 'Cast not away your confidence, for it has great recompense of reward.' I hope you will not consider this so much paper and ink wasted. It conveys in a feeble way the impressions the reading of *Trial* has caused on my mind; how much better to feel *now*, when there is hope than all is *certain*, than to awake by-and-bye to the awful fact when 'Too Late.'"

OPINIONS OF THE PRESS.

(From the *Guardian*, date uncertain.)

"This is a curious, and, at the same time, a clever and scholarly production. For reasons, which we think it will not take the reader long to apprehend, the author withholds his name. Some of the counsels, jurymen, and witnesses, seem, at first, to bear a strong resemblance, both in their nomenclature and the parts they are made to play in the trial, to some of the characters in John Bunyan's "Pilgrim's Progress," but this resemblance is only apparent, and, as the reader proceeds with the narrative, all doubt vanishes from his mind as to their originality. With regard to the issue of the question, there is, we believe, outside the scope of this book, ample evidence to bear conviction to the candid mind, but to those who are antagonistic to have the question debated, except upon what they are pleased to call scientific grounds, and to those who wish to grapple with objectors to an affirmative answer, we strongly recommend the book."

(From the *Birmingham Daily Post*,
early in July, 1882.)

"The aim of the writer of this curious book has no doubt been laudable. He believes that he is able to refute the objections which have been raised to the story of the resurrection and to some of the central positions of Christianity; and he hopes, by dressing up objections and refutations in the guise of a modern trial reported verbatim by a shorthand writer, to attract and convince those who would eschew argument in a more customary form. We doubt whether his object is at all likely to be obtained; and even if it were in some instances attained, we think any gain would be attended by something more than an equivalent loss in the dulling of the sense of reverence and respect which even those who do not accept orthodox views are wont to accord to a story replete for them with the most tender and beautiful associations. To have all the contemptible verbiage, the quips and quillets, the shufflings, the pre-

varications, the browbeating of witnesses, the dragging out of reluctant answers, the disingenuous attempts to make a witness say what he does not mean, to hoodwink juries, and all the other stuff which makes our modern courts of law nauseous and unendurable to men who care for truth and honesty—to have this through some three hundred close page. wound round and round the story of Calvary, even for people who regard that story as no more than a beautiful myth, is sickening ; for those who regard it as no myth, but the most vital and awful of truths, it must be a wanton sacrilege and desecration.”

(From the *Western Morning News*, 29th May, 1882.)

“This is a praiseworthy effort to acquaint men with the evidence for Christ's resurrection. By using the formularies and customs of a court of justice, the evidence is placed before us in an enticing and popular form. The unnamed author has evidently taken John Bunyan's ‘Mansoul,’ as his pattern for the names of the judge, jury, witnesses, &c.—(Never heard of it.—Ed. C.)—but we wish he had also copied Bunyan's aptness and clearness in his designations. Sir F. C. Partialfact Unbelief and Mr. Dontwanto Believeany-how do not strike us as either very happy or very clear. The member for Northampton figures as Mr. Bad Laugh, and he will no doubt feel flattered by the importance attached to his evidence on this trial.”

(From *The Microcosm*, June, 1882.)

“We expect next month, in the last issue of the present volume of *The Microcosm*, to make an extract from a very remarkable book which we have received from the author at Birmingham, England, published under the above title. The author's name does not appear in the work and we are not at liberty at present to give it, though we know him well by correspondence. *The Trial* is in the form of a lawsuit conducted in a regular court of law, and the parties to the litigation, as well as judges, jury, attorneys, witnesses, officers of the court, etc., are represented by fictitious characters. The action is brought by the *Era Protection Society* against *Paul Christman*, and others, for propagating the doctrine of the Resurrection of Christ. During this formal lawsuit the evidences of Christianity were presented in a most formidable

and convincing light. At a certain stage of the trial Prof. *Bioplasm* is introduced as a witness for the prosecution in favor of modern evolution, and the theory of spontaneous generation as taught by the great scientific authorities, Mr. *Leschar Wind* (Darwin), and Prof. *Hawk Ill* (Haeckel). The cross-examination of this witness is conducted by Mr. *Discerner-of-Facts*, and becomes intensely exciting as Prof. *Bioplasm* is forced step by step to stultify both *Leschar Wind* and *Hawk Ill*, and finally to give up the whole theory of development as impracticable and self-contradictory. We will only add that this entire cross-examination is taken from the *Problem of Human Life*, and is but a verbatim condensation of its arguments, the author of *The Trial* at the same time giving full credit in open court to the book from which his points are taken.”

(In accordance with this notice, Mr. Hall has published in the *Microcosm* for August and September lengthy extracts from the cross-examination of Professor Bioplasm. More than this, he offers to procure *The Trial* for his readers. As his readers number from 20,000 to 30,000, there is a possibility of some circulation in this direction.—Ed. *Christadelphian*.)

(From *Nonconformist*, June 1, 1882.)

“The author of *The Trial of the Most Notable Lawsuit of Ancient or Modern Times* has conceived the idea of testing the validity of the evidence for the resurrection of Christ according to the rules of English courts of justice. The form in which the matter is submitted is a suit in the Court of Common Reason, before Lord Penetrating Impartiality and a special jury, the plaintiffs, ‘The Incorporated Scientific Era Protection Society,’ seeking an order of the court to restrain the defendants from propagating a belief in the resurrection as one ‘hurtful to the public interest.’ There is some smart writing in some of the dialogues, and some of the objections urged are cleverly refuted, but, on the whole, we are not favourably impressed with the tone of the work.”

(From the *Christian*, 15th June.)

“THE TRIAL OF THE MOST NOTABLE LAWSUIT OF ANCIENT OR MODERN TIMES. 3s. 6d. *Houlston and Sons*.—A good deal

of cleverness and ingenuity are displayed in this work, which, in the form of a supposed trial, purports to set forth the clashing controversies of the age on religious and scientific matters—the main point at issue being, ‘Did Christ rise from the dead?’ We fear, however, that the author will miss his mark, inasmuch as it would be hard to suppose that those whom he wishes to convince will read his arguments. The allegorising is overdone, and the book is heavy reading even to those who sympathize with its motive. We doubt if any scientific or other sceptic would get beyond the first day’s sitting in ‘The Court of Common Reason.’”

(From the *Literary Churchman*, July 21, 1882.)

“That secular Governments, in our own country and in others, are rapidly disencumbering themselves of every mark of Christian profession, and taking their stand in a secular if not positively atheistic position, many people are, with but too good reason, of opinion. It cannot therefore be said outrageously to transcend existing probabilities, when we find in this clever *jeu d’esprit* the advocates of Christianity put on their trial as malefactors for the mere profession of their religion, as in the days of the Pagan Roman Empire. The machinery of a modern court of justice being thus presupposed, the proofs historical and scientific, of revealed religion, are here thrown with great skill into the form of pleadings: and that with an extensive knowledge of the subject, and a *verve* and liveliness in the form, which we have seldom seen equalled, and which carries on the reader with unabated interest to the very last page. We strongly recommend the book.”

(From *Literary World*, July 27th.)

“The grave fault of this book is the mould in which it is cast. The idea is a good

one, but exceedingly difficult to work out consistently, forcibly, and interestingly, as the volume before us abundantly shows. The author is not without power and skill of a certain kind in bringing out the chief points in the trial; but his book has too much the air of being forced, artificial, and stilted, while the long drawn-out arguments are by far too tedious for general readers. If he had kept a firmer hand on himself and reduced the book to half its bulk, the result would have been in every way more satisfactory.”

(From the *Churchman’s Shilling Magazine* for August.)

“The ways in which conviction on matters of faith are brought home to the human mind are so various, that no method of securing the adhesion of the doubter, or of confirming the faith of the waverer, ought to be neglected, and, on this ground, the volume before us deserves a cordial welcome. It sets forth at length a very cleverly constructed description of a supposed trial of the question, ‘Did Christ rise from the dead?’ in ‘the Court of Common Reason,’ before ‘Lord Penetrating Impartiality and a Special Jury,’ and nearly 300 pages are filled with the arguments pro and con., the speeches of the counsel, the summing-up of the judge, and the individual findings of the jury. There are obviously many men to whom such a method of dealing with the great and momentous question will present attractions which no authoritative or dogmatic statement of church or council could offer, and it is satisfactory to be able to add that, while the plan is worked out with complete impartiality, there is no doubt left in the minds of the majority of the jury. Much ability is displayed in the work, which deserves to take a high place among popular books in defence of the great verities of the Christian faith.”

ON THE CRITICS.—It is noteworthy in the foregoing criticisms on *The Trial*, that the condemnations only come from those papers that are smitten by the scientific scepticism of the age. Wherever the Bible is sympathised with, the verdict is favourable, with perhaps one exception, where a revivalist publication can only speak disparagingly of a book which does not foam at the mouth with the theological inebriation more or less characteristic of all systems of religion affiliated with Rome. The book is above the critic’s capacity in this case. In another case, the animus of unbelief derives additional sting from knowledge of the authorship. On the whole, we have reason to be satisfied with the verdict of the critics.

The Christadelphian.

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

OCTOBER, 1882.

The time of year has arrived for subscribers to renew their subscriptions to the *Christadelphian*, if they mean to "take it in" during the next twelve months. We are about to enter upon the 20th volume without any knowledge "how long" the work must continue, but with a comfortable impression that, in view of all the signs of the times, it cannot be long. The fact that the whole 19 volumes past have been brought out with this feeling, in no way discourages the continued entertaining of it. The new pamphlet, *Prophecy Fulfilled and Fulfilling* (see page 456), exhibits abundant and powerful reasons for this. There has been all the while a steady evolution of the appointed and expected signs till they have nearly reached their climax, and until, as some brethren have expressed it, "we almost walk by sight." If affairs were now in the shape they possessed 30 years ago, there would be reason for doubting if we were in the era of the Lord's coming, but with so many changes, so distinctly accomplished, in the very direction of prophetically-enlightened expectancy, there is no room for doubt, but occasion rather for increased confidence of anticipation, and increased vigilance and circumspection in all that relates to the subject thereof.

The terms of subscription will be the same as last year (see front cover), with this difference, that subscribers who desire to unite with the Editor in utilizing the services of Brother Ashcroft in this and other channels of the truth's service, will have the opportunity of doing so, by making such addition to the subscription price as they may feel moved and able to make. It is not every one who has the opportunity of doing all they would desire to do in the work associated with the truth, in these

closing hours of the Gentile dispensation; but, if they help what is being done, they become partners as distinctly as if they were in the front. "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." If any one doubts that the liberation and employment of Brother Ashcroft in the way proposed is a good and a serviceable work to the Lord, his eyes are dim to a degree calling for pity. Nevertheless, not by constraint, but willingly, must every man's participation be, and, if it cannot go much beyond good wishes, "it is reckoned according to that a man hath, and not according to that he hath not." We salute our readers in thanksgiving for past co-operation, and in best hopes and prayers for the days that are to come.

THE SIGNS OF THE TIMES.

BRITISH ARMS TRIUMPHANT IN EGYPT.

TURKEY EXCLUDED.

RUSSIAN PREPARATIONS.

THE PALESTINE MOVEMENT AMONG
THE JEWS.

With astonishing rapidity, British arms have carried all before them in Egypt. Arabi's strongholds are all either captured or surrendered, and Arabi's soldiers all prisoners, and the British army in possession of Cairo, the capital of the country. The result is due to the strategy observed by Sir Garnet Wolseley, the British commander-in-chief, who had a difficult task before him, but who has surmounted the difficulties by the plan adopted. The difficulty of the task lay in the fact that the Egyptian army, in formidable numbers, were entrenched behind earthworks on all the principal approaches to the interior;

which means much more in these days of quick-firing rifles than it meant in the olden time. Very poor soldiers behind earth-works can fire with a rapidity that makes it dreadful work for an attacking force attempting to carry the works in front (and behind they cannot get). The bravest soldiers cannot live in the storm of leaden hail that meets assailants of modern earth-works. The siege of Plevna, during the Russo-Turkish War, showed the impossibility of carrying earth-works by assault if moderately well defended. Sir Garnet Wolseley having promptly occupied the Suez Canal at its three leading points, selected Ismailia, in the centre of the Canal, as the base of his operations. To this point, he transferred the bulk of the British force, which, with the Indian contingent, numbered about 30,000 men. Here, a few miles inland, towards Cairo, he was confronted by a formidable Egyptian force, strongly entrenched at Tel-el-Kebir. How to carry this position was the difficulty. Sir Garnet, having occupied some weeks in patiently getting his men and supplies into position, got over the attacking difficulty by stealthily getting his troops ready for an attack on Tel-el-Kebir, marching his soldiers during the night, from a distance to the positions to be attacked, and attacking with the bayonet before daylight. The enemy were taken by surprise, and the British troops had carried the principal positions before Arabi had got out of bed. The Egyptian troops, to the number of 20,000, fled in disorder, from which the British artillery and cavalry gave them no time to recover. The pursuit was as prompt and energetic as the attack had been stealthy and successful, and resulted in the complete collapse of all resistance; Arabi fled to Cairo. The British pushed on after him, and entered the city, and made prisoners of Arabi and his colleagues in rebellion. Hearing of this, the Egyptian army at Kafr Dowar, near Alexandria, surrendered that stronghold, and their example was followed by the rebels generally through-

out the country. The war, in fact, was immediately at an end. One well-planned, heavy, decisive blow had made the British masters of all Egypt.

WHAT COMES NEXT.

The question now uppermost is, what use is to be made of the British victory? Mr. Gladstone went to war "to restore order in Egypt"; British victory has accomplished this; but is England now to walk out of the country and leave things as they were? The Sultan would be very glad if she would do so. But there are several things that absolutely preclude this, however much Mr. Gladstone might be personally inclined to do it. First, there is the feeling in Britain which is on all hands against such a course; and Mr. Gladstone cannot go against the public opinion. This public opinion is very well represented in the following utterances:—

The *Times* says:—"The hand that has fought and conquered must be the hand that will give the terms of peace; the nation which has spent its blood and treasure on the work must be the nation which will arrange the settlement. Happily, there is every reason to believe that this view will commend itself to the common sense of Europe and to the assent of all the Powers."

The *Daily News* says:—"What is to be done when resistance to our arms is crushed? We cannot, of course, leave Egypt without a Government. If we are to fulfil the obligation we have contracted, by providing Egypt with a stable administration, some guarantee will have to be found against the danger of another outbreak as soon as our backs are turned. Nothing would in the long run make peace more secure than the establishment of such political independence and representative government as are consistent with the present circumstances of Egypt. At all costs the intrusion of the Turk must be prevented. No result of our intervention would be more intolerable to this country than the re-establishment of the Sultan's authority where it had once ceased to be a living, or rather a deadly, reality."

The *Standard* says:—"England must henceforth exercise, not perhaps an exclusive, but certainly an independent and a dominant influence in the control of

Egyptian affairs. We have no desire to annex Egypt, or to treat it in any way as conquered territory. But we claim that we, and not those who have stood aside in the hour of danger, shall decide in the last resort what measures shall be taken to prevent the danger from re-appearing—that we, and not they, shall have a dominating voice in the Councils, and exercise a controlling influence over the administration of Egypt. Whatever be the future form of administration at Cairo, it must be one through which English influence can work effectively for the common advantage of civilisation.”

The *Balie*, September 20, says:—“Egypt is a necessity to this country. India is every year growing more closely bound up with Great Britain, and to hold India—to hold it, that is, with a firm unbending clutch—we must hold Egypt as well. A bolder, or at least a less nervously conscientious minister than Mr. Gladstone, would at once determine to maintain the footing gained for us by our soldiers in the Delta. Possession is nine-tenths of the law, and the British possession of Egypt is to-day an accomplished fact. Let us hope that the fruits of Tel-el-Kebir will not be wantonly thrown to the winds through any apprehensions regarding the other European powers, or any sentimental desire to satisfy the feeble and inarticulate longings of the Fellaheen after ‘Egypt for the Egyptians.’”

These newspaper extracts represent all sections of British political opinion, and therefore, to some extent, bind the Government to retain, in some form or other, that ascendancy in Egypt which British arms have conquered. They also reflect the other obstacles in the way of a Gladstonian retreat. If British diplomacy were to simply re-establish the order of things existing before Arabi's rebellion and retire from the country, British arms might soon be called upon to do again what they have now done so well. This is recognised by all parties and by the Government itself, and compels the establishment of some kind of British authority in Egypt. If the Arabi party did not take advantage of a British evacuation, the Turkish party certainly would, and the restoration of the Sultan's authority in Egypt is the very last thing that the Liberal party, who sup-

port Mr. Gladstone, would sanction. Circumstances, therefore, enforce some arrangement which will bring Egypt under British tutelage and control. What the nature of this arrangement will be, we shall presently learn.

TURKEY EXCLUDED.

A very satisfactory feature of this expeditious triumph of Sir Garnet Wolseley, is the effectual manner in which it has precluded the Sultan from taking any part in the business. He was just wondering, whether, after all, he ought not to accept the conditions on which Britain was willing to consent to a Turkish assistance, and sign the offered Military Convention, when, lo, the tidings from Tel-el-Kebir show him that there is no further need to consider the matter. If he had signed the Convention in the early stage of the affair, and had sent a Turkish force into Egypt, Turkey would have been entitled to some kind of voice in the diplomatic settlement of the country; but having dallied till his assistance was of no use, the case stands entirely otherwise. The Turks themselves recognize this. A telegram from Constantinople says the enemies of England are dismayed and confounded at the totally unexpected and unwelcome collapse of Arabi's rebellion. The Sultan is completely embarrassed, not knowing how to act in the new phase of the matter. The *Daily News* correspondent says:—

“The moderate party in the capital despairs of saving for the Sultan more than the merest shadow of sovereignty in Egypt. Turkey has, they say, fallen between two stools. She ought either to have fought England, or joined her against Arabi at all costs and on any conditions. She did neither, and must now pay the penalty of her folly and make the best of it.”

The *Daily News* says:—

“The Military Convention may be regarded as dead. Lord Dufferin has politely inquired if the Porte any longer considers it necessary, and keen as is the Turkish appetite for the latter end of a fray and the beginning of a feast, Said Pacha and his

colleagues can scarcely expect that they will be allowed to reap what we have sown, and to profit, at the expense of Egypt, by a rebellion which they at once openly discountenanced and secretly fomented. It is something to have got the Porte out of the way. The air is always clearer when Turkey disappears from the scene. While Sir Garnet Wolseley has triumphed over all resistance in Egypt, Lord Dufferin at Constantinople has kept the Sultan at arm's length. The result is a double success."

THE EUROPEAN POWERS AND ENGLAND'S TRIUMPH.

The next question is, how do the other Powers take the new situation? On this there is much anxiety on all hands. The *Daily News* correspondent at Constantinople says the ambassadors of the Powers are observing an attitude of complete reserve till England's plans are disclosed.

The correspondent of the *Times* in the same city says, with regard to the Teutonic Powers and Russia, that changes in Egypt "might seriously affect their interests in other portions of the Ottoman Empire. The loss of Egypt, necessarily entailing the loss of the west coast of Arabia, would be for Turkey certainly a serious and possibly a fatal blow. The Sultan, being no longer Protector of the Holy places, would sink to the rank of an ordinary Mussulman potentate, and the nationalities which cover the remainder of his possessions would doubtless take advantage of the diminution of his power and prestige for realizing their political aspirations. In short, the severance of Egypt from the Empire, either by the establishment of its independence or by its annexation to a foreign Power, might be the 'beginning of the end,' and neither the Teutonic Powers nor Russia can regard with indifference the prospect of such an eventuality. Russia does not fear the catastrophe provided it takes place at a moment when she can secure for herself the lion's share of the spoil, but she naturally objects to the gradual disintegration of the Empire in such a way that other Powers increase their territory and influence without her obtaining suitable compensation. Now it must be remembered that in the Russian scheme of compensation for the future partition of the Ottoman Empire, Egypt plays a very important part. In order to obtain for

herself the Bosphorus, the Dardanelles, and the adjoining territory, Russia must offer to Austria the western half of the Balkan Peninsula, while England is to be bought off, as the Emperor Nicholas suggested to Sir Hamilton Seymour, by the valley of the Nile."

Meanwhile, there are not wanting symptoms of Russia's intention to profit by the British occupation of Egypt. A St. Petersburg telegram announces that the Russian Army and Navy departments are actively engaged in making preparations for a possible campaign, and that the press are demanding a Russian occupation of the Bosphorus in the event of England assuming control of the Suez Canal. The *Evening News* says:—

"For some time past we have been calling attention to the action with Russia has been taking in the East, and we have pointed out the rapidly-growing probability of our being soon brought face to face with new difficulties, either in Asia Minor, along the northern frontier of Persia, or in the Herat direction. The position grows daily worse. At the present moment everything seems to be playing into her hand. The escape of the Obeidullah—the idol of the Kurds; the restlessness of the semi-independent tribes at the junction of the three frontiers of Persia, Russia, and Independent Turkestan; the agitation against the Sultan,—all suits the Russian purpose exactly, and if she could only ensure that England should be kept busy for some time more in Egypt, she would to-day begin to move again in Asia."

As to the escape of Obeidullah, referred to by the *Evening News*, the *Echo* supplies the following information:—

"An occurrence at Constantinople has created considerable chagrin, and no little anxiety. Two years ago, Obeidullah, one of the most renowned of the Kurdish chiefs, created much bad blood between the Porte and Persia by his daring and successful raids, which greatly enriched the tribes owing allegiance to him. By personal solicitation, the Sultan, as the only way of keeping the peace between himself and his neighbour, induced the Sheik to pay him a visit at Constantinople. Once there, the bird was caged. He was detained, and closely watched. But he has outwitted his keepers, and is off to his native fast-

nesses. The Sultan has begged the Russian Government to watch the frontiers, and to secure him, if possible."

RUSSIAN DESIGNS AND PREPARATIONS.

A Berlin telegram in the *Morning Post* says :—

"Russia is intent on obtaining Armenia as a compensation for the increasing influence of England in the East. The military preparations in Bessarabia and the Caucasus are apparently intended in support of her diplomatic action. The terms of the Czar's manifesto on Russian foreign policy at the time of his proclamation, is, however, a great difficulty in the way of the execution of this project."

Another paper says :—

"According to the Treaty of Berlin, Batoum was to be maintained as a free port. This was understood at the time to mean essentially a centre of commerce. But now it is announced that Russia is converting it into a first-class fortress. Formidable works are being constructed and armed with Krupp guns. Seven steamers are employed in transporting the guns and ammunition to the harbour, whence they are conveyed by a railway laid for the purpose to the fortifications."

The *Morning Post* has a lengthy article on Russian military preparations in the north of Asia Minor. After detailing the facts of the case, it says :—

"Improved within and without, Russia's power in the Caucasus has enormously increased since she last reopened the Eastern Question in 1877. The mass of her Caucasian army she keeps in hand in and about Tiflis, in spite of the greater dearth of provisions there than in other parts of the country, and thus, with the new means of communication, she can rapidly throw 100,000 men right or left into the Black Sea or Caspian or forwards into Asia Minor. Having a native population to control but very little larger than that of this metropolis, she keeps mobilised a force larger in European strength than that which England maintains in India, in spite of having neither a native army nor the armies of native princes to look after, nor yet experiencing that anxiety of invasion which we on our part cannot but entertain, owing to the Russian advance towards India. This force is further main-

tained within two and a half days' distance of the powerful army of South Russia, itself so strong as to be able to furnish 60,000 troops annually for the ordinary autumn manœuvres in the vicinity of Odessa. No local needs, therefore, can justify the maintenance of the enormous force which Russia, at a loss to herself of £3,000,000 yearly, chooses to keep under arms in the Caucasus. For the gigantic armaments of the Western European Powers an excuse can be found in the circumstance that each fears the invasion of its territories by its neighbour. But who would invade the frosty Caucasus? Instead of diminishing her force with the disappearance of tribal turbulence and the decay of Turkish power in Asia Minor, Russia has gone on increasing it, until the army of the Caucasus was never so formidable as it is to-day."

EUROPE IN ARMS.

Not only Russia, but the other nations of Europe are engaged in gigantic preparations for war, in reference to which the *Standard* indulges in the following sombre remarks :—

"Europe sleeps in armour, and in armour it performs its daily tasks. Never at any time during its history did Europe boast so many fighting men and such an accumulation of the material of war.

"If we ask ourselves what is the meaning of all this costly military outlay, this mustering of regiments in times of peace, these protracted manœuvres, and this mimic warfare, the answer is a sad and a humiliating one. There have been philosophers who declared that war is the madness of Kings. The explanation no longer holds good. If Kings were everywhere abolished war would not cease. The egotism and self-assertion of nations are something stronger than forms of Government, and more enduring than Dynasties. Why is it that we find ourselves conducting our campaign in Egypt without let or hindrance from any other Power? It is because all the other Powers are more jealous of each other than they are of us, and are watching each other with a suspicion that transcends any emotion of which we are the object. The nations distrust each other, envy each other, arm against each other. It is not an edifying spectacle. It has occurred several times to the more benevolent spirits of the epoch

to see if something could not be done to induce the Great Powers to reduce their armies. But the word disarmament, though so often uttered, never gets beyond the theoretical stage. Who is to begin? And what is disarmament? So the ruinous rivalry goes on, and the communities that have to make the heavy sacrifices entailed by universal compulsory conscription detest each other because of the burden they have to bear, the responsibility for which none of them are willing to fasten upon themselves. It can scarcely be conceived that all these armies will pass away without having first felt the shock of war. Their enormous size and murderous efficiency make the thought a horrible one. But Europe leads the life of one who is continually threatened, and the sword of Damocles, in no metaphorical sense, hangs perpetually over its head. Some day it will fall, and the result will be strife to which any fighting we shall have in Egypt will be child's play."

VERGING TO EXPLOSION.

The Turkish question verges closer and closer to explosion, and a violent settlement. The *Globe* says:—

"Forces are at work which may at any moment render any off-shoot of the all-embracing Eastern Question a source of unexpected and unprepared-for confusion. Where Turkey, her disunited subjects, and her neighbours are concerned, a small spark will suffice to explode a very magazine of troubles. What with the Syrian question, the Armenian question, and the Egyptian question, Turkey has her hands full."

The *Liverpool Daily Post*, in an article discussing these forces at work, says:—

"Everywhere Islam is in a state of vague commotion. In Syria, in Arabia itself, in Northern Africa, to some extent in India, men are on the tip-toe of expectation looking for they know not what. Mohammedanism is beginning to feel itself cooped up in a corner. Turkey is losing its European provinces one by one. On the side of Armenia and the Caucasus Russia is making slow but sure encroachment. Algeria has long been a thorn in Mohammedan flesh, and now Tunis is becoming French on the same uncomfortable term. Spain has her eye upon Morocco; Italy

would gladly lay hold of Tripoli; the independence of Egypt is little more than a name. What wonder, then, that the Mussulman, profoundly attached not only to his faith, but to the democratic form of society which it has developed, and knowing from evidence which pours in every day, that it has still a great part to play among what Westerns call the less civilised nations of the earth—should be inclined to set his back against the wall, and to offer a stout resistance to all future Christian aggression? And another idea that impels him in the same direction is that the end of the dispensation is not far off. El Mahdy, the Mussulman Messiah, is to come in the 1300th year of the Hegira, and that important epoch opens upon us no later than next November."

"SMOULDERING FIRES."

On the same subject, under an article with the above title, the *Pall Mall Gazette* says:—

"The whole of the dominions which are nominally under the sway of the Sultan are at this moment in a state of profound agitation. The tension is extreme. Everywhere there is uneasiness, unrest, and a fixed conviction that great events are near at hand. This feeling of unsettledness is confined to no single race or creed. From Montenegro to Armenia everyone is on the outlook for coming changes. Even in ordinary times the vast territories which form the Ottoman Empire abound with smouldering fires, any one of which, if vigorously fanned, would suffice to produce a general conflagration. In Egypt we are endeavouring to trample out the blaze, but the attempt, although it may be locally successful, is likely to increase the area of disturbance and pave the way to great changes in the East. The Greeks and the Turks are fighting on the frontier of Thessaly in Europe, while far away, in the remote borderlands between Persia and Turkey, the Sheikh OBEIDULLAH is summoning his followers to the standard of the Kurdish nationality.

"There is hardly a province in the Ottoman Empire where there is not some outstanding cause of dispute which needs but little to produce a revolt, a massacre, or a *casus belli*. The Austrian outposts

near Novi Bazar are constantly harassed by bands of insurgents officially known as brigands, whose operations might be made a pretext for the advance to Salonica which every one in those parts agrees to regard as inevitable. The Servian Government is at almost open feud with the majority of its subjects, who propose to reply in November to the illegal exclusion of their representatives from the Skuptschina by a strike against the payment of taxes. Austria has found its Tewfik in Milan, and the suppression of the National party in Servia by an Austrian *corps d'armée* is by no means out of the question. To that Russia would naturally have something to say, and signs are not wanting that she is preparing to say it. The remarkable Circular of M. De Giers, in which the Prince of Bulgaria is significantly warned that the Russian Government is by no means prepared to support him at all lengths in his disputes with his subjects, is regarded as indicating a conviction at St. Petersburg that the time is at hand when Russia may find it necessary to place herself at the head of the popular party in the Balkan Province. On the borders of Eastern Roumelia there are some thirty-six villages which the Turks have hitherto refused to cede to the Government of Aleko Pasha. Nor is that the only pretext that could be found for hostilities should circumstances be propitious to a breach with the Porte. Armenia also supplies a *casus belli* ready to hand. The Turks have done nothing to execute the sixty-first article of the Berlin Treaty, and any renewal of Kurdish atrocities upon the Armenian population might provoke representations, the logical issue of which would be a Russian occupation of Erzeroum. In Syria, where Arabi is prayed for in every mosque, the aspect of affairs is so threatening that both Germany and France have despatched gun-boats to secure the safety of their subjects, the excitement of the Arahs is such that any accident might precipitate a massacre or provoke a revolt. As it is in Syria, so it is in an even greater degree in Tripoli, where there may be an explosion of Moslem fanaticism which may yet shake Islam to its centre. The worst seldom happens, and it is possible, of course, that the crisis may pass by without any of these forebodings being realised. But at present the clouds are gathering in the Eastern horizon, and we may as yet be but at the beginning of the storm."

THE JEWS AND THE HOLY LAND.

PERSECUTION AND PALESTINE COLONIZATION.

The persecution of the Jews is reviving again. The German papers announce an Anti-Semitic Conference, to be held at Dresden. Dr. Stöcker, the Hoffprediger, or Court preacher, who led the agitation last year, is to be present, with a view of restraining, and, if possible, modifying the programme of the leaders of the new movement which has grown out of his own. His was the Christian Anti-Semitic movement. There is now a "Naturalist" Anti-Semitic party. Dr. Henrici heads it. He declares that "it is impossible to go too far in this matter, and that Germany will have no rest till the last Jew shoulders his pack, and crosses the frontier."

Also the *Jewish Chronicle* gives a list of the towns in which recent conflagrations, disastrous to the Jews, have occurred in Russia. One town was wholly destroyed. In other eight towns, over 1,300 houses were destroyed. A St. Petersburg correspondent says serious thoughts "more and more occupy the minds of the cultured section of the Jewish community, and the future of our brethren fills us with the greatest anxiety. We now see that with the continued intellectual advancement of the Jews and with an extension of their civil and political rights, they will become more dangerous competitors of the Russians, with the result that there will be a corresponding increase in the envy and mistrust, the hate and prejudice felt for the Jews, and which cannot but culminate in fresh excesses, until in time even a friendly Government will become tired of defending the Jews." He goes on to say that the "conviction more and more gains upon us that we can no longer regard Russia as our fatherland and that we cannot join any of the political parties as we hitherto had done; that we must only look upon Russia as a temporary place of residence, as long at least as civilised absolutism dare not rear its head. These convictions assure the future of the emigration movement, and especially of the movement in favour of the colonization of Palestine,

notwithstanding the failure of the first experiment in that direction. However this may be much will have been achieved when the Russian Jews will have looked into their position and will be prepared to make every sacrifice to settle elsewhere."

It is probable that the anti-Jewish movement will not be allowed to subside. It is the divine preparation (like the afflictions in Egypt) for the removal to Palestine that must take place, for which the nation is in various ways being prepared. The Turkish interdict will be put aside by-and-bye. It is, in fact, not seriously operative now, according to accounts. The *Jewish Chronicle* says that land has just been acquired in Syria by delegates from Galatz, and in Palestine itself (in the neighbourhood of Safed as we mentioned a few weeks ago) by delegates from Moinesti.

The *Chronicle* says:—"The importance of the last-mentioned acquisition cannot be overrated, for according to a statement made by the representatives of the Jews in Moinesti, the Turkish authorities in Palestine have legalised and confirmed the purchase in due form, thereby giving an emphatic denial to the report that the Turkish Government has interdicted the immigration of foreign Jews into the Holy Land."

On Friday, the 18th of August, 228 Jewish emigrants left Galatz (Roumania) by a steamer of the Austrian Lloyds' *en route* for Palestine. The emigrants carry with them everything that is required for the establishment of an agricultural colony. Their departure caused considerable sensation and enthusiasm, and attracted a large number of persons to the place of embarkation.

A consultation in favour of the colonization of Palestine was held on the 9th, at the residence of the Rev. Dr. Lehmann, Orthodox Rabbi at Mayence, and editor of the *Israélite*. The gathering was attended by rabbis and laymen from Cologne, Kissingen, Darmstadt, Fulda, Trier, Frankfurt-on-the-Main, Carlsruhe, and Bamberg.

Dr. Rabinowicz, of Paris, the learned translator of the Talmud, writes to the *Hamelitz* that he intends to visit Palestine shortly to further the colonization of that

country. He condemns the attitude of the Alliance Israélite with regard to the movement, but credits the Central Committee with the best of intentions towards the refugees from Russia.

M. A. Samuelsohn, a correspondent of the *Archives Israélites*, writing from Constantinople in the early part of August, narrates the efforts which were made in that city by delegates from Russia and Roumania in Turkey, but more particularly in Palestine. From this narrative it appears that these several delegates had the co-operation of Mr. Laurence Oliphant and of the United States Minister in Constantinople, whose good offices were obtained by that gentleman. In the end the Russian delegates returned to their country, disheartened by the failure of their negotiations. The Roumanians, Messrs. M. Ascher and M. Weinberg, of Bucharest, persisted in continuing their mission and so efficiently did they set to work in obtaining the sympathy of the Chacham Bashi and the *élite* of the Spanish Jews, that they obtained the rare distinction of being presented to his Imperial Majesty the Sultan, as well as to the Grand Vizier and the Minister of the Interior.

A month or two back, we published the prospectus and appeal of the Syrian Colonization Fund, promoted by the Earl of Shaftesbury and Lady Strangford. During the last month, the first batch of Jewish emigrants to Palestine has been sent off, consisting of forty-five families. The account of the interesting departure has appeared in several papers. It was preceded by a meeting of the party, held in compliance with the wish of the Earl of Shaftesbury. The Viscountess Strangford, and other friends, had expressed a desire to see and bid farewell to the first little band of Jewish refugees starting for Syria under the auspices of the Society. "After coffee and cake (prepared by Jewish caterers, so as to be lawful food) had been distributed to each person, Lord Shaftesbury, Mr. Stevenson A. Blackwood, Mr. F. Braby, Rev. A. J. McCaul, and others addressed a few words to the company, wishing them God speed in their future occupation and home. A few parcels of

clothing given by friends were then distributed. An earnest speech was made by a venerable Rabbi, who is one of the party. Mrs. Finn then distributed, in small sums, some money given on the spot, for other

Jewish refugees from Russia who were admitted after the coffee distribution was over, and whose starved faces and scanty clothing drew forth expressions of compassion and sympathy."

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.

ALDERLEY EDGE.

Bro. Finch reports the obedience (Sept. 1) of his wife, CAROLINE FINCH (31), formerly Baptist. Also the removal of Brother and Sister Steele, from Weaste, near Manchester, to Alderley Edge.

BAGTHORPE.

Bro. Wharmby reports withdrawal from Bro. Elam Smithurst, for continued absence from the breaking of bread, aggravated by enrolment in the "Blue Ribbon Army."

BEXLEY HEATH (KENT).

Bro. Guest writes: "It is with more pleasure than I can describe that I inform you that my dear wife has obeyed the truth, by putting on the sin-covering name. She was baptized into Christ Jesus last Sunday afternoon after making the good confession. Bros. J. J. Andrew and H. H. Horsman were present, and it took place at 69, Upper Street, Islington. This is a great comfort to me, and is the first fruits of the truth for Bexley Heath."

BIRKENHEAD AND TRANMERE.

Bro. Parker reports that on the 16th August Sister Brown fell asleep in Jesus; aged 52. She and her husband were baptized into the name of Christ in August, 1879. Ultimately their three sons, daughter, and maid servant, also the wife of their eldest son, became members of Christ's body. This fact was a source of great joy to our late sister, who, as her end drew nigh, repeatedly referred to it, and rejoiced that all her household was safe. She suffered most acute pain for many months, but was enabled to bear it all with the greatest patience and fortitude, consoled with the glorious hope of the gospel. She never murmured amidst all her suffering, although her husband and sons were in distant parts of the world, for as she said, "she was confident of soon meeting them all again in the presence of her Lord and Saviour." At the grave side, suitable passages of Scriptures were read, commencing with "I heard a voice from heaven, saying," &c. Then prayer, a short address and the singing of the 146th hymn, a number of which we had printed, coupled with notice of death, and sent copies to the brothers and sis-

ters around, a considerable number of whom (both of the Liverpool and Tranmere Ecclesias) attended. Obedience has been rendered during the month by Mrs. LOUISA BURTON, formerly Baptist; MARGARET CUNNINGHAM (21), formerly Roman Catholic; CHARLES ABLETT (21), formerly Church of England; ALFRED STEPHENSON (27), formerly Wesleyan. Bro. George Andrew has left for Melbourne, from whence he purposes going to Auckland, N.Z., with a view to settling down there. We commend him to any of the brethren in Christ, with whom he may come in contact. Having had to vacate the meeting-room, Stuart-road, Tranmere, the brethren now meet in the Queen's Hall, Birkenhead, and will continue to do so until they can find a more suitable place.

BIRMINGHAM.

During the month, obedience has been rendered by ESTHER BUTLER (26), formerly Church of England; HENRY STYLES (35), tailor, formerly neutral, and his wife, SARAH STYLES (38), formerly Church of England; MARY JANE ASTON (40), formerly neutral.

The new occupancy of the Temperance Hall commences with the month of October. We bid good-bye to the Athenæum Hall on the last Thursday of September, after a tenancy of 16 years. The change (though an involuntary one) is for the better every way. The immersion bath is transferred to the platform of the Temperance Hall, in which, also, certain other alterations have been made, so as to allow of the orchestra being used in the morning meetings for the breaking of bread. The object has been to make orchestra and floor continuous, so that no artificial barrier might be interposed between one part of the assembly and another. The change will now allow of immersions taking place at, and forming part of, our Sunday evening meetings, which will be better than having to break up and adjourn to the Athenæum Hall, as we have had to do heretofore.

The following is an extract from a circular addressed to the brethren:—

DEAR BROTHERS AND SISTERS,

Greeting in the Lord, whose favour is better than life. Mercy and peace from Him be multiplied to you.

You have been kind enough to sanction an arrangement by which we now occupy the Temperance Hall on a new footing, which will doubtless be to the advantage of the truth in a variety of ways. We shall be able to hold our Thursday evening meetings free from the crowding and the heat that have for some time past been so inconvenient and even hurtful in the Athenæum. We shall be able to command the use of the Hall at any time (with slight exception) for our own purposes; and we shall have a room at the back always open (all the week through) for callers, where brethren (whether of Birmingham or other places) may rest and read before passing on their ways.

I propose supplying this room with all our books and pamphlets, including back volumes of the *Christadelphian*, and, by-and-bye, perhaps with a weekly paper or two, maps for reference, &c. These will not be for lending out, but for looking at on the spot, so that poor brethren when they have the time, may have the opportunity of referring to, or reading any book without borrowing or having to buy.

It will also be a convenient place for brethren making engagements to meet each other at, leaving parcels, bringing reports, making enquiries, etc. In fact it will be in a much pleasanter way, and on a larger scale, a rallying point such as the old office has been for sixteen years past. Brother Hipkins will be in charge. In addition to this, there will be the publishing offices in Edmund Street, where Brother Shuttleworth will always be accessible as heretofore at the Athenæum.

With love in our glorious hope,

Faithfully your brother and fellow labourer,
ROBERT ROBERTS.

LECTURES.—August 27th, "Promised Mansions" (Brother Bishop); September 3rd, "Christ for Ever" (Brother Shuttleworth); 10th, "Time of the end questions" (Brother Shuttleworth); 17th, "The Gospel according to Paul" (Brother Roberts); 24th, "An appearance of Christ already past, not the first nor the last" (Brother Roberts).

BRIGHTON (WEST.)

Brother Randell reports the addition to the household of faith of ROSE ELIZABETH GRAVETT (27), wife of Brother Gravett, late of the Established Church; also that the brethren have established a Sunday School, superintendent, Brother Fraser. They have been cheered by visits from brethren of London lately. On Sunday, August 6th, Brother Barnett, of London, lectured on the "One Faith."

BRISTOL.

I have to report three cases of obedience to the truth, viz., on September 3rd, KATE WEEKS (21), who has attended our meetings for a considerable time past, formerly neutral; on September 4th, EMILY STAINFORTH (43), wife of Brother Stainforth; and on September 13th, CHARLOTTE PRATT (79), mother of Sister Stainforth, both the latter formerly Church of England. The last case is a remarkable instance of the power of the truth, that it could energize one so far advanced in years to the mental exertion requisite to the acquirements of a very intelligent knowledge of the first principles. We feel greatly encouraged by the steady increase in the number attending our evening lectures, and hope shortly to reap further fruits of our labours. We are about to post the city for three months with large

bills on which is set forth a statement of the faith with Scripture references. Brother Chandler has gone to the States on a visit to his brother, and sister Barracough, to Sheffield, previously to leaving for Queensland. Brother Baker having resigned the Secretaryship, the undersigned has been appointed to its duties.—SIDNEY HANDCOCK.

CINDERFORD.

Since I wrote last, we have had Brother Bishop, of Birmingham, who gave us an edifying exhortation in the afternoon (3 p.m.), and a splendid lecture on "Satan and his kingdom" in the evening at six o'clock on Sunday, August 20th.—JAMES LANDER. [The intelligence was this time written correctly—on one side: should not be crossed.—ED.]

CREWE.

Brother Atkinson reports a continuance of lectures, although the attendance is small. The subjects for last month have been as follows:—August 6th, "The seven vials" (Brother Maliber); August 13th, "The purpose of God" (Brother Atkinson); August 20th, "Redemption" (Brother Heath); August 27th, "The two disciples on their way to Emmaus, and their conversation with Jesus Christ" (Brother Wharmby).

DAWLISH.

Brother Stainforth, of Bristol, writes:—"I was at Dawlish three weeks, for my holiday, and the last Sunday evening, I was on the beach, and heard some wretched preaching in the Salvation Army style, but the crowd seemed to listen pretty well. So when the speakers had finished, I thought I would have a try, and I talked to them for about two hours, and the same on Monday and Tuesday evenings. I left on Wednesday morning. I think there were several who seemed interested, among others a gardener, who undertook to be agent for the books. I do not know whether anything will ever come of it; they all appear very ignorant, and "poor scholars," consequently will have difficulty in getting through the 17 Lectures, I am afraid, all alone. However, I left them apparently desirous to investigate matters farther. I left them a lot of *Declarations*, also a tract in each of the enclosed, which we think is a very serviceable one, and is a capital opening for conversation. There was an American, an infidel, who asked a number of questions, which I was fortunately able easily to answer, having read "Sermons in Stones" (which contains the best argument in favour of the inspiration of Moses I ever read, and the easiest to remember). Another man praised up Darwin, but having read the *Trial*, I had no difficulty in shewing him to be in error, especially as very likely he knew no more of him than his name and reputation."

DERBY.

Bro. Tyler reports that HARRIET BULL, of Allestree, and JOHN STEVENS (brother in the flesh to Brother G. Stephens) have been baptised into Christ.

LECTURES.—August 6th, "Jesus of Nazareth," (Bro. Richards, jun., Nottingham); August 20th, in the afternoon, "In what sense did Christ pre-exist?" and in the evening, "What Gospel is to be believed in order to valid Baptism?" Both these lectures should have been delivered by Bro. J. Andrews, of Birmingham, but through being directed to get into a wrong train, he only arrived in time to deliver the evening one; Bro. Reid being his substitute in the afternoon; Septem-

ber 3rd, "Hereafter," (Bro. J. F. Hawkins, Nottingham); September 10th, "The Promised Land and its Inheritors" (Bro. Mabbott, Nottingham.)

DUNDEE.

We have rented a Hall in a central part of the town (72, Overgate), where we meet every first day for worship, and will be glad to have the fellowship of any honest minded brother or sister, who at any time may be in this neighbourhood. We have adopted the Edinburgh basis of fellowship, and their rules for ecclesial affairs for our guidance so far as practicable in our circumstances. We have also a mid-week meeting on Thursday evenings at eight o'clock, for the study of the Scriptures, and a school for children on Sunday afternoons, which will help to keep us profitably employed while waiting the Great Deliverer.—J. MORTIMER.

EATINGTON.

Brother Taylor reports the satisfactory examination of Mrs. Wood, who was immersed at Birmingham, on Saturday, Sept. 16th, and was found possessed of that sufficiency of knowledge and comprehension of the truth, to justify her in taking upon herself the sin-covering name. Her husband is an official on the Lancashire and Yorkshire Railway.

EDINBURGH.

The gloom caused by the death of Brother John Clark, reported last month, has been deepened by another death, that of Brother David H. Smith, who followed Brother Clark to the grave in little over a week. He died on Wednesday, 16th August, and was laid in his temporary resting place—Old Dalry Cemetery—on the following Friday. Although quite a young man—in his 28th year—he had been actively engaged in the work of the truth for some years, in proclaiming the Gospel, and presiding at our meetings, but his illness—consumption—had incapacitated him for about two years before his death from taking any active part. Notwithstanding, his interest in the truth and ecclesial matters was as strong, perhaps stronger, than ever. He leaves a sister wife and child to mourn his loss. (He was the author of the lines, "Man Immortal," appearing in the *Christadelphian*, for March, 1882, page 111—lines of the highest class of excellence, and which have now acquired a renewed and melancholy interest, from the fact of the author's death. The brethren sympathise very much with Brother and Sister Smith.—ED. C.)

The brethren were cheered by a visit from Bro. Arthur Andrew, London, on 10th September. He gave a practical exhortation in the forenoon, and in the evening delivered a lecture to a pretty large audience.—W. GRANT.

LECTURES.—Sep. 3rd, "The establishment of the Kingdom of God upon the earth." (Bro. Smith); 10th, "The Manifestation of the invisible God; past and future" (Bro. A. Andrew, London); 17th, "Promises made unto David awaiting fulfilment" (Bro. Laverock); 24th, "How men can become acquainted with the Promises of God" (Bro. Smith)—W. GRANT.

FALMOUTH.

During the month Bros. Barker and Clements of London, stopped here for a few days, not knowing there was anyone here holding the truth. On Sunday, the 20th August, we broke bread together. Not having seen a brother for about eight months, and having to keep in remembrance our Lord's

death in solitude as each first day of the week arrives, it was a time of rejoicing for me. Whilst here they examined a candidate for eternal life, the only one I have as yet been able to get to search for himself. Brothers Barker and Clements spoke to some 100 to 200 people in the evening on the Kingdom, &c. We also distributed a number of tracts which have caused some stir in the town. I have been endeavouring to get some few together to form a Bible class, but as yet, without effect. I have our publications scattered all over the town; some of them have been destroyed, my last year's *Christadelphians* amongst them, and others cast into the fire, but if they get into the hands of one honest heart, it repays for all the sorrow felt at their loss.—WM. WARN, JUNR.

FROME.

It is with sorrow I have to announce that Sister Hawkins, wife of Bro. Hawkins, after great suffering, which she bore patiently, fell asleep Sept. 1st, in full assurance and rejoicing in the hope, the knowledge of which mitigates our affliction. It is a sad trouble for our Sister Chitty, Sister Hawkins' only daughter, but she sorrows not as others who have no hope.—C. W. CLARK.

GLASGOW.

Brother Leask reports withdrawal from Richard Shepherd for serious misbehaviour, of which particulars are furnished; also, a visit from Brother A. Andrew, of London, and Sister Hopper, the former of whom gave a very fine forenoon address, and lectured in the afternoon to a very good audience. Brother Robertson, of Arbroath, who is here on a visit with Sister Robertson and family, lectured on the following Sunday.

LECTURES.—August 20th, "Baptism" (Brother Campbell); 27th, "Will all the dead be raised?" (Brother Jas. Nisbet); September 2nd, "The Manifestation of the Invisible God" (Brother A. Andrew); 9th, "The Keys of Hell" (Brother Robertson.)

GLOUCESTER.

I have to report the obedience of Mr. HENRY LEAT (37), stationer, formerly neutral, who was assisted into the saving name of Christ, on July 29th. Our lectures proceed as usual; the interest of the alien appears to be somewhat improving, and our ecclesia, which you know has of late received some severe shocks of adversity, is, without doubt, rapidly acquiring a stronger tone. We are again knit together as firm as ever we were. We praise and thank our Good Father for this great blessing, and earnestly pray for its continuance. On Sunday, July 16th, we had the comfort of a visit and lecture from Bro. Bishop, of Birmingham, and on August 6th, from Bro. Hadley, also of Birmingham, was here. On August 8th, our annual Sunday School outing took place. About thirty children, accompanied by about 20 of the brothers, sisters, and friends were conveyed to Churchdown by train. The weather was highly favourable, and a very pleasant afternoon was the result.—A. H. ROGERS.

GRANTHAM.

Brother Draper reports the addition of three, viz., WILLIAM PEATMAN (35), formerly of the Church by law established; also ELIZABETH PEATMAN (24), his wife, formerly Congregational; and MARY AVESTHORPE (34), wife of Brother Avesthorpe, who for a long time has been searching

into the truth. The brethren are encouraged by these fruits of their labours.

GREAT BRIDGE.

The brethren meeting here have altered the time of bread breaking to 10.30 a.m., and the Sunday School to afternoon. On behalf of Bro. Whitehouse, I wish to thank those brethren who have contributed to his necessities, and to state that, through the influence of a brother, he has obtained employment. The lectures continue to be fairly attended by the alien.—W. H. HARDY.

HALIFAX.

The following immersions have taken place since our last report, viz.:—August 27th, JAMES DIXON (26), formerly a Baptist; also, on September 3rd, CHARLOTTE BURCH (33), formerly neutral, RUTH BAIRSTOW (19), MARY E. RILEY (18), FLORENCE GARNETT (17), ANNIE CAPSTACK (16). The last four named are scholars out of our Sunday School. We have others much interested in the things of the Spirit, who, we hope, soon will follow the above noble example.

I have often thought of saying how useful our book club, which we commenced some time since, has proved, in procuring books for the brethren and sisters. The brethren contribute what they can spare, which is saved up till we get two or three pounds in hand, then this is spent in books. In this way we have been able to obtain 2 Bagster Bibles, at £1 1s. each; 3 other Bibles, at 12s. the lot; 2 copies of Dr.'s Life (leather), 9s. 3d. each; 9 copies of *Apocalyptic Lectures*; 12 copies of *Trials*; 5 copies of *Twelve Lectures*; 1 copy of *Elpis Israel*; 2 copies of *Problem of Human Life*; 1 copy of *Ways of Providence*; 2 copies of *Seasons of Comfort*; 1 copy of III. Vol. of *Eureka*; 11 copies of *Christadelphian* for 1882, with a few other smaller books, not our own works. This shows what can be accomplished by a few pence saved up.

LECTURES.—August 20th, "Jesus Christ, the Son of God" (Brother J. Briggs); 27th, "The Devil" (Brother J. Briggs); Sept. 3, "Heaven-going, a delusion—Eternal torments, a fable" (Brother C. Firth).—CHARLES FIRTH.

HIGH WYCOMBE.

Brother Horsman paid us another visit on the 12th August, and lectured on "Why I believe in a God, why I believe in the Bible, and why I don't believe that man is immortal." This lecture was given owing to slanderous reports in the town. I need not say the fallacy of the reports was soon shown, and our brother had, with a few exceptions, the sympathies of the meeting; there were a few to withstand the truth. Brother Horsman was quite equal to the task of answering their questions. In the case of one questioner I am told that the Vicar of Hughenden deputed him to attend the meeting with a list of questions. You will see by this the parsons are exercised on the subject. We had two open air services on Sunday, the 3rd September, when large audiences listened with great attention to Brother Wheeler, of Aylesbury, and Brother Sparhall, of London, and myself. Many who have been hitherto neutral in matters of religion appear to be very much interested in the truth. Two have put on the sin-covering name in baptism, and others are looking into the truth. The Mayor refused to let us have the Town Hall for Christadelphian lectures, and our placards have been torn down two or three times and replaced by fresh ones.—JOHN MONEY.

LEICESTER.

The discussion referred to last month duly came off on Monday, Wednesday, and Friday evenings, Aug. 28th, 30th, and Sept. 1st, the subjects taken being "The Immortality of the Soul," "Eternal Torments," and "The Trinity," so worded that Brother Dixon denied that the Bible taught either of the doctrines, while Mr. K. McKenny, a missionary of the Reformation Society, and connected with Christ Church in this town, affirmed that it did. The chair was taken each evening by Brother T. Weston. Our hall was full each night, and considerable attention was displayed to what was advanced by both disputants, although it was very soon evident that by far the greater portion of those present were on the popular side. Mr. McKenny is a very able and fluent speaker, and said what he had to say, although comparatively young, with force and power; but while being possessed of considerable skill as a debater, he lacked argumentative and reasoning power, for when driven to the logical issue of what he advanced, and sometimes quoted, he very cleverly evaded the point often to the amusement of his audience, who were tickled at his attempted witticisms. He very often courted applause, and appeared to be abundantly satisfied when he received it. Without entering into particulars of the lines taken by both speakers, some idea can be gathered of how this gentleman met what our brother advanced, when I say that he made a very special study of quoting passage after passage, that contained particular words, such as "spirit," "perish," "destroy," "consume," and the like, irrespective of qualification or degree, for the purpose of reading them, as he said, "through Christadelphian spectacles," with the sole object in view of holding them and us up to ridicule, and so turn what he considered the argument against his opponent. For example, the passage "The last enemy that shall be destroyed is death," he read, "The last enemy that shall be annihilated is annihilation," branding it at the same time as "unqualified nonsense," and truly so, only in a very different sense to that meant by him, simply because he does not, or would not, understand in what sense we use the term. During the progress of the first two debates, as a matter of course, the well-known and equally well thrashed out arguments and passages were brought under contribution; but explanation of them was simply out of the question, for he would not admit of anything that in any way conveyed a different idea to what he wanted conveyed, and when Bro. Dixon ventured to appeal to the Old Scriptures he was met with "Oh! that is a gloomy utterance of an old Testament Saint spoken in a moment of depression, which we must not accept as necessarily inspired, because we, in the 19th century, have more light on these subjects than ever David, Job, and the rest of those old worthies had," a statement which, it is needless to say, Brother Dixon combated in a most impassioned and eloquent manner. In the questions, which occupied 30 minutes each evening (15 minutes each), Mr. McKenny demonstrated considerable skill, not in answering them but in evading them, a procedure which met with many signs of disapprobation from the audience. On the last night, when the doctrine of the Trinity was under discussion, Brother Dixon severely catechised him on the nature and office of Christ as to his being very God of very God, etc., etc., and whether it was God Almighty that died upon the cross, which, after some hesitation, Mr. McKenny

answered that it was the "man" that died, but did not attempt to explain how and why, so as to reconcile this statement with his former utterances on the point, beyond saying that the Lord had two distinct entities or natures—"one God and the other man," and that he knew everything as "very God;" but at the same time, because he was the "Son of Man," certain things were withheld from his knowledge. For instance, when Christ spake of certain things which only the Father knew, it was the "man" Jesus speaking, an assertion with which Brother Dixon dealt with considerable force. Again, we are to understand that when Jesus said, "My Father and I are one," it was Jesus, the mighty God, speaking; but when he said, "My Father is greater than I," it was the "man" who spoke, and not the second person in the ever blessed Trinity, etc., etc. This system of interpretation which Mr. McKenny very freely indulged in—in fact, as often as it suited his purpose did he thus distort the written word, a proceeding which was just as freely denounced by his opponent. The brethren generally are very well satisfied with the defence made, and rejoice that the truth has been so admirably set forth. The rest we are content to leave to God, who alone can give us the increase of our labours. But interest has certainly been aroused. The first two debates were briefly reported in the local papers, and a paragraph, containing less of truth than gabble, has also found its way into the *Rock*. Several letters have also appeared in the press, and are appearing, both upon the discussion and other matters, in which Mr. McKenny and some of the brethren are interested. Another debate is to take place on Wednesday evening, September 20, arising out of the one on August 30, between a Calvinistic Baptist and Brother Dixon, upon the question of "Eternal Torments," this gentleman deeming this doctrine to be both in accordance with Scripture and Christian experience. We have ceased the open air meetings for this year. It was out of these that the late discussion arose.—**F. S. HERME.**

LEAMINGTON.

A meeting has for some time past existed here out of fellowship with the brethren elsewhere, on account of connection with John Carter, and sympathy with his doctrine, that the birth of the spirit is a present experience. A change has now taken place. Brother Need writes on behalf of self, and Brethren Peters, Mercott, H. Corbett, J. Nutting, J. C. Totter, J. Tandy, and R. Heath; and Sisters Tandy, Nutting, Peters, Cutler, Cotterill, Need, J. Rouse, J. Woodward, H. Woodward, H. Blockley (numbering 18 in all), to say that they have had their eyes opened, and that they have separated from John Carter, and returned to the fellowship of the brethren. Bro. F. R. Shuttleworth, of Birmingham, had an interview with them on August 25th and 27th. Bro. Need says:—"We expect good results from what has taken place. Indeed, they have already begun to shew themselves, in the form of unity between ourselves and those who have held aloof from us in times past. On Sunday, August 27th, we met together for the first time in our new capacity, breaking bread together, Brother Shuttleworth exhorting and giving us also an address on the "Signs of the Times" in the evening. For the present we intend to work quietly, until we are able to do something on a larger scale. Before long we hope to sally forth with fresh activity and strength, to awaken those, through the power

of the Gospel, who have not drunk too deep of the intoxicating cup, and that they may once more have the chance of obeying the command, before the time of acceptance has passed away, and so having done our little part of the work appointed, await ourselves the revelation of the Anointed One, as a morning without clouds."

LLANELLY.

On Sunday, September 10, an effort was commenced here on behalf of the truth, by the Mumbles and Swansea ecclesias. There are already one or two brethren in Llanelly, but no regularly organised ecclesia; and the town is believed to contain good soil for the germination of the good seed if properly planted and watered. The Mumbles brethren have engaged the Athenæum Hall for twelve months, with the object of delivering lectures regularly every Sunday, with the co-operation of the Swansea brethren. A commencement was made on the date mentioned in the shape of a lecture by Bro. Roberts, of Birmingham, who was sojourning for a season at Swansea. The trains not offering a convenient service, the brethren both at Mumbles and Swansea engaged between them three brake-vans and rode over to Llanelly (a distance of about twelve miles from Swansea) in the morning. On their arrival they partook of lunch, which they had brought with them, after which lunch, they broke bread in the hall together to the number of about fifty or more, there being also present an equal number of the alien. After the meeting, the brethren and sisters took tea together, and then re-assembled at 6.30 p.m. for the lecture. There was a large audience filling the hall. Subject: "The true hope of the Gospel." There was much attention to the lecture. At the close of the lecture, the hall was invaded by a "Blue Ribbon" audience, who had taken the hall for a later meeting. There was a difficulty in one audience struggling clear of the other. However, at last it was done, and the conveyances being reoccupied, the brethren drove home in the dark, satisfied with a day's pleasant duty done.

LONDON.

(Wellington Hall, Wellington St., Upper St., Islington, 11 a.m. and 7 p.m.)

During the past month, two have been added to our number by immersion, after giving satisfactory evidence of their knowledge of the truth. On August 27th, WALTER MACHIN, formerly Baptist; and on September 3rd, ALICE SARAH AUSTIN, eldest daughter of our Brother and Sister Austin. I may also add that Brother Blakemore, of Barnstaple, has come to reside in London. Brother George Phillips, has left for Dunedin on a voyage, and Brother R. H. Abbott has left London for Brazil.

LECTURES.—September 3rd, "The Devil" (Brother H. H. Horsman); 10, "The reign of Jesus Christ" (Brother W. Atkins); 17th, "Calvinism and Arminianism" (Brother J. J. Andrew); 24th, "The Tree of Life" (Brother R. Elliott).—**W. OWLER.**

NOTTINGHAM.

Since our last report, we have had two further additions by immersion, viz.: CLARA JANE BROOKS (16), and ELIZA JANE DABLE (17), daughter of Sister Dable, both scholars in our Sunday school. They were baptized July 15th.

LECTURES.—August 27th, "Resurrection" (Brother Hawkins); September 3rd, "Religion" (Brother Richards, jun.); September 10th, "What

must we do to be saved?" (Brother Elliott, of London).—J. KIRKLAND.

SWANSEA.

Since our last report we have enjoyed a visit from Brother Roberts, who lectured for us on Sunday, September 3rd. The brethren obtained the use of the Town Hall for the lecture. The audience, which quite filled the hall, was counted the best that has ever heard a presentation of the truth in Swansea. The subject of lecture was

The return of Christ to the earth. The signs to be discerned in events now happening in the world." The brethren used the opportunity to distribute leaflets and *Declarations*. An increased number of strangers were present at the following Sunday evening meeting. The other lectures for the month have been: Aug. 13th, "The devil as a roaring lion" (Brother J. T. Jones); 20th, "Earth, not heaven, the future abode of the saints" (Brother S. Davies); 27th, "Resurrection, the dying Christian's hope" (Brother R. Gale); Sept. 10th, "The thief on the cross" (Brother Goldie).—THOMAS RANDES.

AUSTRALIA.

IPSWICH (QUEENSLAND).—Brother John A. Robinson reports the obedience of his two brothers and two sisters in the flesh, on May 7th, 1882. They were buried with Christ in baptism in Blackfellows Creek, Tent Hill, near Gatton, after a good confession of faith in the presence of several. Their names and ages are as follows:—WALTER ROBINSON (24), GERTRUDE ROBINSON (22), DAVID ROBINSON (21), and ISABELLA ROBINSON (18), all, formerly, attendants of the Presbyterian Church. "Dear Brother, I will have the pleasure of reporting the obedience of (four) more soon, as they are convinced of the error of the way in which they have previously run. Brother Guard with myself have had the pleasant duty of bringing them to the light of the gospel unto salvation, and will, therefore, have the great pleasure (God willing) of assisting them to put on "The Name," and we will then have some among us who will be able to instruct us in our singing, &c., and enable us to sing our hymns, psalms, and anthems by our own tunes, viz., to the music of our hymn books. They consist of a father, mother son, and daughter-in-law, the son being, till late, the harmonium player in the Methodist Chapel."

MELBOURNE.—Brother Gamble reports the immersion of ELIZABETH SCOTT GORDON (16), and WILLIAM WHALLEY (18), formerly Church of England. The former passed through the waters of baptism on June 19th, and the latter on June 27th. Our sister is the daughter of Brother and Sister Gordon, and the first to obey the truth from the Sunday School, which was commenced a few months ago. We have also been strengthened by the addition of Sisters Ellen and Edith Sutcliffe, late of Haworth, England, who were the means of introducing the truth to our Brother C. C. Walker; also by the removal of Brother Gordon, Jun., from Sandhurst. I find, dear brother, you have omitted to publish the immersions of four of our number (doubtless through oversight), viz., Sister MIRIAM WADE (26), who was immersed November, 24th, 1880; Brother HENRY SLADE (27), formerly Baptist, who was buried with Christ on December 10th, 1880, and Brother WILLIAM KING (47), formerly Primitive Methodist, who likewise put on the name on December 16th, 1880; also Brother CHARLES C. WALKER (26), formerly Church of England, who named the name on September

10th, 1881. Still another has put on the saving name, viz., WILLIAM BOWMAN (20), who was immersed on July 20th. He is the son of Brother and Sister Bowman, formerly of Birmingham, and like Timothy, has had a knowledge of the Scriptures from a child.

LECTURES.—May 21st, "The exceeding great and precious provinces" (Brother Gordon); May 28th, "The coming judgment" (Brother Hardinge); June 4th, "Kingdom of God" (Brother Walker); June 11th, "The great Salvation" (Brother Gordon); June 18th, "The hope of the Christadelphians" (Brother Walker); June 25th, "Immortal Bodies versus Immortal Souls" (Brother Hardinge); July 2nd, "What is the Gospel" (Brother Walker); July 9th, "Kingdom of God and the restoration of Israel" (Brother Walker); July 16th, "Water of Life" (Brother Gamble); July 23rd, "Why we ought to be baptised" (Brother Walker); July 30th, "The Promised Land" (Brother Hardinge).

CANADA.

GUELPH.—Bro. Evans writes on August 27:—"To-day, THOMAS MATTHEWS (27), MASON, entered into that holy state and place, wherein, says Paul, speaking of it typically—was contained the candlestick, and the table, and the shewbread (Heb. ix. 2); we trust he may so avail himself of their antitypical significances as to become wholly enlightened with the Light of Life, and fully strengthened with the true bread, and finally attain to that within the veil. Bro. John Tolton, whose neighbour our new brother is (and now in a more exalted sense) was largely the means of showing him the mercy promised to Abraham, and how he could become favourably related thereto."

SOUTH AFRICA.

PETERMARITZBURG.—Bro. Robertson reports the addition of Brother and Sister Gabriel, from Glasgow, who arrived on the 30th June. He adds:—"We have had a five nights' debate on Anglo-Israelism, the title of the debate being as I stated in our last letter. F. W. Phillips has been brought here by one of the proprietors of *The Times of Natal* newspaper, which paper being interested has manipulated the reports for the purpose of lending colour to Phillips' arguments. The bulk of the people are here inclined to judge for themselves, and do not fail to see the visible weakness of this theory. There was much interest during the debate, the Hall in which it was held being crowded every night. Brother Elliott had an opportunity of bringing before the audience on the two last nights "God's purpose with the earth, and the destiny of England in the latter days." The ecclesia is now in a good state, and we have got a nice hall for the meetings; also, we have recommenced the lectures, which facts are more pleasing to put before brethren than what we have had lately."

Brother Boyley also writes:—"I doubt not you have thought it strange that I have not written to you for such a long time. Several brethren in Britain have enquired by letter, from brethren here, 'How is it they never see any letter in the *Christadelphian* from Brother Boyley now?' Well, the main reason why I have refrained from writing to you is because I have not had good news to send. You have, I dare say, had news from some here that there has been a division in our

ecclesia—a very unpleasant state of things. I did not care to write while such a state of things existed. But now I am thankful to say the separation is at an end; an und-rstanding has been come to; wrong has been put right; mistakes have been rectified, and we now meet as an undivided ecclesia, and we have, nearly all of us I think, learned something from it. It is specially gratifying to me to be able to send this good news, having been the first in the history of the truth in P. W. Burg, and perhaps the first brother in South Africa, who stood alone holding the One Faith as taught by Christadelphians. I earnestly pray and hope that we may be more strongly bound together in love and unity than ever, striving to build each other up in our most holy faith, and to spread it among our neighbours who are in darkness, who have no reasonable hope and are without God in the world. To-day being Sunday, 30th July, we all broke the memorial bread together for the first time since the division. Last Sunday I had the pleasure of burying by baptism into death JAMES KER, aged 16, young son of our Brother Ker, after his giving an intelligent confession of the things concerning the kingdom of God and the name of Jesus Christ. He also partook of the emblems of Christ's body with us to-day, and we had 21 brothers and sisters present, several being unavoidably absent. We have in prospect a larger place of meeting, and more suited for lecturing purposes. I anticipate a move in the right direction, for we decided that it would be wise to suspend the lectures, on the principle that we should first put ourselves right before we set about putting others right. We have not all been idle however, for there has been a five nights' debate between our Brother R. Elliott and Mr. Phillips, from Birmingham. Subject: "Are Englishmen Israelites, inheriting the Abrahamic and other promises." The result you may guess. Mr. P. was no match for Brother Elliott, who showed to large audiences that for any to inherit they must have present possession. The English did not possess the land promised, neither did the greatness of England prove her to be the Israelites, as Mr. Phillips contended, seeing Scripture requires them to be outcast, dispersed, and oppressed—a nation scattered and peeled. The discussion was taken in hand by our brother more for the sake of showing forth the truth, indeed, it was a fine opportunity to do so."

UNITED STATES.

BLANCO Co. (TEX.)—The brethren of this (Pardinalis) ecclesia are still waiting, watching, and striving against the deceptions of sin, and praying for the kingdom to come, which is the only hope of deliverance. A debate has just closed between Brother Greer and Mr. West, a prominent Campbellite. Five propositions were discussed; the discussion lasted four days; good order prevailed; considerable interest was manifested; books loaned, &c.—**GEO. BANTA.**

IPSWICH (Mass.)—There are only my sister-wife, and myself in the truth here. We break bread every first day of the week, in remembrance of our Lord's death till he come. Brethren from the Boston ecclesia, 27 miles distant, visit us as often as circumstances allow, and we hope, by a faithful proclamation of the Word of Life, to increase the number of those who wait for His Son from Heaven.—**J. F. DODGE.**

LACKWAXEN (Mass.)—Bro. Vredenburg gives an account of a visit to this mountain village, in

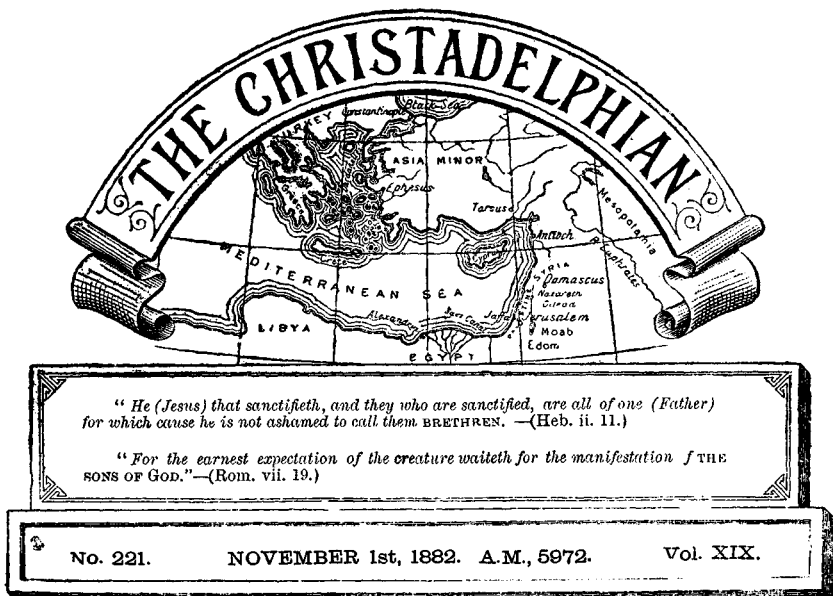
the wilds of Pennsylvania. He says:—On Sunday June 4, according to an arrangement made by Bro. J. Ward Tichenor, I had the pleasure of, speaking to quite a company for such a small place. This was at 10.30 a.m. The attention was close throughout. In the afternoon there would be about 60. At 7.30 in the evening was delivered the last lecture (three in one day, most too many for my weak body), and this one was attended by probably 75 to 100 persons, who sat patiently for one hour and a half while I spoke of the glorious name of our Deity, which must be taken on in the way appointed, before they could become heirs of the life unending, and the kingdom that shall not pass away. The attention of the people was held to the end. These people had formerly been Campbellites, but are a long way off from Campbellism now, and mainly through their own efforts, assisted by Brother Tichenor. But they are greatly perplexed as to their baptism. There appears to be an acknowledgment of the truth, but as yet they are not able to see their way to its obedience. There is still some error held, such as the personality of the devil, and world-burning, but not very strongly. A little more of the truth, and I think we may rejoice in the existence of an ecclesia in Lackwaxen. There would seem to be the right sort of material there. It only requires to be worked up into shape. May our Heavenly Father help them to that end."

LINCOLN (OREGON)—Sister Fanny Skeels reports:—"The Christadelphians of Oregon held their annual meeting at Scholls Ferry, beginning June 28th, and lasting five days. We had a greater number of brethren in attendance, and also a larger audience of unbelievers, than at any previous time. Prejudice seems to be dying out in that vicinity. There were 23 members present, three of whom were speakers. Much zeal was manifested; we desire to do all we can for the truth, but circumstances seem to be against us, consequently we are not doing much at present, but some few are interested, and I think will join us as soon as they understand sufficiently."

LOWELL (MASS.)—"I have to report the formation of an ecclesia here, consisting of the following: Brethren Henry Hoyle, Samuel Evison, Robert Judd; Sisters Mary Evison, and Ellen Judd. Bro. Hoyle is, I believe, the first who has been brought to a knowledge of the truth in Lowell. He was examined and immersed Sunday, August 13th, by Brother Evison in the presence of Brother Gray, of Lawrence; several brethren and sisters came to admit him to fellowship. We held a meeting on Wednesday evening and adopted the New Jersey statement of faith and basis of fellowship, and resolved to meet at 10.30 a.m. every first day for breaking of bread at Brother Evison's, where any brother or sister, coming this way, will be welcome."—**ROBERT JUDD.**

MORSA SAN DIAGO, Co. (CAL.)—Sister Tomlin, ordering books, says:—"There are eight of us in this locality, and more investigating; we have a Bible class every Sunday for that purpose, which is well attended. We do not meet with the opposition here that the brethren do in some places. There are but a very few of the Abrahamic faith in this State, or at least that we have any knowledge of."

WEST CARROLL PARISH (LA.)—Brother P. F. Sanders reports the obedience of his eldest daughter, LAURA ETTA STEWART, who was baptised into the name on the 30th of July, 1882. "May she hold fast her profession of her faith. And at last be found faithful and receive the great reward. Brethren, pray for us."



THE PRE-ADVENTUAL COLONIZATION OF THE HOLY LAND.

(BY DR. THOMAS, IN 1852.)

There is no man, society, or power upon earth can redeem Israel either with or without money. There is but ONE that can do it, and he is "the Man at Jehovah's right hand, whom he hath made strong" (Ps. lxxx. 15, 17) for that very purpose—(Isai. xlix. 5, 6). *The restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be a lifting up of an ensign upon the mountains of the Holy Land. I say a lifting up; for it is not the lifting up referred to in the text following—*"All ye inhabitants of the world, and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye" (Isai. xviii. 3). The ensign here indicated is, the "Root of Jesse, who shall stand for an ensign of the peoples; to it shall the nations seek: and His Rest shall be glorious—(Isai. xi. 10, 12). This ensign is Jehovah's servant, whose mission is to restore the peoples or tribes, of Israel.

But Israel, reduced to a feeble few, is also styled "an ensign;" thus, "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill"—(Isai. xxx. 17). In this sense it is, I use the word when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show, that there must be a re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty—(Ezek. xxxix. 9, 11, 12).

The pre-adventual colonization of the Holy Land will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up "as an ensign upon a hill;" for to snatch that ensign out of the hand of Gog is the *proximate* cause of the Lord God's appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judea's plant that this *bud*, which is afterwards to become a swelling grape, may become manifest in Jehovah's vineyard — (Isai. xviii. 4; v. 7). When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers. The Napoleonic empire (a meteor of the air), will have been fully prepared for the performance of the mission assigned to it.

The idea of Rothschild rebuilding Solomon's temple is quite out of the record. A temple, more magnificent than Solomon's is certainly to be built; but the honor of building it is to devolve upon the "Greater than Solomon"—"THE BRANCH shall build the temple of Jehovah; even He shall build the temple; and He shall bear the glory; and shall sit and rule upon his throne, as a priest upon his throne" (Zech. vi. 12-13). This can be Rothschild by no possibility. It can only be Jesus, the Lord and Christ. Rothschild can't build this temple; he does not know the plan. It is to be differently arranged to Solomon's, because the service is to

be different—a difference necessitated by the dedication of the New Covenant, and the introduction of a *new order* of priesthood under it. Rothschild is ignorant of this matter. Besides he does not know on what spot to place it, whether on Moriah or to the north of the city. If he begin a temple after the model of Solomon's, it will either never be finished, or demolished in the siege when Jerusalem shall be beleaguered just prior to the battle of Armageddon.

He will doubtless do all that is possible for vast wealth to accomplish. Should it come to this, the design of Providence in conferring upon the Jews great riches will be manifested. It is very significant to the believer of the prophets; as also is the present marvellous discovery of gold in California, Australia, and even in England. The prediction of an overflowing abundance of the metals in the Holy Land, contemporary with Israel's future prosperity, could not have been verified out of the amount of bullion existing before that discovery. But the current accumulation demonstrates the approach of the time, when "For brass, the Lord of Israel, will bring gold, and for iron silver, and for wood brass, and for stone iron: and will also make their officers peace, and their exactors righteousness: so that violence shall no more be heard in their land, wasting nor destruction within their frontiers." (Isai. lx. 17.) The value of gold, depending upon its scarcity, will doubtless be greatly diminished in Israel's land. Its abundance will correct, to some extent, that love of money which is the root of all evil. The power of the millionaire will enfeeble as the dust of his idolatry

settles upon his contemporaries placing them in easy circumstances, and making them proportionably independent of his possession; for it is truth and righteousness, not

gold, the bowless, oppressive, and accursed thing, that will command the worship and admiration of mankind in the Age to Come.

DR. THOMAS'S SINGLE-HANDED COMBAT.

The Doctor thus writes in reply to a correspondent in 1852:—

“The cause in which I am retained is not mine, but that of the Lord of glory. It is this consideration that sustains me in the single handed combat I have been waging with the enemy. Does the reader imagine I would have placed myself in a position to be made the target of Satan’s bowmen, if I did not believe that in so doing I was warring in his service who will hereafter shortly himself make war in righteousness? Are slander, reproach, and insult so very agreeable as to be encountered for their own sake?—to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the invincible truth, for whose advocacy I am denounced as *utterly worthless*, is God’s eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage. Firmly and conscientiously believing, then, that we are advocating the truth, I feel no misgiving as to the issue of the fight.”

A correspondent at the same time thus writes on the same subject:—

“It is true, that you stand foremost in the ranks of those who are ‘persecuted for the Kingdom of

God’s sake,’ but at the same time you must not fail to remember that such a post is accounted, by the Captain of our salvation, one of no ordinary distinction; and although ‘men of the world’ may brand you with hallucination,’ for faithfully proclaiming that the Throne of David is the long promised Throne of the Kingdom of God, such a stigma is none so foul as when they imputed satanic agency to the rightful Heir of that Throne, in exercising His divine power and mercy amongst them. And, as some encouragement under your onerous labors, permit me to assure you that I am in frequent correspondence with persons who allege that you have been instrumental in awakening them to seek an interest in that glorious kingdom, thus testifying the fruitfulness of your works; and, doubtless, you will in ‘due season’ reap an abundant reward, if you faint not. Allow me also to observe, that the minister of the ‘Gospel of the Kingdom of God,’ should not only show forth the truths of the gospel, but condemn and protest against the erroneous opinions and ‘traditions of men;’ he should not only proclaim its effulgence, but be enabled to scatter the obstructing clouds which obscure its lustre—amongst the most dense of which is the popular dogma of the happiness, &c., of ‘souls’ in a disembodied

state, being none other than the sordid figment of the Mass Priest, and wholly opposed to the truth that fallen man is unsafe in unbuckled armour, and incapable of entering glory until old Mortality shall be exchanged for the rich robes of Immortality. Flesh and blood, or man in his present corruptible state, cannot enter the kingdom of God, because that inheritance requires a state of undecaying being. 'Corruption cannot inherit incorruption;' therefore, as our present mortal life is in the blood,—'the blood is the *life* of the flesh,'—it follows that *life* of an essentially different nature must be granted to man, ere he can inherit the kingdom of God; even that *life*

which is 'now hid in Christ,' and when given, we shall become like Him, and this precious gift is designated 'Eternal Life;' hence, as the Scriptures recognize no happiness in a future state unconnected with the 'redemption of the body,' it is evident that the doctrine of happiness of 'souls,' in a disembodied state proceeds from the vain traditions and opinions of men. Heavenly happiness cannot be enjoyed in any other than an immortal state of being, in the likeness of Christ at his triumphant resurrection from the power of the grave, not as a disembodied spirit, but with 'flesh and bones' (Luke xxiv. 39), capable of divine powers.

A PAPAL LIBEL ON PETER.

Gregory VII. prohibited the reading of the Scriptures in a language intelligible to the hearers. He says he made this prohibition "*by the authority of the blessed Peter!*" Now we do not say that this is *untrue*. This is too milk-and-water, or sky-blue a term to express the enormity of the falsehood. When one man tells another *he lies*, he expects, if the other has any ferocity in his nature, to be knocked down for so plain and unvarnished an avowal of his conviction of his mendacity. Now, although there is not a more ferocious creature than a pope, or one in whom his spirit dwells, we will not for fear of consequences hesitate to aver, that it is *a lie*, and that he who utters it, or endorses it in word or deed, is a child of his, of whom the Lord Jesus said, "He is a liar from the beginning."

Peter never authorized the keeping of mankind in ignorance. On the contrary, his whole apostolic life was a career of self-denial and sacrifice in enlightening the public—in turning men from darkness to light, and from the power of Satan unto God. It is utterly false to say that he prohibited, or authorised any one to prohibit, the worship of God, or the reading of the Scriptures in the language of the common people. He taught them that believed that they were begotten of incorruptible seed, by the word of God evangelized to them; and exhorted them to desire the unadulterated milk of the word that they might grow thereby. He commands all popes, patriarchs, cardinals, bishops, priests, and people to speak as the Scriptures teach men to speak, or to hold their peace; for he says, "*If any man speak, let him speak as the*

oracles of God.” If “the authority of the blessed Peter” were respected in this matter, it would put to silence the perverters of the people from St. Peter’s Chair to “*the Chair of Sacred History*” in the setting of the sun. “Add to your faith goodness, and to goodness *knowledge*,” is the exhortation of “the first pope,” as he is absurdly and ignorantly styled. After enumerating other qualities to be added to these, that they might “not be barren nor unfruitful in the *knowledge* of our Lord Jesus Christ,” he remarks, that “he that lacketh these things is blind, and cannot see afar off;” so that, if Peter be counted as the first Pope of Rome, he condemns all his “successors” for a set of blind fellows who cannot see beyond their nose; for their ignorance of “the knowledge of the Lord Jesus” is notorious to a proverb. The “blessed Peter” was a man of progress; but the High Priests of Jupiter’s statue who “bless” him, forbid the people to advance. Their commands are

“keep them in ignorance; exterminate them with fire and sword if they deny our infallibility; thrust them into the deepest, foulest, darkest dungeons, if they read that cursed book the Bible for themselves.” But Peter saith, “Go on my brethren: add to faith and goodness, knowledge. Ye have our testimony, and also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of Scripture is of private impulse. For prophecy came not in old time by the will of men: but holy men of God spake, being moved by the Holy Spirit.” If then we must hear a man called a pope, let us hear the “blessed Peter” in his own words: and not in those of popes, popelings, and crafty ecclesiasticals of all the “names and denominations.”—*Dr. Thomas.*

“HE IS COMING.”

The Judge of the earth is coming,
For the night is nearly spent;
And long hath the cry been given,
To the sons of men, “repent!”
For the day of vengeance hasteth;
His arrows are in the bow;
His glittering sword-blade flasheth;
And full is the cup of woe.
He’ll come when He’s least expected,
When there’s mirth on every side;
When the merchant plies his business,
And the bridegroom woos the bride.
When the world, in scorn, is pointing
To the few who watch and wait,
There’s a sudden start of terror,—
For the Judge is at the gate.

Oh ! the Lord is coming quickly,
 Though the slumbers grow more deep,
 Of the careless world that's lying,
 In a drunken, dreamy sleep.
 And swift will be the awaking,
 In an hour they thought secure ;
 For the vintage now is ripening,
 And the harvest day is sure.

He comes on the rainbow riding,
 He comes on the wings of storm,
 He comes with a dazzling splendour,
 And a Kingly glorious form.
 And the startled world to mountains,
 And the hills, shall call in vain
 To be hid from the awful presence
 Of the Lamb that once was slain.

But the Saints with joy arising
 Shall sing at the dawn of day,
 And welcome the Lord of glory
 When shadows have fled away.
 They'll join in glad hallelujahs,
 The Kingdoms are now his own,
 The Man in the glory reigneth,
 And we gather around his throne.

W. M.

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. 21.

MOSES having confided Yahweh's memorial song to the priests for preservation, he delivered his parting blessing to the tribes, and then ascended "the mountain of Nebo, to the top of Pisgah," and there yielded up his life and was buried, and "no man knoweth of his sepulchre unto this day. Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. . . . And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face in all the signs and the wonders which the Lord sent him to do in the land of Egypt" (Deut. xxxiv. 6-11).

But the work of which Moses was the most signal instrument was yet unfinished. Israel yet sojourned on alien soil, and the land of promise was occupied by seven powerful nations with "cities walled to heaven," the cup of whose iniquity was come to the full. It was needful that these should be destroyed, for such was Yahweh's decree; and it was needful that Israel should be peaceably settled in their stead under the institutions which had been delivered to Moses on Sinai. How was this to be done in view of all the natural difficulties of the case? A continuance of divine co-operation

was needful if the enterprise upon which Israel was embarked was not to end in disaster and ruin to the whole congregation. And this continuance was provided for. Joshua, who had been divinely nominated to the successorship of Moses, and upon whom Moses before his death laid his hands, was thus addressed by Yahweh: "Moses my servant is dead; now, therefore, arise, go over this Jordan, thou and all this people, unto the land which I do give to them. . . . There shall not any man be able to stand before thee all the days of thy life. *As I was with Moses, so will I be with thee.* I will not fail thee nor forsake thee."

Joshua having received these and other words of exhortation bestirred himself executively. The first thing was to arrange for the crossing of the Jordan. On this point Yahweh's directions to him were explicit. As an ordinary operation, it would have been difficult for a miscellaneous multitude to have got over a broad flowing river, especially at a time of year when Jordan overflowed all its banks (Josh. iii. 15). Yahweh determined that this difficulty should be miraculously overcome by stopping the water above the place of passage, and so leaving the channel of the river dry for Israel to get over. The performance of this work of power was associated with faith and obedience on the part of Israel. Israel was to prepare beforehand: the priests, bearing the ark, were to advance to the brink of the swollen river, and step into the water; and the water was to be stopped in its down-flowing current as soon as the feet of the priests touched the water. The water would then soon drain away, and the passage would be clear for the crossing of the assembly. It so came out: and the multitude passed over while the priests stood in the centre of the dry channel.

Two things were accomplished by this, both necessary—one more than another. An obstacle was removed from the path of Israel's work; but more important and essential than that, in the presence of the recent removal of Moses, so long the head of the assembly, Joshua was publicly acknowledged and commended to Israel as their appointed leader. This was Yahweh's own interpretation: "This day will I begin to magnify thee in the sight of all Israel, *that they may know that as I was with Moses, so will I be with thee*" (Jos. iii. 7). This object it realised most effectually, as it was well calculated to do: and that such an object was a necessary one will be apparent when it is realised that Israel's willing compliance was necessary for the execution of the work about to be done—the subjugation of the seven nations of Canaan and the establishment of a divine civilization through all the land in their place. A third object was accomplished akin to the whole purpose of the Egyptian marvels. This was thus defined when the passage of the Jordan was accomplished. Twelve stones taken from the midst of the Jordan having been pitched in Gilgal, Joshua said, "When your children shall ask their fathers in time to come saying, What mean these stones? Then ye shall let your children know saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of the Jordan from before you, until ye were passed over as the Lord your God did to the Red Sea which he dried up from before us until we were gone over, **THAT ALL THE PEOPLE OF THE EARTH MIGHT KNOW THE HAND OF YAHWEH THAT IT IS MIGHTY;**

THAT YE MIGHT FEAR YAHWEH YOUR GOD FOR EVER " (Josh. iv. 20-24). This was the great object aimed at in all the miraculous co-operations of Yahweh with Israel. The miracles were no idle display of power. They were not like the prodigies of heathen fable, or the pretended miracles of impostors of every kind and hue. They accomplished very practical objects in a dignified and effectual manner, and they aimed at a result —(the result defined in the capital letters above)—which such means, and such means alone, were calculated to establish. As we saw in the earlier articles, God's existence could only be made palpably apparent in works of intelligently directed power; and only on the undoubted fact of His existence could authority be obtained for the commandments and promises delivered in His name. Israel's history is a history of this operation among men—with results which have already largely affected the fortunes of mankind, but which are only the foundation for a more effective work in its next stage at the return of Christ to the earth in power and great glory.

A number of other manifestations of the visible hand of God in the days of Joshua will be sufficiently dealt with in a rapid summary. On the circumcision of Israel, after crossing the Jordan, the invisible angelic leader of the host, shewed himself to Joshua (Joshua v. 13) by which Joshua's individual faith was strengthened for the difficult enterprise upon which he was entering. Jericho, the first fortified city attacked, was given into Israel's hands after a brief investment of the most unmilitary character that ever took place. Jehovah directed them to walk round the place, once every day for six days, led by the priests, blowing seven trumpets of rams' horns, and headed by the armed men; and on the seventh day to do the same, seven times. On the accomplishment of these appointed peregrinations, the walls (undermined by the explosive force of the divine will electrically exerted) fell down, and Israel had but to walk forward and do the appointed work of destruction on the city. By this, Israel were made to see that God was with them under Joshua, as he had been with them under Moses: while a knell was sent through the hearts of the doomed inhabitants in all the land.

At the next stage of the campaign, Yahweh discomfited a coalition of the Canaanites in the open field at Gibeon, "casting great stones from heaven upon them unto Azekah, so that they were more which died from the hail-stones than they which the children of Israel slew with the sword" (Josh. x. 11.) On the same occasion, to expedite the work of judgment, the diurnal motion of the earth was arrested at the petition of Joshua, or else the sun's rays were broken at an increasing angle, with the desired result that "the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (verse 13). This is one of the things that in our generation a man is considered foolish for receiving. There is no reason why it should not be received. It is testified in books proved divine, by Christ's endorsement, and in many other ways. The wise of this world think the thing recorded is an impossibility. What is this but dogmatism? How do they know it is impossible? The fact that they have not seen such a thing is no proof that it never occurred and cannot occur. It is absurd to maintain that the power that holds the universe in the iron grip of a common law cannot modify the action of that law in

detail, if there is a need be. It is a question of fact and not of philosophy. Philosophy is shallower than its mediocre worshippers imagine. Even the laws of mathematics only amount to the observation of the ordinary relations of the universe. They can throw no light on the question of whether other and higher relations are possible. The speculation that the arrest of the earth's revolution would have deranged the movements of the entire universe pre-supposes that there is no regulating power, which is not to be conceded on the mere strength of the inability of scientific observation to discover such a power. God is undiscoverable to human search because His greatness is too vast and subtle for human detection, and because he fends off all the prying of curiosity and human presumption, as shown by all the lessons of revelation. Finally, it may be that the earth's revolution was not arrested, but that the sunlight was gradually deflected at a slowly increasing angle, with the effect of causing the sun to appear to remain stationary. God has many ways of working. It is only a question if he doubled the length of the natural day for the thorough performance of Israel's work. He could do it; we need not trouble about the how; we could not understand much about it if we were told, for even the common light of the sun and all the ordinary operations of nature are utterly beyond our comprehension as to the how. We only know them as facts. It is the height of presumption to assert that there are no other facts than we know, or that we are not to receive an authenticated fact if it happens to be outside the narrow circle of our experience. It was also in the nature of miracle to "harden the hearts of the kings that they should come against Israel in battle, that he might destroy them utterly and that they might have no favour, but that he might destroy them, as the Lord commanded Moses" (Josh. xi. 20.) This, however, would not be obviously miraculous. The nations would simply exhibit that disposition of reckless disregard, which is by no means an uncommon spectacle among mankind. There would, nevertheless, be a difference. The common indiscretions of men are due to what they are in themselves, while this would be generated by divine influence operating upon them, as came to pass in the case of Israel themselves afterwards in later ages, when as Josephus testifies, the Jews seemed to act under a divine fury, impelling them to such wild attitudes and courses towards the Romans, as brought on their complete destruction.

The infatuated Canaanites were powerless before the sword of Joshua, and it came to pass in five years or so, that "Joshua took the whole land, according to all that the Lord had said unto Moses: and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war" (xi. 23.) Then another scene presents itself. When Israel settled in the peaceable possession of the land, the visible hand of God was for a while withdrawn, except in so far as the divine presence was in the tabernacle of the testimony at Shiloh, where it was pitched. At first, Israel were obedient to the law which had been given them. So long as Joshua lived, and all the elders overruled him, "who had seen all the great works of the Lord that he did for Israel," Israel faithfully served the Lord; but when these had passed off the scene, the next generation became restive

under divine restraints, and not only disobeyed the commandments that concerned their own ways, but actually discarded the worship of Yahweh and turned aside to the idolatries practised by the surviving Canaanites whom they had disobediently failed to exterminate. The next exhibition of the visible hand of God was therefore one of anger. An angel of Yahweh came to Bochim, and reminding them of what Yahweh had done for them asked them why they had disobeyed his voice in making a league with the idolatrous inhabitants of the land. The angel's words produced a momentary sorrow which found vent in national tears (Jud. ii. 5). But the tears soon dried away, and the people soon relapsed into their apostate ways, in punishment of which, Yahweh raised up trouble for them, and gave them into the hands of their neighbours, who brought them into deep affliction. In their trouble, they returned to Yahweh, and he had mercy upon them, and raised up deliverers. This happened several times. In the course of these deliverances, the visible hand of God was shown several times. The case of Gideon is peculiarly interesting.

In his days, "Israel was greatly impoverished because of the Midianites, and the children of Israel cried unto the Lord." The first response to Israel's cry was a message by a prophet, upbraiding them with their disobedience. But next (for Yahweh is merciful), "there came an angel of Yahweh and sat under an oak," at a spot in Ophrah, where Gideon was threshing wheat in concealment from the Midianites. The angel saluted Gideon with these words: "Yahweh is with thee, thou mighty man of valour." Gideon not knowing his visitor was an angel, but supposing he was only a man, asked why evil had befallen them if Yahweh were with them? and where all the miracles were, of which their fathers had told them. Whatever answer (not recorded) may nor may not have been given to this question, the angel informed Gideon that he (Gideon) was to effect Israel's deliverance from the Midianites. The intimation filled Gideon with surprise, on account of his smallness and family obscurity. The angel rejoined in Yahweh's name, "Surely I will be with thee, and thou shalt smite Midian as one man." Gideon realising the character of his visitor, desired some evidence of the reality of the matter, that he might be sure his senses did not deceive him: "Shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee and bring forth my present." The angel consented to wait, and Gideon went into his house and got ready a meal of cakes, meat and broth, to set before the angel. On his return with the food prepared, he found the angel sitting in the same position (under the oak). The angel directed him to put the flesh and cakes on an adjacent rock, and to pour out the broth. Gideon did so, and the angel then touched the articles of food with the end of a staff he had in his hand, upon which an instant and complete combustion of the whole occurred. The cakes, flesh, and broth disappeared in flame, and the angel disappeared at the same moment. The object of this wonder was powerfully attained. Gideon, whose faith it was necessary thus to fortify as the instrument of the impending deliverance of Israel, "perceived that he (his visitor) was an angel of Yahweh," and he instantly set to work to take the necessary measures for achieving the work assigned to him. As the result of those

measures, "all the Midianites, and the Amalekites, and the children of the east gathered together." Gideon also gathered the Israelites; but his force was so small compared with the mustering masses of the well-appointed enemy, that he naturally felt a twinge of misgiving, and a desire to have some further guarantee that there was no mistake about the divine origin and support of his enterprise. "He said unto God, If thou wilt save Israel by mine hand as thou hast said, Behold I will put a fleece of wool on the floor: if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand as thou hast said." God is not unreasonable: he desired Gideon to be quite certain that the angelic message was a reality. Therefore he complied with Gideon's request. Early on the morrow, Gideon going out to the fleece, found it drenched with moisture, while the ground on which it lay was dry. He wrung out of it a bowl full of water. But Gideon had again a misgiving. Perhaps some one overheard his prayer, and wet the fleece in water and put it out on the ground. He would like to make assurance doubly sure. If he could have the sign reversed—if the ground might be wetted while the fleece should remain dry (he knew no man could do that)—but he was afraid to propose it. However, he did propose it. He said to God, "Let not thine anger be hot against me, and I will speak but this once;" and he spoke, and made his proposal. "And God did so that night, for it was dry on the fleece only, and there was dew on all the ground" (Judges vi. 40.) There is no more distinct illustration of the object of miracle in all the Scriptures than this. It is either to make His power known, as in the case of the Egyptian plagues, or (as in this) it is to give warranty of the divinity of any work in which God proposes to employ the voluntary co-operation of man.

The next instance of the visible hand of God is similar. It was about a hundred years later on when, Israel having been long time in bitter servitude to the Philistines, the time had arrived when God would deliver them. The angel of Yahweh appeared to the wife of Manoah, of the family of the Danites, in Zorah, and informed her of the coming birth of Samson, for this purpose, and of the need for bringing him up as a Nazarite. The woman, without knowing the nature of her visitor, described him to her husband as "a man of God (with) countenance like the countenance of an angel of God—very terrible" (Jud. xiii. 6.) Manoah entreated Yahweh that the man might return to them to instruct them how to bring up the child that should be born. Manoah's request was granted, and the angel returned and repeated the message, with instructions how the mother was to treat herself. Manoah, who "*knew not that he was an angel of Yahweh,*" asked the man's name, and pressed him to accept their hospitality. The angel declined on both points, but consented to remain while Manoah offered an offering to Yahweh. "And Manoah took a kid with a meat offering and offered it upon a rock unto Yahweh. And the angel did wondrously. And Manoah and his wife looked on. For it came to pass when the flame went up toward heaven that *the angel of Yahweh ascended in the flame of the altar.* . . . Then Manoah knew that he was an angel of Yahweh" (Jud. xiii. 19-21).

Afterwards came the birth of Samson, who was tended, in accordance with the angel's instructions, with all the scrupulous care which such a prelude to his birth would generate.

When Samson was grown to manhood, he evinced a supernatural strength of muscle which enabled him single-handed to work his will upon the enemies of Israel, and finally to deliver his people. The record of his exploits is a record of miracle, in so far as his great strength was miraculous; but in so far as those exploits were natural to great strength, the narrative need not particularly engage our attention. Suffice it, that the whole episode was one of many instrumentalities by which the feeble and struggling nationality of Israel was divinely kept alive in the midst of unfriendly surroundings which, left to themselves, would have destroyed it from the earth, as in the case of all other nationalities of that time. The miraculous was a necessary element occasionally brought to bear in the process by which this result was achieved. The agencies employed were in the main natural, but, in the right manipulation of these, the visible hand was necessary at certain points, and the time of Samson was one of these.

In our next issue we shall look at one or two other cases in the history of Samuel and David.

EDITOR.

NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY.

We are prevented supplying the expected continuation of Brother Ashcroft's interesting narrative this month, from a cause which every one, having any experience of the sort of work he is at present engaged in, will appreciate. It is described in the following sentence or so which we make bold to extract from one of his private letters: "I am disappointed at the complete failure of my endeavour to have anything ready for next issue. . . . I have been lecturing nearly every night since my arrival, besides carrying on almost incessant conversations during the day. . . . I would not have you utter a word of complaint against the brethren here, for their kind-

ness is great and their intentions pure, though a little more consideration for one's frail mortality, &c. . . . I will embrace what leisure I can command for the *Christadelphian*, but it would be well not to place too much reliance upon my ability to secure the necessary quiet and opportunity. From the programme, it is evident that when not on the railway, I shall be on the platform, and I am afraid of collapse. Even during the writing of this I have been interrupted by brethren in the room engaged in conversation, and have had to give my opinion touching a difficult text."

A PULPIT BESIEGED AND CONQUERED BY THE TRUTH.

INTERESTING NARRATIVE.

The exigencies of the printer requiring the middle of this number of the *Christadelphian* to be printed before the first part, it was not possible to insert the subjoined narration in the place where it ought to have appeared on page 512. It will suffer nothing, however, from appearing thus as a separate article, but we recommend the perusal of the article on page 509 before the reading of this. The event narrated will be the occasion of profound thankfulness to many. It will be an access of strength and encouragement to the friends of the truth throughout the world, in many ways more easy to imagine than define. We make no apology for having requested Bro. Chamberlin to prepare the following thrilling and interesting address:—

TO THE BRETHREN AND SISTERS OF THE HOUSEHOLD OF FAITH.

By the kindness of the Editor of the *Christadelphian*, I am permitted to address you, and would say in my first sentence that I greet you all earnestly in the name of the Lord Jesus Christ. Remembering that the brethren of Christ know no man after the flesh, but take all their recognition, from the spirit, I cease to feel that I am a stranger to you, though your faces I have not, in many instances, seen, but I feel I am one with you, not in the common possession of trifling sentiments which the ordinary compliments express, but in those convictions and hopes which touch the deep base of our new creaturehood. Feeling this close and dear relationship, you will pardon me making in this letter so much reference to myself, for I wish to tell you how this relationship has been brought about under the providence of God.

From a child I imbibed the traditional teaching of Methodist theology, and at an early age passed through that experience known by the phrase "conviction of sin." Relieved, as I thought, from the sin penalty by accepting Jesus as a suffering and so atoning Saviour, I naturally cast about in my mind for ways and means to gain others to a like conviction. This led

me to seek preparation for the Methodist New Connexion ministry, which I did by spending two years in theological study at Ranmoor College. This was during 1869-70-71. Strange to say (though I did not think it strange then) Scripture exegesis formed no part of the College exercises. If not exactly left to the rawness of our youth, as to Scripture interpretation, it was a case of the head being bandaged while young, that our minds might be formed to the proper Methodist shape. In going to college, it was assumed that we knew enough of the Scriptures to make us satisfied with Methodist theology, and so were drilled in that, and not taken through the law and the testimony at all. I entered upon the practical work of the ministry in 1871, and soon my difficulties began. Of course, increasing responsibility in sermon-making led me to more careful reading of the Bible, and some slightly divergent teachings, indulged by me from the pulpits, brought me into unpleasant relations with some of the people in the circuit (Stalybridge). In a moment of hastiness and vexation I resigned my post, and for twelve months I officiated for the Independents at Stratford-on-Avon. Regretting my precipitate action in leaving the church of my fathers, and knowing that my disagreements were more verbal than doctrinal (at least I hoped this was so), I wrote to the Conference sitting in 1873 expressing my willingness to return to their ministry. I was accepted and resumed my labours at Loughborough. For five or six years I advanced nothing from the pulpit which could seriously shock doctrinal prejudices, although towards the end of that time I was beginning to feel that orthodoxy was in one or two points astray. My first settled conviction on this subject was in reference to the doctrine of endless punishment. Edward White's work, "Life in Christ," led me to examine the Scriptures thoroughly, to settle the point, and so completely did I see that the popular doctrine was false, that I, from that time forward, explicitly taught the utter destruction of the impenitent. But White's book revealed to me more than I was in search of, viz., not only that endless punishment was false, but

that possibly the natural immortality view was false also. This sent me again to the Scriptures, to ascertain whether these things were so. It was some months before I was quite assured of man's mortal condition, but when full assurance was reached, I did not hesitate most unfalteringly to teach it. It may be asked whether I consider this was being loyal to the denomination. My answer must be, I do not, but I understood that considerable latitude would be allowed me, and that while I held much in common with the people, it was inexpedient for me to separate from them. The next point raised (which brought me into connexion with the truth) was in reference to the kingdom of God. Of course, when I had dismissed the notion of natural immortality, I was led to enquire into the popular theory of Heaven and Hell. It was then that I recollected the existence of Christadelphian literature. Recollected, I say, for when a youth of 16, I had perused a copy of the *Declaration*, and had been brought in contact with one or two friends of the truth in my native town of Birmingham. I first bought a copy of *Elysis Israel*, then I read *Twelve Lectures* and subscribed for the *Christadelphian*—this was in 1879. It was a revelation to me. I went to the Scriptures with an intensity of eagerness and a trembling anxiety with which I have approached no other book. I groaned over them and prayed most earnestly. My groaning was caused by my apprehension that I *might* be mistaken respecting the kingdom, mixed with a good deal of fear and reluctance in prospect of sacrificing my position as a minister, if my views should be proved unscriptural. I purchased *Eureka*; I collated texts; I studied the prophets; I examined the subject in the way which is so familiar to the friends of the truth, and the result was a private conviction that in regard to the general drift of Scripture teaching, the Christadelphians held the true clue.

And there were moments of boldness when I did not hesitate to affirm this, in consequence of which, I obtained the unenviable reputation of unsoundness. During the last three years I laboured under much suspicion and against much criticism, and have been admonished publicly and privately. Still, I did not avow any complete change in my doctrinal positions, as perhaps I could not honestly have done so, but continuing to study the truth in the light of the two Testaments, I was gradually

becoming conscious of the development going on within. During that development, I mentally subscribed to the teachings of the truth, touching responsibility, obedience, the nature of Christ, and, lastly, the nature of the devil. I deeply regret to say, that though at last mentally satisfied as to the truth, I was not prepared for obedience. I knew the awful experience of a heart in a state of prolonged siege by the truth. I knew it was quite useless to try to break through the beleaguering force, and I retired within, to find, alas! nothing but sullenness and sadness, anger, irritation, and discontent. I would gladly pass over the experience of these days, but the confession must be made. The consciousness of my dishonest position was demoralizing me fast. I grew savage with myself, savage with my friends, and have felt savage even in the pulpit. In my desperation, I have said and done many mad things of which I really cannot write only to pray "God be merciful to me a sinner." At last the crisis came. I could bear the intolerable anguish no longer. I had confronted the fact that I must give up my position until I had stared the terrible thing out of countenance. I informed the circuit officials (Halifax), that in a month's time I should cease my ministry. This announcement was received with general regret and also surprise, for as I had only entered Halifax Circuit last July, scarcely anything was known of the state of my mind. The month dragged wearily through, and on Sept. 19th, I occupied a Methodist pulpit for the last time. Subsequently I united in your fellowship as you have been made aware.

These are the bare facts of my case which I have put faithfully on record.

Viewed as calmly as is possible from this slight distance of time, I believe I have taken the right step, for though my worldly position is yet a very uncertain one, and I am at present largely dependent on my friends, I am now in the way to fulfil the great object of my being, and I have peace with God, thro' our Lord Jesus Christ. I trust that the brethren and sisters will remember me in their prayers, and also believe that though they are mostly unknown to me in the flesh, I rejoice with them as the children of Abraham, and heirs according to the promise.

I would have written a longer letter, but just at this time I have no leisure, and

hardly any rest: if the Editor will permit, I will, at a future time, put in his pages a few of the many things which crowd upon my

mind respecting the various aspects of (so-called) Christendom.
JOSEPH H. CHAMBERLIN.

“BE NOT ASHAMED.”

Be not ashamed of Christ your Lord
In word, in deed, or thought;
But shew to all the world around
The doctrines which he taught.

Be not ashamed, because your Lord
Is not ashamed of you;
He counts as brethren all who love
And keep His precepts too.

Be not ashamed of Him in word,
But boldly speak His name;
And never give the world a cause
To couple it with shame.

Be not ashamed of Him in deed,
But firmly do His will;
Care not for what His foes may say,
Keep His commandments still.

Be not ashamed of Him in thought,
But treasure in your heart
The thought of all His love to you,
And bravely do your part.

Be not ashamed of Christ your Lord.
Be not ashamed at all;
God calls Himself the God of those
Who on His great name call.

T. T.

THE PRESS AND “THE TRIAL.”

A friend at Swansea (Mr. G. Emery), writes thus:—“I feel quite indignant with those (in the Press), who intimate that *The Trial* is ‘dull, heavy reading,’ &c., I am sure it is quite the contrary. I lent it to a graduate of the London University, and he was so taken up with it, that he read it completely through in two or three sittings.

Thinking you might not see it, I copy *The Rainbow* critique on *The Trial* in the issue of the present month:—

“The writer of this remarkable volume, whoever he may be, is clearly no ordinary man. He has laid the friends of Christian truth under deep obligation. The manner of the book is fascinating. The leading scientific men of the day are cross-examined with forensic skill without a shade of injustice, and they are placed by their own theories in an uncomfortable position. The infidels of the day, represented by Mr. Bradlaugh, are objects of

mingled pity and scorn. When the author has done with his witnesses, and addresses the court and jury for the defence, we have an argument for the resurrection of Christ which is irresistible, both for the perfection of its logic and the splendour of its eloquence. Of course it increases our satisfaction to find this gifted author advancing no sentiment contrary to those which are most surely believed by us. We should like to quote largely, but the book is cheap, and every page should be read, as every link in a golden chain is precious."

Another correspondent (Brother Newson) of Bury St. Edmunds, says:—"It is with no small amount of pleasure that I forward you, per same post, a copy of *The Rainbow*, containing a favourable report of your 'marvellous work.' *The Rainbow* notice was brought under my notice by a friend, last evening, and I offered to procure him another number, if he would allow me to take this one. Myself and two friends, having read *The Trial*, surprised each other, by simultaneously confessing it vastly superior to the *Pilgrim's Progress* of world renown. This little incident speaks volumes for *The Trial*. Should the reviews be issued in pamphlet form, as suggested by a brother, *The Rainbow* one may be of service." (Bro. Newson, and Mr. Emery will both accept our thanks, which, in the pre-occupations of the month we have been unable

to signify by private communication, as we could have wished.)

Another brother (Bro. Leaver, jun., of Birmingham), hands us the following from *The Baptist*, in which he has interpolated an occasional remark of his own:—"This book, which is substantially a plea for the faith in our Lord's resurrection, is marked with considerable skill and ability. The argument, as the title shows, is put in the form of a law-suit, in which the plaintiffs are modern sceptics of various classes, while the defendants represent the body of believers. The witnesses who are brought forth to give condemning evidence against Christianity, are put through severe cross-examination, and the hollowness of current objections is thus strikingly illustrated. To some extent the statement of the issue in the title is defective, inasmuch as *The Trial* is made to traverse much more ground than is indicated by it [A poor objection: I think better too much than too little,—C.S.L.] However, the central position which is combated and defended, is our Lord's resurrection. We think the book will render no little service, and we should specially recommend its circulation among the working classes. [Yes, and the upper.] The infidel is busy among them in our day, and such books as this are admirably fitted to counteract his teaching."

THE LAND CODE OF THE JEWS.

Bro. Oowler, of London, sends us the following:—"The interest which is now being taken by prominent Gentiles in the welfare of the Sons of Israel, is surely a sign of the times which must rejoice the hearts of the brethren who anxiously await the Lord's appearing. The cloud which enveloped agriculture, both at home and abroad, has made many persons attribute the cause thereof to bad seasons and antiquated covenants, which restricted the tiller of the soil to do as his landlord told him. This brought about an agitation for the repeal of the Land Laws, but none of the agitators ever dreamed of finding a copy of righteous land laws, within the covers of the Old Testament. This work was left to Mr. John Boyd Kinnear, who had been commissioned by Professor Bayne, late editor of *The Encyclopædia Britannica*, to write an article for that publication, on 'The Land

Codes of All Nations.' Mr. Kinnear was naturally led to advert to the system which God communicated to Moses, but the new editor—Professor Robertson Smith, as mentioned in last month's *Christadelphian*—cancelled the portion which referred to the Jewish system. Whereupon Mr. Kinnear refused to sign an incomplete article; and when *The Times* reviewer referred to the omission, Mr. Kinnear explained the whole affair. We find, however, that Mr. Boyd Kinnear is now contributing articles to *Land* (a weekly journal published by Messrs. Cassell, Petter, Galpin and Co.) on this subject. Considering the prominence given to the deletion of the Mosaic account by the *Times* reviewer, it is just possible this firm obtained permission to print the MSS rejected by Prof. Smith. (*More of this anon.*—Ed.)

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 144.**

“Exhort one another daily.”—PAUL.

The chapter that has been read this morning (Ezekiel xx.), will be found on reflection to be one of the most extraordinary compositions ever submitted to human consideration. It is a historical review with comments. There are many historical reviews to be found among books; but they are all human: here is a historical review by the Creator of heaven and earth. It is a review of Israel's history from its starting point in Egypt, down to the days of Ezekiel. There may seem nothing very extraordinary in this at first sight, but this impression will change on reflection.

In the first place there could be no more intrinsically interesting subject of review historically considered. All other histories are insignificant compared with the history of Israel. What other history occupies so large a space in the field of time? There are other histories of a certain importance, but they are all short lived. They are either of recent origin (if relating to nations important now), or of very short existence if of a great antiquity. The history of England is of yesterday, as compared with Israel. The history of Babylon is a short story though going back to ancient times. The broad belt of Israel's history comes down all the way from the earliest beginning, when modern Gentile nationalities were not, to the present moment, when Jewish affairs are an active element in Gentile problems among the strongest nations of the continent. No historical topic can compare, on even common grounds, with the history of the nation that wanders the world to day in all lands after ages of national adversity that more than once threatened their entire distinction.

And to have such a history reviewed by its Originator, its Mover, its Moulder! To have such a history commented on and elucidated for us by God! Only incredulity of the fact (barbarous incredulity) could make the heart and judgment insensible to the greatness of this piece of literature. We have histories of the Jews by Gentiles and by Jews; but how different are these histories from this—how different in tone, spirit, and complexion! How different in the views presented! How necessarily different is a history written by the short-ranged vision of a mortal, from a history written by the all-embracing Penetration that sees everything at a glance, and knows the universe to its utmost depths, and the furthest bearing of all occurrences! Accordingly, we find this history, written by Ezekiel at the mouth of God, of a totally different character from anything written by Jew or Gentile.

A number of the elders of Israel had come on a visit to Ezekiel, recognising his character as a prophet and seeking through him to approach God and make enquiry of him. It is this visit that furnishes the occasion for the remarkable historic sketch contained in the chapter. The way the visit was received is quite striking. At first sight, it would appear a meritorious thing on the part of these elders to seek to enquire of God—a something that might be expected to be pleasing to God. In point of fact it was otherwise, and received a rude rebuff. There was something in the nature of their approach that made it offensive. Ezekiel was divinely directed on the subject as follows: “Speak unto the elders of Israel and say unto them, are

ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you,"—from which we may profitably draw this lesson, that it is not sufficient that men are willing to approach unto God. There is a way of doing it that it is necessary for it to be acceptable. God himself has indicated the way and the spirit,—“broken and contrite in heart and that trembleth at my word.” A man need not hope to be accepted of God unless he recognize, with a deeply reverential mind, God’s immeasurable greatness and absolute sovereignty; and unless he correspondingly realises his own utter smallness, both as to his belonging to the dust and as to his having no rights, being in fact a sinner whose being allowed to live at all is due to God’s great patience. These elders of Israel did not approach God in this spirit. They approached him in the spirit that has characterised Israel in all their generations, so far as the bulk of the nation is concerned. They came to him thinking themselves to be somewhat on account of extraction and on account of the divine favour shewn to them in days past. They came to him in a spirit of self-importance while at the same time, having no adequate or reasonable discernment of God’s goodness, and little habit of obedience to His commandments. Therefore, Ezekiel is commanded to declare to them that God refused their advances; and he is further commissioned to exhibit to them the history of their nation, as it appeared in His eyes. It is in this way that we get God’s view of the most wonderful history on earth, and an explanation of God’s own objects, in the various measures he took, and did not take in the course of that history.

“Cause them to know the abomination of their fathers,” says God; and he takes the recital right away back to Egypt. “In the day when I chose Israel and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, saying I am the Lord your God. . . . I said unto

them, cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. *But I wrought for my name’s sake that it should not be polluted before the heathen,* among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the Wilderness.”

Here is a keynote struck which governs the rest of the chapter. Israel were brought out of Egypt, not because they were an interesting and obedient race. So far were they from being this, that they deserved wholesale destruction, and God felt inclined in this direction. But He refrained himself and preserved them, and brought them out of Egypt *that His name might not be dishonoured in the eyes of mankind, who knew that He had taken Israel by the hand.* This is the very last explanation that occurs to a Jew or Gentile. A more unwelcome explanation—one more nauseous to the natural taste could not be put forward. Men could understand the prowess of Israel as an explanation of the exodus, if inclined to disbelieve it divine, or if more reverential to the Mosaic record, they could understand the excellence of the Jewish race, as inciting the divine favour in their behalf. But, that a stubborn and unacceptable people should be tolerated, and favoured, and protected, *for the honour of Jehovah’s name,* is an idea entirely out of the range of human sympathies. The Jews liked such a doctrine no better than the Gentiles do: and yet, dear brethren and sisters, it is God’s own explanation. Here it is, without obscurity or the least dimness. It is not only the authentic explanation, but it

is a rational explanation. It throws light where otherwise there is darkness, for look you; is it not the fact that Israel, at the time of the exodus *were* unbelieving and rebellious? Did they not say to Moses, "Let us alone that we may serve their idols?" When he brought them out, did they not seek to stone him? This being the undoubted fact, of what explanation is the miraculous Egyptian exodus susceptible, if it were not that God was aiming at some other object than the mere well-being of the race of Israel? Apart from this, the divine favour to Israel in Egypt is inexplicable and mysterious, and a stumbling block, as many people have found it to be. God's explanation explains all: "I wrought for my Name's sake."

So it was at every subsequent stage, as the chapter goes on to exhibit. Redeemed from Egypt and brought into the wilderness, 'the house of Israel rebelled against me in the wilderness . . . Then I said I would pour out my fury upon them in the wilderness to consume them. But *I wrought for my Name's sake*, that it should not be polluted before the heathen, in whose sight I brought them out . . . Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But, I said unto their children in the wilderness, walk ye not in the statutes of your fathers . . . Walk in my statutes . . . Notwithstanding, the children rebelled against me; they walked not in my statutes, neither kept my judgments . . . Then I said I would pour out my fury upon them. . . Nevertheless *I withdrew my hand and wrought for my Name's sake*." Then the recital follows Israel into the land and shows that the same thing happened then: the nation disobediently went aside into ways displeasing to God and stirred Him to continual anger. As He said by Jeremiah concerning Jerusalem, "This city hath been a provocation of mine anger from the day they built it until now." Then He brings the matter home to the elders standing before Ezekiel,

accusing them of following the disobedient ways of their fathers. "Ye pollute yourselves with all your idols, even unto this day, and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I shall not be enquired of by you."

Here, then, is a historical elucidation quite unlike anything we read of in Jewish or Gentile literature, but which has the advantage of being authoritative, reliable, and true, which can by no means be affirmed of ordinary historical disquisitions. Let us consider it a moment. At first sight, it seems a repulsive exhibition of the divine attitude. It seems all stern, unsympathetic, and discouraging. This constant jealousy of the divine honour: this constant anger at the people's waywardness: does not excite those gratified feelings which we associate with the sentiments of adoration and praise. Some, in fact, have been so oppressed in spirit from this cause as to have come to the conclusion that the chapter and much else in the Bible is the ebullition of human bitterness and not the disclosure of the divine mind. This is a mistake altogether. The divinity of these writings is beyond all doubt and cavil, for reasons we have looked at in time past and need not now repeat. We must find some other explanation of the sternness than the wild suggestion that it is human and not divine—a suggestion altogether inconsistent with common experience of men. It is not in man—Jew or Gentile—to conceive, still less to assume earnestly, such an attitude of uncompromising severity as this chapter illustrates. The divinity of it is proved, among other things, by the severity, and letting our reason act, it is not difficult to see the reasonableness of it.

God is love, but not that only: he is a consuming fire. God is kind and merciful, but not unconditionally so. He must be held in reverence: he must be obeyed. This is revealed, and is it not according to reason? It is according to reason in two ways: first, heaven and earth are his: He made them all. There is

not a thing in existence that is not the concrete form of His own eternal invisible energy. There is not a faculty or power or excellence in the possession of any creature but what has its root in God himself, "who giveth unto all, life and breath and all things." If, then, it be true that "of Him and *through* Him and *to* Him are all things," is it not the most elementary maxim of reason that His praise should be uppermost; and that if this reasonable honour is not conceded by the creatures He has made (but disobedience, insult, and insubordination instead), that he should deal with them in anger?

The force of this argument is lost on the modern ear by reason of the conceptions of God that have become current. Men either join with David's "fool" and say "There is no God," but only things—stuff,—and force—that manage somehow or other to arrange and evolve themselves in wonderfully wise order; or, if they profess to believe in God, they regard Him as a passive element, such as oxygen or electricity, to be utilised by wise manipulation for human benefit. If this fog could be cleared away—if they could see the one great idea crystallised in the Mosaic economy—that God is a personal Majesty an Individual Reality—with keener consciousness and a deeper intelligent versatility than all men put together—who from His central habitation of glory in heaven fills immensity by His spirit, radiant from and one with his resplendent and indestructible Person in the heart of the universe—who has for His pleasure embodied His eternal power in the splendid system of the universe, with the purpose of associating created intelligences in His own joy—I say, if they could realise this Revealed conception of the Creator, their mind would be open to the evident conclusion that God should be jealous of His own honour, and that rebellion against Him should be a ground of His displeasure.

The other way which shows it to be according to reason is this: it is the indis-

pensable condition of human well-being that God should be known, loved, and revered in the highest. Apart from this knowledge and reverence, man degenerates to darkness and misery. The fear of the Lord is the beginning of wisdom, even as regards the little happiness that is possible in this mortal state. About this it is impossible for a reflecting mind to have the least doubt in view of either his own experience or the general experience of mankind, so far as an individual may have access to that. The highest happiness of man is to be found in the exercise of those faculties which give us relation to God, faith, mercy, and futurity. That God, therefore, should insist, by stern dispensation of His will, upon His honour being in the ascendant, is to perform the truest kindness it is possible for Him to show to man.

The light, therefore, which we see glowing in this 20th chapter of Ezekiel—the burning light of the divine glory, though a painful light to look at with the naked eye—is a beneficent light, like the Sun, which though scorching in the wilderness, is a generator of life and beauty where water, soil, and the other conditions of life exist. The doctrine of God's supremacy by itself, would be hard and burdensome for fainting flesh and blood; but it does not come by itself, it cannot come by itself. There is a blessing connected with it, as Moses earnestly shewed to Israel in the wilderness, at the end of their journeyings. This is nothing but curse and blight, and ruin, and death, away from God's supremacy. Therefore God aims at establishing His supremacy in all He has done. This is the beginning and end of his purpose: "As truly as I live, the whole earth shall be filled with my glory." He spared Israel in all thier backslidings, because He wrought for His Name's sake. He spared them that the true seed in their midst—men of Abraham's faith and deeds—might be developed for His glory, generation after generation. For the same reason, He endures the wicked of these passing centuries, kind alike to all,

in patience of the day when he will root transgressors out of the earth, and give the earth into the hands of his tried and faithful people at the resurrection.

The lesson of the chapter is by no means confined to the pre-Ezekiel history of Israel. It was written for those who should come after. It is an explanation for all time, in all the relations into which God may come with the human race. It has force here in our midst this morning. It is the explanation of this bread which we break: this wine which we drink. "I wrought for My Name's sake." This might be written over and under the cross of Calvary, by which the world—the godless world of men upon earth—was crucified unto us and we unto the world. When we come unto God by Christ, we approach him in a temple, as it were, having these words inscribed on the portals. They are the explanation of the bleeding lamb, which by faith we bring in our hands; away from them there is no explanation. By all natural thoughts, the shed blood of Christ is a distressing mystery—"to the Jews a stumbling block, to the Greeks (modern as well as ancient), foolishness," but adds Paul, "to us who are saved, Christ the power of God and the wisdom of God." Natural thoughts ask "Why was a sinless man put to death? Why must blood be shed before God could be approached for eternal fellowship? Why could not the goodness of God come forth in unmixed beneficence? Why not our sins be forgiven of his own prerogative of mercy? Yea, "why death, why evil, at all?" The word of wisdom answers natural thoughts. Natural thoughts are but the maanderings of mental power unsupplied with facts to work on. There are higher facts than the unenlightened natural brain of man can know. The history of Israel is the illustration and enforcement of these facts.

The first and great fact of facts which the natural mind disrelishes is that Jehovah is maker and possessor of heaven and earth, and will be approached by man in

such consummate deference as He requires, the forms whereof He himself appoints. We look on the extended form of Christ transfixed on Calvary, and behold the way of our approach. What did that crucifixion do? It declared the righteousness of God! (Rom. iii. 25). How? By the condemnation of sin in its own flesh (Rom. viii. 3). Was Jesus of that flesh? Undoubtedly: he was son of David, son of Abraham (Matt. i. 1) seed of David according to the flesh (Rom. i. 3): of the same flesh and blood as his brethren, made in all things like unto them. (Heb. ii. 14-17). Was he a sinner then? No: Son of God and Son of Man, and though tempted in all things like unto his brethren, he was without sin as to character though made sin as to nature (2 Cor. v. 21). Though on his mother's side he partook of the sin and death-stricken nature of Adam's race, on his Father's side, that nature had such impress and mould as made him Jehovah's Holy One, fitted by his righteousness to bear away the sin of the world in death and resurrection. Was it instead of us He died? No, brethren. It was for us, on behalf of us, on account of us—that God's righteousness might be declared as the basis of forgiveness and reconciliation. God's righteousness would not have been declared in substitution; that would rather have been a concealing or obscuring of His righteousness. And forgiveness in such a case would have been an illusion, for how can God or man be said to forgive a debt that another has paid? No, this is not substitution; for we have to take part in it and be one with it. We are buried WITH HIM in baptism; we are planted *in the similitude of His death*; we are made to partake in His crucifixion; and on this condition our sins are forgiven. He went through it all for us as our representative, only that in Him was done that which could not be done in us. In Him, death was abolished by resurrection after suffering, because of obedience. In us, death would have closed our eyes for ever, because of disobedience. In Him, righteousness was declared both in death

(because possessing our nature) and in resurrection (because having accomplished a perfect obedience). Therefore in Him only is life, and God has given to Him the power to bestow life on all who own themselves dead with the crucified Christ and alive only and by His resurrection power.

God, in Christ, has "wrought for His Name's sake"—for His honour—for His exaltation—for His ineffable and unquestionable supremacy. His righteous law made man mortal because this supremacy was set aside in the beginning: and He sets not this law aside, but has it carried out in the Son of His own providing, in a way that while opening the road to salvation, exalts God in the highest and abases man to the uttermost. This is the lesson of the cross—that God is great and dreadful and holy and unchangeable, though kind and merciful and forgiving to those who tremble before Him: and that man is small and insignificant and sinful and mortal, though invited to equality with the angels in glory and honour and immortality. The death of Christ tells us that the way of immortality is closed impenetrably against all sinners; and his resurrection, that God will only be approached through him who has been made by him, "righteousness and sanctification and wisdom and redemption" for

all who humble themselves obediently to his way. Such only are forgiven: such only justified, and made heirs according to the hope of eternal life which God who cannot lie promised before the world began.

What is our wisdom, then, dear brethren and sisters, but to remove as far as possible from the example of the elders who waited on Ezekiel. Let us abandon the abominations of ancestry, sanctioned howsoever it may be by numbers and learning in the generations that are past. Let us recognize and conform to the divine rule in history—that sinners are spared only because of the divine purpose to fill the earth with His glory: and that the safety of the righteous is only to be found in a close and humble and contrite-hearted observance of God's will as revealed in Moses, the prophets and the apostles—a will that we should be lowly and meek and thankful and obedient in all things. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might: let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth: for in these things do I delight, saith the Lord."—EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 237.

REPEATED HISTORY.

Bible history repeats itself not less remarkably than other history. There are two advents to most of the leading occurrences in the Scriptures: in some instances the duplicate event has occurred already, while in others the repetition is still future. The correspondences in the majority of cases are literal in varying degrees, while in fewer instances the parallel

is that of terms employed first to describe the literal, and afterwards used to express its intended political, or other counterpart. The following is a summary of the cases:—

Two Beginnings of the World.—The physical generation of the heavens and the earth will be succeeded in due course by the creation of "New heavens and a new earth" (in a political sense), styled by Jesus "The regeneration" (Isa. lxxv. 17: Matt. xix. 28).

Two Adams.—The first Adam has already been succeeded, and superseded by

the second and "last Adam" (1st Cor. xv. 45), who is also the "Everlasting Father" of a new race and a new world (Isa. ix. 6.)

Two Eve's.—The first Adam's Eve will be repeated in the "Lamb's Wife," and as the woman was of the man in the first instance, so also in the second; and as Eve was born of Adam's "deep sleep," so again the bride of Christ owes her existence to His three days' sleep in the "heart of the earth." And as Eve was bone of Adam's bone, and flesh of his flesh, so also is Christ's collective spouse made up of "members of His body, of His flesh, and of His bones, and they two, finally united in marriage, will become one spirit."

Two Federal Heads.—The first man's dominion over the fish, fowl, cattle, and every other living thing, will be repeated in the second man's universal lordship over all the political beasts comprehended in the symbology of all nations.

Re-creation.—Many that sleep in the dust of the earth, will in the resurrection be re-formed from the ground (like Adam at the first), to live again a second life upon earth, of a more enduring character.

Reinstitution of the Sabbath.—The Mosaic Sabbath will be restored synchronously with the restoration of the kingdom to Israel: while its earlier institution with Adam will receive its larger counterpart in the seventh thousand year's Sabbath-keeping that remains for the people of God.

Second death.—Death will be repeated in the experience of those amongst the resurrected who are finally found unworthy to live for ever.

Long-life restored.—The patriarchal length of life will again be the order of the day in the age to come (Isa. lxx. 20-22).

Return to one language.—After the destruction of the apocalyptic Babylon there will be a return to one religious language in all the earth. After the gathering out of Israel from the many tongued nations they will likely also return to one language again; and after the inauguration of those all the year round pilgrimages to Jerusalem, the Gentiles also will in all probability merge their distinctive speech into one again, as it was before the confusion of tongues (Zeph. iii. 9).

Return of Noahic times.—The faithless times of Noah will be repeated in the practical unbelief of the business and pleasure-loving generation contemporary with the Lord's arrival, which will be as unlooked for and destructive as the waters of Noah (Matt. xxiv. 37-39).

Melchizedek II.—Another Melchizedek will yet hold his court in Salem's towers, and sit a king and a priest upon his throne, at a time when Abraham (raised from the dead), will be contemporary as before, and partake again of bread and wine after the slaughter of kings (Ps. cx. 4-6).

Another Sodom's Destruction.—There will be another Sodom-like destruction of the nations of Rome and the post-millennial Gog; and more generally still in the consuming wrath which will finally convert all the wicked into smoke and ashes: for Sodom's case is set forth as an example of what it will be to suffer the vengeance of eternal fire. (Jude 7; Ps. xi. 6, xxxvii. 20; 2 Thes. i. 8.)

Isaac Second.—Isaac's birth by divine intervention, his offering up by his father, and his figurative resurrection from the dead, have all been reproduced with a more intense reality in Christ (Heb. xi. 19).

Jacob's vision over again.—Jacob's vision of ascending and descending angels is destined to be literally repeated in the case of Christ, upon the occasion of his glorious return to the earth (John i. 51).

Second oppression of Israel.—A second persecution of the Jews has already set in synchronous as before, with the approaching termination of their near two thousand years exile from their fatherland.

Wilderness life again.—A second wilderness experience is in store for the Jews, preliminary to their introduction into the bond of another covenant (Ezek. xx. 34, 37; Mic. vii. 15).

Sinai over again.—The stillness of Sinai will likely again be invaded in the muster, judgment, and reorganization of Christ's house for millennial service.

Moses Second.—Another prophet like unto Moses will yet give statutes and judgments to the whole house of Israel (Deut. xviii. 18).

Restoration of kings and judges.—The Mosaic judgeship will be restored, and the Old Testament order of Kings will be amply repeated in the next dispensation (Ezek. xxi. 25-27; Isai. i. 26; Matt. xix. 28; Rev. v. 10).

Three advents of Elijah.—There has been one advent of Elijah in proper person and another in the appearance of John the Baptist, who came in the spirit and power of that prophet; and there is likely another in reserve when the veritable prophet himself may be expected to appear again as the forerunner and herald (to the ten tribes) of

the Messiah's approach in power and great glory (Mal. iv).

Babylon again.—The conquest of ancient Babylon, and the incidents belonging to the return from the seventy years' captivity, will be repeated on a considerable scale in the coming overthrow of the Apocalyptic Babylon, and the Russian Gog, and the final return of the Jews from a much longer exile.

Temple burnt twice.—In the same month and on the same day as Nebuchadnezzar burnt the temple, the Romans burnt it again at the last destruction of Jerusalem (*vide Josephus*).

Re-construction of Daniel's image.—Daniel's four-empire image having first been historically verified in the gradual succession of the dominions represented by its metals, will finally be rebuilt, and stand upon its feet in all its original completeness, preparatory to its being smitten on the feet by the stone of Israel. (Dan. ii. 34, 35).

Pilgrimages again.—The going up to Jerusalem three times a year, appointed to the Israelites, will, in its future re-enactment, embrace the Gentiles as well as the Jews (Zech. xiv. 16).

Restoration of sacrifice.—The restoration of the kingdom to Israel will bring with it the re-institution of animal sacrifices (memorial of Christ's death), the rebuilding of the temple, the re-establishment of the priesthood, and the tribal division of the land as at the first (Ezek. xi. 48).

Second spirit baptism.—The first century out-pouring of the spirit will be repeated in the resurrection era, with still more wonderful and widespread results (Heb. vi. 5, 2 Cor. i. 22, Joel ii. 28, 32).

Two advents of Christ.—After a protracted absence of near two thousand years, Christ will appear on earth again according to his promise (John xiv. 3).

Resurrection repeated.—What has already occurred in the way of resurrection will occur again on a scale as much more extensive as the harvest to the first-fruits (1 Cor. xv. 23).

Restitution of all things.—The ancient order of things, patriarchal and Mosaic, will in due time be restored in all their main and most appreciable features, so that those who doubt the Bible record only require to live long enough to see the whole thing over again according to promise. For the Bible future is little more or less than the Bible past reproduced on a more

gigantic scale, and in a more lasting and perfectly magnificent form (Acts iii. 21-25).

REFERENCE TABLET NO. 238.

CHRONOLOGY OF BIBLE BOOKS.

DATES IN ISAIAH.		Ending.	
Years after last event.		A.M.	B.C.
	Last year of Uziah...	3325 ..	764
16...	Reign of Jotham ...	3341 ...	748
16 {	Year that Ahaz died, xiv.	3357 ...	732
14 {	14th of Hezekiah xxxvi.		
15 {	End of Hezekiah's reign	3386 ...	703
111 {	Burning of Temple lxiv. 10 11 }		

172 years.

NOTE.—Isaiah's prophesying ends with Hezekiah (i. 1.); but chapters lxiii. 18. lxiv. 10-11. seem to refer to the final desolation of the city and sanctuary by Nebuchadnezzar. In that case, of course, the last four chapters may have been added by a later hand, as in the case of the last chapter of Jeremiah. (see Jer. 1-64).

DATES IN JEREMIAH.

	13th of Josiah	...3456...	683
22...	4th of Jehoiakim	...3478...	611
1...	5th "	...3479...	610
6...	7th Nebuchadnezzar	...3485...	604
5...	4th of Zedekiah	...3490...	599
5...	9th "	...3495...	594
1...	10th "	...3496...	593
1...	11th "	...3497...	592
	19th Nebuchadnezzar		
4...	23rd "	...3501...	588
46 {	37th of Captivity	...3547...	566
	1st Evil Merodach		

92 years.

NOTE.—Jeremiah's prophecies end with the fiftieth chapter (see last verse), the last chapter being an appendix or summary of events relating to the captivity, and corresponding for the most part with 2 Kings xxv., and evidently added by the same writer after the death of Nebuchadnezzar. The year of Jerusalem's destruction was the 41st year of Jeremiah's prophesying. The chapters in this book are not all in chronological order. The Book of Lamentations is supplementary to Jeremiah, and may not unlikely have been written during the remaining seven months of the year in which the temple was burnt. Jeremiah's prophecies against Babylon were

all written before the captivity, and forwarded to Babylon to be there read by the hand of Seraiah (ii. 59-64).

DATES IN EZEKIEL.	
	5th Jehoiachin's captivity
	5th Zedekiah
	14th Judah's captivity
	13th Nebuchadnezzar
	30th from Josiah's passover
	3491... 598
1	6th Jehoiachin's captivity
	15th Judah's captivity
	7th Jehoiachin's captivity
1	Zedekiah's overthrow
	Proclaimed xxi. 25
	3493... 596
2	9th Jehoiachin's captivity
	9th Zedekiah xxiv. 1
	Jer. lii. 4. Beginning of siege
	3495... 594
1	10th Jehoiachin's captivity
	19th Judah's captivity
	18th Nebuchadnezzar
	Jer. xxxii. 1
	3496... 593
1	11th Jehoiachin's captivity
	11th Zedekiah
	20th Judah's captivity
	19th Nebuchadnezzar
1	12th Jehoiachin's captivity
	21st Judah's captivity
	25th Jehoiachin's captivity
13	34th Judah's captivity
	14th from taking of city (xli. 1). Vision of Temple
	3511... 578
2	27th Jehoiachin's captivity (xxix. 17)
	36th Judah's captivity
	3513... 576

22 years.

NOTES.—Jehoiachin's captivity (a phrase and mode of reckoning peculiar to Ezekiel) dates from the 8th of Nebuchadnezzar and the terminal year of Jehoiakim's reign. The first to the eleventh year of this captivity are identical with the same years of Zedekiah's reign (Jer. xxxii. 1; lii. 4). The 19th of Nebuchadnezzar is synchronal with the 11th of Zedekiah (Jer. xxxii. 1). The 12th year in chapter xxxiii. 21 is more likely the 11th, and so reads in the Syriac and nine other manuscripts (*vide* Bagster's

Treasury). This agrees with the date of the burning of the temple (the 11th of Zedekiah and 19th of Nebuchadnezzar), as also with the five months required for the journey from Jerusalem to Babylon (Ezra vii. 9); whereas the 12th year makes the journey to have occupied 17 months (a time more than sufficient for three journeys), or otherwise it requires that the temple was not burnt till the year after Zedekiah's removal to Babylon, which corresponds to the 20th of Nebuchadnezzar. The account, however (Jer. lii.), plainly places the two events in the fourth and fifth months of the same year, and these the Jews (both ancient and modern) commemorate by two fasts, called "the fast of the fourth month" and "the fast of the fifth month" (Zech. viii. 19), which they keep in June and July.

DATES IN DANIEL.	
	3rd of Jehoiakim last
	of Nebuchadnezzar's
	joint reign
	3477...612
	3...2nd Nebuchadnezzar
	...3480...609
	49...1st Belshazzar
	...3529...560
	2...3rd "
	...3531...558
16	{ Last " 1st Darius
	{ the Mede, 1st ending
	{ of 70 years
	3547...542
	2...3rd Cyrus' 1st sole reign
	...3549...540

72 years.

NOTE.—The prophecies of Daniel's 11th chapter carry us 378 years nearer to New Testament times, ending with a time when "The sword ceased from Israel." After that they had eaten their defiled bread among the Gentiles for 430 years, dating from the 19th of Nebuchadnezzar, and terminating A.M. 3927, and B.C. 162. The seventy years' captivity (unlike Jehoiachin's captivity) begin with the 3rd of Jehoiakim (Dan. i. 1), which is the year preceding the first year of Nebuchadnezzar's sole reign (Jer. xxv. i.) The princes and king's seed (including Daniel) were the captives in this instance. They end in the 1st year of Darius the Median.

REFERERCE TABLET, No. 239.

SPRAY FROM THE WATER OF LIFE.

The Psalms reveal largely to us the inner life of Christ, and its openings up towards God; while the evangelists record

more particularly the sum total of His outward activities towards men.

There will not only be a second coming of Christ, but there will also be a duplicate advent of Abel, Abraham, Moses, David, Daniel, Paul, and all the faithful servants of the truth, both ancient and modern.

In the Biblico-political globe, Israel is the dry land, and the nations of the Gentiles the sea and rivers.

The terms Father, Son, and Holy Spirit are the equivalent of God manifest in the flesh.

The symbol of the Creator Father is light; the symbol of His two advent Son, a lion and a lamb; the symbol of the anointing Spirit a dove; and the symbol of God manifestation the Edenic and Mosaic cherubim.

The sacrificial symbol of Christ is a slain lamb, the memorial symbol bread and wine, and His political heraldry a lion.

Christ's love of man was governed by His higher love of God (as ours should be); this was the key to its surpassing excellence.

Faith shields from harm, hope stays and buoys up, wisdom directs, truth girds, righteousness is a defence, trial purifies, sincerity simplifies, love warms, labour inures, warfare disciplines, and patience perfects.

A well arranged daily reading of the Scriptures like Daniel's pulse enriches the mental blood, and fattens and beautifies the new man.

REST FOR THE WEARY.

"Weary, weary!" wails the man
As he ends life's fevered span;
Dire disease afflicts his frame,
Sinks life's trembling flickering flame.

"Weary, weary!" life opprest,
Is there nowhere hope of rest?
Yes, oh yes, the God above
Promises the rest of love.

Rest with all the sons of light,
Rest when day gives place to night;
Rest when coming Prince of Peace,
Gives his storm-tossed friends release.

"Weary!" then a word unknown,
Strong the victors round the throne,
Joyful swelling every breast
God the everlasting rest.

A. E. W. (*amended.*)

SIXTEEN YEARS, MORE OR LESS.

(Remarks by Bro. Chatwin at the first Thursday Night Meeting after leaving the Athenæum Rooms, Oct. 1, 1882.)

We are living in the midst of change. The scene is an ever-varying one. For sixteen years more or less, the Athenæum across the way has been the centre of the operations of the truth in Birmingham, in England, and indeed in all the world. Our minds have been so accustomed to the place with its crumbling old walls, that some little time must elapse ere we shall quite realise that we have parted company with it—probably for ever. The Athenæum has itself witnessed many changes, and will doubtless witness more. If it could speak it would proclaim the fact that it was beneath its decayed and perishing roof that the light of the truth was untiringly and unceasingly held forth to

the people of Birmingham, for many years. At first feebly perhaps, and to a very small company—but at length after many years of patient labour, so powerfully and to so many, that a larger and more commodious place became necessary, first for our Sunday meetings, and now at last for our Thursday evening meetings.

And now we find ourselves here for the first time on Thursday evening, where please God, we'll keep alight the flame lit-up so long ago.

At each step, heretofore, our way has been opened up for us in a strikingly providential manner, and I am satisfied that the event will prove conclusively the wisdom of the step we have now taken

(renting an alien hall instead of attempting to put up a building of our own). We are still strangers and pilgrims—sojourners as all our fathers were—and in this state, I hope we may be found of Christ, in the day of his appearing.

But amid all the changes of this changing life, there are some things which remain unchanged.

Those who have been in the truth for years, see that they have waited, but their hope is not lost; on the contrary, the promises in which Abraham trusted, the covenanted mercies which were all David's salvation and desire, have buoyed up our hearts year after year, and continue to do so day by day. Though all else fail, we know that He is faithful who hath promised. We have set to our seal that God is true. And in confidence and full assurance we will wait until He who is the light of our eyes shall appear.

Meanwhile we will behold his face in righteousness, knowing how satisfied we shall be when we are clothed with his likeness.

It may be, sometimes, we fail to realise in its fulness the abiding reality of the truth. We are very feeble, and things are often much against us. Our walk is entirely of faith. Appearances are all the other way about. Constant intercourse, oftentimes of necessity familiar intercourse, with an unbelieving world, depresses one. We see our fellows caring each one for himself, seeking each one his own pleasure, serving each one his own turn, and in

some cases they seem to succeed splendidly. Their eyes stand out with fatness, they have more than heart can wish. It is, however, doubtful whether their joys are anything more than seeming, or last longer than the dew of early morn. Henry Kirke White, in his beautiful poem on time, says:—

Earthly things are but the transient pageants of an hour,
And earthly pride is like the passing flower
That springs to fall, and blossoms but to die.

Still we are not able always to open our eyes to the facts, and there is some danger when we see our fellows spreading themselves like green bay trees, lest we should become envious against the workers of iniquity. It requires constant vigilance to enable us to resist the allurements of the world. They are frequently so insidious that they effect an entrance into our minds, and begin to exercise some influence over us before we are quite aware of their presence. It is necessary to stand aside from the world as often as possible and to gauge ourselves by Christ's standard to see whether we be in the faith.

Christ's own standard was obedience, and it is only in the doing of his will that we shall find any peace of mind now, or joy and rejoicing hereafter. Let no man deceive himself. Only those who keep his commandments, and who hearken unto the voice of his word will be accepted of him.

THE FINGER POST DISTRIBUTION.

This is widening out and attaining enlarged dimensions. Several ecclesias are adopting a methodical monthly distribution, in the conviction expressed by Brother Hugh Black, of Edinburgh, who says: "I know of no better method of provoking people to enquire than a persistent and prayerful distribution of these leaflets which well deserve their title." And by Brother Young, of Radstock, who says: "We have set people thinking for themselves by the undaunted distribution of the *Finger Posts*, and we intend to persevere, as this is the

only way we, who have no speakers, can ourselves set forth the truth."

It is a work that will only be persevered in by those who work from a sense of duty, without impatience for results. The results come indirectly and after a long time. There are several now in the truth who owe their first contact to the *Finger Post* distribution. A man receiving one may take no notice; and even the second and third time may toss it aside: but when he finds them coming regularly, month after month, there is a strong likelihood, if he

have any mentality at all, that he will begin to ask what it means. On many, no effect at all will be produced: but these many have to be operated on to get at the one. And as regards the many, the labour is not in vain: for it is part of the duty that Christ requires at our hand that the truth be spoken of to the world "for a testimony against them."

The doing of the work is disagreeable. It is humbling to the natural man. This is doubtless a recommendation. The mere doing of it has a wholesome effect on brother or sister without reference to results on others. It supplies an occasion and a form of active service which not only tends to the exhibition of the light to the surrounding darkness, but which imparts to a brother or sister the satisfaction of having done something for Christ's sake, which perhaps they could not do in any other way. It opens out their own hearts and souls to further and higher effort, and helps them to commit themselves more entirely, and identify themselves more completely with the work of God in the present evil world. Many a heart is starving and shrivelling simply for want of opportunity to do something. The service of Christ is a thing of work and enterprise as well as of state of mind. If the right state of mind have no opportunity of giving effect to itself in action, it is liable to die. With a right sphere of action, it grows and strengthens and leads on to higher attainments in Christ.

We never know what may come out of a patient and dutiful perseverance in any form of well-doing. Suppose the distribution of *Finger Posts* produces no friendly results, it may produce unfriendly results, and this is better than stagnation. When people begin to oppose the truth, there is hope for somebody. The brethren at Radstock "have no increase as yet as the result" of a diligent activity in this form; but what do they report? Why, that a clergyman, in a paper, has taken to warning the people against the tracts and books. This is a decided gain. It is a

breeze in the devil's stagnant waters, and though in the wrong direction for the king's vessel, it makes it possible for the ship to "tack," and, therefore, to make some progress. Then there are the few brethren at Cannock. Their steady, unrewarded, and apparently fruitless efforts have led to their denunciation in the local *Advertiser*, as the purveyors of dangerous tracts. "I know the two men," says a correspondent, "who are circulating the '*Finger Posts* (described in the heading 'as 'Dangerous Tracts,') and I can assure 'our friend (another correspondent) that 'after six months' hard work tract 'distributing and talking, they have 'not made one convert, and judging from appearance, are as far from 'making one as they were at Christ- 'mas last. The folly of their theories is patent to every intelligent mind." The said correspondent might be told that "the two men" are labouring, not to make converts, but to do their duty (though the duty is often lightened and rewarded by the truth finding entrance to good and honest hearts,) and that therefore they cannot be discouraged by the heedlessness of those among whom they try to shine as lights. They are not worse off than Noah, who, after many years' labour outside the ark, was as far from making converts as at the beginning. But reasonable or unreasonable, as the correspondent's remarks may be, the mere fact of their making remarks at all is something gained on behalf of the truth by the quiet patient discharge of a duty by which a man says to his neighbours, "Look you, I have got something which it would be of immense consequence for you to know; I hope you will be kind enough to yourself to look at it. But whether you look at it or not, it is my duty to call attention to it." In this spirit, Bro. McMillan, of Airdrie, writes—"I have made up my mind to try the effects of *Finger Post* distribution. I am alone in this district, and I have a great desire to sow the seed of the truth." Also Bro. Mitchell, of Halifax, N.S. :—

"We are now making a 'house to house' distribution of the *Finger Posts*, folding the above three numbers together, making a set, and if we can get them, we would like to add a catalogue to each set. It is our intention to go over the whole city in this way (if the Lord is willing), which will at least be a witness for the truth."

In Birmingham, where some people imagine there is least need, about 12,000 are distributed monthly. The town is divided into districts containing so many streets, and in each district, two volunteers are provided with as many *Finger Posts* as they can conveniently distribute. The volunteers are mostly brethren, but include sisters as well. About 50 are at work. Their persevering efforts from month to month are slowly telling. One thing is certain: the community are made to feel that they have got people among them who are in earnest about the things made known in the Scriptures of truth; and that so long as they are in the place, the rest of the people cannot help being made acquainted in some form or other with the fact of the truth's existence. In

so large a place as Birmingham, even this extensive and steady operation is but little felt: still it is felt and more and more so. Once in six months, those who take part in the work meet together and take tea and exchange words of counsel and encouragement.

An additional feature is about to be introduced, viz.:—a week-night lecture in each district where the distribution takes place. By this, many who cannot come so great a distance as to the Temperance Hall, will have an opportunity of hearing the truth. The movement is spreading to other towns, but requires system and energy, and above all a single-eyed and powerful recognition of duty to Christ, in order to work successfully. While the children of darkness are all astir with their vagaries and enterprises, it is not meet that those who are permitted the high responsibility of knowing the truth, should sit with folded hands. The day of light, and life, and truth, is at hand; it is our part meanwhile to comport ourselves in all things as the children of that age.—EDITOR.

**ANOTHER "REVEREND" SURRENDERS TO THE TRUTH,
RESIGNS THE PULPIT AND ITS EMOLUMENTS, AND EMBRACES THE
PROFESSION OF THE FAITH.**

The following documents speak for themselves;—

"Stoke-upon-Trent, Sept. 25th, 1882.

"DEAR BRO. ROBERTS,—If you refer to *Christadelphian*, 1879, on pp. 424 and 472, you will find that certain questions relative to apparent discrepancies and difficulties were put to you by one Joseph Chamberlin, "a Birmingham man and a Methodist Minister." I write to tell you that, having become enlightened as to the divine way, Mr. Chamberlin has left the Methodist (New Connexion) ministry, and severed all connection with the names and denominations of Christendom. This change of mind is the result of reading *Twelve Lectures* and other Christadelphian works.

"As a lad, Mr. Chamberlin was thrown among some of the brethren (in Birmingham) but did not then apply himself to examine in any thorough manner the teachings of the Methodist New Connexion community, whose ministry he subsequently entered, after undergoing the prescribed course of preparation, at Ranmoor College, Sheffield. After having officiated in several circuits of the Connexion (during a period of 12 years, or more, En.) the last being under the present president of conference—Mr. Chamberlin has seceded from the denomination. This step he has taken after some three years or more of consideration—years of great anxiety and mental perplexity as well. But the decisive step has been taken, and

Mr. Chamberlin has made up his mind to assume and maintain the only consistent and loyal attitude in relation to the truth, and he is also prepared to endure, for the hope of Israel, the reproach which will follow upon his rendering obedience, and the inconvenience which will result from his altered course of life.

"It was only last Friday that Mr. Chamberlin, who is staying with friends about two miles from where I reside, made himself known to me. Having read your writings, not only with great interest, but also to real purpose, he nearly knows you. And when, on Sunday last, he asked me what he should next do, I suggested that he might be comforted and fortified to the next step if he could have an interview with you. He said he was very desirous of seeing you, and would be glad if I could communicate this, his wish, to you.

"While many who have seen you, hold you in affection, Mr. Chamberlin, who has not seen you (a mistake, as afterwards transpired: Mr. Chamberlin was present at the Nightingale debate, also the debate with the 'Rev.' J. Campbell, of London—Editor *Christadelphian*), out of a grateful disposition, warms to make your acquaintance. I want to know if I can report to Mr. Chamberlin that you are in Birmingham this week-end. May he know when, during the next fortnight say, you will be at home? I can let him have your reply, or you can, if you think well, write to him direct. This is another case of a religious teacher coming to the light; and he gives an interesting account of the dropping of the scales from his eyes.—With love in the truth, yours affectionately,

"JAMES W. THIRTLE."

The Editor replied to Bro. Thirtle, mentioning a time, and duly received the following letter:—

"Wolstanton (near Stoke-on-Trent,)

October 2nd, 1882.

"MY DEAR MR. ROBERTS,—MR. J. W. Thirtle has handed me your letter in which kindly reference is made to myself.

"If convenient to you, I should much like to see you, and could run over to Birmingham on Saturday and spend a Sunday with you and the brethren. I think I understand and endorse the 'faith' as formulated in the Statement, and should like to avail myself of fellowship as early as possible. I could tell you of my mental history on seeing you. May I have this pleasure? I can arrange for my own

lodging, &c., on arrival.—With reciprocal regard, I am dear Mr. Roberts, your's very truly,—J. H. CHAMBERLIN."

The Editor replied, suggesting arrangements, and received the following:—

"MY DEAR MR. ROBERTS,—I shall avail myself of the favour and the pleasure of meeting you on Saturday, as per your kind letter (all being well).

"Excuse this brief word, but believe me your's very truly,—J. H. CHAMBERLIN."

In accordance with this arrangement, Mr. Chamberlin came to Birmingham on Saturday, October 7, and had an interview with several of the brethren with a view to immersion. The interview was highly satisfactory in every way, and his immersion took place the same evening, in the Temperance Hall, at 6 p.m., in the presence of about forty or fifty of the brethren and sisters.

Mr. Chamberlin is 35 years of age, of small stature, and of earnest intellectual type of countenance. He was received into the fellowship at a large meeting of the Birmingham ecclesia, on Sunday, October 8, and being called on for a few words, delivered himself as follows:—"MY DEAR BROTHERS AND SISTERS: I rejoice to be able to address you in these terms. If I were to consult some feelings that are very operative in me now,—feelings arising from some peculiarity of my nervous system, I should be very quiet on this occasion and listen in peace. But though the flesh is weak, the spirit is willing, and my reluctance gives way to the kindness of your invitation. 'With the heart man believeth unto righteousness, and with the mouth confession is made to salvation.' I have too long hidden the light that is in me. Much too long have I been in the position of Nicodemus, who crept to Jesus by night, afraid of the open day, dreading the criticism of his friends, and fearing the hostility of his class. I have wanted for some time to unburden my soul. I have been fretting and fuming and chafing with suppressed convictions, and a consciousness that I was not being perfectly sincere, and therefore blameless in the matter of Christ's testimony. For some time I have had a partial acquaintance with the truth, and recently, by dint of further enquiry and study, that acquaintance has been made somewhat more complete. I feel that I am yet but a babe in Christ, but I feel sure that in a sense you will understand I have been

born again. I feel that the word of Christ has come as a light into my life, cheering it, illuminating it, and making it pleasant to walk. You see I am yielding to my old Methodist habit of relating my experience. When a preacher among the Methodists has a poor sermon, he generally ekes it out by relating his experience. I feel that is all I can do just now. I can just tell you a little of the state of my mind—how I have come to think as I think and feel as I feel and take that position towards the Christadelphians in which I now stand. I have gained the light chiefly from a study of the Scriptures, but I must admit I have been much assisted by Christadelphian literature. As a lad, I was thrown into slight connection with Christadelphian views, but at that time, I gave no serious attention at all to the doctrinal matter contained in the writings of brethren Thomas, Roberts, and others. Since I came to understand the Scriptures, I have been literally fascinated with their books. As I stated last night to Brother Roberts, they have acted upon me like a dose of composition, giving me such warmth within and enabling me in the study of the Scriptures to see that the views of popular theology which I have hitherto held and endorsed, are not the views of Jesus Christ and his apostles; that they are warped on almost every point; that there is scarcely anything as popularly presented that is according to the apostolic pattern. There has been nothing for it but for me to abide by the Scriptures. I have no faith in natural theology. If I were simply to philosophise on questions of destiny in the light of my own reason, I should come to different conclusions from those that the Bible presents, but not therefore reliable conclusions. For I find when once the Bible is understood, human reason finds the light of the Bible more in harmony with its own light than the ideas which the mind would conceive without the Bible; that is, the Bible is more reasonable and more satisfactory to human aspiration than the ideas that the intellect left to itself does conceive. Therefore I dismiss natural theology altogether, and abide by the law and the testimony in its proper interpretation. I was compelled to leave what has hitherto been my religious home and to find a home with you. I find it is a home. I have been seeking for intellectual rest. I was seeking and hungering for mental repose, and now I have it. I

feel that there is in the scheme of truth usually expounded from this platform, that which satisfies the intellect and the heart of man. I need not descend to you—I could not do it, for I am not yet thoroughly versed in the terms which are suitable for the description of the things of the kingdom of God—I cannot descend to you on the glories which you are looking for, and on the sublime programme of things which you believe Christ, under the Father, will ultimately carry out: but I will tell you that these are to me now glorious views, and that I am thoroughly fascinated by the prospect of triumph and glory, and honour and power, which Jesus Christ will realise in future ages—God knows how soon—in the earth, in connection with his associated people. There are two words very prominent to my mind just now, in connection with the matter: one is gratitude: the other, responsibility. I feel unutterably thankful to God that he has brought me into the light. It is bad to walk in darkness. It is unutterably sad to go groping your way through life, fearing the possible pitfalls that you do not see, afraid to move or speak, walking in the darkness in sore distress, and then ultimately falling into the ditch. But it is glorious to walk in the light and be a child of the day. Jesus Christ (who is the Truth) has shed light upon my mind, my thought, my life, in whom I hope to walk till 'travailing days are done.' I feel also the gravity of the position,—a deep sense of my responsibility. In reading that chapter from Ezekiel this morning, those words of warning addressed to the shepherds of the nation, were very telling to me. I feel their force greatly. I trust I shall not be among the shepherds who simply feed themselves with the fat, and clothe themselves with the wool, but feed not the flock. I hope I shall be after the pattern of the True Shepherd, who laid down his life for the sheep. I feel with Paul, that nobody can be sufficient for these things unless God help us. What human courage? what human passions? what human virtue, can carry a man through the many difficulties and trials of an age and world like this? Christ tells us, 'In the world ye shall have tribulation.' A good many Christians, so called, do not think that is true. They have made such compromises with the world, that the world is hand and glove with them. Very little opposition

is there on the part of the world, to many It nevertheless remains true, that if a man will live godly in Christ Jesus, he shall suffer persecution. You may take it for so-called Christians, in the present day, granted that if a man live soberly and righteously and godly in this present world, he will suffer tribulation. Jesus has said 'If ye were of the world, the world would love his own. But because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you.' It seems strange, does it not, that the world should have crucified our gentle Jesus, our pitiful Saviour, our loving friend? Ah, the greater the purity of Jesus, the more did his death reflect upon the hypocrisy of those who crucified him. If you try to live above the world, and so look down upon the world, the world will not be pleased with you. If you seek to live in the world without staining your garments by contact with the world, the world will not be pleased with you. But that is your responsibility and mine. I cannot speak to you in the form of a teacher just now, but I exhort you, dear brethren, as a brother. I trust that your faith will kindle mine, and that the imperfect expression of mine will confirm yours. If there be any consolation in Christ, if any comfort of love,

if any fellowship of the spirit, let us seek to make it a common portion one with another, and enjoy it to the glory of His name. I pray God who has brought us into the truth to confirm us therein and keep us from falling, unto the great day when errors shall be abolished, and truth be made manifest, and Christ shall prove to the sceptics of the universal world that He is indeed God's anointed King of Kings, and Lord of Lords. I rejoice to be with you in this fellowship. I respond to every sympathetic word spoken. I hope it will be the beginning of better and happier days for me, and that I shall be able to make myself of some benefit to you, as far as anything I can do for the truth, in any part of Christendom."

Mr. Chamberlin's obedience caused great joy to all the brethren. As regards his temporal prospects, he is negotiating with a Staffordshire firm, for a Birmingham agency in glazed bricks, and hopes to procure a livelihood through that and one or two other similar things. At the Editor's request, he has written the particulars of his case in a letter which appears elsewhere in this number. (For number of page, see note on cover).

STRANGE UTTERANCES ON THE RESURRECTION.

Brother Bland, of Kidderminster, writes as follows:—"The *Christian World*, of April 20th, contains a letter, or an extract from a letter, copied out of 'The Inquirer,' written by one of the modern deniers of 'the exceeding greatness of God's power,' the 'Rev.' J. Page Hopps, of Leicester. This gentleman, I believe, is rather widely known among the religious public as one who has broken away from the ranks of orthodoxy, so-called, and struck out a path for himself—a path that is as far from truth, yea, and farther than that of the generality of teachers around us. However, he is a religious guide, an instructor of many who look to him for light and truth, professing to care for the eternal interests of those under his influence; and, doubtless, the Bible is his text-book, however much he misunderstands its teachings, or denies its glorious truths. The following extract will show where his own wisdom—or the wisdom of some one else—has

led him, and how 'for bread' he gives the sheep of his pasture 'a stone.' 'When people believed,' he says, 'that after death the dead lay in their graves till the judgment day, and then *arose*, the uprising of the body of Jesus had some kind of symbolical meaning in it, as what the old preachers called a *pledge* of our ultimate uprising. But it *was always cold comfort*; for the rising of the body of a dead man or a dead God three days after its interment is a *very thin pledge* of my resurrection some thousands of years to come. *Now all that is altered*. People who really believe anything at all about life beyond the grave *believe that there is no such thing as death*; believe, therefore, *that Jesus never died*, though his body was done to death; and that all who 'die' pass on, out of the body, unto the higher life. *What became of the body of Jesus, then, is a matter of no consequence*. But if Jesus was in some way able to prove to his

circle of disciples that *though out of the body he still lived*, that is of infinite consequence, and is indeed a glorious pledge of our persistence after the incident called death. When, therefore, people talk of the resurrection of Jesus as though everything turns upon the return to earth of a body, *they miss the mark altogether; they might as well talk about a resurrection of one's old clothes*. It has become plain that *we either go on living after what we call death, or we shall never live beyond that incident at all*. If the thinking conscious man is put into the grave, then at death we are 'done for,' and Mr. Bradlaugh and some learned 'professors' are right. But if the real man persists, and only shuts the eyes of the body upon dust and ashes to open them upon the abiding things of the spirit, then, as I have said, there is **NO SUCH THING AS DEATH**; and all discussion about the resurrection of the body of Jesus, or of anybody else's body, becomes at once *uninteresting and unmeaning*, except as a bit of history or from a medical point of view. The real resurrection is the marching out of the spirit-man when the poor tabernacle of the flesh falls to pieces.

We read in Christ's message to the Church in Smyrna of 'the blasphemy of some who said they were Jews, and were not, but were the synagogue of Satan' (Rev. ii. 9), and it seems to me that this is a case analogous. For, here is a man claiming to be a Christian, and yet knocking from under his own feet the only hope of eternal life that Christ holds forth: a Christian destroying the mainstay of the whole Christian faith! He might with as much reason claim to be a Darwinite, and deny the doctrine of evolution. The body is nothing with this man, it was everything with Christ and Paul. But, of course, he knows better than they. He is more *advanced* than they! More scientific! Has more profound wisdom! Knows just what God can do, and where His power is limited! Alas! alas! to think a man should have the audacity to steal the name of Christ, and get some credit for bearing it, and yet take the very heart out of his teaching and deny the greatest fact in connection with the whole Christian system, the one great event to which all that went before led, and which was the cause of all the immense labour subsequently put forth by those who 'bare record, to what they saw,' and who knew, beyond all doubt, that their record was true (John xix. 35); 'for the dogma of the resurrection is' (in the

language of one writer) 'the proof of all other dogmas, the foundation of our Christian life and hope, the soul of the entire apostolic preaching, the corner stone on which the Christian Church is built.' He who no longer believes that Christ emerged from the tomb of Joseph, that he conquered the great enemy of mankind, that he holds 'the keys of hell and of death,' 'no longer,' (to use the words of Christie, an able defender of the Resurrection) 'stands within the pale of Christianity, though he may still hold on to a few tatters of Christian morals. For the Christian religion is, and remains, nought else than the belief in the redemption accomplished by Christ the Son of God.' A redemption the very essence of which is based upon his emergence from the tomb. 'This doctrinal foundation, which was laid by Christ and his Apostles, cannot be given up by the Christian Church to all ages without giving up herself.' Those who have attacked Christianity have perceived that this doctrine has been the keystone of the whole system; hence their wit and criticism has been levelled against it. Strauss assigns to the resurrection its full importance, and recognises the proper position it holds in the truth. He calls it 'the centre of the centre, the real heart of Christianity,' and declares that 'as regards the resurrection of Christ, it can scarcely be doubted that with it the truth of Christianity stands or falls.' But this denier, of Leicester, this man who poses as a teacher of Christian truth! can coolly knock the key-stone from the arch, calmly contemplate the structure fall, and can teach—for this is what it amounts to—that Jesus and his disciples—whose ethics are the purest ever promulgated, and which he endeavours, it may be, to enforce—are nothing but impostors of the very worst kind. 'What became of the body of Jesus,' he says, "is a matter of no consequence;" it was 'done to death,' but it never came to life again! He was able in some way, —'though out of the body,'—to prove to his disciples that he lived, but it was altogether a bodiless existence! Now where does he get his information from if not from the Bible? And where does that speak of any such manifestation of Christ? Nowhere is there a shred of evidence upon which such an idea can be founded. Did not Christ claim to have risen from the dead? Did he not appear—in the body—over and over again, during a period of

forty days, to his disciples? Did he not convince them of his resurrection by many 'infallible proofs?' (Acts i. 3). Did he not converse freely with them, eat with them, invite them to handle him, and satisfy their minds beyond all doubt that he was actually risen from the dead? Did not the angel declare at the sepulchre, 'He is not here, *he is risen as he said.* Come see the place *where the Lord lay?*' Was not Christ a deceiver if he appeared only in a ghostly manner, and yet endeavoured—and that successfully—to persuade his disciples that he was raised from the dead? How could *he* do that? How could *he*—who was 'the Truth' itself—so falsely attempt to deceive them? Besides, where did his body get to on this hypothesis? Oh! 'it is a matter of no consequence?' Isn't it though? It was of some consequence to the soldiers who formed the guard at the tomb. It was of some consequence to the Jewish priests, who would have done anything and have given anything to have been able to produce the corpse and so prove that the disciples were liars. And the disciples could never have taken it from that sealed and guarded tomb. That was altogether impossible. *They* were powerless. *They* were like scattered sheep. *They* were confused, bewildered, confounded by the events that had happened. *They* were unbelieving. We have cause to be thankful to God for their unbelief. It makes their testimony afterwards more sure and convincing. And that testimony is as clear as the sun at noonday. *They* don't appear to have been deceived. Neither were they the men to deceive others. 'With great power they gave witness of his resurrection.' *Gave witness.* *They* knew it was a fact. *They* risked their lives for it, with nothing to gain, in a worldly sense, for their pains; *they* died for it; and if *they* did not bear witness to a fact, no testimony can henceforth be received as true, and never was there, and never will there be, a mental hallucination so wonderful as this. But if it were not true, and the disciples knew

it, nothing can clear them of the charge of imposture. And if they had seen some manifestation, such as Mr. J. Page Hopps' magazines—and it is pure imagination—it would still have been deception—if the body of Jesus remained dead—and a most glaring abuse of Biblical language, ay, verbal 'forgery' (Strauss) still to speak of him as 'risen from the dead.' The apostles clearly recognised the fact that they were only entitled to be called deceivers, if Jesus had not actually risen. In that marvellous argument in I Cor. xv., in which Paul most effectually deals with such gentlemen as the 'Rev.' J. Page Hopps, he says, in his own clear logical way, 'If there be no resurrection of the dead then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; Yea, *and we are found false witnesses of God*' (there is no other alternative), because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.' There is no recognition here of any other life or existence but that which was manifested through the re-animated body of the Lord. Mr Hopps may believe in another life, 'the marching-out of the spirit-man when the poor tabernacle of the flesh falls to pieces,' but the prop upon which he leans, as we know, is a most unsafe one. He may deny the only hope for mortal men—the resurrection of the dead, and assert its impossibility, but in so doing he blasphemes God in denying his Omnipotent power, and like Hymenceus and Philetus of old, 'makes shipwreck,' and drifts away into the darkness of an eternal night. It would perhaps be well for this gentleman to read your argument in *The Trial*, but, at any rate, let any who have a doubt about the resurrection of Christ, read the splendid argument unfolded there, and the able defence of this foundation of our most glorious hope."

THE EXPECTED COMING OF THE LORD IN 1868.

Z. S. B.—You have misunderstood our remarks on cover of April number, on the relation of Dr. Thomas's expectations to the termination of the period of Papal ascendancy. We have never denied that he expected the Lord's coming to occur at that time. You are quite right in saying that he always looked to 1866-8 with that expectation. What we said and repeat is, that his reason for expecting the Lord then was his view that the Papal 1260 years ended then. In this view, he was not mistaken. He lived to see all coercive power pass out of the hands of an elective dynasty which had lorded it over the fourth beast territory for 1260 years. But he did not witness the Lord's coming. In this expectation, he was mistaken; but this is a different thing from being mistaken as to the grounds on which he formed it. The two things are separable though closely related. Suppose you have a friend coming from a distance to see you who tells you that you need not look for him till the fourth moon of 1882 is fourteen days old, you will be liable to expect him on the fifteenth day: but the day passes, and he does not arrive: what conclusion do you come to? Do you conclude you were mistaken about the specification of the fourteenth day? No: That part was plain enough; you consider the message of your friend again, and you see that though the fourteenth day of the fourth had to pass before he would arrive, you were not justified in expecting him to arrive immediately that day was reached, though it was possible, by the wording of the message, he might so arrive. He arrives, as a matter of fact, on the twenty-fifth day, say: and you see that his statement of time was a statement of what time must necessarily elapse before he could come, and not a statement that immediately that time was passed, he would arrive. Dr. Thomas, looking at the statement of Daniel, that the saints would be given into the hands of the little Horn of Daniel's fourth beast for 1260 year-days, and that afterwards they would be delivered by the appearance of the Ancient of Days, concluded that on the termination of the specified period, the promised deliverance would take place. Another feature of the prophetic word confirmed him in this conclusion, viz., the mention by Micah of "the days" of the Egyptian exodus as a time "according

to which," Yahweh would again shew Israel marvellous things in their restoration. The time occupied by the coming out of Egypt, as is well known, was forty years; and, according to the Doctor's reckoning of the world's chronology since Adam, the world (of human life upon earth) just lacked forty years of being 6,000 years old at the time fixed for the ending of the Papal Power. On this the Doctor concluded that these forty years would be occupied in the rebuilding of the kingdom of Israel, after the analogy of the Mosaic constitution of things, and that as the coming of Moses to Israel was the beginning of events in Israel's forty-year deliverance from Egypt, so the coming of Christ would be the beginning of events in the supposed forty years of the latter days. This seemed to necessitate that the ending of the Papal period and the coming of Christ should happen together, and, consequently, led the Doctor to entertain the strong hope that the coming of the Lord would transpire in 1868. But a re-consideration of the message shows there were some unproved elements in this argument. It is not certain that Micah's phrase, "according to the days of thy coming out of the land of Egypt" (Micah vii. 15), means according to *the length* of the days; it may certainly mean, and seems more naturally to mean, according to *the character* of the days—days of marvellous interpositions of divine power. The age of the world, to a few years, does not amount to demonstration, though coming very near it. And it is not absolutely certain that 6,000 years is the exact length of the age of sin, though there is a very strong probability, amounting almost to certainty. The absence of certainty in these two elements interferes with the certainty of the conclusion which the Doctor based upon them. But the one thing about which the Doctor has been unmistakably proved right (in this particular calculation), is the termination of the Papal ascendancy of 1260 years. This was the main ground of his anticipation of the Lord's coming in his lifetime. This ground remains, and in conjunction with other periods, and, with the manifold signs of the times, justifies the expectation of the Lord's early advent. The expiry of the Papal period has introduced us to "*the time of THE END,*" during which a variety of sign-events are providentially

employed in the development of the end itself. It is a brief marginal period of indefinite length, a period which, so far, has been crowded with latter-day tokens that are increasing. Events thicken as time proceeds. Two things become more certain every year—that the end is at hand, but that the day and hour of the

Lord's appearing is uncertain. The situation answers to the Lord's own allusion to the uncertain character of the end, when upon earth. The lesson is the one which he himself enforced: "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

EDITOR.

OUR CHILDREN AND OUR SUNDAY SCHOOLS.—No. 8.

Moses.—The name signifies "drawn out" (Ex. ii. 10). He was the youngest of the children of Amram and Jochebed—his elder sister and brother being Miriam and Aaron (Ex. vi. 20; ii. 4; xv. 20). Amram was of the tribe of Levi (vi. 16-18). Moses was born 74 years after the death of Joseph. The first 40 years of his life was spent at the Egyptian Court, where he became "learned in all the wisdom of the Egyptians, and mighty in words and in deeds" (Acts vii. 22). The Israelites were then in the midst of the hard bondage to which the Egyptians had subjected them. They groaned under it. The 400 years of which mention had been made to Abraham (Gen. xv. 13-14), were now expired, except 10 remaining years. The fourth generation was now in existence. The first being represented by Levi, the second by Kohath, the third by Amram, and the fourth by Moses. The initiation and development of the scheme, whereby God delivered Israel out of Egypt, calls for special attention. Moses went out one day and saw an Egyptian smiting an Hebrew, whereupon Moses slew the Egyptian. The second day Moses went out he saw two Hebrews striving together; and when he interposed and remonstrated with the wrong doer, the wrong doer impudently and defiantly enquired who had made him a prince and a judge over them, and asked whether he intended to kill him as he had killed the Egyptian. These events were not hap-hazard. Moses did not slay the Egyptian in consequen of the im-

pulses of the flesh. He knew that the result would be he would have to quit Pharaoh's court. He deliberately "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. xi. 24, 25). Moses seems only to have been premature in one thing,—"he supposed his brethren would have understood how that God, by his hand, would deliver them; but they understood not" (Acts vii. 25.) Moses knew that when it reached Pharaoh's ears that he had slain one of the dominant Egyptians, in order to avenge one of the oppressed Hebrews, Pharaoh would be incensed against him, and would seek to slay him, and he therefore fled from the face of Pharaoh, and dwelt in the land of Midian. This was precisely what was required at this moment in the working out of the divine programme, and we see how "naturally" God brought it about. See Heb. xi. 24-27. Moses had been raised up of God for the special purpose of delivering Israel, and his education at the Egyptian Court was only part of the programme. He sojourned in the land of Midian for 40 years (Acts vii. 30). Ten years after Moses' flight into Midian, the 400 years spoken of to Abraham, expired; 30 years afterwards the time of the fulfilment of the promise of the deliverance of Israel out of Egypt arrived. During his sojourn in Midian, Moses married Zipporah the daughter of Jethro, and had two children by her, Gershom and Eliezer (xviii. 3-4). It would seem that for some reason or other (probably in deference to the objections of Zipporah) Moses neglected to circumcise his children, and for this neglect of his duty, we are told the Lord met him by the way in the inn, on his return to Egypt, and sought to slay him. Whereupon Zipporah herself

circumcised her son, accompanying the act, however, with bitter reproaches against Moses (iv. 24-26) This incident probably led to the temporary separation of Moses and Zipporah, and to the return of Zipporah and her son, to Jethro's house, inasmuch as we are told that Moses "sent her back" xviii. 2), and that she and her sons rejoined him when he had "encamped at the Mount of God in the Wilderness" (xviii. 5.)

In connection with the Call of Moses, God's everlasting memorial, and the Exodus, the teachers are strongly recommended to read and dwell upon Dr. Thomas's remarks in *Elpis Israel*, pages 254-263.

The Plagues of Egypt.—The plagues were inflicted for a two-fold purpose—1, to punish the Egyptians for their evil treatment of Israel; 2, to display God's miraculous power before Israel, that they might be convinced that the gods of Egypt were no gods (xii. 12). and that the Lord was greater than all gods (xviii. 2).

Serpents.—The Egyptians worshipped serpents. Moses bade Aaron throw down his rod before Pharaoh, and the rod became a serpent. The king was not, however, to be convinced thus summarily. He called for his magicians, and they came in, and cast down their rods, and their rods (to all appearance) became serpents. But their rods were probably not rods at all, only trained serpents—for we know man cannot of himself convert a piece of wood into a living thing, and, therefore, that if the rods of the magicians had been real rods like Aaron's, they would have remained rods—for assuredly the magicians were powerless to give life to a rod, and transform it into a serpent. Pharaoh, however, was doubtless encouraged in his unbelief by the appearances which were certainly against Moses when, lo, to the amazement and bewilderment of Pharaoh and his magicians, Aaron's rod "swallowed up the magician's rods." Thus the first blow was struck at the gods of Egypt.

Waters turned into blood.—The river Nile was one of the principal gods of the Egyptians. It was generally believed to be possessed of healing properties, and was regarded with feelings of reverence. It was unto this river that the male children of the Hebrews had been cast, at the command of Pharaoh, and now at the word of Moses, this sacred river was turned into blood, with the result that all the fish died, and the river stank.

Frogs.—This distressing plague following the turning of the waters into blood, seems a fitting act of retributive justice.

Lice.—These loathesome things were regarded as so polluting that no one was allowed to approach the Egyptian altars with such an insect upon him. The effect of this plague was that they swarmed everywhere, and that no man, woman, child, or beast, escaped. A perfectly horrid mass of creeping things creeping upon everybody and everything. The magicians tried, but in vain, to do like unto Moses and Aaron, and were compelled to admit that this was "the finger of God."

Flies.—Beelzebub was the fly-god of the Egyptians. In the Psalms we are told that God sent divers sorts of flies among them which devoured them. Biting was evidently a leading propensity with these pests.

Murrain of Beasts.—Beasts of various kinds were worshipped among the Egyptians. So prevalent, and so deeply imbedded into the minds of the people was this custom, that we find the children of Israel carrying it with them into the wilderness; and when Moses had gone up Sinai, they were all too eager to return to the worship of the sacred bull apis, and procured Aaron to make them a golden calf. This plague seems to have been directly aimed at this vile practice of worshipping the brute beasts. The Lord severed between the cattle of the Egyptians and the cattle of the Israelites.

Boils and Blains.—The Egyptians were in the habit of offering human sacrifices to their gods, and there seems to have been a practice among them of taking the ashes from the altar and sprinkling it in the air, with the notion that the god who was supposed to have been propitiated, would send his blessing wherever the wind carried the ashes. Moses was directed to take handfuls of ashes not from the altars, but from the furnace and to sprinkle it toward heaven. He did so,—the result being a boil breaking forth with blains, upon man and beast. The magicians, we are told, could not stand before Moses because of the boils.

Hail.—We are so much accustomed to rain, and hail, and thunder, in our country, that we probably fail to realise the effect produced by this plague. In Egypt the atmospheric conditions are entirely different and rain seldom appears. No hail in the land of Goshen. How forcibly

this fact would have appealed to any one, other than the King of Egypt. But we must remember the purpose for which he had been raised up. Isis and Osiris were the gods of water and fire, but the Egyptians found they were powerless to protect them from rain and hail and thunder when these devastating elements had been sent by the God of Israel.

Locusts.—Serapis was the god who was supposed to protect the country from locusts. And whereas it had been customary to regard the ingress of these enemies by means of west winds as not unusual—yet an east wind had never been feared because the Red Sea had always been looked upon as a defence. Now we see that an army of locusts is brought upon the Egyptians by the very east wind they had previously regarded with so much complacency.

Darkness.—The Egyptians worshipped the heavenly bodies—the sun, moon, and stars, and even these are now shewn to be under the control of the God of Israel, since there was darkness in Egypt, for three days, but light in the land of Goshen.

Death of First-born.—This was a fitting consummation. Egypt had sought to destroy all the male children of the Israelites, and now all the first-born among their own sons are stricken with death—at the same moment, in the same night.

Similitude between Moses and Christ.—Step by step, it will be interesting and useful to point out the features in which Christ was the prophet like unto Moses; and in this connection, reference may be made to an article in the *Christadelphian* for December, 1878, page 554.

F. A. CHATWIN.

The Christadelphian.

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

NOVEMBER.

A number of subscription-renewals have come to hand during the past month. We thank one and all, especially those who have added to the amount of the subscription price, to help us through with the arrangement undertaken on behalf of Bro. Ashcroft, as set forth in the circular appearing in the *Christadelphian* for May, in the present year, page 236. We would have written privately in acknowledgment to such, had other duties permitted. It will be necessary for others intending to subscribe, to do so early, that we may know how many to arrange for the printing of.

We have some idea of complying with urgent and numerous requests to resume the *Children's Magazine* on Bro. Ashcroft's arrival in Birmingham, at the close of the present year. Something will depend upon the number likely to be taken. We gave it up in 1872 partly because the circulation did not provide the amount of the printer's bill, not to speak

of the illustrations we were prevented from providing. There is a probability of a larger circulation now as the friends of the truth have largely increased in that period. Still, it is better not to work on probabilities. If we could rely on the circulation of 1,000 copies, we would be emboldened to undertake the enterprise. It will help to a settlement of the question for those who would take the magazine to say so.

THE SIGNS OF THE TIMES.

ENGLAND IN EGYPT.

TURKEY PRACTICALLY ABANDONED.

SUSPICIOUS MOVEMENTS OF RUSSIA.

PERPLEXITY AT CONSTANTINOPLE.

The situation resulting from the triumph of British arms in Egypt, has not yet become distinctly defined, probably to no one. At the adjourned sitting of Parliament just about to take place, Mr. Gladstone will doubtless say something more or less explicit as to British intentions, but the nicest theory of the matter is

trammelled and embarrassed by a combination of entanglements, which will enforce their own solution. The only thing quite clear, is, that England is in Egypt; the next clearest is, that she cannot get out again if she wanted. Part of the army is coming home, and some of the regiments will have actually set foot in Britain again by the time this meets the eye of the reader. But an "army of occupation" is determined on, to the number of 10,000 or 12,000, under the command of General Alison. This is to keep order while the attempt is being made to set up an Egyptian Government, under British protection.

Mr. Gladstone is afraid of an out-and-out annexation. If he could foresee, he might as well throw his scruples to the wind. He hopes to withhold occasion for Russian interference in other parts of the Turkish empire. He cannot do this; England's presence in Egypt is quite as much occasion as Russia wants, and she is already taking full advantage of it. Besides Russia will, in the end, lay hold of Egypt itself (Dan. xi. 42.) If Mr. Gladstone knew this, he would be inclined to a more thorough policy in Egypt than he will probably favour. He would simply "occupy and administer" the country, and shortly proclaim it an integral portion of the British empire. But he will conscientiously tinker matters in the vain hope of conciliating all parties, and so leave the door open to the British disasters that will precede the Lord's manifestation. He will, however, have to hold Egypt protectorate-wise. He cannot help himself. Events have forced him into Egypt against his will, and events compel him to stay, if it is only as a sleeping partner, ready to wake at a moment's notice. As a French paper says: "English triumph has changed the situation. Decided resolutions, vast preparations, and a thorough victory have for the moment, placed Egypt in entire dependence upon England. There is no use, it says, in fencing with facts. England must be conscious of a great effort crowned with success. She has the preponderant

position on the Nile attached to possession, and the general opinion of Europe does not contest her ascendancy."

The *London Daily Telegraph* also expresses a view in which the whole British press join:

"For an indefinite period, the order and prosperity of Egypt must be sustained by her Majesty's arms. Nothing could better complete the fortunate incidents of the campaign than the complacency, or, in any case, the assent, with which the European Powers regard this last step. It is too obvious, in point of fact, to be anywhere disputed that the British forces cannot now be withdrawn; and the Queen's Government—contrary to some ignorant statements—is not even being catechised as to its intentions. On all sides the Powers seem prepared to await the time when Great Britain will of herself communicate her views as to the future of Egypt, which cannot possibly be what it was before these events, and may involve important changes and guarantees."

As the *Newcastle Daily Chronicle* says:—

"It is impossible that England can hand over to Europe the free arbitrament of a cause, for which she has poured out her treasure and the blood of her citizens. The world knows all about our cant of 'non-intervention.' If the world decries our cant, let it be caused to respect our sincerity, by being made to understand that the British nation kills to keep, expending its treasure and sacrificing the lives of its citizens only for 'British interests.' If not in word, in truth, 'To the victors belong the spoil' is its saving principle."

HOW TURKEY IS AFFECTED.

The Egyptian situation is entirely satisfactory from a prophetic point of view, and this is the only point of view worth considering in these pages. The aims and intentions of politicians, whether British, Russian, Turkish, or any other, are merely the currents in the drift of Providence. They do not control the stream, but merely indicate it—and not always that. Sometimes the purpose of God, after using human purposes, up to a certain point, takes the direction of events away in a totally different quarter. It is, however,

satisfactory when the moods of men are visibly in the direction of the revealed purpose. We know that the revealed purpose in this case is to gradually undermine the Turkish empire, and finally throw its lingering remnant into the dust before the hosts of the all-conquering North. The purpose has, for 50 years, been steadily advancing in development; we seem to be nearing the climax. For a long period, "the integrity and independence of the Ottoman empire" was an essential part of the political creed of both the great parties of Great Britain. The most satisfactory feature of Egyptian events is the blow which they have inflicted on this doctrine. When the careful, moderate, accurate, Liberal *Daily News* speaks as follows, we may be sure, the end of Turkey cannot be far off:—

"The relations of England towards Turkey have undergone an entire change since the first shot was fired at Alexandria. England has (by the Egyptian campaign) protected her chief interest in the Ottoman Empire, the route to India, and having taken care of her own business, is *no longer profoundly interested in the integrity of the Ottoman Empire*, that bugbear of European politics for the last forty years, which has cost Western Europe more blood and treasure than it is ever likely to cost again."

This means that England, having secured Egypt, will not interfere in any scramble that may arise among the Powers for the remaining territories of the sick man. Russia is not inattentive to this change in the situation. "What will Russia do?" is now the question on the Continent. The *Standard* says:—

"The Eastern Question, as a whole, may be raised for settlement. The frontier dispute between Greece and Turkey furnishes matter for concern; but far more serious than this are the movements of Russian troops to the borders of Armenia. That the Government of St. Petersburg would be glad to seek compensation for any growth of influence we may obtain in Egypt, by annexing a further slice of Turkish Armenia need hardly be said; and it must be added that the continued

misrule of the Ottoman officials, and the sufferings the Kurds are allowed to inflict on the Christians, afford a constant pretext for Muscovite intervention."

SUSPICIOUS MOVEMENTS OF RUSSIA.

Every sign indicates Russia's intention to turn the present opportunity to advantage. The Berlin correspondent of the *London Evening Standard*, telegraphs as follows:—

"The conviction prevails here (with regard to Russia), that England ought to observe the greatest caution, because the Panslav Russian press has clearly given us to understand that the concentrations of Russian troops at Kars and Ardahan, which were at first denied, are now admitted, and that these military movements are directed more against Central Asia and the British Asiatic possessions than against Turkey."

The St. Petersburg correspondent of the *Cologne Gazette* indicates the drift of Russian feeling on the crisis. He says:—

"The probability of a prolonged occupation by England of Egypt has revived the pretensions of the Russians to predominance on the Bosphorus. They declare that England, whose losses in the Egyptian war do not exceed 1,000 men, has much less right to claim compensation than Russia had after the war of 1877-8, in which 100,000 Russians perished. It was owing to the influence of England that Russia was humiliated at the Berlin Congress; and even the prospect of the Russian war expenses being paid by the Porte is a very remote one. England in possession of the Suez Canal would be a standing danger to Russia, who could only tolerate the permanent establishment of the English in Egypt if she obtained a similar privilege in the Dardanelles and the Bosphorus." So says the *St. James's Gazette*.

The papers also publish the following:—

"Colonel Yasheroff, a Russian officer who has been recently engaged in organizing the Roumelian army, asserts that the southern section of the Balkan Peninsula is ripe for any movement against Constantinople. 'Let only a Russian force,' he says in a letter to the Moscow newspaper *Sovremenne Isucstie*, 'make its appearance at Bourgas, and 200,000 men will gather round the Russian banner, to carry it to the walls of Tsargrad.' But we do not

expect the Porte to be alarmed. It never is until after the chance of averting danger has passed."

The *Daily Telegraph* has a lengthy communication from Vienna, in which Russian action at the mouth of the Danube is shown to be aiming at a preponderance inconsistent with European interests.

The *Morning Post* has two long articles, each occupying three columns, calling attention to the same thing in other directions. The first collects recent deliverances of Russian generals on the subject of the invasion of India, and summarises facts concerning Russian movements in Central Asia, concluding thus:—

"What we wish to impress is, that if Russia, handicapped as she was in 1878, sought then to strike a blow at us in India, the greater the temptation for her, and the greater the danger to us, now that she has taken up such a formidable position beyond the Caspian, and connected it by a railway with the powerful military home centres of Odessa, Moscow, and St. Petersburg. Russia's assurances on the subject may amount to this—that if we give way to her wishes at every point along the line in the East, if we allow her to advance upon Constantinople, absorb Asia Minor, and swallow Persia and Afghanistan, we may expect to be allowed to remain undisturbed (for the present) in India."

The second article describes the wonderful development of Russian commercial wealth on the shores of the Caspian, principally through the discovery of oil districts, and the consequent multiplication of steam ships on that sea. The article concludes:—

"Russia is expanding and growing stronger on the rim of her empire every day. In 1878 it took a month for troops to march from Baku to Tiflis to assist in the Turkish war; the journey is now done in 16 hours. In 1879 General Lazareff experienced great difficulty in ferrying his troops across the Caspian from Baku to Tchikishlar, for the Turcoman war; the oil fleet added since can now collectively convey 7,000 or 8,000 men across the sea at a trip. In 1881, when the Transcaspian railway to Kizil Arvat was opened, oil for the locomotives had to be brought from

Baku; deposits to the value of £35,000,000 have since been unexpectedly discovered and connected with the railway by a branch line. And in the same manner, is it too much to anticipate that as Russia approaches closer to India similar discoveries and similar unforeseen developments will render her better able to menace our supremacy there and more determined to make India the arena for the solution of the Eastern Question?"

TROUBLE BREWING IN ARMENIA.

There can be no doubt that Russia's aim is to establish herself so powerfully within striking distance of India as to be able to coerce English consent to her projects on the Turkish Empire. There is every indication that this consent will no longer be so difficult as it has been for 40 years. Meanwhile, she is evidently trying to get her finger in the pie direct. She is reported to be supporting the escaped Sheik Obeidullah, of whom the *Daily News* Constantinople correspondent thus telegraphs:—

"News from Teheran represents that affairs on the frontier are in an extremely critical state. The Sheik Obeidullah has issued a manifesto to the Kurds urging them to arm and shake off the tyranny of Persia. He is still near Sekiari with 17,000 men. He is alleged by the Turks to be supported by Russia which is certainly amassing troops on the frontier. Turkey, fearing serious complications with the Shah, has ordered troops to march against the Sheik.

A telegram from St. Petersburg says:—

"Despatches from Tiflis state that Sheikh Obeidullah is threatening Van with ten thousand men, and demanding its surrender. An army of thirty thousand Persians is marching against him, and Turkish troops with artillery have also been sent into the field, their orders being to take Obeidullah, dead or alive."

This may be the opening of Russia's door into Armenia, which may compel England to establish herself in Syria.

PERPLEXITY AT CONSTANTINOPLE.

To add to her troubles, Russia has made a formal demand on Turkey for the payment of the war indemnity due to her under the Berlin treaty. In the midst of

all these events, perplexity, verging on despair, reigns at Constantinople. The *Daily News* correspondent at Constantinople says:—

“Notwithstanding the efforts made to conceal the truth, I am in a position to state that England’s reply to the Turkish Note on the Egyptian question has caused great exasperation at the Palace. The fanatical party took advantage of the Sultan’s anger to accuse the Grand Vizier of the loss of Egypt, and even demanded his exile, but Said Pacha seems to have defeated them.

“A meeting has been held at the Palace to consider what attitude should be adopted towards England. The fanatical party, headed by Mahmoud Nedim and Assym Pachas, was opposed to any understanding being come to with her. Said Pasha expressed the opinion that the surest way to hasten the ruin of Turkey was to oppose England. No decision was arrived at, except that it was agreed that an evasive reply should be sent to the English Note.

“It will thus be seen that the struggle between the Palace and the Ministerial party still continues. The detestation of the Khedive, which has long been known to exist at Yildiz Kiosque, is now openly expressed, and is increased now that all communication has been broken off between him and the Sultan.”

The *Echo* says:—

“The news from Constantinople indicates the existence of great anxiety both at the palace and the Porte. What is to be the next move? is anxiously asked by all. The exact relations which Turkey is to sustain to Egypt in the future are being discussed amid many hopes and fears. Lord Dufferin is reticent, and his very silence deepens the perplexed solicitude. A Council was held yesterday to discuss the question of a Note on the subject. But the first difficulty is, to whom should it be addressed? To England or to a Conference of Ambassadors? If England were not directly addressed, might it not be taken as an insult, and lead to trouble, out of which Turkey would inevitably come damaged in influence, and perhaps in material respects as well. On the other hand, has not England been the first to maintain the importance and necessity of the consent of Europe in Eastern affairs? The solution of these questions seemed to be impossible, and the Council separated without reaching any decision. Attempts are being made, however, to sound Lord Dufferin, so as to get some hint, if possible, of how the land lies.”

THE JEWS AND THE HOLY LAND.

We shall have something to say on this head next month.

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.

Brother A. Craigmyle reports the obedience of Mrs. HELEN FORBES, daughter of our late Sister Nicol, who, after having made the good confession, was immersed into the sin-covering name on 13th September. “We are about to lose two of our brethren and families, by removal to fill engagements same as they hold here, viz., Brother Garden goes to Sussex to occupy a farm there, and Brother John Henderson to Cardiff, to a situation on the Cardiff daily newspaper. A want will be felt in the absence of Brother Henderson, who

who has always taken an active part in the service of the truth. A few years ago he was the means of starting our children’s Sunday School, which has proved to the young a great benefit. Last year, he was chief in the commencement of our Christadelphian Young Men’s Mutual Improvement Society, which has also been successful. Our consolation will be that the brethren to where he removes will gain what we lose.”

AYLESBURY.

We have been encouraged by another addition to our number, SARAH MARIA WALKER (25), who

was immersed into the sin-covering name on September 20th. The principal event of the month has been a visit from Brother Roberts, of Birmingham, and two public lectures, on September 28 and 29. Brother Boshier, of London, took the chair each evening. The attendance at our Sunday evening lectures continues very good.—M. WHEELER.

BEITH.

Bro. A. Wallace reports the obedience of ALEX. McMILLAN (21), son of Brother Wm. McMillan, who has been in connection with the ecclesia in Beith for three or four years.

BILSTON.

About five weeks ago we put an advertisement in the *Bilston Herald*, as follows:—"Challenge to clergymen, ministers, laymen, and others, to produce a single passage of Scripture which undoubtedly proves that man possesses within him an immortal or never-dying soul, or that good men go to heaven at death. Any person accepting this challenge will be met in the Temperance Hall, Bilston, by giving a week's notice to Thos. Parkes, Wellington Street, Bilston." About a month after the appearance of this advertisement, we put another of the same sort, but with this addition:—"This challenge has now been before the public for more than a month, and yet no response. Is there not a single clergyman, minister, or layman who can privately, publicly, or by letter Scripturally defend these doctrines which you undoubtedly believe and proclaim from your pulpits from Sunday to Sunday? T. Parkes, Wellington street, Bilston." To this we have had but one feeble reply, but which we shall in the next issue of the paper reply to. We have heard from several sources that the advertisements have attracted much attention, and are agitating the minds of the so-called religious community of the district. The attendance at the lectures is also on the increase, which greatly encourages us.—THOS. PARKES.

BIRKENHEAD AND TRANMERE.

Bro. Parker reports that ANNIE ALLEN (18), late Campbellite, has put on the sin-covering name by baptism. He also cautions the brethren that the impostor recently referred to is still on the wing, having paid this locality a visit and victimised certain of the sisters.

BIRMINGHAM.

During the month the following persons have heard the truth in baptism:—MRS. MARTHA WOOD (25), visiting from Snaith; JOHN CHARLES LOWE (18), clerk, son of Sister Lowe; SYDNEY SMITH (18), clerk, son of Brother and Sister C. Smith; JOSEPH PARKES (31), enameller, formerly neutral; J. H. CHAMBERLIN (35), late Methodist New Connexion minister, visiting from Stoke-on-Trent.

See the article on page 509, in the present number of the *Christadelphian*: "Another Reverend surrenders to the truth."

See also article entitled: "The Finger Post Distribution;" also, "Sixteen years, more or less." The Board School District week-night lectures commenced on Wednesday, Oct. 11, when Brother Roberts lectured at the Winson Green Board School, on "Do the clergy preach the gospel?" There was a large attendance—the room being completely filled, and some unable to find seats

Arrangements are being made for lectures in various other parts of the town. These meetings are unconnected with the ecclesia in an official sense. They are got up by the brethren who do the *Finger Post* distribution of the district, with the assistance of the brethren resident in the district. The expense, which is slight, they defray among them. This is the commencement of quite a new and promising movement. The town is of immense extent, and these Board schools present an excellent, and-not-before-thought-of, means of getting at all parts of it. The schools, being the property of the town, and not being used in the evenings, are placed at the disposal of the public at a very small cost. The meetings will be held once a fortnight, on Wednesday evenings, in various parts of the town, according as the brethren in the several parts arrange amongst themselves.

At the annual meeting, held Oct. 4, the new mode of election of serving brethren was found to work well. The reports in all departments were of a satisfactory nature.

LECTURES.—Oct. 1, "The popular devil a myth" (Bro. Bishop); 8, "Paul and the Old Testament" (Bro. Roberts); 15, "Jerusalem's fall and future" (Bro. Shuttleworth); 22, "The testimony for Christ, as contained in the prophets and Moses" (Bro. Roberts).

CINDERFORD.

On Sunday, Sept. 17th, Brother Clarke, of Gloucester, lectured on "The way, the truth, and the life;" and on Sunday, Oct. 1, Brother Shuttleworth, on "The Bible future."—J. LANDER.

CREWE.

Bro. Atkinson reports the obedience of GEORGE WALKER (37), formerly Wesleyan Methodist, who put on the name of Christ in the appointed way on September 17th.

ELLAND.

Sister M. G. Jagger has been united in marriage to Brother Frank Harrison, of Halifax, causing her removal to the latter place. Brother and Sister Thomas Howe have also removed to Huddersfield, which brings our number to 27. On the 13th we had two immersions—JAMES GOULDING (28), worker in cotton, and WILLY MARSDEN (17), son of Brother Marsden, and a Sunday scholar from the commencement. Five lectures have been delivered by Bro. Handley this week, and we calculate an average attendance of 100 strangers, and great interest taken by the hearers. We continue our Sunday evening lectures, studying to show ourselves approved unto God.—RALPH MARSDEN.

GLASGOW.

On Sunday, October 1st, we had a visit from Bro. Wallace, of Beith, who lectured in the afternoon, to a fair audience, on the subject, "The Covenant made with David." He brought with him a young man named Alexander McMillan, son of Brother McMillan, of Beith, for the purpose of assisting him to put on the sin-covering name, which we were only too glad to do. The other lectures since last communication, which continue to be fairly well attended, are as under—Sept. 17, "The Kingship of Jesus" (Bro. D. Campbell); September 24, "Comfort for the Bereaved" (Bro. Jas. Steel); Oct. 8, "Jesus Christ coming back to the Earth" (Bro. Jas. Steel); Oct. 15, "Popular Christianity a deadly

Upas: The doctrine of inherent immortality its root" (Bro. D. Campbell).—JOHN LEASK.

HALIFAX.

Bro. Firth reports the addition of FRANCES E. JENNINGS (31), and MARY WADSWORTH (23), (the last-named being sister in the flesh to Bro. D. Wadsworth). They put on Christ in the appointed way, Sept. 17. Bro. F. Hanson, of Halifax, and Sister Mary G. Jagger, of Elland, have been united in the bonds of matrimony.

LECTURES.—Sept. 10, "The Conference at Jerusalem, the decision arrived at, and the decree sent forth" (Bro. R. Smith); Sept. 17, "Is Jesus coming again?" (Bro. W. Cundall); Sept. 24 (afternoon), "The Serpent's lie?" (evening), "Should Christians pray 'Thy Kingdom come?'" (Bro. Handley).

HIGH WYCOMBE.

We have been very much refreshed and strengthened by a visit from Brother Roberts, of Birmingham, who delivered two lectures on September 26th and 27th, to very attentive audiences; next to no interruptions. To us who are in the truth, it was indeed a season of good. We sold three dozen *Declarations*, which must be doing their work somewhere, and we may see the fruit of our efforts after many days. Many seem to be wishful to know the truth, and the great need here is a place to lecture in. There is no place available in the town, yet I am confident that hundreds would avail themselves of hearing the truth, had we a place to speak in. This matter we are content to leave to the wise Disposer of all things, in the meantime keeping before us the exhortation of Paul (1 Cor. xv. 58). We have a Bible class on Thursday evenings. On Sunday we meet twice—afternoon for breaking bread, and in the evening for meditation on the Word. Brethren, pray for us. We are only three in number, and we are in the very midst of one of the veriest hot-beds of orthodoxy it is possible to find—13 synagogues of Satan in the town, the chief magistrate and town clerk against us—the parsons declaiming against us from their rostrums. Poor things! "If God be for us, who can be against us."—JOHN MONEY.

HUDDERSFIELD.

Brother G. Drake reports the obedience of THOS. STANLEY OWENS, formerly Wesleyan; also the addition of three by removal, viz., Sister E. Smith, who has been united in marriage to Brother John Hirst, and Brother and Sister Tom Howe, from Elland.

IRVINE.

Since our last report we have had one addition to our number, viz., AGNES McCULLACH, who was baptised on the 30th of September. She was formerly of the Established body, and is 25 years of age. After baptism was over we held our quarterly tea meeting, at which 22 partook. Afterwards there were addresses by various brethren. Next day (Sunday) we had our small collection in aid of the arrangement for Brother Ashcroft, wishing him safe back amongst you again.—WILLIAM MULLIN.

KIDDERMINSTER.

Our meetings have been very much better attended of late than during the summer months. No doubt this is largely owing to the fact that we have better advertised the meetings, and circu-

lated tracts. There is no increase yet in the number of "called out" ones, but I hope in due time this will be the case. It has been decided to start a Sunday school. This is an important work, and, where the duties are faithfully performed, must result in great good. Brother and Sister Thatcher have suffered the sorrow of bereavement since last writing. Their little child died on Aug. 19th, all the members of the household of God in this place sympathised with them. These are great sorrows, which only time can heal. Doubtless they are designed to produce complete resignation to the Father's will. If we cannot always realize the particular object of God's dealings with us, we know that "all things work together for good to them that love God, to them who are the called according to His purpose."

LECTURES.—Aug. 20, "The Egyptian crisis" (Brother R. Roberts, of Birmingham); 27, "The hour of judgment" (Bro. P. Hall, of Birmingham); Sept. 3, "Spiritual sorcery," &c. (Bro. J. Bland); 10, "What after judgment?" (Bro. P. Hall, of Birmingham); 17, "Immortality" (Bro. Wolliscroft, of Great Bridge); 24, "The Jews" (Bro. Taylor, of Birmingham); Oct. 1, "Human nature" (Bro. Thornycroft, of Brierley Hill); 8, "Purgatorial fires and masses for the 'souls' of the dead" (Bro. Bland).—J. BLAND.

KILMARNOCK.

Since last writing, the ecclesia here has been strengthened and encouraged by the addition of two, namely, HUGH MURRAY (31), eldest son of Brother Murray, and his wife, ANNABELLA GREENSHIELDS (27), formerly of the Church of Scotland. After giving satisfactory evidence of their enlightenment in the things necessary to be believed, they put on the sin-covering name by being baptized on 13th September. On Sunday, 17th September, we were much edified and comforted by the company of a number of brethren and sisters from a distance, including Brethren Caven (of Dalbeattie), Robertson (of Dunfries), Culbert (of Waterside), and his sister wife, with the greater part of the Irvine ecclesia. In the evening, Bro. Caven delivered a very good lecture, on first principles, to a most attentive audience in the Railway Company's Schoolroom at their Locomotive Works, at Hurlford, which was kindly granted for the purpose.—THOS. HAINING.

LEEDS.

We have had an addition to our ecclesia by the marriage of Brother Philpotts with Sister Clara Silverwood, of Keighley. We are continuing the monthly lectures at Hunslet, and hope some good will result from them. There has been an improvement in the attendance, with the exception of the last lecture, when there was a falling off. At the preceding lecture there was a larger attendance than at any previous lecture, the subject being "Baptism: What is it? and is it necessary to Salvation?"

We have arranged a course of lectures for the next six months, setting forth *seriatim* "the things concerning the kingdom of God and the name of Jesus Christ," which (God willing) will be delivered by Brethren Mitchell, Cowperthwaite, Philpott, W. H. Andrew, and W. Andrew.

LECTURES.—Sept. 3, "Knowledge, a pre-requisite to salvation" (Brother Mitchell); 10, "The sacrifice of Christ: What it has accomplished" (Brother Cowperthwaite); 17, "The sacrifice of Christ: What it is accomplishing" (Brother W. H. Andrew); 24, "The sacrifice of Christ: What it will accomplish" (Brother Cowperthwaite)

Oct. 1, "The two immutable things: the oath and the promise" (Brother Mitchell); 8, "Jehovah's covenant with David: to whom and what does it refer?" (Brother Andrew); 15, "The battle of the great day of God Almighty: when and where fought" (Brother Mitchell).—W. H. ANDREW.

LINCOLN.

Brother T. H. Elwick reports the addition to the household of faith of CLARA MARIA DALTON (31), of Burton-on-Trent—sister in the flesh to Sister Taylor—formerly a Wesleyan. Also that the brethren have been cheered by the return to the table of Brother Wright. The Upper Room, Corr. Exchange, has been taken for the Sunday meetings, and much interest is exhibited in the lectures. A number of tracts have been distributed, and many are searching into the truth. On Oct. 1st, Brother Roberts, of Birmingham, lectured on "The war in Egypt, in its bearing on the prospect of Christ's re-appearance in the earth"; and Brother Mabbott, of Nottingham, on Oct. 8, on "The Promised Land and its inheritors."

LIVERPOOL.

I have to report the immersion, on the 20th of September, of WILLIAM TABERNER (29), grocer, of Pemberton, near Wigan, formerly a Wesleyan Methodist.

The lectures during the past month have been—On Sept. 17, "The Scripture doctrine of eternal life" (Bro. W. Ridding); Sept. 24, "The Bible future" (Bro. F. R. Shuttleworth); Oct. 1, "Doctrines: ecclesiastical, political, and social, true and false, good and evil, of God and of man" (Bro. J. U. Robertson); Oct. 8, "The Lord's day,—not the Gentile Sunday or Sabbath, but a time yet future; some important changes connected therewith, as revealed in the Scriptures" (Bro. S. A. Garside).—HENRY COLLENS.

LLANELLY.

Brother Dan. Clement reports that the interest created by Brother Roberts's lecture, at the Athenæum Hall, has in no way abated, but is rather on the increase. The meetings on Sunday evenings are very well attended, the audiences ranging between 250 and 350. The good attendance is no doubt due in some measure to the fact that the *Guardian* (local paper) gives a condensed summary of the lectures weekly, and in a way that is favourable to the truth. The editor, it seems, was in some way indebted to the *Twelve Lectures* some 17 years ago, for discarding the immortality of the soul and its co-relate doctrine of eternal torments. The subjects for the month has been as follows:—"Heaven our home," a Biblical truth or a strong delusion" (D. Clement); "The hell of the Bible" (ditto); Christ's kingdom Scripturally defined" (W. Clement); "Christ's Gospel, as set forth in the Word of God" (W. Clement).

LONDON.

NORTH LONDON.—(*Wellington Hall, Wellington Street, Upper Street, Islington, 11 a.m. and 7 p.m.*) Brother Owlser, in reporting the formation of two new ecclesias in London, says, "We are all anxious that it should be widely known that the new ecclesias have been formed on the principles of love and peace and goodwill." He refers to the circumstances leading to their formation, thus:—"The work has for years been carried on quietly and perseveringly, and the good seed has been

carried into the public parks and in the by-ways by zealous brethren; while at various times and in different districts, halls have been hired and the gospel proclaimed. The result of these labours has been recorded in the *Christadelphian* from month to month, and many of those who obeyed the truth resided in districts far distant from our hall. Until recent years the majority of the brethren resided in North London, where our efforts have been chiefly concentrated. The truth, however, has now penetrated south, east, and west. This fact led to a proposal—which was not unforeseen by those who have eagerly and anxiously watched the progress of the truth in the metropolis—to plant another light stand in the extreme west. This proposition was made twelve months ago, by brethren residing many miles from our hall, requesting the ecclesia to sanction the establishment of a new one at Fulham. When the proposition came up for consideration, another was made embracing the district in question, and extending it still further. The object of this latter proposal was in effect simply to widen the area, and consequently appealed for co-operation to a larger number of brethren. Both propositions were considered, and the ecclesia (the Fulham brethren consenting) sanctioned the second proposition, as being more likely to maintain a separate organization. The brethren, however, were unable to obtain a hall in the locality agreed upon, and, after waiting some months, the Fulham brethren intimated that they had formed themselves into a separate ecclesia, on the same basis as at Islington. The brethren in south-west London then applied for, and obtained, the sanction of the ecclesia to establish another light stand in the City of Westminster, or neighbourhood. A hall was shortly afterwards obtained, and on Sunday afternoon, Oct. 1, 51 brethren and sisters left us to carry on the work of the Lord, as a separate ecclesia, at Westminster. There are now three ecclesias in London, meeting on the basis of 'the one faith,' and all in fellowship. I consider this event unique in the history of the truth in these closing Gentile times. Meetings have been formed many times, and oft out of contention, or in consequence of error, and have become synagogues of Satan. But in this instance, at least, the arrangements have been made in harmony with the principles of the gospel, and in a fraternal spirit, so essential in provoking each other to love and good works. Brethren visiting London will now have no difficulty in discovering a meeting-place within a reasonable distance of the stations of the principal railways, and will, no doubt, be glad to find all of one body, and members in particular. I have also to announce that Brother and Sister Benton have left London for Southampton; and Sister Geo. Phillips has gone to Peterhead. Brother Franklin, who was immersed in 1873, and has been in fellowship with those holding erroneous views on the taking away of sin, has been added to our number.

LECTURES.—Oct. 1, "The gospel preached to Abraham" (Brother A. Andrew); 8, "If a man die will he rise again?" (Brother W. Atkins); 15, "Is Babel of God or of man?" (Brother H. H. Horsman); 22, "The operations of the Spirit of God" (Brother J. J. Andrew); 29, "The doctrine of the resurrection" (Brother R. Elliott).—WILLIAM OWLSER.

WESTMINSTER.—(*Victoria Hall, 327, Vauxhall Bridge road, near Victoria Station, Sundays, 11 and 7.*) Frank Janaway officially announces the formation of this ecclesia, in accordance with the

infimation made by Brother Owler in the foregoing. After describing the circumstances leading to it (already set forth by Brother Owler), he says, "We have, with the consent of the Islington ecclesia, formed ourselves into the WESTMINSTER ECCLESIA. Nay, I may say, with their *entire approbation*, in token of which they have kindly presented us with a very handsome service for the breaking of bread. The hall is situated within two minutes' walk of Victoria Station, and is at the rear of a bookseller's shop, the entrance being through a door at the side. It is capable of seating nearly 100 persons, and has been taken by the brethren for one year certain, at the end of which time (if our Master has not come) we hope to have obtained a larger hall. We number in all 55 members, among whom I am pleased to say are many experienced and well tried brethren, which at the commencement of an ecclesia is so desirable. Our first general meeting was held on Sept. 17, when the presiding and managing brethren were elected for the ensuing 12 months. Our opening lecture was to have been delivered by Bro. J. J. Andrew, but on account of a severe cold, he had to give way, and the lecture was delivered by our Bro. A. Andrew on October 3, when our hopes were fully satisfied, the hall being well filled; the subject was "Christendom astray." Thus far we have made a good commencement, and our prayer to the Giver of all good gifts is that we individually and collectively shall make a good finish, and receive a welcome into that state of things yet to be established. I may add that although we and those at Islington and Fulham form entirely separate ecclesias, yet CO-OPERATION is our motto, and we are thankful for the willing and worthy fellow labourers so close at hand. Our other lectures for the month are:—Oct 15, "What is man?" by Brother A. T. Jannaway; 22, "The Devil of Christendom," by Brother Atkins; 29, "The future inheritance of the righteous" by Bro. A. Andrew.—FRANK JANNAWAY

To this Brother Arthur Andrew adds the following remarks:—"Previous to the present year there was only one ecclesia in London, meeting on the doctrinal basis recognised by the brethren who refused to accept the heresy known as Renunciationism, and that was the ecclesia meeting in Islington. About a year since, however, sixteen brethren and sisters living in Walham Green and the neighbourhood, near the extreme south-west part of London, finding it inconvenient and expensive to come so far, applied to the ecclesia for its sanction to their forming a separate ecclesia. This application was met by a proposal, supported by brethren living in the west and south-west of London, to establish an ecclesia embracing, in addition to Walham Green, the districts of Brompton, Chelsea, Picnic, and Westminster, as it was thought by them that a larger ecclesia would be more efficient and better in various ways. This was agreed to, and search was made for a hall for some months without success, and eventually the brethren at Walham Green withdrew from the more comprehensive scheme, and constituted themselves into a separate ecclesia. The advisability of proceeding with the larger plan was then considered, and it was unanimously decided by those concerned to proceed with it, and for some months the matter was in suspense, simply for want of a suitable hall, a thing very difficult to obtain in London, as in most other places. At last a hall has been obtained, not altogether a 'suitable' one, as it is very small, but one which may serve as a makeshift for six or twelve months, by which time, if the Lord does not return in the meantime, we

hope to obtain a more commodious place of meeting. It will probably serve for some time for the meetings of the brethren, though we hope it will soon be found to be too small for the meetings for the public. It is situated very near to Victoria Station, and is very accessible from various parts. There are now, therefore, three ecclesias in London meeting on the same doctrinal basis, viz., the one in Islington (numbering about 200), Westminster (about 50), and Walham Green (I believe, about 20 in number)."

MANSFIELD.

You will be pleased to hear that we are getting on at Mansfield. It is only a few months ago that the truth was unrepresented in Mansfield, but God brought Brother Barrows and myself to see, believe, and obey it. Since then we have been working hard for its spread, the Father drawing several others around us. Although we met with opposition from adversaries, the result has been that, on Sept. 24, W. H. REDDAN, and, on 7th Oct., Mr. FLINT were both immersed at Nottingham. Also, on Saturday, 14th October, Mrs. BARROWS (wife of Bro. Barrows) was immersed at Mansfield. At the present time we number five, and are beginning to feel strong in the Lord, and in the power of his might.—G. W. ALLSOFF.

MATLOCK.

Our hearts have been gladdened by the obedience of the following:—ELI WAGSTAFF (55), and DANIEL WAGSTAFF (34), both formerly Wesleyans, and ALFRED MARSHALL (19), formerly neutral. In consequence of scarcity of work, Brother William Smith has removed to Nottingham. This, we hope, is only temporary, as we do not feel we can spare from our little meeting the brother who was the means of introducing the truth into our midst.—JAMES SMITH.

MUMBLES.

During the past month, two more have been added to our number by immersions into the name of the Lord Jesus, viz., JAMES WEBBOM and his wife, Mrs. WEBBOM. They were formerly connected with the Wesleyans in this place, and their obedience has caused "no small stir" among them. We are expecting another also shortly from the same quarter. Thus, although the "Rev." W. Briscoe came to the Mumbles for the express purpose of exploding Christadelphianism, and staying its further progress, his exploits have failed to do so, and have fallen out rather for the furtherance of the truth, for which we thank God and take courage. Our new brother and sister is the getting of the truth into a new circle, they not being in any way related to any of the brethren through fleshy ties. This may not be worthy of note in large towns, but in a place like the Mumbles, it marks a new departure, and the opening up (so to speak) of virgin soil. I may mention with feelings of deep gratitude to God, that this addition makes 19 that have been put into the Lord in the way appointed since the union of the two meetings, one year and nine months ago. Before coming to the truth, our new brother had donned the Blue Ribbon; but he has now found out that the world is bad beyond the hope of recover by human agencies. An immense sewer choke full of corruption is the best description of this present evil world. All that human toil can accomplish is to drain off a little of the liquid filth that

bubbles to the surface. In such a situation, our time can be only prudently employed in preparing for the Lord's coming, who only has the power to reform and purify the nations. It deserves to be mentioned that our new brother has been an inveterate tobacco smoker, but in coming to the truth, he has seen that the dirty and injurious habit of smoking tobacco is out of harmony with the habits of the new man, and he has therefore put it off. I can also speak of three others who have given it up. I ought to have written last month to say that we had the pleasure and profit of a Sunday with Brother Roberts among us at Mumbles, August 27th. A comforting and earnest exhortation in the morning, and lecture at night, to one of the best audiences that ever heard the truth at Mumbles. Our Sunday lectures continue well attended. Several are interested in the truth, and we have good cause to hope for further cases of obedience shortly.—D. CLEMENT.

NEWCASTLE.

Brother Harker reports the obedience of SAMUEL FOX (26), store-keeper, late United Methodist Free Church.

LECTURES.—Oct 1, "Christ's true and false" (Brother G. Davidson); 8, "Human Nature" (Brother W. Ord); 15, "Bible substance and popular shadows" (Brother W. McAlpine.)

NORMANTON.

It is my pleasing duty to report the obedience to the faith of THOMAS BROWN EAMES (24), a sorting clerk in the post office. He was baptized at Elland on Sunday, Sept. 17. Brother Eames was for some time a member of the Congregational Church here. We thank God that he has given us this addition to our numbers, as we feel sure our new brother will be a great help to us. There are now six candidates for immortal life in this place.—GEO. DOWKES.

NOTTINGHAM.

Brother Kirkland reports the obedience of CHARLES KEMP SANBY (21), formerly neutral. He put on Christ by immersion, Sept. 25th; also another addition by the removal of Brother P. H. Horsman from London. "We have commenced the weekly distribution of 1,000 *Finger Posts*. We have them neatly folded, and enclose a small handbill with notice and invitation to hear the following Sunday evening lecture. We are encouraged by a marked improvement in the attendance at the lectures. Our lectures may now be said to be well attended, the Peoples' Hall would not be large enough for the meetings we now have in 'the Christadelphian Hall.'"

LECTURES.—Sept. 17, "Jerusalem restored" (Brother Richards); 24, "Hereafter" (Brother Hawkins); Oct. 1, "The promised land" (Brother Mabbott); 8, "The Bible future" (Bro. Shuttleworth, of Birmingham).

PETERHEAD.

Brother Yule, of Ayton, writes of a visit he paid to Peterhead, his native place. He says:—"While there I met with a number of earnest people looking for the Lord's return. I went, at the invitation of a lady-cousin, to a Wednesday night meeting, not intending to take any part in it, but finding them to be of the good and honest-hearted sort, I could not resist the temptation to speak to them. I spoke for about an hour on the glories of the age to come, founding my discourse

on the 1st chapter of Luke's gospel, and, after a few questions asked and answered, I was delighted to find the chairman of the meeting propose that the subject brought before them should be considered at their next and future meetings. I am satisfied that the soil is good, and ready for the good seed, if one tilled for the good work could go that way. They are anxiously looking for the Lord's return. I am not aware of any effort having been made to sound forth the truth in that region, but I think a good field is open."

SMALL HEATH.

Brother Heeley reports the obedience of Miss EMILY HEATHCOTE (24), nurse, formerly neutral. She has gone to reside at Clifton, near Bristol, and will meet with the brethren there.

SWANSEA.

On October 13, we immersed WILLIAM STOCK cab driver, after a very intelligent confession of the faith; also, on October 2nd, ANN LOCKER, daughter of our late Brother PETERS. Sister Locker had been an invalid, and was, for some time, prevented from obeying the truth. The doctor having given his permission, she was baptized on the date mentioned, and in four days after, viz., on the 6th, she died.

On October 8th the brethren commenced the use of a new hall. Their leaving the Agricultural Hall was due to the rent being increased much beyond the value of the hall. They regretted being compelled to leave it; but they have obtained the use of a far better hall. They hope this will be advantageous to the truth in Swansea in many ways. The new hall is the "Albert Minor Hall," and is very centrally situated. It will seat about 460 persons. I omitted in my last report to name the return of Brother and Sister A. W. Goldie from Texas. The brethren gladly welcomed them back, after an absence of four years.

LECTURES.—September 17, "Everlasting Punishment" (Brother J. T. Jones); 24, "The Kingdom of God" (Brother Davies); October 1, "The Judgment to come" (Brother Davies); 8, "No Eternal Life till after Resurrection from the Dead" (Brother Goldie).—THOMAS RANDELS.

TILlicOUNTRY.

We immersed into the sin-covering name, on the 16th of September, ROBERT BAXTER (21), formerly neutral; also JAMES DAWSON (24), formerly Church of Scotland, and in which he was Sunday School teacher, &c., &c. The obedience of the latter has caused much talk in the town. We are much cheered in this addition to our number, as it is a rare thing, in these days of ours, to see two young men come to the truth, especially in this part of the country.

We have also to report that we have withdrawn from Brother David Evans. We are still having our meetings in Newtonshaw, but we intend to change them to this place.—ANDREW SCOTT.

WEST BRIGHTON.

ARTHUR WEBB, son of Brother Webb, has obeyed the truth here, and the small company of the brethren here is further increased by Sister Cheshire having removed to Brighton from 'Peterboro'. The brethren have taken a room in a more central position, which was opened by a lecture from Brother S. G. Hayes, of Jersey, while on a visit. The lecture was the subject of a scornful notice in a local paper.

WOLVERHAMPTON.

Brother Pickin, by the pen of his sister-wife, reports the addition of two to the number of the brethren here, viz., Mrs. ANNE JORDAN (49) and her daughter LIZZIE (23), both formerly Church of England. They were immersed at Dudley, September 20th. Several others are interested.

LECTURES.—October 1, "Orthodox Drunkenness and its cure" (Brother Parkes, of Bilston); 8, "Redemption" (Brother Millard); 15, "One man rule—the great want of the world and the promise of the Bible" (Brother T. Thompson, of Birmingham); 22, "The conditions necessary to the attainment of life and happiness" (Brother Collins, of Birmingham); 29, "The return of Christ to the Earth" (Brother Davis, of Birmingham).

NEW ZEALAND.

TARANAKI.—In probable destination for this place, Sister Grainger, of Glasgow, leaves London per ship *Sam Mendel*, which was to sail October 21 for Auckland.

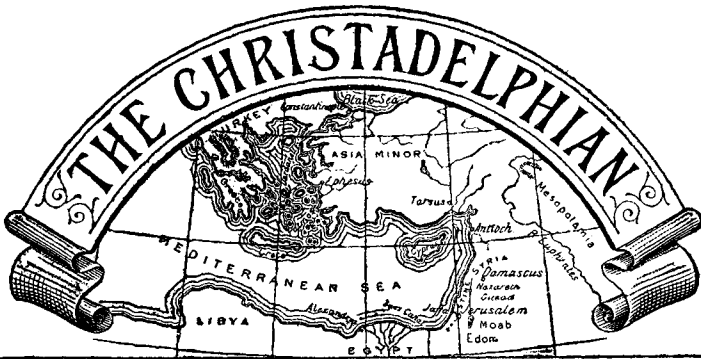
AUCKLAND.—Brother Albert Taylor writes:—"Although the middle party that has lately arisen between the system generally recognised as Christendom and the truth, as held by Christadelphians, is thriving, and growing somewhat popular here, we are still a living ecclesia, and there are still to be found those who are not ashamed to identify themselves with the 'sect' everywhere spoken against." We have lately assisted to put on that name which will live when all others outside of it have passed away; the wife of Brother Spragg, the wife of Brother J. Binns, also the wife of Brother Whitehead, and the daughter of Brother and Sister Taylor. The last three from the Conditionalists; also the return of the last two of the original number who were beguiled away into the unconditional fellowship of the above-mentioned party. I think the brethren and sisters have come out of that trying ordeal more firmly knit in the bonds of the faith than ever. Our ecclesia now numbers 20, of whom 12 are sisters, some living a good distance away, but we manage to muster pretty well, to remember the Lord. Our city is just now agitated about Spiritualism, and where is Tartarus, or Peter *versus* Miles Grant; while the faithful are watching the Eastern affairs, and anxiously wondering when that momentous time shall arrive when the ancient graves shall be stirred, and the cry arise the Lord has come. I think it such a pity our efforts are so feeble. We have no lecturer; spread the literature is all we can do. I wish some of your talented brethren would emigrate to this delightful province, and proclaim with trumpet voice the coming judgments or the apostacy."

OUTRAM.—Brother Simons reports the obedience of Mrs. CECIL SOPHIA WILSON, on Sunday, July 30th, 1882, sister-wife to Brother Wilson, of Dunedin. "She has been looking into truth for 18 months. The immersion took place in a creek (much swollen by flood) near Outram, and, being rather public, has caused quite a commotion, some approving and others condemning, saying it ought to be stopped—putting a poor girl into such cold waters at risk of her life (which gives us no fear). I am glad to say that all went in very nice order, and has made an impression on some. In addition to this there is an Evangelist preaching here for some days, and in his first address endeavoured

to prove "eternal hell fire torments," from Isaiah xxxiii. and 14th verse, and challenged any one present to stand up and disprove it. I was not there, but as soon as I heard it I accepted the challenge, requesting him to meet me and publicly debate on it. This he declined, saying I should have stood up there and then, which I would not have done had I been there, as the short time allowed would only have mystified the hearers. I purpose now, on 17th inst, to give a public lecture and reading (my first attempt) on the subject, taking Brother Bland's lecture to assist me, and looking through Christ Jesus to our heavenly and merciful Father for His assistance and blessing. I have also got a little into our local paper for the purpose of stirring up enquiry; a slip of each enclosed. I will also send you a copy of the paper, as it contains a most untruthful and ludicrous account of Sister Wilson's immersion, which I am glad to say was all that could be desired, and in order. Sister Wilson, never having been into cold water before, naturally felt the shock a little in passing under, but was brave throughout. A kind neighbour, Mr. T. Richardson (who is looking into the truth), offering his house and every assistance. Such darts from the enemy affect me nothing, nor shall I further notice it except something turns up which may serve the truth. I rejoice to say it has stirred up a good deal of enquiry, and a goodly number are siding with truth, some of which I trust will obey."

UNITED STATES.

BOSTON (Mass.)—Brother MacKellar writes:—"We are keeping the truth before the Boston public. Our present place of meeting is Chandler Hall, 18, Essex-street, Boston, Mass. We had to remove from our former hall because the people that peep and mutter, *i.e.*, the Spiritualists, wanted it, and were able to pay more than we could. We always have a few of our alien friends at meeting; but, alas! how few consider the pure unadulterated word of life worthy of their acceptance. But we continue to sow the seed knowing that God giveth the increase. And I am happy to inform you that our efforts have not been altogether fruitless, for on the 27th of August we immersed into the all-saving name 'after a very intelligent confession of the kingdom and name,' J. B. RILEIGH (38), pattern-maker, and his wife SUSAN ELIEABETH RILEIGH (37), both Me. Episcopalists. Brother Raleigh was a pillar in the church, being treasurer of the Board of Stewards, and taught the principal class in the Sunday School. His first attention was called to the truth by Brother Bruce, who afterwards lent him the *Twelve Lectures*, when the scales fell from his eyes, and he now rejoices in the light of the one faith. We have lost one of our number by removal—Sister Annie Elliott, who has gone to Islet, Ill. I am sorry to inform you that we had to withdraw from one of our number for disorderly conduct. We now number 20. Our Sunday School numbers 23 scholars. We have just commenced Wednesday evening meetings at Boston Highlands, one of the suburbs. We notify the neighbours by distributing printed cards. Any brother or sister coming this way, having the truth in its purity, will be gladly welcome by calling Sundays at our Hall, or any other time at Brother John Bruce's, 44, Bromley Park, Boston Highlands, or to the same brother at the Boston and Providence depot, Boiler House, Boston."



"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. XIX.

AN EPISODE DURING DR. THOMAS'S FIRST VISIT TO BRITAIN.]

Dr. Thomas, describing his visit to Edinburgh, in 1848, says:—

"The luxury of silence and solitude, after much speaking and conversation, none can duly appreciate who have not enjoyed it. But in our three tours, we tasted not much of this enjoyment. We were, so to speak, not our own. We were a bearer of 'strange things' to the people's ears, and were, therefore, expected to be at the service of every one; and which we endeavoured to be with as much affability as we could command.

"Our new friends had but little mercy upon us in their demands upon our time. They seemed to think that premeditation was unnecessary; and that we had nothing to do but to open our mouth, and out would fly a speech! Of our two hundred and fifty addresses delivered in Britain, all were extemporized as delivered. There was no help for it, seeing we had to go oftener than otherwise from parlour conversation to the work before us in the lecture-room.

"'Come,' said one, 'and take a quiet cup of tea with us on Saturday evening?' We hesitated, being desirous to have the last night in the week to ourselves, at least. 'There'll only be two or three whom you have met before. You can just take it as easy as you please—talk or not, as it suits

yourself.' This seemed very fair, so we agreed to go. We found some two or three additions to our friend's domestic circle, as he had said; and among them one of the pastors of the church to which he belonged. The tea-table conversation was without point; that is, nothing was touched upon concerning which the pastor and we would find ourselves in opposition; for he is respectably orthodox according to Athenian concession, while as for us, it is well-known that we have no pretensions that way. Wherever 'a divine' is present, there is generally formality and stiffness in the circle, all 'feast of reason and flow of soul' being quenched by the mystic afflation of his presence. His 'people' look up to him as their theological syntax—the rule by which they are expected to order their words in speech. Hence their sentences are measured, and their tone subdued into harmony with his supposed approval. This is irksome to a free spirit who knows what is in the clergy, and, therefore, hath no admiration for them, yet wishes to give no cause of offence to friends who hold them in esteem. This irksomeness was fatiguing, and predisposed us to accept, with a good grace, any event that might turn up to dissolve the spell that bound us.

Nor was a change of affairs far off. It was even at the doors. The tea service was not removed ere the bell at 13, Hope-street, Charlotte Square, announced frequent arrivals from divers parts of the city. The ladies and gentlemen were ushered into an adjoining room, where our friend is wont to teach clergymen and others to read their sermons and to speak with fluency and propriety. Our little quiet tea party was invited to adjourn to this arena, when, to

our surprise, we found there in fashionable costume a company of from twenty to thirty individuals. This was too bad. 'O,' said our friend, 'I thought you wouldn't mind it!' The assembly was pleasant to the eye, but how it would prove to the ear was another question. Its materials were not homogeneous. We cannot define them. Some were deacons, others members of Mr. Watson's church, some officers of the United Service, lawyers, sons of Abraham in flesh and spirit, &c.—all honourable persons, courteous, and well esteemed. Having been introduced to them, our friend remarked that, 'not wishing to monopolise the good things to himself, in which he knew they were interested as well as he, he had taken the liberty, without consulting the doctor, of inviting them to meet him on the present occasion, to hear conversationally more about them. He hoped, therefore, by way of introduction to an interchange of ideas, he would favour them with a brief outline of the subject matter brought to their ears in the interesting lectures they had attended.' In doing this, we called their attention to what the prophets had spoken concerning 'the powers that be,' the nations, Israel, and the saints—that 'the powers' were to be abolished; the nations to be subsequently universally blessed; Israel to be organised into the kingdom of God; and, that to the Saints and their Chief, immortalized and made equal in nature to the angels, are to be given eternal glory, honour, and dominion over all the inhabitants of the earth.

"Having resumed our seat, our host observed, that 'the subject was now before them, and he doubted not it would afford Dr. Thomas pleasure to

consider any difficulties his outline might have suggested to the minds of his hearers ;' and then turning towards his pastor, sitting on a sofa near the door, he inquired if he would not favour the company with his views upon these important themes? To this he replied, that 'he agreed with several of the particulars expressed by Dr. Thomas, but that as to prophecy we could not know much about it before it was fulfilled, and was of opinion that time might be more profitably engaged in attending to what could be understood.

" Thus he delivered himself substantially, and then relapsed into silence, from which it is to be inferred, that, though a professional interpreter of the Bible, the greater part of which is composed of history and prophecy, he had no views upon these important themes! Being convened for friendly social interchange of thought, we did not wish to disturb the harmony of the evening, by seeming to enter the list against our ecclesiastical friend. Having put himself in our power, we might have made him contemptible before the eyes of all. We might have demonstrated his utter incompetency for 'the work of the ministry' in which he claimed to be engaged; and have convicted him of extreme presumption in assuming to speak to men in the name of the Lord, while confessedly and profoundly ignorant of what the Lord had spoken by the mouth of his holy prophets. But, out of respect to our worthy host, and that we might not be accused by any of acting offensively, we lost sight of the pastor, and imposed silence upon ourselves, for a time at least, that others might offer their ideas if so disposed.

"The silence being unbroken, as we thought, sufficiently long, we observed that we would briefly hold their attention to what the Scripture testified for our instruction in Peter's second epistle (2 Peter i. 19—21; iii. 17). We then read the words following—'We have also the prophetic word more sure to which ye do well to take heed as unto as a light that shineth in a dark place, until its day dawn, and a light-bearer arise in your hearts.' These, we observed, are 'wholesome words,' and the literal rendering of the original. The prophetic word is sure, and the things Peter, James, and John had witnessed on the Mount of Transfiguration confirmed it, or made it surer. Thus made doubly sure, it became a *shining light*, not a feeble invisible light, such as pure hydrogen burning in day-brightness; but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness. We need not wonder at the sure prophetic word being radiant with brightness; for Jehovah who gave it is light, the Light of the Universe, 'in whom is no darkness at all.' It is 'a light that shineth in a dark place.' The heart of man is this dark place. The word *auchmeros* signifies not only *dark*, but 'squalid and filthy.' This is a man's mental and moral condition, squalid, filthy, and dark, by nature—a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul, '*the light of the glorious gospel of Christ, shine into him*' (2 Cor. iv. 4.) Consider the savage, the semi-barbarian and the 'civilised' man. Not to go beyond 'Christendom' for examples, contemplate the man of letters,

philosophy, politics, and 'religion,' not to mention the thoughtless multitude, whose minds embrace no other topics than such as arise spontaneously from their 'fleshly lusts that war against the soul.' Converse with these several classes of mankind upon 'Moses and the Prophets,' the apostolic testimony, the mission of Messiah, the future of nations, the destiny of the earth and of man upon it, &c., and you will find that 'darkness covers the earth, and gross darkness the people;' and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil, and that continually.

"Now to this sure prophetic word, or glorious gospel light (for the gospel is still almost wholly a matter of prophecy), the apostle says, 'ye do well to take heed to it.' Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not, and cannot understand? *Prosechontes*, rendered giving or taking heed, signifies *having in addition to*. This is its derivative signification, and imports that we should have the sure word of prophecy added to our minds; but can this addition be accomplished unless we apply our minds to the word, or give heed to it? And what would be the use of studying it if it were essentially enigmatical, and insusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle's exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

"But Peter's exhortation was not confined to his contemporaries.

What he said to them he says to us. You do well to give heed to it 'until its day dawn.' The common version has it 'until the day dawn'; but this is not the translation of *heos hou hemera diaugase*. *Hou* is the relative to its antecedent *luckno* which is synonymous with 'the word'—*hon hemera whose day*; that is, the light's day, or the word's day—the day testified of in the light-imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom he raised up from the dead, for that very purpose (Acts xvii. 31.) This is the day spoken of by Moses and the Prophets—'the acceptable year of the Lord,' the year-day, or Age to Come, of a thousand year's duration (which with the Lord are but as one day, says Peter—2 Pet. iii. 8), 'the rest which remains for the people of God'—the day when His king shall come in his kingdom and glory—this is *the day* (Ezek. xxxix. 8) which succeeds 'To day,' coeval with the Gentile governments; the Gospel-day, when Christ shall sit upon his father's throne in Zion, and 'govern the nations upon earth' (Ps. lxvii. 4; xxii. 27, 28). This day has not yet dawned. We are in 'the evening time of to-day,' when it shall be light (Heb. iii. 13; iv. 7; Luke xxiii. 43; Zech. xiv. 7). We are of 'to-day,' which is 'a cloudy and dark day'—a day of ignorance, superstition, and foolishness; but when *to-morrow* comes, the day after 'to-day,' these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the 'heirs of the kingdom' can no more do without the shining light of prophecy, than man-

kind can do without the brightness of the firmament. Blot out the light of heaven, and confusion and death would soon pervade the world. The 'children of the day' (1 Thess. v. 5) must have daylight, or they would become sickly, and pine away, and die. *They* responded to the apostle's exhortation, and apply their minds to the sure prophetic word,

that in keeping their minds actively engaged upon it, *a light-bearer* may spring up in their hearts making their path 'as the shining light, that shineth more and more unto the perfect day.' The way of the wicked is not so. It is darkness, and they know not at what they stumble (Prov. iv. 18, 19)."

TARSHISH AND INDIA.

It is well known that Dr. Thomas regarded India as being the Tarshish whence Solomon obtained "gold and silver, ivory, apes, and peacocks." In the *Jewish Chronicle* there has appeared an article, entitled "Peacocks in the Bible," which fully confirms Dr. Thomas's conclusions. The writer of the article says:—

"It is well known that Solomon's "navy of Tarshish" brought every three years "gold and silver, ivory, and apes and peacocks" (1 Kings x. 22). It has always been a problem with Biblical critics to determine whence these strange products were obtained. We are informed that these triennial voyages were made in company with the fleet of Hiram, King of Tyre, which used to go to Ophir and bring back "great plenty of almug trees and precious stones" (*Ibid* 11). It would seem, therefore, that the "navy of Tarshish" went to Ophir, just as writers in the early part of this century would talk of an East Indiaman going to Australia. The expression "navy of Tarshish" probably indicated the character of the vessels rather than the port to which they were bound, in this case Ophir. It should be added, however, that the parallel passage in 2 Chron. ix. 21, says that "the King's ships went to Tarshish with the servants of Hiram"—but this is difficult to reconcile with the passage of the Book of Kings on which it founded."

This difficulty is purely imaginary, for in the passage in Chronicles it is plainly stated that the ships which

went to Tarshish were the ships of Tarshish—King Solomon's Tarshish navy. The writer of the article continues:—

"After this preliminary difficulty is overcome, it remains to determine where Ophir was. This question has puzzled all Biblical students up to the present day. It has been located in Africa, in the Persian Gulf, in Further India, in Ceylon, and with most probability in India itself. The long intervals which elapsed between the successive voyages prove that Ophir was situated at a considerable distance from the Holy Land, and remove Africa and Arabia from the competition of suggestions. At last, within recent years, comparative philosophy has come to the aid of Biblical criticism, as in so many other instances, and has offered materials for a definite solution. The Hebrew word for peacocks, 'Thuciyim,' gave the key. At first, it was thought to be identical with the Sanscrit *sikhin*, and this failed to give any fixed geographical position. But eight years ago, Mr. Vinson, an eminent French philologist, showed that it was more akin to the Tamil, or South Indian word *tokai*. It was then seen that the word for 'ivory' could be divided into two words, one Hebrew signifying tooth, and the other the Tamil word for elephant, which is current in South India at the present day. It was further found that the Hebrew word for 'Apes' is likewise derived from the Tamil. All this seemed to prove that Ophir, whence these products and their names came, must be situated in Southern India or Ceylon, where Tamil is spoken.

Yet no name at all similar to Ophir could be found in these regions. The only Indian name at all resembling it was that of Abhira, at the mouth of the Indus. It is probable, we think, that this suggestion will be finally accepted. Early navigators went along the coasts, and Abhira would be the first Indian port readily accessible to the combined Hebrew and Phœnician fleets. The peacocks, apes, and ivory might have been brought from Southern India for barter with the foreign seamen, and would retain their indigenous name. Sir John Hooker, the eminent botanist, has added his quota of information from the science of which he is so distinguished a representative. The 'almug wood' was clearly some odoriferous wood, and he suggests that it is the sandal wood of Southern India. Botany thus confirms the results of comparative philology, and the original home of the peacocks of the Bible can be definitely put down as being in Southern India. This question is rather a minute one, but is clearly interesting in several ways. It proves a very early communication between Palestine and India. It is a further proof of the accuracy of the Biblical narrative in the smallest details. And it displays in a short compass the great light which is nowadays being thrown on the Bible by science and philology."

To this we may add that when more exactly pronounced, or when spelled with more regard to the peculiar powers of the English alphabet, the likeness between the Hebrew and Indian word will become more apparent. As the Hebrew points indicate, the word is pronounced *Tukki* in the singular, and this is very similar to the Tamil *tokei*, as well as to the Malabar *togei*. "Canon" Tristram, an authority on such matters, says the fact of the Hebrew word being the same as the Tamil one is sufficient evidence of Solomon's trade with India." On this same authority, the *Jewish Chronicle* writer has advanced the information just quoted as to the origin of the words rendered ivory and apes. Tristram says "it is clear that the Tarshish of Solomon must have been in South India or Ceylon."

J. W. THIRTLE.

THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

Nearly £300 and a large quantity of clothing have been contributed by the friends of the truth in various parts, in support of the various projects that have started into existence during the last two or three years for the colonization of Palestine by the Jews. A short time back, the Editor of the *Christadelphian* wrote to Mr. Laurence Oliphant, apprizing him of the contribution, and informing him it was the desire of the contributors that he should undertake the appropriation of it. To this letter the Editor received the following answer:—

"Constantinople, 18th Oct.

"DEAR SIR,—I am in receipt of your letter of the 3rd inst., informing me that

the amount now in your hands is nearly £300, and wishing that I should direct its disposal. I hope to be in Palestine before the end of this year, when I propose personally to inspect the progress which has been made in the way of colonization by the Jews—and I could write you the result of my observations, and suggestions in regard to how the money could be best applied. It would assist me to have some definite idea of the feelings of your contributors on the subject. They might either assist the operations of an existing colony, by the purchase of farm implements or so forth, or they might establish a few families which should be their special proteges, and the nucleus of a colony.

“ You are aware that for general colonization purposes, there is Lord Shaftesbury's Syrian Colonization Fund, to which, if you have no special object, the money might be contributed. I say this—not from any desire to get rid of the responsibility of applying it—but because I should like to know what your views with regard to it are. You should also have a name, so that I could tell the recipients of your bounty from whom it comes. I think ‘Christadelphians’ might seem to them too specially antagonistic to their own belief; but I merely throw out these as suggestions, and have every conviction that, however you may think it best that the money should be applied, it will carry a blessing with it, both to the givers and receivers.

“ Yours faithfully,

“ L. OLIPHANT.

“ P.S.—Letters addressed British Post Office, Constantinople, will be forwarded.”

The following answer was returned :—
“ Athenæum Buildings, Edmund-street,
“ Birmingham, 23rd Oct. 1882.

“ RESPECTED SIR,—Your favour of the 18th, from Constantinople, is to hand, for which accept most cordial thanks. As to the predilections of the contributors, they are limited to two points: 1, that the money be spent within the boundaries of the Holy Land proper; and 2nd, that it be spent on your recommendation, and at your absolute discretion.

“ The Syrian Colonization Fund, though very interesting to them as a step in the right direction, leads too far to the north

of the ancient territory of Israel, and is too much identified with conversionist schemes to meet their views. May I suggest, my dear Sir, that you could not more effectually realise the ideas of the contributors than by acting on the second sentence of your letter, which I re-produce for your guidance: ‘ I hope to be in Palestine before the end of this year, when I propose personally to inspect the progress which has been made in the way of colonization by the Jews, and I could write you the result of my observations and suggestions in regard to how the money could be best applied.’ A communication of this nature would be esteemed a very great favour, especially if you would consent to its appearance in our monthly magazine, the readers of which eagerly welcome anything bearing on restoration prospects.

“ As to name, you might call us ‘ Birmingham and other Lovers of Israel.’ We shall be perfectly satisfied to have the money spent in the Holy Land for Jewish Colonization purposes under any name, and in any form, you may deem the most likely to realise the objects in view. Doubtless, it would be gratifying to have it applied to ‘ special proteges,’ and the nearer Jerusalem the better, but this we leave entirely to your discretion.

“ Very respectfully yours,

“ ROBERT ROBERTS.”

“ P.S.—I take the liberty of posting with this, two copies of a pamphlet I have just published, on the Egyptian question, in its Jewish bearing, in which you will find some most appreciated extracts from your letters at various times.”

“ AFTER THIS MANNER, PRAY YE.”

AN ACROSTIC.

OUR humble prayer, in Jesus' name,
In faith, on bended knee;
FATHER of mercies, God of truth
And love, we bring to thee

WHICH of thy creatures, Lord, do not
 Thy gracious goodness share ?
 ART thou not mindful of all thy works,
 Thy presence everywhere ?
 IN HEAVEN above, on earth beneath,
 Thy Majesty shines forth ;
 HALLOWED be thy holy name,
 East, West, South, and North.
 BE thou extolled in thy own strength,
 Holy are all thy ways ;
 THY NAME is great, thy word stands fast
 Eternal as thy days.
 THY rule extend o'er all the earth,
 Send Jesus back again,
 KINGDOM and empire shall submit,
 And he the right maintain.
 COME quickly then, thy kingdom come,
 Eden again restore ;
 THY word send forth from Zion's height,
 Let sinners be no more
 WILL not the waiting sons of men,
 Obey thy high command ?
 BE loyal to the King of Kings,
 Supreme in all the land ?
 DONE as by angel hosts above
 Thy glorious will shall be,
 ON all the earth thy glory spread
 As waters o'er the sea.
 EARTH cursed and marred through sin and death,
 Shall yet again be blest,
 AS truly as I live, thou say'st,
 There yet remains a rest.
 IT IS IN thine own power, O Lord,
 The mighty work to do ;
 HEAVEN condescends to make it known,
 And ratifies it too.
 GIVE US to understand thy word,
 And daily may we feed ;
 THIS would we ask, all-gracious Lord,
 Supply our every need.
 DAY after day in prayer we seek
 The help thy grace imparts.
 OUR way commit to thee, O Lord,
 Who only knows our hearts ;
 DAILY do thou that prayer regard,
 Our every way control ;
 BREAD give, which lasts for evermore,
 Quick'ning the inmost soul.
 AND if thou seest aught amiss,
 In thought, in deed, or word,

FORGIVE US for thy mercy's sake,
Through Jesus Christ our Lord.
OUR DEBTS thou never canst forgive,
If we should seek revenge ;
AS WE FORGIVE, this may we learn,
Jehovah will avenge.
OUR DEBTORS, would we pray for, Lord,
With kindness treat our foes ;
AND seek to know and learn of him,
Who ne'er resented woes.
LEAD US in pastures fresh and green,
That we may grow thereby ;
NOT INTO that which leads astray,
And causes men to die.
TEMPTATION may we always shun,
And if it comes, endure ;
BUT may we always this hold fast,
Deliverance is sure.
DELIVER US FROM wicked men,
Who cast thy word behind,
EVIL stands thick through all the land
To fascinate the mind.
FOR all we ask in Jesus' name,
According to thy will ;
THINE is it, Lord, to grant request,
And thine own word fulfil.
IS not thy truth in every age
A shield and buckler, too ?
THE promises which thou hast given
Are faithful, firm, and true.
KINGDOM AND Crown and might shall fall,
While truth shall still remain ;
THE poor shall yet be raised to power,
And in thy kingdom reign.
POWER shall be given to those once weak,
Who shall awake and sing,
AND live through him who coped with death,
And drew its fatal sting.
THE saints of every age and clime,
Redeemed by his own blood,
GLORY and might ascribe to him,
Who brings us unto God.
FOR EVER shall the song be sung,
Of Moses and the Lamb ;
AMEN, angels and men shall bow,
And shout aloud, Amen !

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 145.**

“Exhort one another daily.”—PAUL.

We will go this morning and take our stand by the side of Paul on Mars Hill, as he speaks to the Athenians, in the chapter read this morning (Acts xvii.), and consider one or two matters suggested by what we shall hear him say. The picture, externally regarded, would be a beautiful one. Athens was and is one of the most picturesquely situated towns in the whole world. It is built on a series of abrupt and detached eminences, which give fine situations for public buildings, of which the architectural skill of the Greeks of old took the fullest advantage with the finest effect. Hither Paul had come on the work which he did in every other place he visited. His business was to present the truth to attention, publicly and privately. He had not come directly for that purpose. He had been conveyed hither by certain guardians who had him in charge, and who principally brought him here in safety from the violence of the Jews at Thessalonica, Berea, and other places. He was here waiting the arrival of certain brethren before making further plans for the future. Pending their arrival, he was more or less passive, yet kept his eyes and ears open, and soon found himself in work (for it is the tendency of things if a man faithfully do what is next to his hand, however small, for things to grow and widen out). He was painfully exercised by what he saw, for “he saw the city wholly given to idolatry.” His “spirit was stirred” by what he saw.

It is a question whether Paul’s spirit would be more stirred or less stirred by what he would see in our day. It is a question whether it is more grieving to see people “wholly given to idolatry” or not given to worship at all. The latter is

greatly the case of the moderns. There is, of course, much religion in a certain way. There are many churches and many chapels, and much movement of one sort or other in connection with these; but the people are to be judged in the matter, not by the external show of things, but by what they are in their individual tastes. Judged in this way the state of things is very different from what one would conclude by the display of religious apparatus. The people are dull and unconcerned in religious directions, and becoming more and more so. There are exceptions, of course: but, as regards the prevalent temper of the people, the present age is not a truly religious age. It is a callous, because an unbelieving, age, and it is unbelieving because of the wrong use of the little natural knowledge to which it has attained. It is questionable whether such an age of unconcern is not more depressing than an age of zeal even for false gods.

However, we must each sustain our own part, and fill the place of wisdom in our own age. Paul, in the midst of the idolatries, gave himself to disputation with the people he found devoutly engaged. He disputed “with the devout persons, and in the market daily with them that met him” (verse 17). He disputed also in the synagogues. This was the only field open to him, and he entered it. He did what he could in the circumstances—a guide for us. We cannot do more than what we can; we may do less. Let us be on our guard here. We are engaged in the same work as Paul, though in a different age and under a less direct commission. We have the same work in hand, though in a different form. Even the form of the work in some particulars is the same: he “dis-

puted," and we have to do the same. In this we are condemned as doing an unchristian thing. Controversy is said to be inconsistent with what is called "the genius of Christianity." Christianity is popularly conceived to consist of a perfectly passive state of mind, in which you let other people alone in profound unconcern as to their opinions, and with a "charitable" horror, above all things, of suggesting, still more of affirming, that they are wrong. Well, popular conceptions furnish a very poor guide in the things of God. The *vox populi* is far from embodying the *vox Dei*. We have found popular sentiment wrong on many Scriptural things, and on none more than this. Acrimonious polemics are doubtless outside the sympathies and the practice of a lover of Christ. The doctrinal pugilist is a monstrosity from whom the new man recoils in disgust: but, nevertheless, we must needs "earnestly contend for the faith once delivered to the saints" (Jude 3). Here we have the foremost apostle of Christ exemplifying the duty. Here we have him disputing daily in the market with devout persons—not, we may be sure, out of mere pugnacity—not from a love of argument for argument's sake, but from a deep and active sense of the immense consequence of the matters he had to urge, and from a powerful sense of the duty he owed in the case. Such a work, though done in earnestness, can be done in love. Christ's friends are one and all under the command which says "Let all your things be done with charity," and they are subject to the maxim which says "The servant of the Lord must not strive, but must be gentle to all men." They therefore argue without strife—without animosity—yet with warmth, as occasion may call, and sometimes with righteous anger. The Lord himself argued and "looked round about upon them with anger, very grieved at the hardness of their hearts." The apostles frequently appear in the same attitude in the narrative of the Acts of the Apostles. Still, this is the exception. Mostly they spoke the truth in manifest love, "commending the

truth to every man's conscience as in the sight of God." Yet, whichever way—mildly or with emphasis—they indulged largely in the warfare of argument in which their weapons were mighty through God to the pulling down high thoughts and every imagination that exalted itself against the knowledge of God (2 Cor. x. 4, 5). There is a wrong way of arguing. There are evils connected with controversy, but it is no reasonable or Scriptural remedy to prescribe the abandonment of it altogether. As well might we discard the use of tools, because of injuries, or the use of fire, because the children burnt their fingers, or say we must not go on the water because ships sometimes sink. Let us employ argument in the right way in the fear of God, the love of neighbour and the eye of reason in the ascendant, and we shall find it a useful and a blessed thing in its place.

Paul's doings, as he "disputed daily in the market with them that met him," came to the ears of the members of the Areopagus—the highest philosophic court in Athens—and they cited Paul before them to hear what new doctrine it was that he was preaching (for in the market he had been preaching what was an entirely new doctrine to them. He had been preaching "Jesus and the resurrection.") The curiosity of the philosophers was aroused. We are told that "all the Athenians and the strangers that were there, spent their time in nothing else but either to tell or to hear some new thing." This gives us a casual insight into an important matter not mentioned by the recorder of the narrative. Why was there this itching after novelty on the part of the Athenians, and all who resemble them in all parts and ages of the world ever since? There is a very thorough answer to this question. The philosophies of the Greeks were speculative theories, and all such, wherever entertained and championed, appeal only to two sections of the mind which can never rest lastingly satisfied on anything presented to them, but soon tiring of the latest novelty, must have some new gratification, and, therefore,

delights in "some new thing," however absurd that new thing may be. Speculative theories appeal only to the intellect and the pride thereof. The knowing faculties and love of approbation (indispensable in their place) were never made to lead, and they have no capacity in themselves for yielding an established satisfaction. If they are run upon, they give over the victim to mental unrest, and impel him in feverish quest after novelty, which leads to crotchets and vagaries and no satisfaction. Athenian or any other speculative theories make no provision for the demands of the largest part of the human brain. The principal and characteristic cravings of the human mind lie on the top of the brain (assuming a full development exists). Phrenologists have described them under the terms veneration, conscientiousness, hope, faith, and benevolence. These capacities have always belonged to man, though their location and description in this way is only a recent discovery. These powers have existed ever since there was a man upon earth: and the point to be noticed is this, that only in connection with their enlightened exercise is perfect satisfaction to be found and that Greek and other controversial jargonings minister nothing to this exercise, and therefore minister no satisfaction but leave their votaries a prey to that itching after new things which was characteristic of the Athenians, and of their class everywhere in all ages and countries. The intellect is but a small part of the brain (in front) and the self-conscious sentiments that lead to pride and vanity are but a small part on the rear crown, whereas the cluster of these mental cravings I have referred to, occupies a large place on the most elevated range of the mental organization. Now the truth differs from everything in this, that it supplies in the completest manner what these deepest cravings of the heart of man call for. VENERATION craves for a power above man; a Being he can worship as the Infinite Possessor of wisdom, and power and goodness and truth. The truth gives him this in

the God of Israel, the Creator, Sustainer, and Possessor of heaven and earth; and in the worship and the love of Him, there is satisfaction and peace that no other exercise of the mind can give. CONSCIENTIOUSNESS demands a standard of action—a rule of righteousness that may be trusted—a rock on which we may build the fabric of our life. The truth and nothing else, supplies this in the revealed will of God in statute, precept and law, made plain and binding in the commandment of Christ and his apostles. FAITH seeks confidence of direction (in matters both present and future) by a power higher than man: the truth alone yields this, in the comforting assurance given by Christ that the Father "careth for us," and by the Spirit of God, that if we commit our way to the Lord, he will direct our steps, guiding us at last to the haven of eternal life and peace. HOPE searches for good to come, and the truth alone gives ground for confidence in this direction: for away from the truth, the horizon of human life is darkness. BENEVOLENCE yearns to benefit fellow creatures; and the truth only, brings a man under the perpetual obligation to do this and shows him how to do it. The mere exercise of the intellect is barren: the mere gratification of self-importance is withering. The gratification of both are but partial and short-lived, and the victim must constantly have new stimulus or he becomes miserable; whereas, let a man have the higher demands supplied by the truth, there is in their combined action, a glow of satisfaction that requires no new fuel. Such a man does not want to tell and to hear some new thing. He will not reject a new thing if it is good: but he has no itching after it. He is independent of it. On the whole, he would rather not have it: for God satisfies him and leaves nothing to desire, so far as mortal satisfactions are concerned. The truth is to him as a mother's milk to the babe: it is a pure and constant and thorough satisfaction, which keeps away the parching fever of those who find pleasure in hearing or telling some new thing.

The Athenian philosophers, desiring to hear of some new thing, sent for Paul : and for once they got hold of something that was not only new, but good. We will look at only two points in the brief but pregnant address he delivered to them. He first introduces God to them : " Whom ye ignorantly worship, Him declare I unto you ; God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all, life and breath, and all things." In this presentation of the truth, he differed from the style he adopted in addressing the Jews. It was the difference enjoined by good sense. The Jews already knew about God, and about the promises made to the fathers ; what they did not know was the mystery of the gospel as fulfilled in the death of Jesus, and, therefore, to this the apostolic argument was most constantly directed. But in the case of the idolatrous Gentiles, there was ignorance of the very foundation of the whole matter. It would, therefore, have been manifestly out of place to speak to them as to the Jews. Paul did not preach a different Gospel to the one from what he preached to the other, but he preached to each that part of the same Gospel which their case in the first instance required. Therefore, to the Athenians he first preached God the Creator.

Dear brethren and sisters, this is the first of all first principles. It is not only a first principle in the sense of being the starting point of other principles, but it is one that runs along with all and through all, and outlasts all others. It is the beginning and the end—the first and the last. It is the most glorious, and the most comforting, and the most purifying of all truths ; this truth, that the beginning of things and the foundation of things is an Almighty, Eternal Person, who is the FATHER OF ALL—especially when seen in that phase of this truth which Paul presents, viz.,

that " He is not far from every one of us " (verse 27). We ask Paul, how far is he from us ? how near is he to every one of us ? and we get the answer in the very next sentence which he utters : " For in Him we live and move and have our being." " IN HIM ;" how much nearer could we get than this ? We need not to ascend to heaven to get to the Father : He has told us He " fills heaven and earth " (Jer. xxiii. 24). We are as near him on the planet earth as we should be in his burning presence in the heart of the universe ; his wide mantling presence in the invisible energy of his power embraces all things in heaven and earth, so that everything is visible and audible to him. Is not this a glorious, strengthening, warming, ennobling truth ? Let a man embrace it—let him rest on it in full assurance of faith, and he will be fortified against all the disquietudes of the present evil state. He will find it no vain figure of speech to call God, as David calls him—his refuge, his high tower, his shield, and his defence. He will be able without abatement to say with him " God is our refuge and our strength, a very present help in trouble."

There is one drawback to this consolation at present. God is silent, and does not show His hand. We look in vain to find Him in the widest range of search. We may travel all lands, explore the thickest forests, ascend the highest mountains, or sail far off on the sea to distant zones ; we may direct our searching gaze through the widest sweeping telescope among the glittering hosts that people the boundless fields of space, or subject the elements to strictest analysis in the laboratory, or the fabric of being to the minutest scrutiny of the microscope, and we should, after all our search, have to say with Job : " Oh that I knew where I might find him ! that I might come even to His seat. . . Behold, I go forward, but He is not ; and backward, but I cannot perceive Him ; on the left hand, where He doth work, but I cannot behold Him ; He hideth

himself on the right hand, that I cannot see Him" (Job xxiii. 3, 8, 9). This fact is distressing to some minds—needlessly so, yet really so. They are apt to think it strange if God be thus near to every one of us, that the fact should not be apparent to sense in some way or other. They see the evidence of power and wisdom in all the works of nature—in things great and things small: they decide in their inmost hearts that there must be a Cause adequate to the production of these wisdom-marked and power-indicating developments: yet they have a dreadful reservation in distrust of this verdict of reason. They have a feeling that if God is everywhere, He ought to shew himself. There is a reason why He does not, which is revealed, and must be true. Philosophy can give us no reason. Philosophy is darkness itself in all things relating to God. The truth supplies the explanation of the distressing fact lamented even by David, that God should be a stranger to the earth, that He should hide His hand in His bosom and cover His presence with cloud. God is great and holy and dreadful, and to be held in reverence. He is not to be mocked. He cannot look on sin. The inhabitants of the earth are steeped in sin. "They are all gone astray, There is none that doeth good—no, not one." From the day that Adam introduced disobedience and death, He has only been approached in sacrifice through faith. The visible indications of the divine presence have been restrained, and as sin has gone on with increasing power and prevalence, the reasons for the divine reserve have acquired increasing strength, until at the present time, if it were not for His purpose, He would abandon the earth altogether, or more probably break forth destructively towards the entire race, as he did in the days of Noah. But He has a purpose which restrains Him—a purpose of wisdom and kindness, and for the sake of this, sin and sinners are tolerated for a season. He purposes finally a total change in the state of things upon the earth. He early

announced this purpose in this emphatic form: "As truly as I live, the whole earth shall be filled with my glory."

This purpose Paul proceeded to apprise the "learned" Athenians of; and this is the second point of his discourse to be briefly glanced at. He said "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath appointed." In this is involved all that the heart can desire. It comes as the necessary counterpart of God's existence and greatness. The appointment of "a day" in which that existence will be as manifest to sense as it is to reason—and as powerful in the regulation of human affairs as it is in the maintenance of the universe, is a very glorious fact, and in the very nature of it glad-tidings (or gospel). What is the existence or the greatness of God to us if we are to be for ever shut out from all practical relation to it? We sigh and cry with David in these the days of the hiding of His face. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God—for the living God. When shall I come and appear before God? My flesh longeth for thee, in a dry and thirsty land where no water is." If such a state of parching desire were to remain, what consolation could flesh and blood derive from the theoretical recognition of a greatness it was not permitted to see, or a goodness it was not permitted to taste? The appointment of "a day" in which this bereft condition of things will end is good news indeed. It is goodness not only announced, but guaranteed. The world has received a pledge of it—a tangible pledge that we can grasp as palpably as anything that belongs to history: "Whereof," continues Paul, "He hath given assurance to all men in that he hath raised up Jesus from the dead." The resurrection of Christ is an established fact—an event demonstrated to have taken place—an event of which the perversity of man can in no wise dispose or get rid of. It is the pledge of the glorious purpose that yet lies

gloriously embosomed in futurity. Christ's resurrection is a guarantee of Christ's present existence, and Christ's present existence is a guarantee of his coming again to accomplish the glorious purpose which finds finality in the state of things thus proclaimed prophetically in the ears of John in Patmos: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. . . 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."

We are here this morning waiting for the coming of this glorious state of things. We see many signs of its nearness, but still we wait and shall wait. We are in that situation described by the Lord as the position of His waiting servants in the day of His coming: though

His coming is due, we know neither the day or hour wherein the Son of Man cometh. Shall we weary at any delay—however prolonged it may appear to our weak faculties? Nay: God helping us, we shall be found at our post to the last if we die there. If he come this year, we shall give praise. If he come next year, we shall rejoice no less for the prolonging, if he come in five years we shall say "Lo this is our God, we have waited for him, let us be glad and rejoice in the salvation," But if he come not in ten years, we shall still hold in courage. If he come not in twenty years, we shall wait; yea, if he come not in fifty years, we shall not despair. The times and the signs forbid such a prospect, still the whole matter stands so strongly established on the pledged and already largely fulfilled purpose of God, that even were our expectations to prove more premature than is possible, reason would calmly abide the appointed working out of things. Time is nothing to God though long to us. "A thousand years in thy sight are but as yesterday when it is past." Our attitude cannot better be marked out for us than in Paul's beautiful words, "Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord."

EDITOR.

THE HUMBLE SHALL BE EXALTED:

A FRAGMENT.

The true meaning of Daniel iv. 17, may be mistaken by many on account of the word "basest" having a different signification to-day from what it had at the time our translation of the Bible was made. We read in the passage of something being decreed and pronounced upon Nebuchadnezzar "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth over it the basest of men." It is to this last clause that I direct attention. Certainly it is a historical fact that, in the ways of divine providence, the most vile and worthless

of men have occupied the throne of kingdoms, and have been the instruments of accomplishing the purposes of the Deity. The object of this verse, however, is to convey a different idea from this. The general conclusion is that we have here a reference to many bad kings being set over the kingdom of men by God. That this is erroneous is made clear on an examination of the words. The divine purpose is to *set up* a particular king. While He suffers others to sit on their thrones and exercise authority, He does not *establish* them there. The Deity will not exalt the vile and good-for-noth-

ing; but He does purpose exalting the lowly, the humble, the rejected of men. It is not surprising, then, to find that in the original Chaldee of this verse, we have a reference to *one person*, and we must render: "the lowest (one) of men He will set over it." There is a distinct allusion to the lowliest, the most humble, the least esteemed, the least regarded of all men; and we know that this one is he who will be exalted (Isaiah lii. and liii.) We read here that the Deity giveth the kingdom to "whomsoever He will," and in Ezekiel xxi. 27, that it will be given to him "whose right it is," in which latter place it is written: "exalt him that is low, and make him low that is exalted"; that is to say, he who once was humble will be exalted—his brethren, members of his body, with him—but he who is in the present time occupying a high place will by-and-bye be made humble, will be brought down, will be abased. If the word "base" be retained in Dan. iv. 17, it must not be considered associated with that which is really bad and ignoble, for while it is certain that the translators of the Bible understood the word as conveying the idea of one low

in rank, station, or estimation, it is also plain that the Chaldee word *sh'phal* does not mean the same as "base" does in modern English speech. The Septuagint translators rendered this clause: "And will set over it him who is set at nought by men." Those enlightened unto the kingdom of God will at once discern in the passage under notice a reference to the great prophetic theme—the overthrow of present misgovernment and the establishment of Heaven's Rule, when power will be wielded by him, who, as Paul says, humbled or abased himself by becoming obedient unto death, even the death of the cross; wherefore God hath highly exalted him. This Humble One is the Head and Chief of many who have been, and are, content to be lowly like him. They are in Him, and He is in them, and they form in the aggregate ONE. There is the Son of Man, the firstborn of all creation; and there are the saints, the clouds of the heavens, or the companies of the exalted ones of the future age; and these—the one divine family—possess the kingdom, the glory, and the dominion for the age (Dan. vii. 13, 18, 22).

J. W. THIRTLE.

THE NEW MAP OF WESTERN PALESTINE.

The Palestine Exploration Fund have issued their map of the country west of the Jordan. It has been a long time on the road, but now that it is here it proves to be well worth having waited for. The large map on the inch-scale was brought out eighteen months ago, and the present one is a reduction of that to rather more than a third ($\frac{2}{3}$ of an inch to the mile) for the use of travellers. Dr. Pusey, who, whatever we may think of his theology, is *facile princeps* as a sacred geographer, said well some years since that the connection of the Bible with the Holy Land could never be fully understood without "an Ordnance map" of the country. And this the present publication is in a double sense. It is not only the reduction of an inch-scale map, made with all the minute care and accuracy of an "Ordnance map," but the survey was actually executed from first to last by Ordnance surveyors. It embodies the measurements and observations of Sir Charles W. Wilson, Colonel Anderson (now, alas! no more), Colonel

Warren, Lieutenants Conder and Kitchiner, with their able subordinate sergeants and corporals, all belonging to the corps of Royal Engineers. The result shows how wise the action of the Fund has been in this respect. Excellent as were the maps of Van de Velde, Palmer, Petermann, and Kiepert—and considering the imperfect materials at their command, they were marvels of accuracy and intelligence—they are for ever extinguished by the present map. Even that of Messrs. Grove and Saunders, in Dr. W. Smith's Classical Atlas, which contained the results of the Exploration up to that date, is now superseded.

In nothing is the superiority of the new map over its predecessors more obvious than in its representation of the country, and the number of names marked. In the first respect it is really a picture, for the accuracy of which the names of the surveyors are a guarantee—and a beautiful picture it is. The long slopes gradually rising from the Mediterranean to the hig

lands, and then again the more sudden, rugged, and far deeper descent to the Jordan Valley and the Dead Sea; the long defile through the hills north-west from Nablus, and the transverse valleys opening on the traveller's right as he advances along that most interesting and curious road; the fortress-like character of the ridge of Jerusalem and of the high ground north and south of it; the sudden protrusion of the long saddle-back of Carmel; and on the other hand the plains which contrast so delightfully with these heights—Esdrælon and Beisan, the Buttauf, the soft park-like glades below Carmel, and the seaside stretch above Akka; the flat beach north of Sebbeh—all these things are so finely brought out as to form a real picture, which, partly from the nature of the country, partly from the manner in which it is rendered, is no less striking than interesting. In the number of names the new map is equally satisfactory. The large inch-scale map contains about 10,000 names. Of these there is only room on

the smaller one for between 3,000 and 4,000. But even these are more than double those in the previous maps. We are not sure that they might not have been still further reduced with advantage. But on this there may be two opinions. Few, except very earnest students, would burden themselves by taking the one-inch map to the country, and it is perhaps, therefore, best to have as many names as possible, even at the risk of overcrowding. A good feature in the map is the marking of the heights of the localities above or below the Mediterranean. One or two of these we note as different to what we are accustomed to. The Dead Sea is given as 1,292 feet below the ocean, and the Lake of Galilee as 682; instead of the old familiar 1,312 and 652. Jerusalem, on the other hand, remains 2,593 feet above the ocean (there is an error in the elevation of the Mount of Olives, which should be 2,384 feet, instead of 2,884). Sections across the country would be advantageous, and a full index of names is indispensable.—*Fall Mall Gazette.*

THE NIGHT AND THE MORNING.

A gleam of gold in the darkness,
A light in the distant west,
A lingering ray of glory
From the sun that has sunk to rest.

And we watch it growing fainter
And slowly fading away,
With a vague regretful yearning;
With a sigh for the vanished day.

But there comes another feeling
As the dark strengthens into the night,
The morning will come revealing
A new day of gladness and light.

And the day that will come with the dawning
Is a day that shall have no night.
Oh, when will the sun in his brightness
Arise to gladden our sight?

Lo! already the Eastern hilltops
Are bright with the first faint glow
Of the sunrise that fully shall banish
The mists from the plains below.

So we wait with faith-strengthened patience,
Till the dawning advance to the day,
We hail the advent of morning,
We wait the sun's gladdening ray.

Selected and Amended.

THE MOSAIC, THE BEST OF ALL LAND LAWS.

Mr. J. Boyd Kinnear, the author of the mutilated article on the Land Laws, appearing in the *Encyclopædia Britannica*, thus writes in the magazine entitled *Land*. His remarks are interesting, both on account of the manifest divinity of a law which, without experience, anticipated and provided for the needs of the community, so far as they depend (as they do largely depend) on the regulation of transactions in land; and on account of the prospect of this law yet becoming the law of all the world.

Mr. Kinnear says:—"Much attention has of late years been given to the laws regulating the possession of land in ancient communities. It is remarkable, however, that the Land Code of the Jews has almost entirely escaped notice. This may in some measure be due to the popular idea that the government of that people was purely theocratic, and that it therefore offers no parallel to those which are based on human laws. But if the civil law of the Jews was divinely inspired, that fact makes it only the more worthy of study. Or if we regard it as the product of human legislation, a code which is at once so ancient, and so different from any which prevailed in surrounding nations, ought to have for us a peculiar interest. And this is heightened, in either view, when we find that it was framed so as to meet, not only the special circumstances of ancient society, but the wants and demands which have sprung up in our own days. For the Land Code of the Israelites deals in a singularly complete and original way with the very questions of Nationalisation of the land, of private ownership, of subdivision, of succession, and of mortgage, which at present form the subjects of widespread, but confused discussion in our own constituencies. In order fully to understand the motive

and purpose of early Jewish legislation on the subject of land it is necessary to have in view the special evils engendered by the character of land tenure among ancient nations. That in the first pastoral period land was the common property of the tribe is almost certain. But the introduction of agriculture caused appropriation, and violence gave the largest shares to the strongest. The difference was always being enhanced by the effects of conquest, which further aggrandised the already powerful, and, at the same time, by furnishing slave labour, reduced the poorer freemen first to indigence, and ultimately to servitude. Laws of extraordinary severity against debtors were everywhere prevalent, so that it was impossible for the poor, whom necessity compelled to work for taskmasters, to preserve their liberty. The progress of civilisation and the growth of trade only augmented the wealth of the few and the misery of the many. Thus, in all ancient States we find the land belonging either to the Sovereign alone, or to a small number of immensely wealthy owners, and the rest of the population reduced to the level of slave cultivators. A condition so unwholesome became in most cases one of the chief causes of national ruin. Against these tendencies the legislation of the Jewish republic strove to provide by rules which should secure personal rights, and establish private property on the widest possible basis. As a preliminary, and prior to their settlement in the promised land, the people were numbered, according to their division into twelve hereditary tribes, each assumed to be descended from a common progenitor, and as further sub-divided into the stirpes of the next in descent (Num. xxvi.) Two of the chief tribes selected their territory in the first conquered lands to the east of the Jordan river. To apportion the trans-Jordan land among the remaining tribes three men were appointed to fix rough

boundary lines, and to report the division of the territory to Joshua. Lots were then drawn for the tribes, and each in its order received its due share of the territory (Josh. xviii., xix.) Finally, the tribes made a special gift of a possession to their chief (Josh. xix. 49.) Each tribe as it gradually gained possession by conquest of the territory assigned to it proceeded to divide the land into individual portions, one of which was allotted to each family according to its numbers (Num. xxxiii. 52, 54). Again, each family appears to have sub-divided its portion into individual lots, for every male above twenty years of age. This rule led to an appeal by the daughters of Zelophehad, who had left no male issue, against their exclusion. The appeal was decided in their favour, and it was decreed that if thereafter any man died without sons, his inheritance should pass to his daughters equally (Num. xxvii., 8). In case of no issue, male or female, his brothers were to take and in default of brothers his next of kin (Num. xxvii. 9.—11). But in a further question relating to the daughters of Zelophehad, it was ruled that if females took a share of inheritance, they must marry within their own tribes, so that no portion of the land of the tribe might pass to a member of another tribe (Num. xxxvi.) This shows that the land of each tribe was possessed in severalty by its individual members, but subject to the general right of the tribe to prevent alienations, a system exactly corresponding to the Hindoo custom of the present day. As it was clearly recognised that in spite of the original equality of division some might fall into poverty, anxious provision was made for their relief, consistently with all legal obligations (Deut. xv). The wages of persons working for hire were to be paid each evening (Deut. xxiv. 15.) No interest was to be exacted on loans to a fellow Israelite, whether they were of money or victuals (Deut. xxiii. 19); though it might be taken of strangers. Every loan to an Israelite was to be released without payment at the end of the seventh year, and the rich were solemnly warned that they must not let this provision, nor even the near approach of the year of release, harden their hearts against the application of a poor brother for assistance (Deut. xv. 1, 11.) But a poor man might sell himself for a short period not exceeding seven years, only

during that period he was not to be treated as a slave, but as a hired servant (Lev. xxv. 39.) At the termination, he was either to be dismissed with a gift of cattle, corn, and wine, or if he elected to remain in service, he might do so, for life (Deut. xv. 13). If a servant escaped from his master, and took refuge with another, the latter was forbidden to deliver him up to his original master, but was to treat him as a free man (Deut. xxiii. 15.) Nor were the rights of property to be strictly exercised against the poor. A man might eat so much of the corn of his neighbour's field as he could gather without using a sickle, and so much of the grapes of his neighbour's vineyard as he could eat on the spot (Deut. xxiii. 24). It was forbidden to cut the corn or gather the grapes in the corners of one's own fields: they were the property of the poor (Lev. xxiii. 22). So also the gleanings of every field, and the sheaves accidentally left behind from the first carrying of the corn, were to be left as the property of the poor (Deut. xxiv. 19). And every three years the tithe of the produce was to be appropriated, not only to the Levites, but to the poor (Deut. xiv. 29). As loans could not exist beyond the next ensuing seventh year, of course a mortgage of land for a longer period was impossible. Pledges, indeed, of all articles were so restricted as to be practically forbidden (Deut. xxiv. 10); but the sale of an inheritance was subjected to special further restrictions. In the first place, it was under the condition of a right of redemption by the next of kin (Lev. xxv. 25.) This is, in fact, a rule actually subsisting, under the name of *retrait lignager*, in many parts of the Continent, and even in the Channel Islands. But even if this privilege were not exercised, the year of jubilee, which arrived every fifty years, put an end to the sale and reinstated the vendor (Lev. xxv. 8, 34.) But this rule applied to land only, and to the houses of Levites, who held no land in towns; it did not take effect against sales of houses in towns belonging to other than Levites. The object, as well as that of the right of redemption, was to preserve the hereditary possession of land in the families to which it had originally been assigned, and to prevent the accumulation of the land in large estates. The consideration of the manner in which these rules worked must be left to another occasion."

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. 22.

After the death of Samson, Israel remained for a time in subjection to the Philistines, Eli being high priest at Shiloh and judging the people according to the law. The corruptions of the priesthood were great and grave, and there was a hiding of the divine countenance. We are told (1 Sam. iii. 1) that "the word of the Lord was precious in those days: there was no OPEN VISION," or, as it is worded in connection with another time, "there was no answer from God." The record of such a fact brings very important inferences with it for those who have any doubt of the divinity of the Bible record. Why should it be stated "there was no open vision?" There was no object to be served by such a record. It is a record of that kind that could only come to be made because it was true; and if made because true in this case, would it not have been made in all other cases where true? The theory of unbelief is that there never was open vision: that revelation is a thing that never took place: and if this theory is true, how is it to be explained that the Bible writers discriminate between times when there was no open vision and times when there was? The recognition and acknowledgment of times when revelation was non-occurrent afford a strong guarantee that the same testimony speaks truly when it records revelation as active. Not that the genuineness of revelation depends upon this argument, because we have the things revealed and the many involved circumstances, spread over a great length of time, to which they stand related, and we know that no other view than the genuineness of the revelation will suit or explain the whole case. Nevertheless, it is important to note the powerful significance of a little circumstance like this, that the writer should say "there was no open vision" at a certain time in Israel's history. It has its companion in another circumstance of like significance, viz., that the prophets who prophesied foretold a time when there should be no prophecy: a time when men should search in vain the earth around for the word of active revelation (Micah iii. 6, 7; Amos viii. 11, 12). Such a prophecy is inexplicable on any principle, except one, viz., that the prophets prophesied by the Spirit of God. If the prophets prophesied by enthusiasm, fanaticism, rant, or natural gift, their prediction of the cessation of their own office is the most wonderful and unintelligible of all their prophecies; still more, in view of the fact that their prophecy has come true, as all their other prophecies have, in so far as they belong to the past. The idea is inconsistent with all experience. It is excluded by all the facts of the case. It is the wild and absurd attempt of unbelief to get rid of incorrigible truth.

But the time was at hand for the word of revelation again to be heard. Samuel was to be the channel of utterance. He was at present a child, who "knew not the Lord;" who had, by providential circumstances, been placed under the care of Eli, to whom he ministered in little offices connected with the tabernacle in Shiloh. "The child Samuel grew on, and was in favour both with Yahweh and also with men" (1 Samuel ii. 26). By-and-bye there came from God an intimation of Samuel's coming elevation, by a man of God with heavy message to Eli: "*Thou honourest thy sons above me.* . . . I said indeed that thy house, and the house of thy father, should walk before me for ever: but now Yahweh saith, Be it far from me, for *them that honour me I will honour*, and they that despise me shall be lightly esteemed. . . . Thou shalt see an enemy in my habitation in all the wealth which God shall give Israel, and there shalt not be an old man in thine house for ever. And I will raise me up a faithful priest," Samuel, &c. Shortly after this there was a commencement of that divine communication to Samuel which led up to his appointment as the faithful priest. The circumstance is so interesting in itself that it has become famous wherever the Bible is in circulation, and the subject of many a picture. "Samuel was laid down to sleep" (in his place in the environs of the tabernacle) when Yahweh called Samuel by name. Samuel supposed it was Eli that called him, and went to Eli. Eli told him he had not called him, and Samuel lay down again. Yahweh called Samuel again. Samuel again went to Eli, saying "Thou didst call me." Eli said "I called not, my son; lie down again." Samuel lay down again, but the voice a third time brought him to Eli, and "Eli perceived that Yahweh had called the child." Eli directed him to return to his place of rest, and should the voice again call, to respond, "Speak, Lord, for thy servant heareth." Samuel did so, "And Yahweh came and stood" (that is, the angel came and stood), and called again. Samuel answered, and the angel delivered a message concerning the judgment impending over the house of Eli because of their sins. Samuel afterwards "told Eli every whit, and hid nothing." "And Samuel grew, and Yahweh was with him and did let none of his words fall to the ground." The fact became known to all connected with the service of the tabernacle, and the knowledge of it spread through those who came to the tabernacle from far and near. "And all Israel from Dan even to Beersheba, knew that Samuel was established to be a prophet of Yahweh. And Yahweh appeared again in Shiloh, for Yahweh revealed himself to Samuel, in Shiloh, by the word of Yahweh."

Thus was the hand of God made visible again in the midst of Israel after an interval. It was the visible hand in the form of direct revelation, both by angelic message and the inspiration of the Spirit. The nature and bearings of these modes of divine manifestation have already been considered in Article 3 of this series, and therefore may be passed over without detriment here. We pass on to the incidents that succeeded in the course of Samuel's life. Some time after Samuel's establishment to be a prophet of Yahweh, Israel made an attempt to throw off the Philistine yoke. They raised an army and went against the Philistines to battle. The Philistines met them, and defeated them. Israel then called a consultation: "Wherefore hath the

Lord smitten us to-day before the Philistines? *Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.*" This proposal to fetch the ark was carried out; and there is a good deal of significance in the circumstance, especially when taken in connection with what came of it. What came of it was simply this—no help at all, but utter ruin, for on a renewal of the battle, Israel was completely routed, and the ark itself taken. But how came Israel to have the idea that the ark would save them? There must have been a history of the ark to justify such a thought. We have such a history in the case of Moses and Joshua. Marvels were wrought in connection with it in their day: allow these, and the divinity of all that follows (to the last verse in Revelation is established). Deny these, and the confidence of Israel that the ark would save them is without explanation. Not only Israel, but the Philistines had great expectations from the ark, which must have had the same substantial foundation. We read, "When the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, and they said, Woe unto us! . . . who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with the plagues in the wilderness." Here were the Philistines afraid and Israel exultant, and yet Israel met with a disastrous overthrow in the battle that ensued. Thirty thousand of Israel's finest troops fell on the field, and the rest fled in utter rout. On this there arises a very obvious reflection. An event like this would not have been recorded in Israel's history, by any class or recorder, if it had not occurred. The record of such a humiliation is a monument of unvarnished veracity. True, say one and all—true, true. Israel was undoubtedly defeated. The enemy joins in this recognition—the enemy who would have us regard the record as a lying one in the main. He forgets to note that the veracity shown in the record of a humiliating defeat is a guarantee of veracity on the other occasions when it is victory and not defeat that is described—described too in terms of equally colourless candour. If the ark was no protection to Israel on this occasion, what about the opening of Jordan's waters, when the feet of the priests bearing the ark touched the brink of the river at the time of the crossing under Joshua? The truth of the no-help narrative is a pledge of the truth of the all-help narrative. If the latter was the result of vain-glorious invention, the same influence at work would have precluded the writing of the former. If superstitious reverence for the ark was the cause of attributing triumph to the ark, the same superstitious reverence would have prevented the record of Israel's defeat and the capture of the ark by the Philistines. The tenor of the narrative itself excludes the idea of invention or gloss. The Philistines regarded the ark superstitiously, and the unenlightened portion of Israel did so, saying, "Let us fetch the ark, that when it cometh among, it may save us." But the writers of all these Scripture narratives attributed nothing to the ark, but

all to the power of God, present with them. On this very occasion, when trust was placed in the ark, instead of God, whose symbolic presence it was, the narrative shows as the ark, a discredited and helpless piece of furniture in the hands of the enemy—a fact inexplicable on any theory except the simple truth of the narrative. This conclusion imparts interest to the scenes next exhibited, which show us the ark a plague in the hands of the Philistines. The Philistines brought the ark in triumph to Ashdod, and placed it in the temple of the idol Dagon. "They set it by Dagon," in token of Dagon having got the upper hand of the God of Israel, which they superstitiously considered the ark to be. This was a change in the situation of things, which evoked a corresponding change in the divine attitude. Though God dishonoured the ark when disobedient Israel clung to it idolatrously as a charm against evil, the case was different when it was used to the dishonour of His own name, and the exaltation of a heathen idol. He would not suffer this insult. He pulled the idol from his pedestal during the night, and flung it prostrate before the ark with a violence that broke off his head and hands. In addition to this he plagued the inhabitants of the place with a painful disease. The inhabitants rightly interpreted the omens, and refused to allow the ark to remain with them. At a public conference, it was decided to send it to Gath. It was sent to Gath, but the Gathites could not do with it any more than the men of Ashdod. The Gathites suffered exactly as the men of Ashdod had done, "and the hand of the Lord was against the city with a very great destruction." It was next sent to Ekron, and the plagues that destroyed Gath followed the ark to Ekron, "and the cry of the city went up to heaven." These journeys of the ark occupied seven months. By the end of that time, the Philistines resolved to send the ark out of the country. It was not without some reluctance that the chiefs consented to this surrender of the important conquest which they had made. It was partly due to the expostulations of the Philistine "priests and diviners." "Wherefore do ye harden your hearts," said they, "as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go and they departed?" (The tradition of the Egyptian plagues had gone far and wide, and lingered among the eastern nations, as is the wont with such matters in the East to the present day.) These Philistine priests made a proposal which should satisfy the objectors (if there were any, which there must have been from the nature of their proposal)—satisfy them, that is, as to whether the plagues afflicting them were attributable to the hand of the God of Israel, or were "a chance that had happened unto them." They proposed that the ark should be placed on a new cart (made for the purpose, and, therefore, without such affinities as might be feared would attach to one that had been in use in some particular way): and that to the new cart should be yoked two cows in milk, whose calves should be taken from them and secured at home; and then to leave the cows undirected to take what route they liked. The route for the land of Israel lay in one direction, and the road towards the calves in the opposite. In the ordinary workings of nature, the disposition of the cows in such circumstances would have been to make straight home to their calves. Would they make towards the calves,

or would they take the road to the land of Israel? The Philistines agreed to make the result turn on this. "If the cart goeth up by the way of his own coast to Bethshemesh, then Yahweh hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened unto us." This was certainly a severe test, and it worked out with unmistakable simplicity and directness. "The kine took the straight way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left." The fact is, the animals were divinely impelled, and could no more resist the inclination to make towards Bethshemesh, than in ordinary circumstances they could resist the inclination to go to their calves. Their decided preference for the route contrary to nature, satisfied the lords of the Philistines, who followed them to Bethshemesh: and restored the ark to the land of Israel.

Arrived at Bethshemesh, we have another exhibition of the visible hand of God, which unites signally with the features of the case already considered, in establishing the divine character of the whole transaction. The ark was welcome to the inhabitants as we may well imagine. "They saw the ark and were rejoiced to see it." An imaginary narrative must needs have taken the form of depicting a degree of blessedness attending the progress of the ark in its own country corresponding with the distresses inflicted on the Philistines while an exile from home. Instead of this, on the arrival of the ark in the midst of Israel "Yahweh smote the men of Bethshemesh, and the people lamented because Yahweh had smitten of them with a great slaughter. And the men of Bethshemesh said, "Who is able to stand before this holy Lord God?" Why was this? "Because they had looked into the ark of Yahweh" (1 Sam. vi. 19). The cart had come to a stand in the field of Joshua, a Bethshemite; and the people in the surrounding hills and valleys seeing it, assembled, and made demonstrations of joy, offering burnt offerings and sacrificing sacrifices. But they also pressed familiarly near and did that which was forbidden by the law. It was an appointment of the law that none but the high priest and his sons were to look on the holy things on pain of death (Num. iv. 15, 20). This law was broken at Bethshemesh; and a destructive manifestation of Yahweh's displeasure was the consequence. If this happened, then everything is established, from Genesis to Revelation. If it did not happen, it will baffle ingenuity to explain why a narrative so candid, so circumstantial, and so clear, should invent such a thing—a thing so discreditable to the nation for whom the record was written, and throwing so harsh a light (as looked at from a human standpoint) upon their own God. There might be a degree of plausibility in attributing the record of the ark plagues among the Philistines, to the Jewish vanity of the recorder; but what is to be said about the record of destruction and disaster among the Jews themselves on the return of the ark? Such a record is only intelligible on the principle of its being true—a remark which increasing acquaintance with the Bible will endorse with increasing emphasis, concerning every separate part of the Bible, and especially concerning the Bible as a whole.

The Israelites of Bethshemesh, like the Philistines of Ashdod, Gath, and Ekron, were anxious to be rid of the ark which had been the occasion

of such calamity in their midst. They therefore sent messengers to the Israelites of Kirjathjearim, apprising them that the Philistines had returned the ark, and asking them to take charge of it. The Israelites of Kirjathjearim complied with their request. They "came and fetched up the ark of the Lord and brought it into the house of Abinadab in the hill." Here the ark remained in quietness twenty years. Meanwhile, "all the house of Israel," becoming aware of their deserted condition, "lamented after Yahweh." Samuel, responding to this condition of mind, assembled them and pointed out that the first thing to be done was to put away the strange gods which many of them were worshipping in imitation of the heathen. Israel complied with Samuel's directions and "served Yahweh only." Shortly afterwards, affairs remaining in affliction with them, he summoned them again, at Mizpeh, and made them confess their sins, and prayed for them. The Philistines, hearing of this assembly, and fearing a revolt, came up against them to battle. This put the assembled and defenceless multitude in great fear. Samuel prayed yet more earnestly. "Samuel cried unto Yahweh for Israel and Yahweh heard him." The result was soon manifest. While the Philistines were on the point of attacking the assembly, "Yahweh thundered with a great thunder upon the Philistines and discomfited them." The army, thrown into confusion, broke up and fled, and Israel pursued with results so disastrous to the Philistines, that "the Philistines came no more into the coast of Israel" during the days of Samuel. Thus God can help and did help by the display of His visible hand. If such displays do not take place now, it is because the Gentiles are in the ascendant and His honour in the dust. The day for the rebuilding of the tabernacle of David is near at hand; and when it arrives, there will arrive with it the re-manifestation of the visible hand of Yahweh in the decision of military conflict in a form and on a scale that will eclipse all former puttings forth of His power, and confound mankind to the end of the world.

Samuel judged Israel during the rest of his days in peace, making a yearly circuit to Bethel, Gilgal, and Mizpeh. When he was old, an immense national deputation waited on him, petitioning him to appoint a king over them, after the manner of the surrounding nations. They had been in the land nearly 500 years and had never had a king. This is something worth thinking about. Why hadn't they a king? If Israel had been a nation of human origin, kingship would certainly have characterised them from their beginning: for it was the universal institution, and Israel always shewed an innate propensity to imitate those around them. Egypt, from whence they came, showed them the example: so did the Canaanitish nations whom they subdued on their arrival. So with Assyria and every nation known, and yet for nearly 500 years, Israel were without a king. It is impossible to account for this apart from the fact exhibited in their Scripture history, and which came out prominently in connection with this deputation to Samuel, viz., that they were a divinely organised and governed nation; that the high priest was but an intermediary between them and God; and that the judge, or governor for the time being, was but an administrator of the law given them by Moses: that in fact God was their king. It was the

fact that God was their king that made Samuel grieved at their request that they should have a human head like the surrounding nations. While Samuel was chafing under the displeasure excited by their request, "Yahweh said unto Samuel . . . they have not rejected thee, but they have rejected ME, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me and served other gods, so they do also unto thee" (1 Sam. viii. 7, 8). Consider the significance of such an incident in the fifth century of Israel's national existence. Consider the meaning of such an utterance as this, written ineffaceably in the very heart of their national archives. If the incident did not happen, if the utterance be not true, the existence of such a narrative in Israel's official records is inexplicable. Because in that case, we should have to assume that Israel's transactions and Israel's records of them were all of human nature and origin; and we should in that case have to explain how such a passage of official history came to be inserted in their records by men writing with human aims and human views of things. Judging from the performances of human nature in all other instances—Jew or Gentile, ancient or modern—this would be an impossibility. The mere existence of this history necessitates its truth; and if true, then God brought Israel out of Egypt, and gave them a law that kept them distinct from all nations in political form for 500 years. In that case, the Bible is established throughout, from Genesis to Revelation.

Yahweh directed Samuel to comply with the wishes of the people, intending through this compliance to lay, afterwards in David, the foundation of His ultimate purpose to set up over Israel and all nations that blessed ruler in the fear of Yahweh, whom in the 2nd Psalm he styles "My King." Samuel, divinely directed, appointed Saul over them—a king whom Yahweh "gave them in his anger, and took away in his wrath" (Hos. xiii. 11). When Saul had been established as king, Samuel, whose end drew near, assembled Israel to bid them farewell and to deliver a parting reproof. He said, "Behold, I have hearkened unto your voice in all that Ye said unto me, and have made a king over you. And now behold the king walketh before you, and I am old and grey headed. . . . Now, therefore, stand still that I may reason with you before Yahweh of all the righteous acts of Yahweh which he did to you and to your fathers." Samuel then briefly rehearsed their history from the day of Jacob's descent into Egypt to the time of their asking a king. In the course of his remarks, he then told them, "Your wickedness is great which ye have done in the sight of Yahweh in asking for a king." He proposed to make this manifest before their eyes by the exhibition of the visible hand of God. He said "Is it not wheat harvest to-day? (that is, a time in that climate when thunder and rain were out of the course of nature.) I will call unto Yahweh, and he will send thunder and rain that ye may perceive and see that your wickedness is great." (*En passant*: What public leader, ancient or modern, ever addressed his constituents in such terms? They are only natural to a man who acts by the authority of God). And Samuel did as he said. He called unto Yahweh, and Yahweh sent the

demonstration requested. (It is easy for God but impossible for man to manipulate the elements that go to make the weather). "Yahweh sent thunder and rain that day": and the people, as was natural, were afraid. They humbled themselves before Samuel, saying, "Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king." Samuel responded comfortingly, yet in words of unflinching faithfulness. He said "Fear not: ye have done all this wickedness: yet turn not aside from following Yahweh, but serve Yahweh with all your heart . . . for Yahweh will not forsake His people for His great Name's sake, because it hath pleased Yahweh to make you His people."

EDITOR.

NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY.

(Continued from page 456.)

August 25.—This morning, at half-past one o'clock, I joined Bro. Gunn at Guelph Railway Depot, whence we proceeded together to Chicago. I am exceedingly fortunate in my travelling companion, for Bro. Gunn is a man of great versatility and possesses an exhaustless store of the material which contributes to pleasant and profitable intercourse. He has had a lengthened experience of men and things, both in and out of the truth, and it would be difficult to find a man whose presence would more beguile the weary hours of such a journey as that on which we started together at Guelph. We did not expect to reach Chicago until 8.30 p.m. of the same day. Accordingly we secured sleeping berths on a "Pullman" car, and were soon oblivious of our extraordinary surroundings. These cars are constructed to accommodate about twenty passengers, with one comfortable bed for each, and they are a great boon to such as are compelled to travel night and day. It would be impossible to suggest anything that could be regarded as a real improvement on these transatlantic modes of travel, and it would seem that the climax of convenience had been reached in this department. The sound of the locomotive's whistle is indeed not calculated to operate in the dead of the night like a dose

of Mrs. Winslow's soothing syrup, but it is difficult to see how even this could be obviated with a proper regard to the safety of the passengers. Those who have never heard the screech of a Canadian steam engine would do well to brace their nervous system with a tonic before placing themselves within ear-shot of that never-to-be-forgotten howl. It would take several full grown hyenas, all articulating in concert, to approximate to this auricular disturbance. The English locomotive speaks in whispers as compared with her sister here. Babbage, in his "Ninth Bridgewater Treatise," affirms that "the pulsations of the air, once set in motion, perambulate the earth's and ocean's surface, and, in less than twenty hours, every atom of its atmosphere takes up the altered movement due to that infinitesimal portion of primitive motion which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence." And from this he argues very solemnly that "the air itself is one vast library, on whose pages is for ever written all that man has ever said or even whispered. Earth, air, and ocean, are in like manner the eternal witnesses of the acts we have done." So that even an emphatic nuisance, such as a railway whistle,

may give rise to salutary reflection. It looks as though what we call "nature" were in reality the book of the divine remembrance.

By sun-rise, we cross the frontier, and are under the dominion of the Stars and Stripes. Baggage again examined, for the regulations that prevail in Canada do not hold good in the territory of the Spread Eagle. What an advantage to have all over the earth, uniformity of law as well as religion! No custom houses, with their impertinent and unceremonious officials! In the days of the Kingdom of God, mankind will wonder however they endured the inconveniences and exactions of the present *regimé* with its perpetual conflict of interest and authority. Then the government of the earth will be centralised, in a way that will secure the universal convenience and comfort. The currency will everywhere bear the same image and superscription, and all public arrangements will be shifted for ever from that foundation of selfishness wherein now they rest, and placed upon the basis of glory to God.

At Port Huron, we have a short time to wait, which we utilize in a walk along the platform. We enter into conversation with an inhabitant of the Rocky Mountain district, who has been to Canada for the purpose of selling 1,500 head of cattle and 100 mules. He proved to be an interesting specimen. Where could he get a shave? "I am a stranger here, sir, and cannot inform you. Should recommend you to let nature alone, and not scrape its surface with the edge of a razor. Would not myself be willing to accept an annual stipend in return for the misery and trouble of this barbarous custom." "Well, really, I believe there's sense in what you say—where do you come from?" "I'm from England—never was in America before." "Is that so? I come from the Rocky Mountains. Have a farm out there of 150,000 acres—away 1,400 miles from the nearest railway. We are likely, however, to have a line of rails within 400 miles of our place, and that will be an immense

convenience to us." I began to pity the condition of those human beings who were prepared to consider a railway at such a distance "an immense convenience." If the nearest railway to London were in Edinburgh, the citizens of the Metropolis would hardly go into ecstasies over the circumstance. But things are very different out in the far west. "Do you keep posted in what's going on in the earth where you reside?" I asked. "No, there's hardly any news ever comes our way. Once we only got one newspaper in two years." "Then it must be rather dull for you?" "Not exactly—it takes us all our time to look after the stock. A while ago I had a whole quantity of mules stolen, and it took me several days to recover them; but I caught the thieves at last, and shot four of them." "Were they Indians?" "Oh dear no! The Indians never steal our stock. They were white people." Then he proceeded to tell us how he had bought a magnificent Mexican horse, which he had broken in in a single day, by riding him at full gallop from morning till night—how said horse was unmanagable by any one else, and would instantly throw the cleverest rider on his farm. He had also brought a telephone with him, which he considered the most wonderful thing in creation. By its means he would be able to communicate with his men at a distance of 50 miles, which was the distance of one department of his farm from another. He had the instrument and the wire with him in the train. It is surprising that intelligent and civilized men, such as he evidently was, can find attractions so far away from the general current of human life. People are differently constituted. There is no period of the world's history that has presented so many inviting features as does the present. I would much rather live in the last quarter of the 19th century than have begun my course higher up the stream of time. Let us not underestimate our advantages. Man is a wonderful creature,

although he is made of the dust of the ground, and he can do some wonderful things. He is a creature of marvellous possibilities. But all his power and skill are derived—a fact he seldom recognises, but will have to be taught. There would seem little scope for the play of the spiritual faculties in the wild districts of the Rocky Mountains. The profession of the truth is a thing for communion, and not for solitude.

We enter the car again, and resume our journey through the State of Michigan, in the direction of Chicago—a weary piece of travel across flat, uninteresting country—covered largely with bush. Brother Gunn struck an acquaintance on the way with Judge Williams, of the Superior Court in Chicago. Being connected himself with legal matters in Wakerton Ontario, he soon engaged the interest of the judge, and improved the occasion by calling his attention to the hope of the gospel. The judge was a Methodist, but gave Brother Gunn a very courteous attention, as he unfolded, in splendid style, the plan of the Deity, in a conversation of some length. But he was not prepared to admit that in death the mental processes are suspended for the time being, and that resurrection must needs inaugurate all life beyond the grave. Evidently his attention had been called to such matters that day for the first time. The high places of the earth are at present filled with men who are completely ignorant of the first principles of the oracles of God. Darkness fills every corner, and truth is an outcast and stranger in all the lands of her sojourn. But the magistrates of the future age will be the creations of intelligence, and will gird themselves with wisdom and equity, and by their means the people will be fed with wisdom and understanding, and the present confusion and delusion will pass out of mind.

The judge's wife (who was travelling with him) was suffering from the irritation caused by the contact of her hand with "poison ivy" a plant which abounds in this country, and produces sometimes

very serious effects in those who happen unwittingly to touch it. There is abundant scope in natural things for the beneficent operations of Messiah's rule. The Canadian thistle, which is said to extend its roots to a depth of seven feet below the surface of the ground—the skunk or pole-cat—an animal I never heard of before coming to this country—which indicates its presence by an odour so noxious and powerful that a dog who may attack one will scent a whole neighbourhood—the mosquito whose bite is so inflammatory as sometimes to cause the face of their victim to resemble that of a person in the early stages of small-pox. Why all these evils? The answer must be in the fact that *God has hidden His face from the House of Jacob*, and the Gentiles are unconsciously suffering in a variety of ways, from the averting of His countenance and the withdrawal of His hand. In the day of his return with favour unto Zion, the earth shall yield her increase, and the annoyances to which all nature now gives birth will doubtless disappear.

At 8.30 p.m. we begin to enter the great city Chicago, which in some 40 years has developed from a small settlement on the south western shore of Lake Michigan, to one of the most important centres of population upon the face of the earth. Here tremendous fortunes are rapidly made, and as rapidly lost. Immense are her transactions in grain and hog products, and everybody seems to be running at high pressure. And what does it all amount to? "Vanity and vexation of spirit," and the finale—the cemetery! Yet it is not easy to persuade men that this is so. The man is regarded as a pious fool who simply surveys the spectacle and goes his way without partaking the common frenzy. Certainly I have not yet seen a city comparable with this for the immensity and grandeur of its public buildings—the variety and costliness of its private residences—or the beauty of its gardens and parks. The Railway

Depôt is a mean dirty looking structure, not at all calculated to make a stranger feel cheerful on his arrival. On the walls of the waiting-room are displayed such cautions and notices as the following:—"Beware of confidence men and pickpockets; do not let them entice you away from the depôt." "Do not lend money to strangers under any pretence whatever." "Use the spittoons, and do not spit on the floor." All which advice and direction is not likely to be required by a person who is familiar with the will and purpose of God. The truth both sharpens the wits and purifies the habits.

Several brethren met the train, and we were forthwith conducted to the house of Brother and Sister Wallace, where we found others who had come into the city from a distance, prior to proceeding to Wauconda, to the fraternal gathering on the morrow. We were wearied, and the prospect of a good night's repose was a grateful one. Thanks to the hospitality of our sister, we were soon at rest, in much more inviting circumstances than fell to His lot who had not where to lay His head.

August 26.—We take the train to Barrington, distant from Chicago about forty miles to the north west, and from Barrington we proceed to Wauconda by stage some ten miles. Whither arriving, we are conducted to the house of Bro. Spencer, who is the proprietor of a large flouring mill on the shore of the lake. There are in all about fifty brethren assembled from various parts of Wisconsin and Illinois, in addition to whom we are favoured with the presence of Bro. Dr. Reeves, of Springfield, Ohio. This fraternal gathering has grown into quite considerable proportions since first it was inaugurated some four or five years ago. Conducted as on the present occasion, such a meeting must necessarily conduce to the upbuilding of the household of God. All present appeared to be deeply impressed with the importance of the matter in hand, and it was refreshing to meet with so many in this distant region who are in fervent and

intelligent possession of the blessed hope of the gospel. Here I unexpectedly found Bro. Wood, whose acquaintance I had formed at Rock Ferry soon after my obedience to the truth six years ago. He at that time was on a visit to England, and was on the eve of his return to America when he sought me out. The meeting was called to order by him, and in conjunction with brethren North and Spencer, he bade us all a hearty welcome to Wauconda. The utmost enthusiasm prevailed at all the meetings which followed. Bro. Dr. Reeves well spoke of the gathering as a "holy convocation," and in a forcible and able address drew our attention to the type of the waving of the sheaf of first-fruits under the Mosaic law, and also to the two wave-loaves—representative of those who first at Christ's coming and secondly at the end—have been moulded and leavened by the power of righteousness and truth. Bro. Gunn spoke of the practical aspects of our high calling, and deplored the numerous rents and schisms that had in time past disfigured the professed body of Christ. During the history of his connection with the truth he had heard all manner of points and questions raised, but never once had he heard the inquiry started: "How best can I make my calling and election sure?" "In what way can I best work out my own salvation." The men that were full of crotchets and notions never seemed to trouble themselves over matters such as these. Bro. Hudson, of Plymouth, Michigan, followed in an exceedingly able and interesting discourse which showed us how well many of the Psalms of David read in the light of the Kingdom of God, and how appropriately they would apply to that joyful era. The meetings were diversified by very profitable remarks from various other brethren, who revealed great intelligence in the Scriptures, and were evidently men on whom the truth might safely reckon for ardent and thorough support under all circumstances. On the

whole, the meetings afforded much comfort, and a season of great spiritual entertainment, on which reflection might afterwards be very profitably employed. The day of separation, however, came, and on Monday, Aug. 28, we sorrowfully but hopefully dispersed. I was pleased thus to know so many of our American brethren, who certainly are *men* in understanding. It was with many misgivings that I rose to contribute my share to the general edification, for it is no light thing for a man to undertake such a task, when the audience is largely composed of veterans in the good warfare.

While thus out west I had the satisfaction of receiving a letter from one of the Deacons of the Rock Ferry Congregational Church, enclosing a copy of a communication he had addressed on my behalf to his representative in New York, which ran thus:—

“Mr. Robert Ashcroft, who was formerly our minister at Rock Ferry, but who resigned his charge a few years ago (John Reid will remember him), sailed to Quebec in the ‘Parisian’ three days ago, and is going to lecture in Canada and the United States for some months, chiefly on religious subjects of a very controversial kind. I held office in the church of

which Mr. Ashcroft was the minister, and had a very high esteem for him as a man, and have so yet, although I ventured to disagree with him in his more advanced religious opinions. * * * I have told Mr. Ashcroft that if he wants to communicate with his family here at any time by cable, if he will send you any message, either by letter or telegram, if you will transmit it to me I will very soon give it to his brother or to Mrs. Ashcroft. So you will know what to do if he communicates with you. When in New York he will probably call upon you. Yours, &c.”

It was pleasant to receive so generous a message from an old acquaintance on whose kindness I had long ceased to have any claim. He places at my disposal a privilege of which I shall gratefully avail myself in the interests of sister Ashcroft’s comfort of mind. What a marvellous age is this! What would Abraham say, were he suddenly to open his eyes upon this Western civilization! But he will assuredly gaze upon yet greater things than even an Atlantic cablegram. For in whom resides the subtle force without which that cable would be a useless thing? “Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.”

THE JEWS AND THE HOLY LAND.

TROUBLES AND CONSOLATIONS. MOVEMENTS AND PROSPECTS. FACTS AND SUGGESTIONS.

It continues to go ill with the Jews as regards their condition in the leading countries of their dispersion. The newspapers call it the “anti-Semitic agitation,” according to the modern habit of idealising a thing by an epithet, so that its literal character is veiled, and a mystical halo thrown around it. By whatever name, the record of the fact is satisfactory that Israel is being stirred up in a way that

makes rest impossible, and predisposes them for the coming movement to Palestine. The Jews themselves do not understand the trouble, because they do not understand the times nor their signs. If the Jews understand, the Gentiles understand less. The *St. James’s Gazette* says:—

“It is discouraging to find that popular attacks on the Jews, which have ceased to

be reported from Russia, have occurred on a large scale, and under circumstances which point to deliberate preparation in a place so far west as Pressburg. The anti-Semitic agitation has been diligently propagated in Hungary; and the lying story of the sacrifice of a Christian girl by Jews has been used to stir up passion against them. No life appears to have been lost in yesterday's riot; but a renewal of the disturbances is anticipated to-day. The incident is in itself a most distressing one, as indicating the hold the anti-Semitic crusade has taken on the excitable populace of Hungarian towns."

The Vienna correspondent of the *Standard*, who paid a visit to the place referred to, as quoted by the *Liverpool Mercury*, says:—

"All the streets through which I passed showed more or less evidence of mob violence. There was hardly a house that did not show the effects of the bombardment of brickbats. The windows were almost everywhere destroyed, even the window frames in some cases having disappeared. The silence of death reigned everywhere. The Jews are all in hiding. The wealthier have left Pressburg for Vienna, Pesth, or other towns, or have taken refuge in the hotels of the Christian parts of Pressburg. The poorer Jews, on the other hand, are lying concealed in the cellars and back parts of their own dwellings behind barricaded doors, everybody expecting a renewal of the riots in the course of the night."

The *Manchester Guardian* commenting on the agitation in its general bearings says:—

"That blot on modern civilisation and disgrace to nations calling themselves Christian—the Anti-Jewish Crusade—appears to be rapidly becoming a European institution. Not only have the Prussian Royal chaplain Herr Stoecker and his associates in this disgraceful enterprise founded an Anti-Jewish Association, but the effects of their principles are already appearing in practical forms of an exceedingly grave and disastrous nature. It was evident at the recent Anti-Semitic Congress at Dresden that the Prussian Court chaplain was on the very verge of the position of the magician who has raised spirits whom he cannot control. His more enthusiastic and less wary comrade Henrici, with his supporters, were in favour of expelling

the Jews from Europe. One clergyman at the Congress proposed that England should be asked to transport the Jews of Europe to Palestine free of cost! In Berlin itself the more radical representatives of the movement have since the Dresden Congress showed an unmistakable tendency to cast off the restraints which the Court chaplain necessarily seeks to impose on the eagerness of those who have been taught to regard the Jews as the main cause of their poverty and unhappiness. However, if the resolutions of the Dresden Congress as finally adopted with Stoecker's full approval are taken as the honest expression of the real aims of the agitation, it is evident enough that the adoption of these can only mean the abandonment of the hard-won positions of a tolerant civilisation, and opens the door wide to the inroads of superstition and injustice.

"Those resolutions have been embodied in a document which is to be circulated throughout Europe in all its principal languages and to be inserted in the *Times* as an advertisement! The first proposition, that Europe belongs to the Christian nations and shall not be used as the territory of experiments for the ambitions of hostile and unchristian national elements, really threatens the very existence of the Jews in Europe. If the authors of the proposition themselves know what it involves, it would have been more honest had they simply stated that the Jews must, as Henrici demanded, be banished. That this is the real end of the agitation appears from the next proposition, which complains that all the past restrictive legislation against the Jewish race has proved futile."

THE TENDENCY OF THE JEWISH PERSECUTION.

This is well illustrated in a letter from Mr. F. D. Mott, of the Syrian Colonization Fund, who writes to urge that the persecution of the Jews will continue "until the one divinely-appointed solution of the question is applied, namely, the resettlement of the Jews in the one and only land which is theirs by God's promise to their forefathers; that is to say, a country about the size of France, of unparalleled natural fertility, extending from 'the entering in of Hamath' on the north, and from 'the River of Egypt' on the south,

eastwards as far as the River Euphrates, and including the vast tract of cultivable land now indeed styled by geographers the Arabian 'Desert,' but which can be so called only in the sense of being 'deserted' by its proper inhabitants, comprising as it does an immense area of some of the most fertile prairie land on earth."

THE COLONIZATION MOVEMENT.

The movement in the direction of Palestine colonization continues, notwithstanding the impediments interposed by the Sultan, and arising out of the Egyptian war. It will be observed that Mr. Oliphant almost promises to report to the *Christadelphian* the exact state of progress when he shall have made his visit of inspection to Palestine. Meanwhile there are various encouraging items of information which we glean from the Jewish papers, as follows:—

"Herr Joseph Feinberg publishes the following information in the *Israelit* respecting the first colony of Russian Jews in Palestine. The colony is situated at about 1 hour and 20 minutes' distance from Jaffa, and near to the Jaffa-Jerusalem and Jaffa-Gaza roads. The ground covers a superficial area of 3,340 *doenemes*, and cost 45,000 francs, which amount was paid in cash. Owing to the large influx of immigrants, the price of ground was raised by 250 per cent. A commencement has been made with the construction of houses. Three wells have been dug, and a road has also been made. Several of the colonists themselves have worked at these constructions, for which their own means sufficed. The population consists of 22 families, including about 50 able bodied men accustomed to agricultural pursuits. The colony is burdened with 6 poor families, to whom land has been sold on condition that the purchase money be paid within a fixed number of years."

The interdict of the Turkish Government against the Jewish settlement in Palestine, applies, it appears, only to Jews from Russia and Roumania. Other Jews, whose passports shew they do not come from these two countries, are allowed to settle, which leaves a large door open, even if the Sultan were not put aside, as he will shortly be.

"The *Hamagid* publishes a letter from one of the colonists sent to Syria by the London Committee of the Syrian Colonization Fund. The settlers, who have taken up their abode at Lataki, are said to be thoroughly contented with their present situation. They have been provided with cattle and agricultural implements, and food is supplied in abundance. The Arabs are well disposed, and serve the new comers faithfully. For the moment there is no work for them in the fields. They are not so comfortably housed as might be desired, as the dwellings which are being erected for them are not yet completed.

"The Jews in several parts of Roumania continue their activity in favour of the Colonization of Palestine. The "Oliphant Association," which has been formed at Galatz for the furtherance of this movement, numbers upwards of 300 members, mostly young men. During the late High Festivals, a rich Jew placed a large *local* at the disposal of the society for the holding of religious services, when substantial offerings were made for the benefit of the cause. The Central Colonization Committee in Galatz has likewise displayed considerable energy in the collection of funds. This committee has purchased land in Palestine to the value of 46,000 francs.

The death of Mr. Charles Netter, the founder of the Jaffa Jewish Agricultural School, is likely to interrupt a project which was on the point of being realised through his means, viz., Jewish emigration, on some scale, to San Domingo. This is so far satisfactory, as it is the wrong time of day for Jews to be going in that direction. A similarly satisfactory item is the return of a party of 60 Russian Jews from America, where no fewer than 8,000, it seems, have been sent.

At the annual meeting of Convocation, at Derby (a kind of controversial Parliament of the Church of England), the subject of the condition and prospects of the Jews came on for discussion. The newspaper reports say that England was invited by more than one speaker to take the opportunity of the present Egyptian crisis to solve the Eastern Question by promoting a Jewish restoration.

JEWSH COLONISTS.

A report appearing in the *Jewish Chronicle*, gives the following account of the departure of the first batch of Jewish

Palestine colonists, under the Syrian Colonization Fund (whose arrival is noted above).

"An interesting spectacle was afforded on Monday evening by the departure of a number of refugee Russian Jews from London Bridge Station by the continental train *en route* for Syria. These constitute the pioneer colony (100 souls in all) of the Syrian Colonisation Fund lately established under the joint presidency of the Earl of Shaftesbury and Viscountess Strangford, at No. 9, Gracechurch Street. They proceed to land which has been acquired for the express purpose out of the fund, and will be received on their arrival in Syria by the accredited agent of the Committee, who has for a month past been preparing the site for the colony. Apart from the fact that this is the first time in the history of this remarkable people that any of them have been restored to their Land of Promise by exclusively Gentile Agency, the scene was most impressive. The emigrants were accompanied to the station by at least an equal number of Jews resident in London, who came to bid them God-speed, and the enthusiasm and excitement was such as to need the combined exertions of the representatives of the Committee with those of the station superintendent and quite a score of his subordinates to preserve a semblance of order. The baggage of the emigrants having arrived and been stowed away, the women and children were seated in the train. Then the packages containing the food for the journey were placed in the hands of their respective owners, the men were passed one by one through the wicket to the train by their elected chief man, who had charge of the book of through tickets. When all were in their places Mrs. Finn, the lady Secretary of the fund, walked down the train, giving words of encouragement in their own language to the women and men, dispensing little presents to the children, and in a few minutes the train started."

The *Jewish Chronicle*, referring to the case, says:—

"These Jews were all of them severe sufferers in the late persecution; one by one they found their way to London, hoping there to obtain relief in employment of some sort. The Mansion House Fund could give them no help, as one and all refused to go to America on any pretext.

From among hundreds of families, all intensely anxious to go to Syria, these forty-five have been carefully chosen as likely to work well together in the formation of a colony.

"Most of them are agriculturalists, but joined to them are some builders, carpenters, and men of other necessary industries. Rules have been laid down of a practical nature by experienced hands, and heartily agreed to on their part. A synagogue, slaughterhouse, bath, &c., will be built for them; but when all was arranged they made one earnest petition to Lord Shaftesbury—Gentile though he is—to present them with a Scroll of the Law, the possession of which forms a nucleus of a congregation. Lord Shaftesbury kindly acceded to their request, and a handsomely written Scroll of the Law was purchased, which he deputed Lady Strangford, in his unavoidable absence, to present to them. The chief men of the colony assembled in the house of Mrs. Finn, at Brook Green, on Wednesday; a portion of the Scripture was read by their leader in Hebrew, and the Scroll was then laid in the hands of the Rabbi, a venerable old man, who received it with tearful solemnity. The Scroll was carefully covered with thick wrappings, and the little company warmly expressed their intense gratitude in speeches made in Hebraised-German. Many of them were affected to tears, as they gave vent to their words of joy at the thought of so soon treading the soil of the Holy Land; and blessings were showered on the head of the noble and aged Gentile, who had so generously and practically befriended them in their hour of affliction and need."

INTERESTING PRO-JEWISH MISCELLANIES.

According to a telegram appearing in the *Minneapolis Tribune* (copied and forwarded by Bro. Ross), a Palestine Colonization and Christian Missionary Association has been incorporated in Boston, Mass. It is formed for the purpose of colonizing Palestine with industrious and energetic Christians (Jewish?). The association claims that under proper management the soil can be restored to a very high state of cultivation, the mineral resources developed, the mechanical industries established, thereby producing a vast commercial inter-

course between other nations. It is the purpose of the association to run a line of packets between Boston and Palestine, and the officers are negotiating for the purchase of suitable vessels.

The following is a summary appearing in the *Jewish Chronicle* of the contents of the last number of the *Emigrant*, the organ of the Central Committee at Galatz of the Roumanian Colonisation Societies :

"The Committee has received a communication from Mr. Cazalet, of Constantinople, dated June 25th, stating that a portion of the country on the banks of the River Orontes has been added by the Porte to the districts in Adana and Mesopotamia, where land will be granted free to Russian and Roumanian emigrants. The promise was made to the American Consul-General, and Mr. Cazalet states that he has good ground for believing that the Government will shortly make it the subject of a special law. He further suggests that a commissioner should be sent to survey the districts named, and that a Committee should be appointed at Constantinople to treat with the Porte. In the country about the Orontes several hundreds of thousands of families could be settled, and, according to a suggestion made by one of the Turkish Ministers to the American Consul-General, villages might be built consisting of from 200 to 250 houses.

"Mr. Cazalet concludes by expressing an opinion that when the Egyptian complications are settled the Turkish Government will be more disposed to make concessions. The American Consul is energetically interesting himself in the matter, acting upon the instructions of his Government. The paper further states that the climate in the Orontes district is salubrious, and that fertile land is procurable between Latakiah, Tripoli, and Beyruth.

"The whole of Syria, comprising an area of about 135,000 kilometres, has only 1,500,000 inhabitants. Under the heading 'Emigration from Russia,' it is stated that a considerable number of Russian refugees were recently sent by the Constantinople Committee to Salonichi, Smyrna, Brussa, and Rodosto, where, on arriving, they were received and cared for by the Turkish authorities. Ahmed Vefik Pacha busied himself very much in getting work and procuring tools for the refugees.

In the month of July 56 persons from Moinesti (Roumania), left for Palestine, and about 100 more were expected to follow. That town was recently burnt down, and hence the emigration. Previous emigrants from there had already founded an agricultural colony in Palestine."

Mr. Edward Cazalet writes to the newspapers:—"I shall feel obliged if you will kindly allow me to reply through your columns to the anxious inquiries I am frequently receiving from different parts of Europe respecting the actual position of the negotiations now pending with the Porte for the concession of the Euphrates Railway, and in connection therewith for a grant of land intended for Jewish colonisation. My representative at Constantinople has been successful in obtaining from the Government of H.I.M. the Sultan, in connection with our scheme, tracts of land in the neighbourhood of Adana and Aleppo, and especially in Mesopotamia, extensive enough to admit of the Jewish emigration, on almost any scale. The land is granted free of all taxes for 12 years to Jewish emigrants, on condition of their becoming Turkish subjects, emigration to Palestine, however, being expressly prohibited. The railway project has been referred to the Ministry of Public Works, and, as the railway question is intimately connected with the general foreign policy of the Porte, it is not likely that any decision will be arrived at before the existing crisis in Egypt has been surmounted."

INTERNATIONAL RIVALRIES AT JERUSALEM.

The old Holy Places jealousy is still burning, although it only occasionally bursts out into flame. A piece of land being offered for sale at Jerusalem by the Ottoman authorities, the representatives of Russia wished to buy it, in order to erect on it a hospital to the memory of the late Empress of Russia, the mother of the present Czar. Immediately thereupon the Roman Catholic Clergy became desirous of having it because it was situated very near to the Roman Catholic Convent. The French Government took up and urged their claim to become the purchasers. The Porte was applied to, and has decided in favour of the Russians.—*London Paper.*

DISTURBED STATE OF SYRIA.

The denial of the Porte that there was anything but the profoundest repose in the Eastern provinces of the Empire created the belief that we should hear accounts of serious disturbances before any long period had been suffered to elapse. Alarming rumours are accordingly current. Despatches are said to have been received from the Governors in Syria announcing outbreaks in that province. A Christian has been assassinated in Beyrout, and several others maltreated. The Druses have attacked several Maronite villages in the Lebanon. The Governor of Damascus has asked for strong reinforcements there, in view of the agitation and excitement of the people. Shiaks who were going to the Mosque in the city to offer up special prayers for the deliverance of Islam from the dangers now threatening it, were prevented by the Governor from doing so. The whole air is surcharged with inflammable gas, which a single spark may fire, causing an explosion the mischief of which to the Sultan and the Turkish power is incalculable.—*London Evening Paper.*

EVEN AN ECCLESIASTICAL "FATHER"
FAVOURS RESTORATION.

In a lecture by "Father" Hyacinthe, in St. James's Hall, London, on "The Duty of Christianity towards Judaism," the lecturer alluded, in indignant and eloquent terms, to the recent persecutions of the Jews, he cited a statement that there are now two million Jews waiting to return to their own country, and he added that, in accordance with the principle of nationality, the new Eastern Question would find its best solution in the presence of large numbers of the Israelite nation in Palestine, quoting prophecies of Hosea and Zechariah pointing to their ultimate return thither after all their wanderings and sufferings following the last great dispersion." So says the *Daily News*

THE TEN TRIBES WAITING.

Johann Bartsch, a Russian Mennonite, writes from Tashkend as follows:—"What is, above all, interesting to me, is that here in Turkestan there are Jews of the lost Ten Tribes. Further towards the south there are more to be found. I have distributed amongst those I have met the last Hebrew Scriptures I had on hand. In Tashkend there lived many of these Jews, and in Samarkand still more. But the great mass of them—many thousands—are to be found in and around Bokhara. Nearly all are Bokharian subjects, and have also the habits and costumes of the Bokharians. The costume, especially of the women, is the same as that described to us in the Old Testament. They are waiting for the appearance of the Messiah, the resurrection of the dead, and the establishment of the kingdom of Israel. Here, and towards the south, the scattered ones found are principally of the tribes of Levi, Simeon, Joseph, and a few of that of Benjamin."

A RUSSIAN PALESTINE SOCIETY.

The *Globe* calls attention to a newly-established Orthodox Palestine Society. The programme of this association, which has been formed under the auspices of the Grand Duke Nicholas, consists of three principal aims—to sustain the Russian orthodox religion in Palestine, to look after the interests of Russian pilgrims, and to carry on the scientific exploration of the country. In pursuit of these objects schools and churches are to be erected, monasteries formed, caravanserias established for pilgrims, and agencies created as bases for the operations of explorers. This is a very extensive programme for what is professedly a religious association, and it is not surprising, therefore, that it should need a large revenue to carry it out. Two sources will contribute to this: a subsidy from the Government, which is spoken of as "very considerable," and the subscriptions of the members of the association.

The Christadelphian.

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

DECEMBER, 1882.

Should any subscriber not receive the next number of the *Christadelphian*, he will know the reason if he recall to mind the rule upon which we are obliged to work—renewal of subscription twelve months in advance. And we beg of him in such a case to put the blame of the circumstance at the right door, and not to suppose that we mean an affront by omitting to send. It will be a dead book—(the book in which the names for next year are entered)—that will be the delinquent in the case; and that dead book will be delinquent because the subscriber has made it such by not causing his name to be inserted.

We thank the large number who have renewed during the last month, and especially for their endorsement of the policy of the *Christadelphian*, and their concurrence in its aims and measures. Our best response to their encouraging remarks is to assure them that so long as the present editor retains his faculties, the policy of the *Christadelphian* will continue unchanged, though a difficult one oftentimes to carry out. He will strive to please all so far as he may do so, in the scriptural sense (for there is a sense in which this may not be done. Gal. i. 10). But he will decline to be diverted from maxims and measures which have in the past tended to progress, purity, peace, and joy; or to be drawn into ways and principles of management that foster disunion, debate, strife, envy, pride, and other evil fruits that are outside the pale of a true saintship in Christ, though congenial to the Old Man. If in this attitude, he must endure the hostility of such as fail to recog-

nise the real worth of the truth in our day and generation, this bitterness is off-set by the sympathy and support of many to whom the present evil world has no more attractions than it had for Paul, and who are in reality strangers and pilgrims, whose most earnest business is that of acting the part of obedient servants of the Lord Jesus Christ in his absence, in hope of his appearing—having here no continuing city, but seeking one to come.

THE CHILDREN'S MAGAZINE.

The response to the proposed revival of the *Children's Magazine* is sufficiently general as to warrant the experiment, at all events. The success will depend upon the number of subscribers. We shall aim to make it somewhat more worthy of success than the first volume, by the adoption of several improvements. While retaining the old size of page and type, we shall enlarge to *double the number of pages*, and secure a supply of really good illustrations, of which a larger number will appear in each number than in the original early numbers. We shall, of course, retain the pictorial enigma, and the Scripture puzzle feature, the conversations, and the awarding of prize cards. These improvements will involve a larger cost; and necessitate a slightly higher price. The annual subscription will be 3s. 6d. through the post, in Britain; to the States and Canada, one dollar; to Australia and New Zealand, 4s.

In Britain, we shall send quantities over 20 copies, carriage free, at 3d. per copy.

We hope to be ready with No. 1 in the middle of January, and to publish thereafter regularly on the 2nd Friday of each month.

It now rests with friends to help us to launch by sending their orders and remittances.

THE SIGNS OF THE TIMES.

BRITISH PERPLEXITIES IN EGYPT.

TURKEY IN POLITICAL ECLIPSE.

EGYPTIAN EVENTS DISASTROUS TO THE OTTOMAN EMPIRE.

FURTHER MILITARY COMPLICATIONS IN EGYPT.

Parliament has met, but there has been no distinct enunciation of British intentions in Egypt. A large part of the army that conquered Egypt has returned, and there has been much triumphal marching and loud popular hurraing and picturesque ceremonial distribution of honours and rewards to the soldiers who specially distinguished themselves; but Egypt remains on the hands of the Government in a very burdensome way. First, there is Arabi's trial, which the Government don't know whether to proceed with, or not. The documents discovered in the case show that not only the Egyptian people, but the Khedive himself, and even the Sultan were his backers in the late revolt, which embarrasses the British Government greatly in their attempt to restore even the form of a native Government—an embarrassment that they naturally feel would be greatly increased by the publication of such facts as must necessarily ensue on the holding of the trial. In their perplexity, the British Government have transferred Lord Dufferin, the British Ambassador at Constantinople, from that city to Egypt, in the hope that he will be equal to some kind of extrication of events.

The arrival of Lord Dufferin in Egypt has been the great event of the month in that country. The Sultan is alarmed at it. When he heard that Lord Dufferin was ordered to

go, he sent for him and pressed upon him to postpone his departure. Lord Dufferin told the Sultan he was under orders and must obey. The Sultan then sent to London begging the British Government to delay Lord Dufferin's departure. A polite refusal was returned. Then the Sultan asked that he might be allowed to send a Turkish Commissioner along with Lord Dufferin, but this also was declined by the British Government. The Sultan's political importance has dwindled to an extent that alarms him. He sent a message to London nervously asking when the British army of occupation was to be withdrawn, and whether, in fact, as its work had been accomplished, it ought not at once to be re-called. The British answer was a frigidly polite intimation that the British Government did not know when the army would be withdrawn. Then the Bey of Tunis dies: a successor is appointed. The Sultan claimed to have the right of appointment, or, at least, of investiture. The French (in possession of Tunis) denied the claim, and appointed a successor themselves. Then we read of the Sultan having resolved to send commissioners to Tunis, to perform the ceremony of investiture on the Bey appointed by the French. As a last resort the Sultan has appealed to Bismark, but has received cold comfort, to the effect that his best policy is to take things quietly. Thus the Egyptian episode is proving disastrous to Turkish power to a degree little anticipated by the common run of politicians at the outbreak of riot at Alexandria six months ago. As remarked by the *Globe*:

“The Egyptian question, pure and simple, is now developing into an Egypto-Turkish question, in which the present and future position of the Ottoman Empire at large is obtaining direct preponderance over that of any particular portion of its actual or nominal dominions. The empire of the Sultan is narrowing day by day—the work of the encroaching tide is no longer slow and secret, but swift and openly visible. In Europe, Turkey is wedged between hostile and ambitious

powers, old and new, upon the north, and by Greece upon the south, ever on the eager watch to snap up any acre that she can find a pretext for setting her foot upon. In Asia, the Eastern Armenian question is ripening under Russian hands—more quickly than was even to be expected, if this morning's news from the Persian frontier has half the significance that it claims. The spirit of revolt is gathering in Syria, and in Tunis the shadow of Turkish sovereignty is as dead as the substance. Cramped and encroached upon in Europe, tottering in Asia, blotted out from Tunis, the loss of everything like a position in Egypt will prove something like a crushing blow."

FURTHER MILITARY EVENTS IN EGYPT.

It is not only the political surroundings of the situation that make it impossible for Mr. Gladstone to carry out the simple policy he had purposed to himself when he gave the order for the bombardment of the Alexandrian forts. Military events are making British evacuation impossible. There is a revolt in Southern Egypt which, if successful, would undo all the late achievements of British arms. People heard now and then of this revolt during the progress of the Egyptian campaign, but were so engrossed with the events of that campaign that little attention was paid to what the *Echo* says turns out to be "a far more serious affair than the Egyptian authorities are willing to allow" The *Evening Standard* says: "It seems too probable that the (British) Government have been over-hasty in reducing the force in Egypt," and that unless we are prepared to surrender Southern Egypt to a horde of fantastic savages, "we must take some measures to crush the Mahdi." The Mahdi is the leader of the revolt in question—giving himself out as the promised Mahometan Messiah of the latter days. He has the command of a considerable army, which has been successful in several encounters with Egyptian forces sent against him. His depredations are thus described in a letter by a German resident (published by the *Standard*):—

"At the present moment the whole Soudan is on fire. Everything that the march of civilisation has done for that country during the last three-quarters of a century is now in danger of being lost. All the provinces of Egypt lying to the south and west of Khartoum are in the hands of fanatical and barbarous insurgents. Khartoum itself, the outermost bulwark of the Egyptian power, is only held by a thread. The army, decimated by constant disastrous combats with the False Prophet, is reduced to half its size; the soldiers are demoralised, and the mass of the population believes in the ever-victorious False Prophet. Six thousand men were massacred in June last by the army of the Mahdi. Being commanded by the incapable Governor of Fashoda, Yussuf Pacha (the wretch whom Gessi had denounced as the "*fabricant d'ennuques*"), the poor soldiers, without provisions and exhausted by long marches, were slaughtered like sheep by the ferocious troops of the Mahdi. His army is reported to contain one hundred and fifty thousand of these men, mostly drawn from the country of the Baggaras, who are all horsemen and endowed with a desperate bravery.

The Cairo correspondent of the *Standard* confirms these representations in a letter, in which he says:—

"From various sources of information, and from letters direct from Khartoum, I am in a position to state that there can be little doubt that the Egyptian rule in her southern provinces has received a disastrous if not altogether crushing blow. While we were fighting Arabi a far more murderous war on a greater scale was raging in the southern provinces of Egypt.

These events may prove a providential check to the Gladstone policy of "Egypt for the Egyptians." They will force the unwilling hand of England, as it has been forced all along. They complicate the situation in a sense unfavourable to Turkey, but highly favourable to the opening of the Eastern Question. As the *Norfolk News* says "Greater troubles than we have yet seen are likely to ensue ere the Eastern question is permanently settled. Out of this Egyptian complication may come the solution. The proved treachery of the Sultan, and the deplorable weakness of the Khe

dive, with the growing interest in the fate of Arabi, combine to force on our statesmen a view of the situation which may lead to vast results."

THE OTHER POWERS ATTENTIVE.

Concurrently with these events, there is a variety of other political activities, which we lack space to notice in detail. Russian intrigue is busy, in Armenia, in Roumelia, and other directions, and immense Russian preparations for war are in progress on

both the European and Asiatic frontiers of the Turkish empire. At the same time, some understanding is being come to between Russia, Germany, and Austria, the fruits of which we shall presently see in future dismembersments of the dying empire, whose demise is so much desired by the Saints.

THE JEWS AND THE HOLY LAND.

We have been obliged to insert this matter on page 559.

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.

Brother Craigmyle reports the obedience to the truth of JAMES WALKER (formerly Established Church), guard, Great North of Scotland Railway, and residing at New Mill, Keith, where there are no brethren. He was immersed into the sin-covering name in Aberdeen, on Saturday, October 29th, and united with the brethren in fellowship the following day. On the same day Brother George Davidson, of Jarrow, being on a visit, addressed the meeting, both forenoon and evening. Writing later, Brother Craigmyle intimates a further addition, viz., ELIZABETH GARDEN, eldest daughter of Brother George Garden, who was immersed into Christ November 3rd. Mary Lindsay leaves for Glasgow to fill a situation there. Brother Mowatt commenced a course of public lectures, for the winter season, on Sunday evening, November 19th.

ARMADALE.

Brother Ballantyne intimates the removal to this place of Brother and Sister McMillan, (from the Plains near Airdrie,) where eight will now meet together every first day of the week for the breaking of bread and prayer.

BEWDLEY.

Brother Betts reports the immersion of HENRY HUNT (62), shoemaker, and MARY HUNT (64), his wife, formerly of the Church of England. They have for many years been looking into the truth. Also, the addition of Brother William Carter, by removal from Kidderminster.

BIRKENHEAD AND TRANMERE.

Brother Parker reports the obedience of JOSEPH JAMES MARTIN (22), formerly neutral, also that the brethren have secured a comfortable meeting-room in Whetstone-lane, centrally situated.

BIRMINGHAM.

The Board School meetings, so far as they have gone, are an entire success. All that have been held as yet (Winson Green, Lozells, and "All Saints" districts) have been crowded to the door, and a considerable distribution of literature has taken place at the close of each meeting—due

to the private enterprise of the brethren promoting the meetings. The lectures are by Bro. Roberts, and different brethren preside on each occasion. The movement is likely to work powerfully in aid of the central work at the Temperance Hall.

The reading-room and place of call is now open at the back of the Temperance Hall; fire on all day, and books on table; brethren welcome to use at any time; room open all day from 10 a.m., except between one o'clock and a quarter past two. Bro. Hipkins in charge.

The new rule of voting (requiring "No" to be written against all names not having "Yes") is found to interfere with the appointment of any one when there is a large number of brethren nominated. The fact was not discovered till coming to fill a vacancy for which five were named. Notice has been given to drop this feature, but otherwise to preserve the new rule intact.

The usual last quarterly tea meeting of the brethren and sisters was held in the Temperance Hall, on Monday, November 13. There was a larger attendance than under the old (contribution-on-the-spot) system. The contribution is made on the previous Sunday, and then all are at liberty to come free.

Brother Chamberlin has removed to Birmingham, but is not yet settled in a way of life.

House arrangements are in progress in prospect of Brother and Sister Ashcroft's arrival in the month of December. There is a prospect of Sister Hage, of Bilsthorpe, coming to live in Birmingham also,—next door to Brother and Sister Ashcroft.

LECTURES.—Oct. 29, "The one Saving Name" (Brother Bishop); Nov. 5, "Christ, the light of the world" (Brother Roberts); 12, "Vital questions" (Brother Shuttleworth); 19, "Faith, Hope, and Charity" (Brother Hadley).

BRIGHTON (WEST).

Brother Randell reports that though the new room does not bring many more to hear the truth, a few interested friends continue to attend the meetings. The brethren have commenced to speak out of doors on Sunday afternoons, on the Levett, and get from two to three hundred people to listen to the things concerning the kingdom of God.

CARDIFF.

Brother M. Rees reports the immersion of WILLIAM WILLIAMS and JANE EVANS, both formerly Welsh Baptist. When Sister Evans first heard of the truth, she thought it was something very wicked, but arrived at very different conclusions on searching the Scriptures. Also AMY LLOYD, daughter of Brother and Sister Lloyd, late of Mumbles. Brother Rees further reports the addition of Brother J. Henderson, by removal from Aberdeen, and Brother H. Lloyd, jun., from Mumbles. This brings the number of the Cardiff brethren to thirty-one—a different state of things from what existed five years ago. At that time, Brother Rees, on his arrival, knew not one of like faith for six weeks.

Brother G. A. Birkenhead, of Penarth, in the neighbourhood of Cardiff, reports the commencement of a Bible class in that place, where there are several interested in the truth.

CINDERFORD.

Brother Lander reports that the lectures (by Bro. Bishop and Bro. Shuttleworth, of Birmingham) have aroused great opposition and some interest. On Sunday, October 22, Bro. Bishop lectured (afternoon) on "The early departure from the truth," and (evening) "The development of the Papacy." On Nov. 12, Bro. Wilson, of Gloucester, lectured well on "Prophecy fulfilled and unfulfilled." The brethren would like a further supply of lecturers from Birmingham. They contemplate holding a social meeting on New-Year's Day, and would be glad of one who would lecture the Sunday before, and stay over the social meeting and address them.

CUMNOCK.

On Tuesday, 7th Nov., the friends of the truth here received the sad news of Sister Haining's death, at Hurford. Sister Haining, together with Bro. Haining, had been associated with the truth since the early days of its being known in this locality, a period covering more than a quarter of a century, and it was only about six months ago that they removed to Hurford. (See Kilmarnock).—A. MACDOUGALL.

DERBY.

Brother C. S. Tyler, reports the immersion of TOM SHEPPERD.

LECTURES.—Sept. 17th, "Born of the Spirit" (Brother Reid); Sept. 24th, "Christ, the coming King and Deliverer" (Brother Whittaker); Oct. 1st, "The word made flesh; how and when?" (Brother Dixon, of Leicester); Oct. 8th, "Judgment" (Brother Richardson, jun., Nottingham); Oct. 15th, "Jerusalem" (Brother Richards, sen., Nottingham); Oct. 29th, "Nebuchadnezzar's vision" (Brother Dixon, Leicester); Nov. 5th, "The hope of Israel" (Brother Chandler); Nov. 12th, "Sin" (Brother Reid).

DUNDEE.

Brother Mortimer announces the obedience of Mrs. GLENNIE, wife of Bro. James Glennie, of Alyth, Perthshire, who, with Brother Glennie, visited Dundee, on Saturday, Nov. 4th, for the purpose. Brother Glennie has been in isolation, at Alyth, in the truth for some years past, but will now have company and fellowship in the breaking of bread. They intend to meet with the Dundee ecclesia as often as possible. Brother and Sister Young have sustained a severe trial in the death of their only daughter, Maggie, by diphtheria, a fine intelligent girl of nine years. They are enabled to say, "the Lord gave and the Lord

tooketh away, blessed be his name." "We are though few in number, striving together for the hope of the Gospel, and though not endowed with the qualifications for public speaking, yet we are not insensible of our duty in trying to make known the truth to our fellows. We have hope of some additions to our number shortly, which will be reported in due course."

EDINBURGH.

I have to report the return from Guildford of Sister M. A. Campbell, and the removal of Brother and Sister White from Motherwell. Against these are several losses. Sister W. C. Martin has left us because she "found it an utter impossibility to act according to Christadelphian principles." Brother D. A. L. Gascayne has been arrested at the instance of his employers for embezzlement and breach of trust, and, having pleaded guilty, has been sentenced to nine months' imprisonment. Had the Word been his counsellor, this sad report would have been spared to the feelings of the writer and reader. Brother Alex. Palmain died on 2nd November, of typhoid fever, after a few weeks' illness. He formerly belonged to the Dalkeith ecclesia, but as attended our meetings for some time, although residing at Loanhead, some six miles from here. He has left a widow and young family in poor circumstances. Brother James Thomas Martin has emigrated to the United States, but the place of settlement had not been decided upon at the date of sailing. We hope any brethren whom he may fall in with will give him their sympathy and guidance. Sad changes have occurred in our midst of late, as shown in our reports, but brethren need not be cast down. This is the time of trial, the night of sorrow. God grant that the dawn will bring us light, and find us and all His servants purified and fit for the Master's use.

LECTURES.—October 1st, "God's purpose in visiting the Gentiles" (Brother Blackhall); 8th, "The Resurrection of the dead; a momentous question to a death-stricken race" (Brother Wm. Grant); 15th, "The coming of the Lord Jesus Christ to set up the Kingdom of God upon the earth" (Brother Smith); 22nd, "Christ, the Resurrection and Life" (Brother Lavenock); 29th, "The one Gospel of Jesus and Paul" (Brother Smith); November 5th, "Does it matter what we believe?" (Brother Wm. Grant); 12th, "Faith and works" (Brother Smith).—WM. GRANT.

ELLAND.

Brother Marsden reports the removal of Sister Waddington from Elland to Rushworth, where it will be very inconvenient for her to get to any place of meeting. Also the return to fellowship of Brother and Sister Zechariah Drake, consequent on the removal of the obstacle which has existed for twelve months past. This result was due to a meeting and questioning of all parties by Brother Roberts, of Birmingham, on the 1st of November.

The Sunday evening lectures are being a little better attended these dark months; and we are given to understand that ministers of the gospel (so-called) have more trouble from us than any other sect.

FALMOUTH.

The distribution of *Finger Posts* in this town has brought the truth more prominently before the public, and with it the denunciation of some unknown person; it will, however, I hope, be the means of doing good, as I have had several parties applying to me for a copy of the tract,

This is what a local paper says:—"An infidel tract has been put into my hands which was given to a young woman by a man who was distributing them to the people at the door of a Falmouth preaching-place on Sunday evening last. The tract is called, 'Future Life. What to be. When to be. Where to be,' and it has no printer's name affixed to it, or publisher's either. Its false argument is that the spirits of the departed good do not ascend direct to heaven. Here is one of its paragraphs word by word:—'David, then, 'not having ascended into the heavens,' but having 'gone the way of all the earth,' is wholly dead, *body and soul*, (the soul is nowhere affirmed in the scripture to be immortal, or to have a separate existence from the body), and he remains in the dust until the day of resurrection.' The italics are not mine; they are in this foul publication. Now, is not this the work of the devil? I shall only quote another sentence, or so, which surely seals the fate of this wicked paper. 'It is manifest, then, that the Gospel of the Bible and the Gospel of the pulpit are two different things. It is nowhere declared that Christ came to save immortal souls.' Shameful! and I roll my heaviest anathema upon it. My Meins cannot pass by such an abomination as this. Can nothing be done to hinder the distribution of such foul infidel literature at chapel doors? Should such a base sheet as this have fallen into the hands of any of my readers, my urgent advice is that without delay they imitate the example of a dear old heaven-going friend of mine—poke them in between the bars of the grate and burn them. Yes, burn them at once to ashes." Letters have been sent in answer to this, but the Editor refused to insert them. Some of the people suggest that I ought to be put over the quay. I have commenced to advertise our publications, and hope by this means to entice people to search for themselves.—WM. WERN, Junr.

GLASGOW.

Brother Leask reports the emigration of Sister Grainger to New Zealand, in the hope the change may prove beneficial to failing health. "October 26th being our 'Fast Day,' we had our usual tea meeting in the evening, to which the interested stranger was invited, and a profitable evening spent, the time for the most part being occupied with addresses, and in singing the 'Songs of Zion.' Our annual meeting was held on Thursday, November 2nd, when the usual reports were read, the secretary showing our present number to be 79, exactly what it was this time last year, the losses and gains during the year being equal."

LECTURES.—October 22nd, "The Real Man" (Brother Jas. Nisbet); 29th, "Heaven our Home" (Brother J. Leask); November 5th, "Paul in Athens and on Mars Hill" (Brother Jas Steel); 12th, "Russia and England, from the prophetic standpoint" (Brother D. Campbell).

GREAT YARMOUTH.

Brother John H. Diboll reports:—"On November 11th we had the pleasure of assisting Miss HARRIETT JOHNSON in putting on the saving name. Sister Johnson was formerly a member of, and Sunday School teacher in, the Church of England, and is sister in the flesh to Sister Simbad, of this town. Brother Diboll also reports the commencement of a Sunday school discussion class, which they have well advertised, but of which very few of the public have yet availed themselves. The policy adopted is that expressed by a Methodist Minister, who in speaking with one of

the brethren said, "We have decided to let you alone."

HALIFAX.

Brother Firth reports the following additions to the ecclesia by immersion, viz:—JAMES BRAMLEY, and his wife, Mrs. BRAMLEY; also ELIZABETH BRAMLEY (Brother Bramley's sister in the flesh), JOSEPH CHEETHAM (37), and his wife CHARLOTTE CHEETHAM (34); MARTHA BERRY (20); EMILY AKROYD (36); CARRIE LISTER (39); and MARTHA ANN CHAMBERS (35). These all put on the sin-covering name, on Wednesday, October 31st, in the appointed way, and are now rejoicing in the blessed hope. Also, on November 8th, THOMAS SMITH (35) followed their example. Brother Firth remarks:—"The first-named (now Brother J. Bramley) is a man of considerable ability as a speaker and preacher, and we look forward to his being of great service to Halifax, and the neighbouring towns, in the proclamation of the gospel of the kingdom of God."

LECTURES.—October 1st (afternoon), "The Kingdom of God"; (evening), "The Binding of Satan"; also, on the 29th, "Redemption" (all by Brother Handley); Oct. 8th, "The Hope of Israel" (Brother James Briggs); Oct. 22 (afternoon), "The Word made Flesh"; (evening), "The Man Christ Jesus" (Brother J. S. Dixon, of Leicester).

HECKMONDWIKE.

Brother Wild reports various efforts in the service of the truth. There have been lectures, at Heckmondwike, by Brother Sanderson, of Huddersfield; Brother Worsnop, of Eiland. On the 15th, Brother Handley lectured at Birstall (a town some two miles distant from the room where Brethren Woodhead and Wilde, and Sister Wigglesworth reside), in the morning in the open air, to a large and attentive audience. Subject, "All Future Difficulties concerning the Land Question removed by a Revelation from God." A second lecture was delivered in the evening in the room. On the following Wednesday, Brother Handley lectured in the room. Attendance small. There were also lectures by Brother Robert Smith, of Halifax; Brother Woodhead, Brother Wilde, and Brother W. H. Andrew, of Leeds.

It appears Brother Wilde, last month, forwarded an intelligence communication, which apparently failed to reach the office. It announced the opening of a meeting room in Oak-street, on Sunday, September 24th, by Brother Mitchell, of Leeds, and also the immersions of Miss WIGGLESWORTH, of Birstall, formerly Wesleyan; and Miss WOOD, of Heckmondwike (daughter of Sister Wood), who were baptized into Christ on Wednesday, October 11th, at the room.

KEIGHLEY.

Brother Silverwood reports the obedience of three more who have put on the saving name of our Lord and Master. Their names are WILLIAM AKED (22), formerly a member of the salvation Army; ARTHUR SILVERWOOD (17), brother in the flesh to the writer; and WILLIAM RICHARDSON (19), son of Brother Richardson, the two last named being out of the Sunday School. Brother Handley lectured on October 22nd and 23rd, Brother Roberts, of Birmingham, on October 30th and 31st.

KIDDERMINSTER.

Brother Carter has gone from this town to reside near Bewdley, and finds it more convenient to break bread with members forming the

No. 211.—JANUARY 1, 1882.

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, NINE SHILLINGS, in advance.



TITLE-HEADING ON FIRST PAGE.—By the kindness of the brethren W. and D. Smith, engravers, Edinburgh, we are able this month to appear with an improved title-heading on the first page inside. The principal feature of the design is the introduction of a miniature map of those portions of the earth's surface with which the promises are more particularly associated, and on which the signs of the times, principally hinge. Such a feature is appropriate to a magazine wholly consecrated to the hope of Israel. It is too small to be of much use, still, what good there is in it, is hereby secured, on the suggestion of a brother.

We are obliged this month to withhold "extracts," and some other things.

F.R.S.—We are thankful to hear that Dr. Hayes has at last discarded the Free Life theory as "untenable." It will be a satisfaction to many.

A.B.—Catechesis was originally, 3d. We had forgot it was reduced at the last re-printing, a good while ago, and that therefore it ought not to have been in the October list of reductions.

THE PROBLEM OF HUMAN LIFE.—We have had, and disposed of one parcel of this work (the new scientific confutation of Huxley and Co.) Another parcel is on the way, price 8s. 2d.

E.C.—It is true that those who purchase the *Problem of Human Life* are entitled to receive the *Microcosm* for two years free. We shall see to it that they are supplied.

J.C.G. AND OTHERS.—There would be advantages in the publication of a list of ecclesial addresses, but there are evils that more than counterbalance the good. Experience has shown this, and we must act accordingly.

B.W.—There is no need for establishing, "Temperance Society" in connection with an Ecclesia; for an Ecclesia is a temperance society. It is Christ's society for everything that is good.—(Phil. iv. 8).

T.J.—We appreciate your desire to have the *Christadelphian* in all points conducted in the best possible way. We are always willing to adopt suggestions when they commend themselves. When we do otherwise, rest assured it is from no disrespect to the suggester, but for reasons that we cannot always make manifest.

E. J. L.—The American price of *Patterns of Things in the Heavens* has been altered from one dollar to 1 dollar 50 cents by mistake. It came about through the revision of the whole of the American prices. It was forgot that as *Patterns* is published in the States, it does not require to pay duty or to suffer from the drawback of English exchange. It is now put right.

"NURSE OR COMPANION."—Sister Christmas, of Leicester, a good needlewoman and of good report among the Leicester brethren, is desirous of obtaining a situation as nurse or companion to an invalid lady, or any other light employment. Should any brother or sister know of such an opening, communicate to Brother Weston, 31, King Street, Leicester, who vouches for these facts.

H.K.—We can by no means endorse your view of the Leicester case. We have heard the whole matter sifted to the bottom, and not only see no reason to modify our expressions in the case, but if possible, to emphasize them. Your attitude, however, is more respectable than if you ran with the hounds while professing to absolve and pity the poor panting hare.

"THE FINGER OF GOD IN THE EASTERN QUESTION."—This is a pamphlet—72pp., price 6d., by post 7d.—just published by Bro. Davies, of Swansea. It consists of four lectures compiled and delivered by him in Swansea about a year or more ago. It will be found interesting and useful reading. We have not yet received a supply, but expect to do so directly.

T.A.—The effects of the circulation of the circular in Brother Collyer's case are the best evidence of the wisdom of the step. See Leicester intelligence. Bro. Collyer's good name is restored, and the truth rescued from blot. If a few cynics remain unaltered, what matter? Who can silence the children of the market place?

ERRATA.—Brother Thistle writes concerning the article on "The Name 'Christadelphian'" thus:—"In *Christadelphian*, this month, p. 545, col. 1, line 7 from top, the setse seems interfered with by 'ash' being given instead of 'has.' Then column 2, line 19 from top, instead of '*Naples—Neapolis*,' there should be '*Naples—Neapolis*.' These errors are not self-evident to the reader, as the other two or three in the article; and may be, the enemy will make use of them against the truth."

A.M.—Fellowship is governed by principles professed, and not by those which may be entertained contrary to profession. We must take people at their professions and not as they may be irresponsibly represented by those not connected with them. When the right flag is shown from the battlements, the responsibility of treachery (if there is such) rests with the traitors (if there are such), and not with those who enter the castle in good faith.

PAMPHLET BY BRO. ASHCROFT.—A pamphlet is just published, 50pp.—price 4d., by post 5d.—by Bro. Ashcroft. It is entitled, "*Reply to a Sermon on the Immortality of the Soul*." The sermon was preached in Ormskirk, on the 10th of November last, by the "Rev." J. S. Drummond, Congregational minister there. The reply derives additional piquancy from the fact that Mr. Drummond strove, by a lawyer's letter, to suppress the enterprise. Of the quality of the reply, we need not speak in view of the brethren's acquaintance with Bro. Ashcroft's matter and manner.

WANTED:—*Apostolic Advocate*, the set of 5 vols.; *Christadelphian*, vols. for 1870, 1871, 1872, and 1880 (full price paid); *Biblical Newspaper*, the set of 18 Nos.; *Herald of the Kingdom*, set of 11 vols.; *Prophetic Charis* (large, for wall), Nos. 1, 2, and 8; *How to search the Scriptures*, by Brother Brown; *Herald of the Future Age*, set of 4 vols.; *The Investigator*, 1 vol.; *Christadelphian Light Bearer*. Any (reasonable) price paid.—Address, W., care Editor of the *Christadelphian*.

Several volumes of the *Christadelphian* to dispose of.—Particulars from R. Dyson, 3, Upper Brunswick Street, Halifax.

"WHY DID CHRIST RISE?"

BIBLE FINGER POST, No. 27.—(BY THE EDITOR.)

Prices:—1,000 for 5s.; 500, 2s. 9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at rate of 2d. per 100.

BRITISH.—Nov. 18, W. Beasley, J. Thomas, F. Hodgkinson, T. N. Parker, H. Hall, W. Harper, J. Whitney, G. Tyler, F. Royce (2), J. H. Dibol, W. Raine; 19, J. W. Thirtle, D. Hepburn, T. Monk, M. Peebles, J. T. Hawkins, J. Edwards, J. W. Dibol; 21, W. Heath, A. Jane, A. Asquith, S. Caveat, A. Forbes; 22, R. R. Stainforth, J. Hawkins, J. Hall, O. Lewis, D. Rogers, A. Sleep, R. Carruthers, J. McCann, T. Dinsdale, E. Wood, J. Howatson, J. Young, R. D. Robertson, G. Tyler, T. Royce, W. Beasley; 23, E. Collyer, J. Hartley, J. W. Thirtle, J. Robertson, C. Roberts, W. McAlpine, E. Aysthorpe, J. Young, A. L. King; 24, W. Grant, J. Smith, D. H. Smith; 25, E. Edmunds, C. Jackson; 26, J. J. Andrew, J. Hinch, J. Leask, C. Firth, F. Goldie, W. Osborn, R. Wood, G. Kendall, G. Dowkes, R. Harrison, W. Summers, A. Kirk, J. Colebourn; 28, B. Brearley, S. A. Garside, J. W. Thirtle, J. K. Gillies, G. J. Taylor, T. W. Parker, G. Baker, M. Hamilton, J. E. Boyd, E. Aysthorpe, A. M. Goodacre, M. Cattermole, C. Tidman, C. E. Poll; 29, G. Kendal, J. Lawton, W. Darlow, E. Wood, M. G. Brabyn, M. Mays, R. Carruthers, J. J. Andrew, J. Heywood, D. Cunningham, W. Turner, J. Boyle, W. Mitchell, S. Talby, E. Mellicott; 30, W. McAlpine, W. A. Robinson, Mrs. Fulton, J. Slack, R. Frame, H. Messenger, C. F. Clements, A. Scott, J. Morthuer, W. Powell; J. Young, J. W. Thirtle, C. E. Sutcliffe, J. Whiting, S. J. McDonald, R. M. Skeats; Dec. 1, J. Hosie, T. N. Parker, R. McAuslan, R. D. Robertson, J. Steel, C. Roberts, W. Grant, H. Black Mrs. Boyd, J. Young; 2, E. Wood, J. Hawkins, J. T. Throswell, W. Hoyle, W. Beasley, J. Henderson, J. Glennie, J. Young, M. Mankin, C. M. Handley, Mrs. Robertson, F. O. Rolfe, R. Elliott; 3, J. J. Andrew, M. Barker, O. C. Holder, G. Emery, J. N. Parker, A. Barraclough, A. Sleep, J. Howatson; 5, J. W. Thirtle, B. Bradley, J. Heywood, D. Allan, G. Dowkes, J. A. Evans, Mrs. Kendall, M. L. Rolfe, J. Power; J. Heywood, W. Lumbly, J. Michael, J. Harding; 6, H. Fisher, J. Glasgow, W. Silverwood, J. H. Dibol, W. Hardy (2), Mrs. Fulton, T. J. Wykes, W. McMillan, J. A. Doige, S. Talby, T. H. Eleock, J. Atkinson, R. Hodgson, J. Phillips, D. Marr, J. Leask, J. Richards, E. R. Roberts, C. W. Lord, A. Harrison; 7, F. R. Winterburn, J. Hirst, J. Morgan, G. Brown, J. R. Boor, J. Gordon, M. Peebles, W. Smith, T. Merritt, S. Erskine, W. Parkin, D. Gaskin, T. Royce, J. Robinson, J. Lang, S. Laird; 8, J. Roe, E. H. Helburn, B. Dyson, G. Smith, B. Wornough, H. Kerry, T. L. Davis, C. A. Brookes, E. Cain, Mrs. Robinson, J. Whiting, P. Yorston, B. Warrenden; 9, F. J. Roberts, J. Atkinson, J. Hagg, M. Greenwood, R. Hillman, W. G. Browne, W. Stapleton, M. Robertson, J. Roe; 10, A. Briston, J. Walker, E. Stevens, T. Hood; 12, W. Cundall, J. C. Green, J. Coleburn, J. C. Burden, H. Board, A. Macdonald, D. Smith; 13, J. W. Thirtle, T. Hauning, A. Scott; H. Hughes, E. H. Bairston, G. Wait, J. Blam, G. Lowe, E. Constable, T. Dinsdale, T. Warwick, J. S. Mallier, M. Wheeler, E. Telford, W. Anderson, W. Usher, T. Royce, H. Morse; 14, P. A. Hutchinson, D. Davis, T. W. Gamble, J. Thomas, J. Strand, G. H. Kidd, J. W. Robertson, W. Butler, G. Dowkes, J. W. Gregory, H. J. Hitchin, A. Marshall, G. A. Birkenhead, C. Roberts, J. Reaper, J. Guy, E. Aysthorpe, J. W. Thirtle, C. Hegman, W. H. Andrew, J. Boler, J. E. Jarvis, T. Heaton, J. Pettigrew, J. Kirkland, C. Firth, W. H. Hutton, T. Heaton, G. Arnitage, A. H. Rogers; 15, T. N. Parker, W. Osborne, H. Collins, T. Weston, J. W. Wharmby, W. Owler, J. Harries, M. Mackill, W. Grant, A. Marr, A. Thompson, J. Anderson, R. Marsden, A. Dowie, J. Leask, J. Harker, J. King, B. Warenden; 16, F. Summersell, J. Kirkland, C. Murray, J. Young, J. Yule, W. Robertson, R. Ashcroft (2); 17, C. Hopper, J. W. Thirtle, R. Marsden, O. C. Holden, B. Strange, R. McAuslan, W. Smith; 19, J. Richards, J. G. Browne, J. Heywood, L. Skimpson, W. McAlpine, J. Smith, D. Clement, F. Smith, W. Smith, J. A. Howell, A. Harwood; 20, J. Drake, G. Arnitage, J. T. Hawkins, M. Sharpe, A. Andrew, R. Weldon, W. Alcock, S. G. Hayes, C. Firth, J. Blackburn, W. Taylor, J. Mortimer, M. A. Campbell, J. Cooke, D. Gaskin, J. N. Jones, S. Wood; 21, R. R. Stainforth, S. A. Garside, T. J. Thorneloe, T. Raudles, W. Whitehead, J. Hawkins, H. M. Young, T. Busher, M. Barraclough, J. Slack, D. Laverock, D. Campbell, J. Birkenhead, J. Loftian.

FOREIGN.—November 18, F. D. Tuttle (2), Mrs. Skells, H. C. Oatman; 19, J. Martin, P. Powell, A. Ward, S. Skinner; 21, D. McKelford, C. Sweet, J. L. Hathaway, A. Fischer; 22, E. J. Latus, B. J. Dowling, A. Larson, W. Maxwell; 25, A. W. Hall, S. T. Blessing, J. E. Sykes, J. Coddington; 28, J. W. Boggs, D. P. Ross, W. Grocock, W. L. Skeels; 30, E. Faithful, J. H. Mitchell, W. Jefferies; December 3, E. J. Latus, J. Baxter, M. Stewart, J. W. White, H. Fish, N. Fager, J. T. Skeels; 5, W. G. Burd, W. G. Kollinay, U. S. Algire, A. W. Dalgarno, F. Chester, J. C. Gamble, D. Wright, J. McFarlane, A. Eastman; 6, L. Edwards, D. M. Maartens, C. Vredenburg, J. J. White, J. Sochill, J. Spencer; 7, J. Luxford; 10, G. G. Shaveley, F. W. Vossmer, A. Hall, J. Swan, L. C. Burd, L. Wheeler, J. Greer, J. D. Bate; 12, J. Magill, M. Wolfe, H. Davis, H. Garehen, W. P. Hooper, E. Brittle, W. C. B. Gilliam, J. Faulk, J. Swan; 13, T. Fisher; 14, P. Graham, S. Jardine, W. Gunn, C. F. Mitchell, J. W. Griffin, J. Malcolm, A. Hall, R. A. Strathearn, M. M. Covey; 16, W. A. Rees, H. A. Smith; 17, H. J. Morgan, R. Simons, J. Campbell, A. Ward, W. Roberts, J. Moore, D. P. Ross, M. McNeillie, H. McFadyan, E. Matthews, J. Wilson, W. W. Holmes, L. C. Ridley, K. H. Sanders, M. A. Barnes, G. Edginton, S. Risten, W. Challinor, E. J. Latus (2), J. J. Lawton, R. Strathearn; 19, J. S. Gloune, G. E. Anderson, J. Miller, 20, A. D. Strickler, L. T. Nichols, T. Turner, J. Ross, S. E. Snood, W. H. Reeves, J. Wood, A. Hall; 21, S. Elsas, J. W. Boggs (2).

Books, Pamphlets, MSS., etc. received during the Month. New Zealand pamphlet "Does the Soul live after Death?" by a Baptist preacher ("Rev." G. W. Webb). It is aimed against the truth, under the name of "Biblical Materialism." It may be worth review some day, though there is nothing in it but what has been answered in the *Defence, and Man Mortal*. Letters from Brother W. L. Skeels, Ogn., U.S.A., touchi g f, T. Nichols. They may be useful some day, but their publication now would only give that gentleman an importance to which he is certainly not entitled. Copy of the *Homopathic World*, with note by Brother Thirtle on Resurrection. Interesting account by Brother A. Andrew, of an effort by the London brethren to introduce the truth to Pitcairn Island, among the descendants of the mutineers of the *Bounty*, will probably appear next month. Article by Brother G. Lowe, of Birmingham, on "The Evidence of Revelation" (copied from *MS. Magazine*) will appear in due course. Parcel of Brother Ashcroft's new pamphlet, "Reply to a Sermon on Immortality of the Soul." Copy of pamphlet on the Eastern Question, by Brother S. Davis, of Swansea.—Liberal supply of news clips from Brother Thirtle, of Stoke. The same from Brother Hutchinson, of London. (Sorry we have not been able to make better use of them this month.) Copies of various Leicester papers, with articles on Brother Collyer's case. Copy of *Morning Chronicle* (New Brunswick), from Brother Creed. Copy of *Western Morning News*; ditto *Evening Star*.—Copy of a cleverer-hash of Bradlaughism, absurdly entitled, "The Cat let out the Bag," and issued by a few men pretentiously styling themselves "The Cosmopolitan Common-sense Publishing Company." The men are excusable on the score of clericalism posing before the world as Christianity; but their performance is nevertheless the gibbering rave of worse than shallowness, as we show in the forthcoming *Trial*.

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No. 212.—FEBRUARY 1, 1882.

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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Published by the Editor,

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Zealand, TEN SHILLINGS AND SIXPENCE, in advance.

M. G. B.—You will see your questions about sin answered in this month's "Chat with Correspondents;" and also in "Four Questions."

THE PROBLEM OF HUMAN LIFE.—A second supply of this book is invoiced to us, but not actually arrived at this writing. It has been long on its way. It seems the demand has overwhelmed the publisher with more orders than he can immediately execute.

F. J. R.—You did quite right not to accept the clergyman's proposal to pray with you. A clergyman is not in a position to offer acceptable prayer. Besides, the efficacy of prayer depends upon God's regard for the offerer, and needs not to be ostentatiously paraded before people.

"ALPHA."—It is impossible to take positive ground as to the topographical identity of some scriptural places. But with regard to Bozrah, it seems plain that that view is correct, which makes it a particular place in the district of Edom, rather than Edom a tract of country in Bozrah. — See *Eureka*, vol. ii., pp. 561-2.

AMERICAN COMPARATIVE NEW TESTAMENT (King James, and the revised version side by side).—James Hagley, of Gravenhurst, Ontario, Canada, says he has four copies of the Comparative New Testament, referred to by Brother Andrew in the November *Christadelphian*, pp. 416-7, and will be glad to forward a copy to any one forwarding P.O.O. for 7s. to his address.

"CAST OFF."—Sister Pinder, whose immersion was reported last month ("Birkenhead and Tranmere"), writes to say that her submission to the truth is likely to result in her having to leave her

aunt's roof: and, having no means of her own, she will be obliged to do something for a livelihood, as housekeeper or ladies' companion. Any one hearing of such an opening will oblige by communicating.

J. W.—The price of the *Christadelphian* to New Zealand and Australia was fixed at 10s. 6d., on the understanding, on the part of the Editor, that nothing went to these parts under the charge of 4d. for 4oz. This used to be the rule, but he finds on enquiry at the office, that the minimum has been reduced to 2oz.—2d. Consequently, there will be a difference of 2s. in favour of subscribers in Australia and New Zealand. This can either stand to their credit for next year, or be covered by other books sent now direct to them, as they shall direct.

G. H. B.—The first two chapters of Matthew and the first two chapters of Luke are not "disputed," in any serious case. Any idea of their being "disputed" is due to the circumstance, that, early in the Christian era, one Marcion made a compilation of Luke for himself: (before him the Ebionites, an obscure sect, had done the same), leaving out the chapters in question, because not agreeing with their views. They not only left out these chapters, but altered and left out other parts, and rejected all Paul's epistles. Consequently, if their action is to be made a ground of doubt, the doubt would extend much further than the chapters in Matthew and Luke. But there was no ground for their action whatever, except their own unscrupulous predilections. The evidence shows that the parts they objected to were in all the current copies of the apostolic writings back to the beginning.

"WHO WAS CHRIST THAT DIED AND ROSE AGAIN?"

BIBLE FINGER POST, No. 28.—(BY THE EDITOR.)

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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.

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BRITISH.—Dec. 22, W. Grant, J. E. Jarvis, J. Colbourn, E. Williams, E. Gunter, J. U. Robertson, W. Leask, A. Hirst, A. Shelton, J. U. Robertson, T. Gornal, J. Leask, D. Hepburn; 23, A. Andrew, V. Collyer, R. Elliott, H. Collins, T. Baker, A. Braginton, J. McClement, F. Chitty; 24, J. Pearson, T. Sykes, J. Henderson; 27, J. U. Robertson, F. R. Winterburn, G. Owen, J. Wood, W. Buckley, J. Alexander, R. P. Gillou, D. Lewis, S. Caven, M. Gallichan, R. Campbell, D. Gaskin, J. Horton, J. Lothian, F. Pitman, T. Hitchmoss, S. G. Hayes, T. Chalmers; 28, R. Ashcroft, J. Walker, J. Roberts, S. Armstrong, A. Sharpe, G. Owen, C. Firth, W. Cole, A. Sleep, E. Leadbeater, W. McAlpine, J. Gillies, R. Emslie, T. Mellows, Mrs. Ritchie, C. Brotherton; 29, M. Wright, T. Poole, T. Haining, T. Purdon, B. Smith, J. Cook, T. Betts, W. Drew, G. Berry, G. Baker, W. J. Gregory, J. Locke, J. Fraser, W. Powell, J. Young; 30, R. D. Robertson, G. Waite, R. A. Hemming, J. Moore, W. R. Yardley, J. Freer, W. Mullin, T. Royce (2), S. Richards, S. F. Wilson; 31, C. Firth, J. W. Brigstock, W. S. Alcock, T. H. Moss, A. Evans, W. Walker, J. Mackie, W. Robertson; Jan. 2, 1882, L. J. Lewin, D. Clement, W. McAlpine, J. Hawkins, A. Sleep, S. Clark, R. Brotherton, H. Newsom, J. Edmonds, J. Robinson, J. R. Scott, T. Holloway, H. Black, G. Tyler, F. J. Roberts; 3, O. C. Holder, S. Osborne, A. Andrew, C. Walker, T. R. Robertson, F. Tingle, D. Allen, H. Enworthy, W. Beddoes, E. B. Pinders, A. Harrison, J. Howatson, J. Bell, J. Royce, H. M. Young, B. Lowe, R. A. Henning; 4, F. W. Hawkins, J. Richards, O. C. Holder, C. Jackson, C. Lewis, Z. Drake, A. Hirst, W. Beddoes, R. Wright, D. Rogers, P. Tucker, J. Atkinson, T. Holloway, J. Lothian, A. Graham, J. White, R. Goldie, J. Lang, G. Todd, A. Blackhall, L. Spencer, L. Henning; 5, E. Baker, J. W. Thirtle, C. M. Handley, E. Waddoup, J. W. Brigstock, C. Barlow, M. J. Hawkins, J. Leask, C. Walls, C. Roberts; 6, W. Sutton, J. Dodge, W. H. Cheetham, H. Smith, C. Jackson, J. R. Baser, T. Purdon, G. Owen, G. Tyler, J. Richards, A. Hirst, S. G. Hayes, J. H. Fowler, J. Henderson; 7, H. Hughes, W. Beddoes, W. Fox, J. Atkinson, C. Hopper, J. Bell, R. Emslie, J. Sellar, H. Brown, T. L. Davies, W. Beasley, W. Heath; 9, J. S. Dixon, J. Horton, J. Lilliman, S. Caven, S. Erskine, C. Pierson; 10, T. Merritt, J. Young, W. Wilber, D. H. Smith, R. Wright, A. Macdonald, J. Leigh, F. R. Gendler, J. J. Andrew, J. Hawkins; 11, G. P. Thirtle, T. Boshier, S. Richards, F. Deatry, J. Hawkins, E. Gunter, W. Downie, J. Howatson, C. Reid, W. C. Brown; 12, J. G. Wilson, J. Walker, E. Edmonds, J. H. Dibol, A. Sleep, H. Smith, R. Hillman, T. Turner, J. Gordon, H. Young, J. S. Mallier; 13, J. Grant, J. Kirkland, F. Hinson, C. Killick, H. Collins, A. W. Longbottom, E. Butler, Mrs. Fulton, W. Beddoes, G. Drake, E. R. Roberts, J. Harker, T. Parkes, S. Sayer; 14, T. Warwick, F. Herne, W. R. Otter, A. W. Longbottom, W. H. Andrew, C. M. Handley, H. A. Hancock, W. Grant, H. Pym, W. Powell, W. Smith, C. Wall, J. Seaman; 16, J. Leask (2), E. Hawkins, J. A. Healey, T. Randles, W. Owyler, W. Chandler, C. E. Satchell, A. Barracough, D. Clement, A. Dowie, W. Wilson, H. Collins, J. Whiting, R. Marsden, C. S. Tyler; 17, G. Baker, J. W. Thirtle, J. Warham, S. A. Garside, T. Wells, Mr. Cooper, J. Smith, J. Cooper, R. Dyson, W. Andrew, M. L. Rolfe, J. Poulson, M. Rees; 18, H. Young, J. R. Baser, W. Beasley, J. M. Armstrong, D. Hepburn, F. Hall, E. Ayrthorpe, J. Marsh, J. Kirkland, J. Power, Hall and Co., R. Ashcroft.

FOREIGN.—Dec. 22, J. D. Benedict, G. G. Emery; 23, J. C. Keeney, J. Leask, J. Rutherford, J. Bourland, C. W. Tomkins; 27, J. Faulk, J. McGunsil, C. W. Russell, A. L. Spaulding, J. D. Tomlin, G. G. Buckley, H. W. Hudson, J. T. Benton, J. Lurd, Mr. Whittington, J. Tomlin, E. F. Hubbard, W. N. Brown, G. Inwood, S. Short, B. Tauber, J. J. Smith, A. Hall, E. J. Lasius (2), P. R. Ross, S. A. Ensey, G. H. Whittington, E. V. Carr, J. Merry, C. H. Evans, J. W. Orlinton, H. L. Todd, W. Gunn, M. Greenlee; 28, H. Cole; 30, J. McAnslan, B. Sneath, W. O. Stearns, E. F. Hubbard, J. B. Shaw, S. T. Blessing, J. G. Tomkins; 31, A. W. Clark; Jan. 2, 1882, G. Inwood, J. Hagle, J. Leask, J. C. Gamble, W. F. Kirk, E. J. Lasius, H. Davis; 3, M. P. Ensy, G. Tillote, L. Rosecrans, E. S. Calkins, G. W. Cherry, C. Larson, J. B. Shaw, F. H. Curry; 7, M. E. Delozier, J. Lowe, J. Harroun, A. B. McDaniel, T. Williams; 9, H. J. Moore, H. L. Drake, J. E. Tisdell, N. A. H. Murphy, G. W. Harp, J. Campbell, G. Byrne, G. Wade; 10, S. Cook, W. P. Hooper; 11, J. J. Hawkins; 13, W. Gunn; 14, P. F. Sanders, E. Brittle, C. H. Evans, S. B. Ensign, A. Packie, H. King, J. Faulk, T. F. Keele, E. Jacobs; 16, T. McKinley, R. Simons, J. King, M. G. Cherry, J. Wither, W. G. Mackay, F. Disher, J. Dalziel, F. Reeve, J. L. Brown; 17, R. S. Weir, S. Jardine, T. Fisher, E. J. Lasius; 18, L. C. Burl, A. Ladson, J. A. Paterson, H. D. Hardinge, M. A. Stillard.

Books, Pamphlets, MSS., etc., received during the Month.—Circular exhibiting an "Atheist's" and a "Theist's" theory of the universe. (The history of philosophy proves, and the nature of man necessitates, the incapacity of the human mind to formulate or conceive a theory on this gigantic theme which shall contain a place for all facts. It is a big business which experience will lead every man of thought at last to give up. We must be content with facts. The principal fact is that God has spoken, and that Christ has risen, and that a divine purpose is on the wing.)—Lines on "The Key of the House of David" (not good enough for use in the *Christadelphian*).—Copy of *Emma Smith by Telegraph* with article on the Christadelphians.—Copy of *Homeopathic World*, from Brother Thirtle, containing advertisement of Christadelphian books, *appropos* of recent article in said paper on the resurrection of the body.—Article on the title "Rev." (good; may use it by-and-bye).—New scraps from Brother Thirtle.—Article copied out from *Blackwood* by Brother Armstrong, of Edinburgh: "A Turkish effendi's view of Christendom and Islam" (very interesting; may make some use of it).—Scraps on the persecution of the Jews from Brother W. H. Andrew, Leeds; also from Brother Powell, Burton.—Cutting on same subject from Brother Garside.—Thanks to all these brethren. They provide the materials for a good dish if the cookery is right.—Two poems on Immortality, in response to the editorial suggestion appended a month or two back, to the lines "Man Mortal." (Both are good, and will probably be used. If any one else is stirring in the same direction, do not let him suspend his efforts. The more we have of a good thing, the better).

* * * 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.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY FEBRUARY, 1882.

CARRIAGE INCLUDED

Nett Price.		In Britain.	To the States.	To Canada.	Australia N. Zealand
9d.	Anastasis (Resurrection and Judgment)	10½d.	30c.		18½d.
4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	4s 1½d.	d1.50		5s6d.
1s6d.	Apostasy Unveiled (a Discussion with Dr. Thomas)	1s8d.	55c.		2s.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	15c.		7d.
1s6d.	Bradlaugh Discussion	1s8d.	55c.		2s.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.00		3s6d.
1d.	Bible Companion	1½d.	5c.		2d.
4d.	ditto ditto (photograph)	4½d.	15c.		6d.
1d.	Bible and the School Boards	1½d.	5c.		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.				
1s.	Chronikon Hebraikon	1s1d.	35c.		1s4d.
—	Catalogue of Christadelphian Works	—	—		—
2d.	Catechesis	2½d.	7c.	Same as British.	4d.
4d.	Clerical Theology Unscriptural	5d.	14c.		8d.
2d.	Children's Magazine (odd Nos. only)	2½d.	7c.		4s.
6d.	Coming Events in the East	7½d.	22c.		1s2d.
6d.	Davies Lectures (Eastern Question)	7d.	20c.		10d.
2d.	Declaration of first Principles	2½d.	7c.		4d.
9d.	Defence of the Faith	10d.	30c.		1s1d.
7s6d.	Dr. Thomas's Life and Work	8s0½d.	d2.70		9s10d.
1s.	Drawings of Daniel's Visions	1s0½d.	36c.		1s1d.
6s6d.	Elpis Israel	7s2d.	d2.40		9s2d.
—	ditto (leather)	9s2½d.	d3.5c		11s2d.
7s6d.	Eureka { Exposition } Vol. I.	8s2d.	d2.75		10s2d.
10s6d.	Eureka { of } " II.	11s7d.	d3.85		14s10d.
10s6d.	Eureka { Apocalypse. } " III.	11s7d.	d3.85		14s10d.
9s6d.	ditto ditto in leather " I.	10s2d.	d3.45		12s2d.
1s3s3d.	ditto ditto ditto " II.	14s4d.	d4.55		17s7d.
1s3s3d.	ditto ditto ditto " III.	14s5d.	4.57		17s11d.
6d.	Everlasting Punishment not Eternal Torment.	7d.	20c.		10d.
7d. 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	25c.		1s3d.
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3½d.	10c.		5d.
1½d.	Eternal Life (Lecture by R. Roberts)	2d.	6c.		3d.
7d. 100	Finger-posts, Bible; Nos. 1 to 27	9d.	25c.		1s3d.
2d.	Good Confession	2½d.	7c.		3d.
2d.	Herald of the Kingdom (old Nos.)	2½d.	7c.		4d.
1s.	Hine Debate (are Englishmen Israelites?)	1s1½d.	36c.		1s6d.
2s.	Hymn Book, with Music	2s3½d.	78c.		3s4d.
3s.	ditto ditto (extra leather, gilt)	3s3½d.	d1.9		4s4d.
6d.	Index to Eureka	7½d.	22c.		1s2d.
6d.	Index to Elpis Israel	7d.	20c.		10d.
1s.	Jesus Christ and Him Crucified	1s1½d.	36c.		1s6d.
8d.	Jew Discussion	9½d.	31c.		1s4d.
1s9d. 100	"Judging for Himself"	2s.	72c.		2s9d.
1½d.	Kingdom of God	2d.	6c.		3d.
8d.	Meaning of the Christadelphian Movement	9½d.	29c.	Same as British.	1s4d.
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3s6d.	Pictorial Illustration of God-manifestation	3s8d.	d1.18		4s2d.
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6d.	Phanerosis (God-manifestation)	8½d.	26c.		1s6d.
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2d.	Statement of the Faith	2½d.	7c.		3d.
2d.	Tabernacle in the Wilderness (Illustrated)	2½d.	7c.		3d.
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2s6d.	Twelve Lectures	2s10d.	d1.00		3s10d.
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3s.	Ways of Providence	3s4d.	d1.10		4d.
2d.	What is the Truth? Pilate's Question Answered	2½d.	7c.		3d.
½d.	Who are the Christadelphians?	1d.	3c.		1½d.

All communications must be addressed to ROBERT ROBERTS, Athenum Rooms, Temple Row, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable.

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Friends 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 will be their own necessary.

No. 213.—MARCH 1, 1882.

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, NINE SHILLINGS, in advance.

We have had a number of volumes of the "Christadelphian" for 1881, bound in cloth, which may be had post free, for 7s. 6d.

Several items of intelligence too late. They ought to be in Birmingham on the morning of the 15th.

J. W. B.—We have not yet received copies of the *Microcosm* for purchasers of the *Problem of Human Life*. Will write again to Mr. Hall: You will receive them as soon as they come to our hands.

THE JEWISH RELIEF FUND.—See remarks on page 131 for proposal to take part in the contribution now going on in aid of Jewish emigration from Russia. The Birmingham ecclesia purpose having a collection on the first Sunday in March.

J. Y.—If we were not so very busy, we might comply with your suggestion, and get up a good wall sheet, setting forth, in large print, the salient points of the truth. When *The Trial* is out, we shall be slacker handed, and shall see what can be done.

T. H. V.—We have no responsibility for ecclesiastical withdrawals, neither can we undertake to contradict them when they have been constitutionally performed. Arbitration is a good remedy where there is dispute. Where arbitration is refused, it is an unfavourable sign.

T. M. B.—We are having the Hymn Book reprinted, and will be able to supply unbound copies at 1s. 6d. The next edition, in the superior sorts, will be better bound. Also, we have some idea of adopting a suggestion that has been made, and having a small number bound in a very superior limp, lasting binding, at 4s. 6d.

J. W.—The second insertion of Bro. Ashcroft's pamphlet in table of books in supply is a mystery to us. We cannot account for it. It is probably a marginal reminder by some one interested, and treated by the printer as copy. The first ("Reply, &c.") is the correct one. The other 's by other than editorial hands, and inaccurate.

H. S.—Thanks for a cake of soap manufactured at the foot of Carmel—interesting; but if it were a little stronger and slightly perfumed, it

would command a better sale. However, as a pure olive oil soap, having cosmetic virtues and going twice as far as ordinary toilet soap, J. J. G. Tuckwood, Sheffield, may find it in demand.

J. B.—In the pressure of things at the moment, we cannot mention a date for the printing of your pamphlet. We have been thrown back through ill-health, which compelled us to desist absolutely from everything at the end of January, and go off for a fortnight. We could ill spare the time; but we had no choice. We are now better, and shovelling at the pile.

R. S. W.—Thank you for your long and interesting letter. We are helpless, however, as you may understand on reflection, as regards our relations with professors of the truth at a distance. We can only be governed by general attitudes. There may be mistakes. They are inevitable in the present state of things. Like all others, we can only do the best we can, and hope for mercy in the day when all things will be put exactly right.

THE CHRISTADELPHIAN.—We regret to have been unable to supply several with the January and February numbers: "all sold." Why didn't you have more printed? Well, we finished 1881 with 60 copies over, and, therefore, never imagined that the usual supply would be insufficient, especially as the year generally begins with a falling off of about 200, which is made up as the year advances. But at the end of January (too late to order increase for February) we were surprised to be informed from the office that the whole issue was gone, and a number unable to be supplied. *Solution*: We have resolved to re-print the January and February numbers, to the extent of 200 copies. It will be a great expense, as the cost resulting will be concentrated on the 200 extra copies. Still, perhaps it is better to go to that expense, and trust, than have a large number of volumes afterwards spoiled. In future we shall print 1,700 copies.

"GOD WHO RAISED CHRIST FROM THE DEAD."

BIBLE FINGER POST, No. 29.—(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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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.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Jan. 19, R. Dyson, R. D. Robertson, A. Harwood, J. Hawkins, E. Gunter, T. Purdon, T. Whalley, E. Cornish, J. Nevison, J. J. Powell; 20, H. Pym, T. Merritt, C. Firth, S. A. Garside, S. G. Hayes, A. T. Fraser, S. Clarke, J. Smith, E. Ashley, J. Bell, J. Grant, M. Hemming, J. Richards; 21, D. Laverock, H. Young, J. Robinson, D. Browne; 23, J. L. Lewin, W. S. Alcock, E. Pettifling, Mrs. Harper, J. Butler, A. T. Fraser; 24, W. Grant, J. Roe, F. J. Roberts, J. W. Thirtle, J. Ashcroft, J. Boler, E. Butler, B. Messenger, J. Edwards, J. H. Newson, E. Clarke, M. G. Braby, W. Terry, P. Tingle, F. J. Gotthead, W. Chandler, J. H. Volmer; 25, T. Parker, W. Wilber, J. Colebourn, J. Blackmore, E. Leadbeater, S. Caven, W. J. Biggs, A. Smith; 26, T. Pool, J. W. Thirtle, H. Leah, E. Gunter, D. Gaskin, J. Atkinson, W. McAlpine, R. M. Skeats, W. Smith, J. Harker, J. Warren; 27, R. D. Robertson, W. Simon; 28, W. Heath, J. Walker, W. S. Cross; 30, T. Raudles, T. Parkes, J. H. Chamberlain, J. Brown, A. Dowie, J. Kay, J. Marsh, J. Young; 31, R. R. Stainforth, C. R. Cookson, J. W. Thirtle, C. Firth, E. Butler, E. H. Hebdon, H. A. Leisser, J. Smith, T. Dinsdale, R. Trussler, S. F. Wilson, P. Whitehead, G. Marsden, Miss Richards, J. Lilleman, M. A. Farke, J. F. Appleton, S. J. Lenton, C. M. Handley, J. Paulson; Feb. 1, W. Chandler, F. Dunn, J. Black, E. Clarke, J. Grocock, J. Russell, C. Walls, T. Dobbs, J. Smither, H. B. Smither; 2, G. Owen, W. Andrew, G. Robertson, E. Gunter, W. P. Cross, C. R. Cookson, G. Colbert, J. Foulson, T. W. Shemeld; 3, L. P. Chitty, G. Dowkes, W. Wilson, F. Chitty, T. M. Bore, T. Warwick, J. Young; 4, T. Raudles, L. P. Chitty, E. H. Hebdon, C. R. Cookson; 6, A. Andrew, G. J. Emmanuel, T. Chalmers, T. Gornal, T. Royce, T. M. Purves, T. T. S. Caven, J. Richards, J. Guy; 7, L. P. Chitty, J. Leask, F. Bendall, A. Marwin, W. Fox, E. H. Cornish, J. Heywood, R. Wright, E. A. Mellows, W. McMillan, A. Camotta, W. Beddoes, M. G. Braby, J. Bellamy, W. Fisher, W. Beasley, W. McAlpine, H. Sulley, F. R. Genders, W. Powell, M. L. Rolfe; 8, J. Heywood, E. Wilkinson, F. A. Robertson, H. Heming, E. Gunter, C. W. Clarke, J. Saxby, G. F. Guest, G. A. Birkenhead, W. Unsworth, J. Finch, G. Dowkes, R. Hillman, M. Wheeler; 9, J. Balfour, A. T. Fraser, E. Butler, R. D. Robertson, Mrs. Campbell, J. Henderson, R. R. Stainforth; 10, J. W. Thirtle, J. Heywood, J. Smith, R. H. Wood, W. R. Carroll, G. Tyler, W. Sutton; 11, J. M. Armstrong, J. C. Hodgson, T. Raudles, G. A. Wilson, J. W. Thirtle, M. Pym, E. A. Roberts, A. M. Goodacre, A. Harwood; 13, R. R. Stainforth, J. Mackie, W. Grant, J. Paulson, W. Brown, T. H. Vernon, W. Harper, S. Erskine, T. Boshier, J. A. Harrington, F. S. Herne; 14, R. H. Attwood, G. Armitage, S. Thody, J. Walker, J. Finch, W. Wilson, J. Richards, W. Gill, D. Marr, J. Colbert, A. Macdougall, J. Leask, P. A. Hutchinson; 15, J. Leask, J. Thirtle, H. Collins, J. Kirkland, T. Haining, W. Chandler, G. Taylor, J. Bland, W. Robertson, J. Lander, J. P. Jones, G. Drake, A. Graham, J. Perry, Anonymous (Wishaw), J. R. Scott, F. Aysthorpe, R. Carruthers, D. Mitchell, C. Monaghan, G. Baker, J. Harker, W. Ower; 16, J. H. Diboll, J. Wareham, J. W. Thirtle, H. Miles.

FOREIGN.—January 19, J. L. Maille; 23, M. Aimes, S. H. Oatman; 24, W. Gunn (2), D. P. Ross, W. S. Alford, H. E. Garchen, J. L. Epperson, B. F. Sandford, C. Tomlin; 27, T. Williams, J. Paik, N. A. Barrow, W. Farar; 30, J. Buchanan; 31, D. P. Ross, E. V. Carr, T. J. Kirkpatrick, J. Malcolm, W. Shaw; Feb. 3, R. C. Green, C. G. Requa; 6, T. A. Gerdes, W. Cook, J. Luxford; 7, A. Thrashru, J. Cooke, S. W. Kelley; 9, J. Luxford; 13, E. J. Lasius, J. C. Gamble, J. T. Walsh, W. Gunn, P. A. Blackwell, W. T. Pottinger, J. F. Dodge, A. Marshall; 3, D. Bugbee, C. Cooper; 14, J. F. Sykes, D. P. Ross, J. L. Hathaway, J. Leask; 15, N. Besack, J. Luxford; 16, T. T. Fowlkes, J. L. Epperson.

Books, Pamphlets, M.SS., etc., received during the Month.—Copy of *Sunday Morning Tidings* (Elmira, N.Y.) containing a discourse said to be by "Sir Anthony Omah, of the Royal Champsions." We were surprised to find the said discourse to be the first chapter of *The Ways of Providence*, clean copied and unquoted. We have since learned it is the doing of a brother who hopes to serve the truth in this way when he cannot in another. We would remind him of the apostolic interdict, which is the interdict of common sense, "Let us not do evil that good may come." Plagiarism is evil; theft is stealing things; plagiarism is stealing words.—Lines by C.M.H., "By grace saved," (if we do not use, Brother H. will understand that it is our judgment and not our heart that is in the way).—C.R.C., "Lines on immortality" (well jingled, but lacking in points that cannot so well be defined).—A book of 260 p.p., "Looking down the ages from the prophetic standpoint" by J. T. Walsh; publisher, J. Burns, St. Louis, Mo.; (some good things weakly said, and some things that are not good).—Lines "No changes" by G.T. (good; a place by-and-bye).—Lines copied out by Brother G. "Smoking" (amusing and may be useful some day).—Lines copied out by Brother Butler, of Barrow, "Deliverance nigh" (perhaps).—Lines on "Light," by "a little sister in Liverpool" (very good, especially run off at one writing).—Copy of *Baltimore Monthly Herald* with report of lecture on Jews by Brother Tresize; copy of *Liverpool Daily Post* with account of Russian Jews passing through Liverpool.—Lines from J.M. "Immortality, God's future reward for the righteous" (good, but not good enough. Do not be discouraged).—Lines by E.C. "Aesthetic sketch of the depths of the Satan" (would wish to speak favourably, but—).—M.S. letter from J.C.H. on "Things not fully considered," as he says, but in which he is mistaken: the question of the Spirit and its gifts has been most fully considered.—Bundle of newsclips from Brother Hutchinson, of London; also several ditto from Brother Thirtle; the last from Brother Thirtle, very interesting, but too late for use this month, viz., a letter from the *Times*, from Mr. Lawrence Oliphant, on emigration of the Jews to Palestine.—Copy of *Eastern Free Press*, Brother J. H. Diboll, with article on the perils of the European situation.

* * * 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

582 CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY MARCH, 1882.

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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, ½d., 1d., 2d., 3d., 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.

Friends 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. 214.—APRIL 1, 1882. A.M. 5972.

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, NINE SHILLINGS, in advance.



We have had a number of volumes of the "Christadelphian" for 1881, bound in cloth, which may be had post free, for 7s. 6d.

H. J. C.—Your suggestion to invariably insert U.S. prices alongside of British prices, in every tract, pamphlet, and book, is good. We shall act upon it in future printings.

SEVERAL.—Nothing further about the *Microcosm* free for purchasers of the *Problem of Human Life* yet. Bro. Thirtle does not think the rule applies to purchasers out of the States. We expect to hear from Mr. Hall on the subject.

P. G.—There is nothing in the law of Christ to interfere with the re-marriage of a man and woman who have been previously divorced from one another. The law of Christ rather favours every kind of reconciliation and triumph of peace.

SOME ONE IN MASS. AND KY., U.S.A.—Bro. J. H. Thomas, of Pittsburg, Pa., had a letter from a brother in Louisville, Kentucky, and a sister in Massachusetts. The letters have met with a mishap. Brother Thomas has forgot the names of the writers. He asks them to write again.

SISTER ROBERTS'S ADDRESS TO THE YOUNG WOMEN.—A limited number of this has been published in separate pamphlet form—price 2d; by post, 2½d. Quite a number have expressed great appreciation of it, both by mouth and pen.

"THE KEYS OF HELL."—An excellent lecture on this subject, by Bro. Bland, of Kidderminster, is to be published:—24 pages, nicely got up in glazed cover, price 3d., by post 3½d. We can really recommend it as a useful thing to hand to enquirers. It is printed in a large clear type and on a large size of page. (Ready in a week.)

"THE TRIAL."—It will be observed the *Trial* is now ready. It will be actually on supply in the office when this meets the reader's eye. The price is 3s. 6d. The arrangement usual with London publishers does not allow us to sell at less than the published price; but we will return 6d. to those who purchase from the office. (Later: Parcel arrived.)

W. J.—Accept our thanks for 20s. towards the reprinting of January and February Nos. of the *Christadelphian*. We shall lose £10 by the said reprinting, and more than that should the whole of the 200 reprints not be taken up. But we have learned not to be afraid. The truth creates willing servants who do not judge by a commercial rule.

B.S.—Bro. Sulley, of Nottingham, architect, has not relinquished the project of getting out a plan of the Ezekiel temple. His studies in the case have not been absolutely suspended. His health and professional preoccupation have interfered with the amount of attention necessary to carry the work to completion.

Mrs. G.W.—Educate your children to the highest point circumstances will allow. You cannot do a better thing provided you at the same time bring them up in the nurture and admonition of the Lord. Be not deterred by the short-sighted criticisms of those who say it is inconsistent with the expectation of the Lord's coming. We know not the day; our duty is to walk wisely, and to be found by the Lord at his coming as full of wise works as if he were a thousand years away.

C.C.—Dr. Thomas's chronology is undoubtedly deserving of the highest confidence. We agree with you that it is the best one extant. Study will convince the keen-eyed student that the Dr. has brought most competent powers of discrimination to bear—noting all facts and drawing every

justifiable inference that sometimes slender premises will yield. He never deals in the fanciful, as the author of the latest attempt so glaringly does. We adopt your suggestion to publish the age of the world on the cover.

THE JEWISH CONTRIBUTION.—The following contributions have been sent to the office during the month:—A brother and sister £20; an ecclesia £31; an ecclesia £5; a brother 5/-; a brother £2; a brother 10/-; an ecclesia 10/-; an ecclesia £2; a brother 4/24; a brother 10/-; an ecclesia 10/-; an ecclesia 10/-; two brethren 20/-; an ecclesia £1 15s.; an ecclesia 18/-; a few brethren £2; an ecclesia £1 10s. 3d.; four friends 6/6; a sister £2; an ecclesia 10/8.—Total £72 19s. 7½d. (Others since.)

"ALPHA."—The usury forbidden in the Scriptures is that which trades upon the misfortune of others, taking advantage of their need to extort high payment for the use of help. We are to help in such a case without increase, and not to make it an occasion of profit. Any one may be convinced of this who reads Lev. xxv. 35-37. It is putting out money to usury in such a case that is condemned in Ps. xv. 5. The condemnation does not bear on a just commercial covenant, of which money may be the subject, as well as merchandise. No one need fear he is breaking a law of Christ in paying or accepting interest from a bank or other institution.

WE STAND CORRECTED.—Bro. Thirtle, of Stoke-on-Trent, writes:—"In a footnote in March *Christadelphian*, you described me as EDITOR of the *Sentinel*. I think I told you that since the concern changed hands fifteen months ago, I have been entirely relieved of editorial responsibility, and am now only sub-editor. When I was editor, I acted under direction, and my duties were such as called for no compromise of the truth. I am glad, however, to be rid of the responsibility. A newspaper editor is associated closely, as a rule, with the politics of the present age. My politics are those of the age to come. I intend to let the swine have the husks, and to wait my time."

E.A.R.—We have looked through "The third message" which tries to make out America to be the name symbolised by the two-horned beast of Rev. xiii. The argument is a mistake. It does not follow because "waters" represent people in one symbolic use, that therefore "the earth" represents country without people. There are various symbolic usages, one of which may be called the topographical, by which the geography of symbolic events is literally indicated, as in the case of the Euphrates. As a rule the context is a sufficient guide. This rule identifies the two-horned beast rising up "out of the earth" with a power having origin in the European interior, viz., the Germano-Roman Empire consisting of the joint dynasties of Pope and Emperor. The fact that it "exercised all the power of the first beast" excludes the notion of its being America, which has no jurisdiction in the Roman habitable: while the fact is that the Germano-Roman Empire was the actual successor of the Roman imperialism. As for the westward path of empire, the four empires successively ruled the same territory, with which America has nothing to do.

"The Spirit of Him who Raised Christ from the Dead."

BIBLE FINGER POST, No. 30.—(BY THE EDITOR.)

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.

BRITISH.—Feb. 16, A. Harrington, J. Andrew; 17, J. McCann, R. Robinson, W. Fisher, S. Thody; 18, B. Bradley, J. Horton, B. Messenger, A. M. Goodacre, W. Macvie, H. Miles, D. Heppburn; 20, M. L. Rolfe, H. Sulley, J. W. Thirtle, R. Hillman; 21, E. Waidoup, W. Osborne, W. Grant, T. Holroyde, J. J. W. Dibol, J. Wareham, R. Wright, J. Walker, J. Colebourn; 22, E. Gunter, J. B. Scott, R. Worgan, E. Leadbeater, A. Sharpe; 23, M. L. Rolfe, J. J. Andrew, C. Firth, S. S. Osborne, F. Hanson, M. Wheeler, R. Carruthers, F. R. Webb, G. F. Guest, E. Wood, E. Sutcliffe, W. Macvie, W. Liddon; 24, J. Parker, W. McAlpine, J. Kirkland, J. Andrew, W. Heath; 25, G. Armitage, E. H. Heblen, J. Atkinson, J. Bland, P. A. Hutchinson, E. Butler, J. Young; 27, R. Sanderson, G. Allan, J. Brookfield, R. M. Skeats, W. Powell, T. M. Bore, Miss Oldfield, J. S. Throssall; 23, J. Hawkins, A. H. Rogers, S. A. Smith, J. Roberts, W. Warn, W. Heath, G. F. Guest, J. Poulton, T. Poole, S. Thody, W. H. Hardy; March 1, C. Firth, H. Miles, C. R. Cookson, W. Ross, S. F. Willson; 2, J. Syder, W. Fox, E. Rees, W. Macvie, W. Wilson; 3, A. H. Rogers, L. P. Chitty, W. Osborne, G. Tyler, A. Sleep, J. Barker, W. Gill, J. Marshall, M. L. Rolfe, T. Gamble; 4, J. W. Thirtle, S. A. Smith, C. Lewis, W. Beasley, E. Reaf, F. Hall, A. Marshall; 6, W. H. Hardy, W. Heath, J. Moss, B. Sawden, T. W. Gamble, H. Black; 7, F. S. Herne, C. Firth, A. T. Grimes, B. Sawden, J. Locker, J. W. Thirtle, W. Fox, T. Calderbank, E. Edwards, F. Hall, A. Harrison, S. G. Hayes, J. Cooke, F. Need, G. Lowe; 8, A. T. Grimes, J. A. Robertson, W. A. Robinson, T. Wells, J. Russell, J. S. Jarvis, W. J. Biggs, T. Holland, F. Need, T. Gonnall; 9, C. Wright, J. Wood, D. Atkins, W. H. Andrew, W. Culbert, T. Royce; 10, C. Firth, J. G. Wilson, J. Blackburn, G. White, J. H. Dibol, R. Armstrong, T. Gonnall, J. Leadbeater; 11, T. Merritt, A. Mellicott, W. Wilson, J. W. Thirtle, T. Royce, H. W. Dartlen, E. Williams, C. Walls, M. Steel; 13, W. Stevens, E. B. Pinder, J. Poulton, D. Mitchel, W. R. Yearsley; 14, H. Hughes, G. A. Birkenhead, E. H. Hoblen, W. Warn, J. Whurmbly, S. Davis, M. Rzes, J. Lothian, G. F. Guest, A. Robertson, W. Oowler, W. Chandler, E. H. Rogers, J. Colebourn, R. Marsden, P. A. Hutchinson; 15, J. W. Thirtle, T. N. Parker, J. Kirkland, G. White, T. Nesbet, W. Stevens, E. Butler, A. Harwood, J. Smither, W. Grant, B. Whiting, A. Marvin, G. Todd; 16, R. Ashcroft, F. S. Herne, E. Wharton, W. R. Otter, S. Mitchell, M. Wright, W. Mitchel; 17, J. Emonds, J. M. Armstrong, J. W. Thirtle, S. Martin, T. Sykes, D. Meese; 18, W. Cole, T. A. Robertson, R. W. Thorpe, W. Jeffries, J. W. Thirtle, A. Brown, D. Heppburn, T. Royce; 20, F. R. Genders, J. H. Dibol, W. Hartley, B. Dooley, D. Orr, Four Friends; 21, C. Firth, J. M. Armstrong, W. Buckler, W. Fox, J. U. Robertson, J. Horton, P. A. Hutchinson, A. T. Grimes, M. L. Rolfe, M. S. Grocock; 22, W. Hardy, H. W. Brassington, F. A. Robertson, T. Paretton, R. Dann, C. W. Lord, A. Hall, J. R. Scott.

FOREIGN.—Feb. 18, S. T. Blessing (2), R. A. Smith, J. H. Heeley; 20, J. W. White, E. J. Lasius; 22, C. Creed; 23, M. E. Delozier, J. Laird, J. Faulk, R. C. Bingley, W. Cook, J. B. Dowling, A. Rood; 24, J. Baxter; 27, W. Brittle, C. H. Evans, J. Campbell; March 2, W. Oatman, O. C. Brown; 4, C. Cullingford, W. A. Oatman, R. H. Nicholson; 6, B. Sawden, A. G. Lombard; 7, W. D. Hubbard, E. J. Lasius, J. N. Jones, P. Graham, T. Cox; 8, W. Gunn, S. Harvey; 10, S. T. Blessing; 11, J. E. Tucker, W. A. Oatman, H. M. Byrns, L. Edwards, L. C. Burd, B. Putman; 13, J. A. Robinson; 14, E. J. Lasius, J. H. Thomas; 15, B. Franklin, R. Murray, W. B. McArthur, C. Creed, W. W. Holmes; 17, J. Coddington, P. Graham; 20, E. J. Lasius, J. H. Thomas, C. Vredenburgh, W. P. Hooper, P. A. Blackwell, J. M. Epperson, L. C. Ridley; 21, H. J. Culross; 22, C. H. Evans.

Books, Pamphlets M.SS., etc., received during the Month.—Slips about the Jews from Brother Garside.—A pamphlet on chronology, from America, in which dogmatic and fanciful facts and assertions are plausibly mixed. The discerning will be able to separate the chaff (of which there is a good deal) from the wheat. Nobody can come after Dr. Thomas on the subject of chronology. The writer of this pamphlet shows his ignorance of the Doctor's chronology when he says, "The Doctor's reasoning on time all terminates in 1863." It goes, in fact, 40 years beyond that: 1868 is merely the Papal terminal epoch, which the Doctor concluded would also witness the Lord's coming. The essential characteristic of that epoch has been verified; for the expected corollary we wait.—Found on the Editor's table, a document, inscribed outside as follows: "Mr. R. Roberts."—Poetry composed by his daughter, and entitled "WHEN CHRIST COMES." The verses are good for a little girl.—News clips from Bro. Oowler.—Article on "Justification by faith," by Bro. J. W. Dibol, Jun. (Shall be happy to use.)—Copy of the *Theological Observer*, from Bro. Andrews, of Birmingham, containing article by Mr. David King, in which, with his usual uncanonour, he cleverly wrests our words on the subject of the ten toes. We may expose the perversion shortly, though we can not help a feeling that it is beneath notice.—Pamphlet, "The Third Message," trying to show America to be the two-horned beast of Rev. xiv. (A mistake: see note to E.A.R.)—Article by Bro. Hawkins, "The opening chapters of Paul's epistle to the Hebrews." (Good: by-and-bye.)—"Eternal Punishments," copied from *Spectator*, by Bro. Hellden; also forwarded by Bro. Andrew. (Appears this month.)—News clips from Bro. Hutchinson. (Thanks.)—Lines, "Man Mortal," by J.C.H. (Good; nearly good enough.)—Fly sheet, "Antipas," published by the brethren at Worcester, Mass., U.S.A.—Hebrew almanac for 1882, from Bro. Boshier, of London.—Lines, "Let others weep," by "S." the song of a pleasure hunter. (Good, but requires the other side of the picture.)—Copy of *Scoutsman*, with article on General Scobeleff's speech.—Copy of *Huddersfield Examiner*, with letter on Religion, by Bro. Kendall.—Copy of *Auburn Daily Advertiser*, with article on Christadelphians.—Correspondence on Eternal Punishment, from the *St. John's Globe*; letters by Bro. Dowling, under the pseudonym of Adelpnos. Mr. Garraty writes on the other side.—Copy of *Womansocket Patriot*.—Copy of *Zion's Watch Tower*, also *Zion's Day-Star*; accompanied by pamphlet of 160 p.p., from same office. "Food for thinking Christians," an unhappy title: "Hungry Christians" would have been better, but there are not many such; again, it is not the thinking sort that are in want, but the unthinking; finally, the food supplied is poisonously adulterated.—Lines, "Now" and "Then," by A.H.N. (Good.)—"Essay, by one of the unconverted," a curious effusion of 52 p.p., evidently by an original man; a believer, but lacking understanding on some points, as evidenced by the distinction he makes between the teaching of Christ and his apostles, as to reliability.—Lines, "Man Immortal," by M.L.B. (Excellent; will appear by-and-bye.)—Copy of the *Salisbury Times* and *South Wilts Gazette*, containing full report of a very unusual debate; a debate in a crowded barn, between two clergymen and two Baptist ministers, on "Baptism." (May make some 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.

586 CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY APRIL 1882.

CARRIAGE INCLUDED

Nett Price.		In Britain.	To the States.	Australia N. Zealand	To Canada.
2d.	Address to Young Women (by Sister Roberts) ..	2d.	7c.	4d.	
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	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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2s6d.	Twelve Lectures	2s10d.	d1.00.	3s10d.	
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	8c.	5d.	
3s.	Ways of Providence	3s4d.	d1.10	4s4d.	
2d.	What is the Truth? Pilate's Question Answered	2d.	7c.	3d.	
1d.	Who are the Christadelphians?	1d.	3c.	1d.	

The Prices to Canada are the Same as in Britain.

The Prices to Canada are the Same as in Britain.

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, 1d., 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. Friends 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 free. The omission of carriage to otherwise this.

No. 215.—MAY 1, 1882. A.M. 5972.

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, NINE SHILLINGS, in advance.

NOTES.

LETTERS.—For eighteen years we have acknowledged letters on the cover. We have, at various times, been recommended to cease doing so. We have not seen our way to comply till now. We shall, in future, acknowledge receipt of letters privately, by post-card, where receipt is necessary. In most cases, this will not be necessary; the sending, by return of post, of books ordered, will be sufficient acknowledgment. The space thus obtained on the cover will be more pleasantly occupied in various ways, from time to time. We shall keep a diary record of letters received, so that, in case of question arising, we shall be able to trace as now.

A.E.—You may be quite sure a book is not in stock if it has disappeared from the table of books in supply.

J. W. D.—The questions on Christ and the 34 elders will receive attention in due course—probably next month.

W.S.—You will find the subject of duty in relation to vaccination fully discussed in the *Christadelphian* for 1872, page 281.

V.—We are expecting the limp Hymn Books daily; also a new and better style of gilt edge. We have now received a new supply of leather bound.

THE FELLOW-SERVICE LEAGUE.—A few notes will be found on page 3 of the cover—in the place usually occupied by acknowledgments of letters.

THE CASE OF MRS. CHOWLES.—Brother J. J. Andrew remarks:—"There was a slight error in the printed account of Mrs. Chowles. She died the day after amputation—not six days.

SEVERAL.—We have heard from Mr. Hall on the subject of the *Microcosm*. He says that the rule to supply the *Microcosm* free to purchasers of the *Problem* does not apply out of the United States.

THE TRIAL.—We are having a number of the *Trial* bound in a superior style, with gilt edges, to make it suitable for a gift book, or giving as a prize. The price will be 4/.

W. R. O.—It is according to the Scriptures to say that the Dead Sea was once dry land, or at least a considerable area of it. Gen. xiv. 3 seems to teach this. Geological opinion is by no means infallible, as you know.

SEVERAL.—*Christendom Astray* is not exactly a new work, but Twelve Lectures, re-written, under a new name, and printed in a larger type and size of page—something like *Elpis Israel*. It will not be out for a while yet.

A. W.—The suggestion of the Sydney brethren that Brother Ashcroft should try a tuning business at the antipodes will be received by him with all kindness. But the Birmingham intelligence for this month will show that need in this direction is now at an end.

F.H.—The suggestion to tear out the "Christendom Astray" advertisement from the *Trial*, is well meant, as interfering with sale, but it comes into collision with an object deliberately aimed at in the case. The problem was how to bring interested readers of the *Trial* into contact with the truth afterwards, without in the first case divulging the authorship. This is solved by the advertisement of "Christendom Astray," as of the same authorship. If it interfere with sale of the same, we say, "so be it." We do not publish for sale apart from the service of truth. The *Trial* is intended as a kite by which to float the truth into regions otherwise inaccessible.

MR. OLIPHANT AND THE PALESTINE MOVEMENT.—Just as we go to press, we are in receipt of an important letter from Mr. Laurence Oliphant, intimating his secession from the Mansion House committee, on account of their opposition to the Palestine emigration. He says he separates from them so as to be at liberty to devote himself to the Palestine scheme entirely, which, he says, is favoured by the mass of Russian Jews, and is being promoted by the rich of them. He concludes by saying, "I am going from here (Lemberg, Galicia) to the Roumanian committees, where subscriptions (for the Palestine movement) are coming in at the rate of £2000 a month, and thence to Constantinople, to negotiate with the Turkish Government before going on to Palestine, to prepare, as well as I can, for the reception of emigrants."

THE JEWISH CONTRIBUTION.—The amount acknowledged last month was £72 10s. 7d. Since then, the following amounts have been remitted to the office:—An ecclesia, £4 3s. 6d.; a sister, 5/-; a brother, 5/-; an ecclesia, £3 2s. 1d. 7/-; a brother, 5/-; an ecclesia, 13/-; a brother, 5/-; a brother, 5/7d.; an ecclesia, £1; an ecclesia, £1 2s. 6d.; additional (Birmingham), 2/6; an ecclesia, £1 10s. 6d.; a brother, one dollar; an ecclesia, £4 2s. 3d.; an ecclesia, £3 3s.; a brother, 10/-; a brother, 5/-; an ecclesia, £1; an ecclesia, £4 14s. 5d.; an ecclesia, £1; a sister, 2/6; a brother, £1; a sister, £1 10s.; a sister, 16/-; an ecclesia, £1 2s.; a friend, 10/-; a friend, 9/8; an ecclesia, 14/-; an ecclesia, £3; an ecclesia, 16/6; an ecclesia, £13 10s.; an ecclesia, 10/-; an ecclesia, £1 10s.; an ecclesia, 7/6; an ecclesia, £5 18s. 7d.; a brother, £1; an ecclesia, £1 1s. 6d.; an ecclesia, £3 16s.; an ecclesia, £5; an ecclesia, 12/-; an ecclesia, £1; a brother, 6/-; an ecclesia, £1 10s. 2d.; an ecclesia, £3; an ecclesia, 10/-; an ecclesia, 11/-; an ecclesia, 10/-. Total, £151 13s. 8½d. We hear of another ecclesia having collected £10. (Others since.)

"WHAT IS A SPIRITUAL BODY?"

BIBLE FINGER POST, No. 31.—(BY THE EDITOR.)

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.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

Bro. HARWOOD, Norwich:—"I am sure it will quicken a fountain whose streams have already proved a great blessing to many. I hope to find it convenient to identify myself with it—on that side which is more blessed."

Bro. J. W. THURLE, Stoke:—"The balance will you kindly devote to the Fellow-Service League? Your idea is a good one. The administration will entail much labour—and that you offer to undertake. It is to be hoped that the brethren generally will not only cordially take up the matter now, but continue to find the wherewithal to maintain the League."

Bro. J. A. ROBINSON, Bradford-on-Avon:—"The Fellow-Service League is a capital idea. I have often wished to see such a thing. We can now, all who have a little means at hand, help to forward the great work of spreading the truth."

Bro. S. HANCOCK, Bristol:—"On Thursday last, I received a parcel containing various Christadelphian publications. I enquired of Bro. Stainforth if he knew why they were sent. He handed me a letter, showing me that you had despatched them to me, and had also placed my name on the list for the supply of the *Christadelphian*. He hinted that I was indebted to the Fellow-Service League for this kindness. I am very thankful for the boon. I trust the Fellow-Service League will promote in us all a greater recognition of the relationship we sustain one to another, by the additional scope it affords for the exercise of brotherly love and joint action in our common cause. I firmly believe that it will, and I will endeavour, as often as opportunity affords, to contribute what I am able to such an excellent object."

Bro. G. LOWE, Wolverhampton:—"I had been puzzling myself how we were to get as many *Finger Posts* as we can do with in Wolverhampton. When I saw the F.S. League prospectus, my anxiety cleared away. So far as I can judge at present, we can provide funds for 1,000 per month, but we can easily dispose of double that quantity. I had come to the conclusion that we must be satisfied with what we could pay for, but if the F.S.L. can provide another 1,000 our work will be more complete. I enclose P.O.O. for 6s., and leave it to you if you can supply our want." (Supplied.)

A BROTHER wishes anonymously to suggest that the League would be a convenient medium for presenting books to the deserving *unof*. He knows more than one whom want of means alone prevents from obtaining books.

Bro. J. EDMONDS, Doncaster:—"It will strike all that the demand will exceed the supply. Hence those requiring assistance will see the need of contributing as much as they can. It is surprising what perseverance will do. I know a brother who puts aside all gratuities he receives for the purchase of Christadelphian works. By this means he has obtained nearly all of them. If brethren could only put just 3d. per week, they could procure books as fast as they could nicely study them."

Sister RADFORD, Cradley:—"I am very much pleased with the League. It seems like a sign of the times."

Brother LAWTON, Llandegla:—"I was very much pleased to see such good news. I am sorry I cannot contribute monetary help to the Fellow-Service League, but if I can do anything towards spreading the truth, I will do my best. I have some friends in my native place who have heard some lectures on the truth (some of them), and I should be glad if you would send them a copy of Town Hall Lectures, and a declaration to each of the addresses enclosed."

Contributors.—A brother ("a thankofferer"), £10; a brother, 6/6; a sister, £1; a brother, 5/-; a brother, 9/8.

Users.—Brethren in town where truth has just been introduced by lecture, 100 copies of *Declaration* to distribute (hall and bills paid by brethren). Poor brother, alone in district, can provide 100, would like second—100 *Finger Posts*. Poor ecclesia could distribute, but could not provide, 2,000 *Finger Posts* and 25 copies of the *Declaration*. Poor sister (for distribution) 12 *Bible Companions*, 2 *Keys of Hell*, 1 *Coming Events*, 3 *Statements*. To antidote salvation army at Chester, 150 *Finger Posts* and 6 *Declarations*. Ecclesia doing its best, but could wish to do more—1,000 *Finger Posts* for distribution. Poor brother 1 *Trial*, 6 *Declarations*, also copy of Town Hall Lectures and *Declaration* to 12 addresses supplied. To brother recommended as a worker, but without means, 1,000 *Finger Posts*, 6 *Declarations*, 1 *Twelve Lectures*, 1 *Trial*, and *Christadelphian* for 1882. Deserving and desiring brother, but poor, 1 *Eureka* i, 1 *Trial*. Poor brother (appreciative), 1 *Trial*, 1 *Bible Companion*. Poor brother, *Christadelphian* for 1882. Poor brother, 1 *Trial*. Poor sister, 1 *Trial*.

Books, Pamphlets, MSS., &c. received during the Month.—Tract, defining the "Principles of the Christian Church, Hebrew Ritual." (The definition shows community with the worst principles of Roman ecclesiasticism, though professing to repudiate "the sects, creeds, and alleged religious systems of the world" as "BABYLON.")—Letter from Bro. S. H. Love, objecting to the reckoning of the 430 years from Gen. xv., and suggesting the entrance of Joseph into Egypt as furnishing the proper date. (The time of Israel's actual sojourn in Egypt does not depend upon a theory of the 430 years, but is settled by the genealogical links between Abraham and the 80th year of Moses. Figures cannot lie.) Bro. Love will excuse our not answering privately, as we are obliged to avoid private expository correspondence.—Copy of *State Sentinel*, containing essay on Immortality, by Bro. Dr. L. C. Thomas (essay good: lines appear this month: thanks for photograph).—Lines "Anticipation," by My. C.—(Excellent: shall have pleasure in using shortly.)—News cuttings from Bro. Pegg, of London.—News clips, also, from Bro. Thurtle, Bro. Owlter, and Bro. Hutchinson. Remarks by the last on Mr. D. King's Toe-kingdom perversion (not sure if there will be room this month).—Printed "Letter written by David Handley, to a friend." (Not to be endorsed in all its statements: past events ought to prescribe modesty on this whole subject.)—"Expository Paraphrase of Psalm lxxviii. from the Original," Bro. C. Smith, Edinburgh.—Paragraph from the *Christian Herald*, a "Christadelphian" converted (the quotation ought to have been on the word "converted," and not on *Christadelphian*: should like to know who it was: could almost guess.)—Lines, "What is the Church?" adapted by Bro. Grimes, of Derby (good, may use).—Lines, "Post Resurrectional" "S" (good: where is the counterpart of "Let others weep?")

590 CHRISTADELPHIAN PUBLICATIONS
IN SUPPLY MAY, 1882.

CARRIAGE INCLUDED

Nett Price.		In Britain.	To the States.	Australia N. Zealand	To Canada.
2/.	Address to Young Women (by Sister Roberts) ..	2 1/2d.	7c.	4d.	
9/.	Anastasis (Resurrection and Judgment) ..	10 1/2d.	30c.	1s 1d.	
4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	4s 4 1/2d.	d1.50	5s 6d.	
1s 6d.	Apostacy Unveiled (a Discussion with Dr. Thomas)	1s 8d.	55c.	2s.	
5d.	Book Unsealed, with Coloured Diagrams	5 1/2d.	15c.	7d.	
1s 6d.	Bradlaugh Discussion	1s 8d.	55c.	2s.	
2s 6d.	ditto ditto (superior edition)	2s 10d.	d1.00	3s 6d.	
1d.	Bible Companion ..	1 1/2d.	5c.	2d.	
4d.	ditto ditto (photograph) ..	4 1/2d.	15c.	6d.	
1d.	Bible and the School Boards ..	1 1/2d.	5c.	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.				
1s.	Chronikon Hebraikon ..	1s 1d.	35c.	1s 7/.	
	Catalogue of Christadelphian Works ..				
2d.	Catechesis ..	2 1/2d.	7c.	4d.	
4d.	Clerical Theology Unscriptural ..	5d.	14c.	8d.	
2d.	Children's Magazine (odd Nos. only) ..	2 1/2d.	7c.	4s.	
6d.	Coming Events in the East ..	7 1/2d.	23c.	1s 2d.	
6d.	Davies Lectures (Eastern Question) ..	7d.	20c.	10d.	
2d.	Declaration of first Principles ..	2 1/2d.	7c.	4d.	
9d.	Defence of the Faith ..	10d.	30c.	1s 1d.	
7s 6d.	Dr. Thomas's Life and Work ..	8s 0 1/2d.	d2.70	9s 10d.	
1s.	Drawings of Daniel's Visions ..	1s 0 1/2d.	36c.	1s 1d.	
6s 6d.	Elpis Israel ..	7s 2d.	d3.49	9s 2d.	
8s 7d.	ditto (leather) ..	9s 2 1/2d.	d3.56	11s 2d.	
7s 6d.	Eureka (Exposition) Vol. I. ..	8s 2d.	d2.75	10s 2d.	
10s 6d.	Eureka of "H.	11s 7d.	d3.85	14s 10d.	
10s 6d.	Eureka (Apocalypse) " III.	11s 7d.	d3.85	14s 10d.	
9s 6d.	ditto ditto in leather " I.	10s 2d.	d3.45	12s 2d.	
13s 4d.	ditto ditto ditto " II.	14s 4d.	d4.55	17s 7d.	
13s 8d.	ditto ditto ditto " III.	14s 8d.	d4.57	17s 11d.	
6d.	Everlasting Punishment not Eternal Torment ..	7d.	20c.	10d.	
7d. 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	25c.	1s 3d.	
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3 1/2d.	10c.	5d.	
1 1/2d.	Eternal Life (Lecture by R. Roberts) ..	2d.	6c.	3d.	
7d. 100	Finger-posts, Bible; Nos. 1 to 31	9d.	25c.	1s 3d.	
2d.	Good Confession ..	2 1/2d.	7c.	3d.	
2d.	Herald of the Kingdom (old Nos.) ..	2 1/2d.	7c.	4d.	
1s.	Hine Debate (are Englishmen Israelites?) ..	1s 1 1/2d.	36c.	1s 8d.	
2s.	Hymn Book, with Music ..	2s 3 1/2d.	78c.	3s 4d.	
5s.	ditto ditto (leather,) ..	2s 9 1/2d.	99c.	3s 10d.	
6d.	Index to Eureka ..	7 1/2d.	22c.	1s 2d.	
6d.	Index to Elpis Israel ..	7d.	20c.	1 10d.	
1s.	Jesus Christ and Him Crucified ..	1s 1 1/2d.	36c.	1s 8d.	
8d.	Jew Discussion ..	9 1/2d.	31c.	1s 4d.	
1s 9d. 100	"Judging for Himself" ..	2s.	72c.	2s 6d.	
3d.	Keys of Hell, (Lecture by Brother Bland)	3 1/2d.	10c.	5d.	
1 1/2d.	Kingdom of God ..	2d.	6c.	3d.	
8d.	Meaning of the Christadelphian Movement	9 1/2d.	26c.	1s 4d.	
1s.	Man Mortal ..	1s 4 1/2d.	36c.	1s 8d.	
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	20c.	10d.	
1d.	Oology (Spiritualism Explained) ..	1 1/2d.	5c.	2d.	
4s.	Patterns of Things in the Heavens ..	4s 4d.	d1.	5s 4d.	
3s 6d.	Pictorial Illustration of God-manifestation	3s 8d.	d1.18	4s 2d.	
6d.	Prophecy and the Eastern Question ..	7d.	20c.	10d.	
6d.	Phanerosis (God-manifestation) ..	8 1/2d.	26c.	1s 6d.	
1s. 100	Querist, Nos. 1 and 2 ..	1s 2d.	37c.	1s 8d.	
1d.	Question and Questions ..	1 1/2d.	5c.	2d.	
2d.	Revealed Mystery ..	2 1/2d.	7c.	3d.	
5s.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	5s 5d.	d1.80	6s 8d.	
7d. 100	Sect Everywhere Spoken Against ..	9d.	25c.	1s 3d.	
10d. dz	Shield, Christadelphian, Nos. 1 to 16 ..	10d.	28c.	1s 2d.	
2d.	Slain Lamb ..	2 1/2d.	7c.	3d.	
2d.	Statement of the Faith ..	2 1/2d.	7c.	3d.	
2d.	Tabernacle in the Wilderness (illustrated)	2 1/2d.	7c.	3d.	
6d.	Town Hall Lectures ..	7d.	19c.	10d.	
3s 6d.	Trial, The (Did Christ Rise from the Dead?) ..	3s 10d.	d1.25c	4s 10d.	
2s 6d.	Twelve Lectures ..	2s 10d.	d1.00	3s 10d.	
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	8c.	4d.	
3s.	Ways of Providence ..	3s 4 1/2d.	d1.10	4s 4d.	
2d.	What is the Truth? Pilate's Question Answered	2 1/2d.	7c.	3d.	
4d.	Who are the Christadelphians?	1d.	5c.	1 1/2d.	

The Prices to Canada are the Same as in Britain.

The Prices to Canada are the Same as in Britain.

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, 4d., 1d., 2d., 6d., 1s., &c., (but half-penny stamps are preferred) 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.

Friends seeking 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 books in supply set forth above. We often receive orders for Books that are sold out.

No. 216.—JUNE 1, 1882. A.M. 5972.

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, NINE SHILLINGS, in advance.

*

NOTES.

BRETHREN IN SOUTH WALES.—See intelligence this month from Ipswich, Australia.

SEVERAL.—Brother Shuttleworth is sufficiently recovered to have resumed office, work and lecturing.

R.C.D.—Thanks for the hint as to the right mode of printing American prices. You will find it acted on.

W.H.—It is probable we shall resume the Children's Magazine with Brother Ashcroft's advent, at the close of the year. We cannot speak with certainty.

We have not been able this month to manage "Chat with Correspondents and Extracts." We have some very interesting letters which will probably appear next month.

Brother Thomas Gething, of 3, Clarke-street, Reservoir-road, Ladywood, Birmingham, would be thankful to any brother finding him a situation as traveller, collector, engine driver, or gasfitter.

A.H.—The extension of the League to the objects your name may be considered, should the amount of support admit of it. Meanwhile it is better to try the smaller field—"creeping before we attempt to run."

"THE TRIAL" (Prize Edition).—We have now received the edition of *The Trial*, referred to last month, handsomely got up in superior boards with gilt edges; suitable for gift book or prize. Price 4s.; through the trade, 4s. 6d.

SUPERIOR HYMN BOOKS.—We have now received a supply of the new gilt-edge Hymn Books, got up in a better style than hitherto. The limp extra bound edition also will probably have come from the binder before this meets the eye of the reader.

T.W.—You exercise a wise discretion in refraining from personal explanations, which are not necessary so far as the Editor of the *Christadelphian* is concerned. Time tries all, and justifies or condemns, as the case may be. The righteous can afford to wait.

W.H.A.—The allusion to "a million people," in *The Visible Hand of God* last month (page 200, 8 lines from bottom) was not intended as a statement of the number of Israel, but only as a rough contrast to a dozen people. Your estimate of 3,000,000 is doubtless near the mark.

H.S.—In the ecclesiastical constitution recommended to Derby, it was provided that the brother retiring in any year should always be eligible for re-election. We agree with you that the principle of rotatory retirement would be objectionable with out this proviso.

AN OPPORTUNITY.—Brother Ashcroft in winding up the piano business in Liverpool, with a view to the change referred to last month, is disposing of the stock at cost prices. It is a good opportunity for any one to get a harmonium or piano cheap. (Address, Ashcroft and Co., 35, Brunswick-road, Liverpool.)

TO THE BRETHREN IN CANADA.—We understand that Brother Ashcroft contemplates complying with the wish of the Canadian brethren, to visit them before entering upon his new duties. Probably August and September will see him on the other side of the Atlantic. God go with him, prosper and protect him, and bring him safely back.

J.P.J.—The project of a weekly paper in the interest of the truth is not sufficiently clear on all points to warrant a positive decision either way. We shall see how things frame after Brother Ashcroft's removal to Birmingham, the Lord's absence continuing. We fear that the success of such a thing would require a larger circulation than an organ dedicated to the truth would be likely to receive.

Bro. S. S. Osborne, of Cambridge, appeals on behalf of Bro. Hammond, of Harston, in that neighbourhood, who is in deep poverty, and likely to be driven from his poor home. He has struggled hard against many difficulties. Bro. Osborne has done his best single handed, but cannot do what is necessary without assistance. Contributions sent to the office will be forwarded to him.

J.T.—It is impossible that the Deity can be displeased with any one (brother or sister) in isolation calling the Lord to remembrance in the way of his appointment. If other brethren or sisters are within reach, then the command to assemble would interfere. If none are within reach, why should the isolated be debarred from an edifying exercise?

TO BRETHREN IN AMERICA.—Brother J. H. Thomas, 25, Centre Avenue, Pittsburg, Pa., has published two good 8-page tracts, entitled "The Destiny of the World," and "The New Birth." He has distributed a quantity free, but cannot afford to distribute all in this way. He will supply brethren with 30 copies for one dollar, or 14 copies for half-a-dollar.

THE MICROCOSM.—Brother Walker, of Barnsley, recommends the Editor to make himself agent for this paper for those brethren who may desire to subscribe. He thinks it of great value, which it undoubtedly is, and that many brethren would like to have it, if it could be procured direct through the office. How many would take it? that is the question. When we have ascertained that we shall decide. The price of the first volume would be 2s. 1d. After July, we understand, it is to be enlarged, with increase of price. Now is the time to speak.

T.N.—The Hebrew verb *bara* is applied to the act of creating man, in the following verses: Gen. i. 27; v. 2; vi. 7; Deut. iv. 32; and others. *Yatzer* is used equivalently with *bara* in the following: Isaiah xlv. 18; also verse 7, and xliii. 1, and other places. Consequently, Gen. i. 27, taken in conjunction with ii. 7, tells us that man was "BARA-ed out of the dust." Nevertheless it was a mistake in *The Trial*—(due to the impression created by these facts)—to quote Gen. ii. 7 as if the verb there were *bara*.

THE JEWISH CONTRIBUTION.—The amount acknowledged last month was £151 13s. 8½d. Since then the following further amounts have been received at the office:—An ecclesia, £1 3s. 3d.; an ecclesia, £1 9s. 9d.; an ecclesia, £1; an ecclesia, 10s.; a sister, £1; a brother, 9s.; two friends, 15s.; an ecclesia, £2 10s.; an ecclesia, 10s.; a brother, 2s.; an ecclesia, 11s.; an ecclesia, £2; an ecclesia, £2 11s.; a brother, 4s.; a brother, 2s.; an ecclesia, £1; a brother, 10s.; an ecclesia, 13s. 8d.; an ecclesia, £1; a brother, £1; a brother, 2s. 6d.; a sister, 2s. 6d.; Brother S. and another, 10s.; a brother, £2; a sister, £1; an ecclesia, 10s.; total £174 19s. 10½d.

THE "CONVERTED" CHRISTADELPHIAN.—Brother Leask, of Glasgow, writes that he has ascertained who this wonderful individual is. It is a man who was among the Glasgow brethren for a short time on the strength of a letter which turned out to be—well, not written by the person professing to have done so—a transaction the name of which is well known. His name is not O'Neil. If we forbear mentioning it, it is that the Devil may not have a peg to hang a noose on. Our "guess" related to a person with equally wonderful antecedents, who after applying in vain for re-admission among the brethren, was last seen marching enthusiastically with the "Salvation Army."

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

Brother S. WADSWORTH, Keighley :—“On the 6th of May, I received 600 *Finger Posts*. I have no idea how you got my address. I was very glad to hear of the formation of the Fellow-Service League, and said ‘It is just what is wanted!’ but I had no idea that I should be so soon a worker in it, because being poor in this world’s goods, I could not see my way to contribute to its funds. I am very thankful for the *Finger Posts*, and have endeavoured to make the best use of them I possibly could. I am glad to be able to do anything in the way of distributing Christadelphian publications.”

Brother W. ROBERTSON, Arbroath :—“The Fellow-Service League unquestionably supplies a felt want. When I came to Arbroath, I had a burning desire to make known the truth in a public way, but I was afraid I could never manage the expense singlehanded. Although I did not ask for assistance, a door was opened another way. . . . In addition to lectures, I have given away a quantity of literature. I believe lectures apart from the circulation of literature cannot produce the same results. If I had the means, I should have a pamphlet put into every house in the town. . . . If the Fellow-Service League can help to forward the work here, I shall be very pleased to receive a quantity of *Declarations* or other pamphlets suitable for distribution. I shall not specify the number, I shall take what can be spared; but too many cannot be sent as the field is wide. If these are sent, I intend to advertise that literature will be given to interested parties at the close of the lecture. If I cannot get a sufficient number to give away absolutely, I have another idea, and that is, to call at say 20 or 30 houses on a Saturday afternoon and leave a pamphlet at each house; and in a fortnight afterwards, call again for the pamphlets and deliver them to the same number of other houses, and so on till the town had been gone over. Each house would get 14 days to read the pamphlet. I should at the same time converse with the people where I could and try and get them to come to the lectures. I should keep a record of the names and addresses of the persons with whom books were left, striking out the name of any person when the book is returned and inserting the name of the next person to whom it was given. In this way it would always be known in whose hand the books were. If the people were anxious to retain the books, they would very likely offer the price which would provide new ones. This plan I should think would work well in many places.” (A supply of *Declarations* and *Finger Posts* sent).

Contributors since last month.—A brother, 3/-; balance of brother’s remittance, 6d.; a brother, £1; a brother, 2/9; a sister, 2/-; a brother, 5/-; a sister, 10/-; a brother, £2 4s. 1d.; a brother, 3/-; a brother, 1/-; a brother, 4/11; a brother, £2.

Users during the same time.—Poor sister, special opportunity, 12 *Keys of Hell*; poor brother, very desirous, but unable to obtain, 1 *Trial*; a brother, ditto, 1 *Trial*, 500 *Finger Posts*; poor sister, 1 *Trial*; another poor sister could use, but not provide, 2 *Declarations*, 4 *Companions*, 3 *Keys*, 2 *Good Confessions*, and 1 *Trial*; poor brother, ditto, 12 *Who Are?*, 100 *Querist*, 1 *Keys*, 1 *Eastern*, 1 *Davies’ Lectures* and 1 *Elpis*; poor ecclesia, 12 *Hymn Books*; poor, but working brother, 600 *Finger Posts*; poor brother, 1 *Tenets Lectures*; poor brother, 6 *Declarations*, 500 *Finger Posts*; poor man, anxious to obtain, 1 *Apocryptic Lectures*; a brother can use, but unable to provide, 50 *Declarations*, 1,000 *Finger Posts*, and 400 *Catalogues*.

“THE ANGELS: WHO ARE THEY?”

BIBLE FINGER POST, No. 32 —(BY THE EDITOR.)

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.

Books, Pamphlets, M.SS., etc., received during the Month.—Newspaper article on Darwin (whose death has made a great noise in the world, but only as the plunge of a stone to the ocean’s depth: the everlasting silence closes in.)—Jew-slips from Brother Thirle, also copy of *Christian Globe*, with favourable notice of *Trial*. (Many thanks.)—Lines, “*Why Proud?*” copied out by Brother W. Robertson. (Beautiful, and very true; shall be glad to use.)—Copy of *Jerusalem Gazette*, paper published in the Holy City, with interesting article thereon. (The whole from Brother Thirle. Thankful for all; shall use, next month, if no room this.)—Bundle of news-clips, from Brother Hutchinson, of London. (Very acceptable; had not seen many of them, otherwise—make some use, this month.)—Copy of *Literary World*, from Brother J. J. Andrew, with unfavourable notice of *Trial*. (Too late for inclusion among those published this month. Amusing how the notices vary; the devil blows hot and cold—the cause susceptible of exact explanation.)—Two 8-page tracts, by Dr. J. H. Thomas, of Pittsburg, “*The New Birth*,” and “*The Destiny of the World*.” (Sound Scriptural teaching, attractively set forth.)—Copy of *San Francisco Morning Call* (containing interesting story of shipwreck and sojourn on Pitcairn Island, to which the truth was sent by the London brethren in the way described some months back. Thanks to R. C. B.)—Lines, “*Good Words for the Brother of Christ*,” by Brother Thomas Gethling. (Yes, good in the truth expressed, but the expression not yet ripe enough.)—Lines, “*Alpha and Omega*,” by Brother A. E. Davis. (Excellent theme; would like to use, for writer’s sake, but judgment says, “wait.”)—Amended pamphlet on “*End of the World*,” and lines recommended for *Finger Post*, received from E. C. (Dislike to discourage, but cannot say the thing that would be relished.)—Lines, “*Oil of Joy, for Mourning*,” by D. H. S., author of “*Man Immortal*.” (Excellent; shall gladly use.)—Prospectus of crushed ambition’s expiring groans about to be heard from Nottingham. (We fear not the truth, and, as for lies, we can endure them, even if every true Christian man and woman should believe them.)—Ingenuous tract on Mr. Spurgeon, published by Brother Beldoes, Tytan Villa, Aberystwyth; 1/- per 100.—Lines, “*The Cedars of Lebanon*,” copied out by Brother Gethling. (Good; thank you.)—“*Strange utterances on the Resurrection*,” by Mr. Fage Hopps, copied out by Brother W. Cudall, also Brother Bland (the subject of merited comment, by-and-by.—Good article on the use of tobacco, from the *Phrenological Magazine*, forwarded by Brother Clements. (Pleased to see.)

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY JUNE, 1882.

CARRIAGE INCLUDED

Nett Price.		In Britain.	To the States	Australia & Zealand	To Canada.
2d.	Address to Young Women (by Sister Roberts) ..	2d.	0.07	4d.	
9d.	Anastasis (Resurrection and Judgment) ..	10d.	0.20	1s1d.	
4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	4s14d.	1.50	5s9d.	
1s7d.	Apostasy Unveiled (a Discussion with Dr. Thomas)	1s8d.	0.55	2s.	
5d.	Book Unsealed, with Coloured Diagrams	5d.	0.15	7d.	
1s6d.	Bradlaugh Discussion ..	1s8d.	0.55	2s.	
2s6d.	ditto ditto (superior edition)	2s10d.	1.00	3s6d.	
1d.	Bible Companion ..	1d.	0.05	2d.	
4d.	ditto ditto (photograph) ..	4d.	0.15	6d.	
1d.	Bible and the School Boards ..	1d.	0.05	2d.	
	Christadelphian—bound vols., at the published price				
1s.	Chronikon Helraikon ..	1s1d.	0.35	1s4d.	
	Catalogue of Christadelphian Works ..				
2d.	Catechesis ..	2d.	0.07	4d.	
4d.	Clerical Theology Unscriptural ..	5d.	0.14	8d.	
2d.	Children's Magazine (old Nos. only) ..	2d.	0.07	4s.	
6d.	Coming Events in the East ..	7d.	0.22	1s2d.	
6d.	Davies Lectures (Eastern Question) ..	7d.	0.20	10d.	
2d.	Declaration of First Principles ..	2d.	0.07	4d.	
9d.	Defence of the Faith ..	10d.	0.30	1s1d.	
7s6d.	Dr. Thomas's Life and Work ..	8s0d.	2.70	9s10d.	
6s6d.	Elpis Israel ..	7s2d.	2.40	9s2d.	
8s6d.	ditto (leather) ..	9s2d.	3.05	11s2d.	
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10s6d.	Eureka { Apocalypse. } " III. ..	11s7d.	3.85	14s10d.	
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13s3d.	ditto ditto ditto " III. ..	14s5d.	4.57	17s11d.	
6d.	Everlasting Punishment not Eternal Torment.	7d.	0.20	10d.	
7d., 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	0.25	1s3d.	
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3d.	0.10	5d.	
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7d., 100	Finger-posts, Bible; Nos. 1 to 32	9d.	0.25	1s3d.	
2d.	Good Confession ..	2d.	0.07	3d.	
2d.	Herald of the Kingdom (old Nos.) ..	2d.	0.07	4d.	
1s.	Hine Debate (are Englishmen Israelites?) ..	1s14d.	0.36	1s8d.	
2s.	Hymn Book, with Music ..	2s3d.	0.78	3s4d.	
2s6d.	ditto ditto (leather) ..	2s9d.	0.99	3s10d.	
3s.	ditto ditto (extra leather, gilt-edged)	3s3d.	1.09	4s4d.	
6d.	Index to Eureka ..	7d.	0.22	1s2d.	
6d.	Index to Elpis Israel ..	7d.	0.20	10d.	
8d.	Jew Discussion ..	9d.	0.31	1s4d.	
4d., 100	" Judging for Himself" ..	2s.	0.72	2s9d.	
3d.	Keys of Hell, (Lecture by Brother Bland)	3d.	0.10	5d.	
1d.	Kingdom of God ..	2d.	0.06	3d.	
8d.	Meaning of the Christadelphian Movement	9d.	0.26	1s4d.	
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6d.	Nightingale Discussion (Immortality of the Soul)	7d.	0.20	10d.	
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2d.	Tabernacle in the Wilderness (illustrated)	2d.	0.07	3d.	
6d.	Town Hall Lectures ..	7d.	0.19	10d.	
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4s.	ditto superior binding and gilt edges	4s1d.	1.50	5s6d.	
2s6d.	Twelve Lectures ..	2s10d.	1.00	3s10d.	
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	0.08	4d.	
4s.	Ways of Providence ..	3s14d.	1.10	4s4d.	
2d.	What is the Truth? Pilate's Question Answered	2d.	0.07	3d.	
4d.	Who are the Christadelphians? ..	1d.	0.03	1d.	

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Friends 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 books in supply set forth above. We often receive orders for Books that are sold out.

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No. 217.—JULY 1, 1882. A.M. 5972.

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*, NINE SHILLINGS, in advance.

NOTES.

HELD OVER.—"Extracts," several newspaper notices of *The Trial*, and some interesting "sign" matter: no room at the last moment.

THE MICROCOSM.—There being only one response to the proposal to take in this paper, the proposal may be considered withdrawn.

J. D. T.—We could easily make the *Christadelphian* a third larger, as far as finding the matter is concerned; but the necessary increase of price would be a fatal objection with many.

BROTHER T.—We wrote to the "Rev." Mr. Richards, of Bloxwich, some weeks ago, informing him of our willingness to debate with him, but we have received no answer.

WANTED BY A BROTHER (for lending purposes).—A second hand set of *Eureka*, or of Vol. II. and III. Half-price will be given.—Apply at the office.

J. L.—You are right: "three days after resurrection," in the *Declaration*, page 11 (footnote), ought to be "three days after crucifixion." It is a slip of the pen.

"DURING ISOLATION."—An anonymous sister sends 5/-, put aside, in small weekly sums, for the Lord's service, during isolation. Mentioning the League, she says she is glad to know how to use it.

J. D. T.—The letter by "Lentulus Publins," professing to describe Christ's personal appearance while Christ was still alive, is in common circulation. It is not a scarce document. Its authenticity is doubtful.

L. B.—We shall probably soon bring out a pamphlet on the progress of the signs of the times for thirty years past, bringing them down to date, and showing the nearness of the Kingdom of God in a complete and comprehensive way.

C. H. E.—A copy of *The Trial* has been sent to Mr. Laurence Oliphant, with knowledge of its association. This may prove the step you recommend. As you remark, "He is apparently an instrument in the hands of the Deity for the furtherance of His purposes, and, moreover, a lover of the nation, and blessings are pronounced on such."

SEVERAL.—We contemplate writing a guide to the formation and conduct of ecclesias, both as regards their internal working and relation to one another. Over twenty-five years experience supplies one qualification. We have long intended such a thing; but need presses from many quarters, that intention should no longer be a mere idea.

AMERICAN LETTERS.—These are often insufficiently stamped, which imposes a large tax on the office. Would correspondents try and remember that it costs more to send a letter across the ocean than to send from one part of the States to another. We shall probably have a universal postal rate in the age to come, among other much needed reforms.

THE REASON WHY.—The reason why so little notice is taken (in the telegrams) of the Palestine movement, while so much is said about the emigration to America, is that those having control of the publication, have a great antipathy to Palestinian projects. We have to go to special sources to get to know the truth.

"HAS MAN AN IMMORTAL SOUL?"—This is the name of a good tract (by Brother Kendall) just published by the Huddersfield brethren, and being distributed by them amongst ministers and clergy of the neighbourhood. Single copies 1½d., or 2d. post free. Ecclesias will be supplied in quantities at 1s. 2d. per dozen copies. Address J. Heywood, window blind manufacturer, Green Street, Huddersfield.

THE JEWISH CONTRIBUTION.—The amount acknowledged last month was £174 19s. 10½d. Since then the following further amounts have been received:—An ecclesia, £2 1s. 0d.; a brother, 18s. 4d.; anonymous, 2s. 6d.; a brother, £1; anonymous, 8s. 3d.; a brother and sister, £5; a brother, £5; a brother, 5s.; an ecclesia, £9 9s. 9d.; a sister, 2s.; an ecclesia, £10; a brother, 10s.; two friends, 15s.; a brother (balance of remittance), £7 18s. 5½d.; a sister, 2s. Total, £218 12s. 3d.

POCKET EPITOME OF THE COMMANDMENTS OF CHRIST.—We have placed this in the printer's hands, and it will be ready some time during the month. It is intended as a refresher to the memory on the vital point of obedience. The commandments scattered through the apostolic writings are collected, condensed, classified, and numbered. There are twelve sections, and one hundred commandments. They are printed in a form convenient for the waistcoat pocket. Particulars next month.

A GOOD PLAN.—Brother Young, of Radstock, writes:—"Having no meeting room and no public lectures, we have contrived another plan of bringing the truth before the people. Each brother has been appointed to a district, which he supplies with tracts nearly every Sunday, and, in addition to the tracts, he carries small books, for lending to such as he thinks will read them, having written on the first page, 'Please to read this book carefully through, and then change for another.' Whatever be the result of our labour, we have done nothing further than our duty."

IS THE "CONVERSION" PRODUCED BY "SALVATIONISM" THE WORK OF THE HOLY SPIRIT?

BIBLE FINGER POST, No. 33.—(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.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

A BROTHER, whose timid request for the benefit of the League had been complied with in the matter of the *Christadelphian* and otherwise, writes:—"Never did the arrival of books do more good—physical good. When they arrived, Sister _____ was ill in bed, looking but a sorry creature, as I had left her in the morning. When I got home, what a change in her appearance. Over and over again did she say how glad she was I had spoken to you, and how thankful she was the books had come."

BROTHER GEO. H. ENNIS, Troy, N. Y.:—"Our small ecclesia here takes pleasure in placing at your disposal the enclosed P. O. order for the 'Fellow-Service League.' We think the idea a good one, as it enables small ecclesias, who are not in a condition to do much themselves, to assist and aid other ecclesias who are better situated. We should always remember that even if we do not succeed in bringing others into the common fold, we may assist in preparing an outside 'alien' people, who, when the judgments of God are manifested in the world, may yield to the King, and become part of a 'mixed' multitude occupying somewhat analogous relations to the spiritual Israel, as did the mixed multitude who came out of Egypt to the 'fleshy' Israel. Our duty is in part to leaven the world with the great facts of the Gospel, as well as take up a people for the 'name.'"

A SISTER IN FOREIGN PARTS.—"I think the 'Fellowship League' is a splendid idea. I would like very much to contribute, but am unable at present. I could use another copy of *Twelve Lectures* if I had it. Mine is loaned, and three others are waiting to read. For myself I would like very much to have the *Life of Dr. Thomas* and the *Thirteen Lectures*. This is asking a great deal for one who has nothing to contribute, but I only mention my wants, hoping that if the 'League' have more funds than are used to supply the more needy, they will remember me. My need is not so great as many others."

BROTHER J. D. TOMLIN, Rochester, New York:—"The 'Fellow-Service League of Christadelphian Literature' meets our full approbation. It was, as Mr. Leaser translates Prov. xxv, 11, 'like apples of gold among figures of silver: a word spoken in a proper manner.' We bid you God speed, and although our circumstances are such that we cannot reasonably assist, yet we will try and not hinder the good work by making drafts upon it."

BROTHER GANN, of Walkerton, Ont., suggests that as regards *Eureka*, *Elpis Israel*, and the *Doctor's Life*, they should be merely lent for a period of time, sufficient for the users to read carefully and take notes of the prominent points. "This," he says, "would leave the funds free to be invested in the *Twelve Lectures* and the smaller works, which have done such good service in the past." The idea is worthy of consideration.

Contributors since last month.—A brother, £2; a brother, 6d.; a brother, 5/; a brother, 4 dols. 99 cents; a brother, one dollar; a brother, 2/3; a brother, £1; a brother, 3 dols. 51 cents; a brother, 4d.

Users during the same time.—A sister, 1 *Twelve Lectures*, 1 *Seasons of Comfort*; a brother, 1 *Eureka*, 1 *Index*, 12 *Declarations*; a brother, 1 *Hymn Book*, 500 *Finger Posts*, 6 *Town Hall Lectures*, 6 *Declarations*; company of poor brethren, with opportunities but not means of serving the truth, 6 *Twelve Lectures*, 12 *Declarations*; ecclesia desiring to distribute, but unable to provide, 500 *Finger Posts*, 25 *Declarations*; poor sister in isolation modestly, yet earnestly, asking 1 *Dr.'s Life*, 1 *Apocalyptic Lectures*, 2 *Twelve Lectures*; a brother, 1 *Trial*, 25 *Declarations*; a brother with special opportunities of scattering the truth, which he does to the best of his means, but would like to do much more, 12 *Declarations*; poor brethren, 2 *Trial*, 100 *Finger Posts*, 1 *Companion*; a brother, 1 *Anastasis*, 1 *Coming Events*, 100 *Everywhere Leaflets*, 1 *Eternal Life*, 100 *Finger Posts*, 100 *Judging*, 1 *Keys of Hell*, 1 *Phonosisis*, 1 *Ashecroft Reply*, 1 *Darics' Lectures*; a brother desiring to distribute, but cannot provide, 1 *Odology*, 1 *Revealed Mystery*, 500 *Finger Posts*; a brother, 1 *Apocalyptic Lectures*; a brother, 500 *Finger Posts*; a brother, 25 *Declarations*, 6 *Town Hall Lectures*; a brother and sister, 1 *Eureka*, 1 *Christadelphian* for current year; a brother, 1 *Twelve Lectures*; a brother for service at Lectures, 300 *Finger Posts*; a poor brother with special facilities for lending, 2 *Twelve Lectures*.

Books, Pamphlets, MSS., &c., received during the Month.—Copy of *Cannock Advertiser*, with advertisement of *Trial*, to be inserted for six months.—Excellent leaflet, "What is Man?" published by Brother Bendy, of Galveston, Tex., U.S.—Acceptable lines, "God's way is best," and "Be not ashamed," by T. T.—Excellent article on "Brass," read before the London Mutual Improvement Society (appear in *Christadelphian* anon).—Copy of Brother Kendal's Pamphlet, "Has man an immortal soul?" (good: see "Notes").—Lines, "Doubting," by E. A. R., (very good, will gladly use); also selected lines, "The long journey," A "young brother's first composition in verse," is entirely sterling in the exhortation it addresses to another young brother, but in mode and form, it comes short of what the writer may ultimately attain.—"Lessons from the history of Joseph and Benjamin," an ingenious elucidation of the allegorical, but rather overdone.—Tracts from H. H. Davis, Woodstock, N. B. (middling).—Lines by Brother Dick, of Glasgow, "Will man always be mortal?" (excellent, will gladly use).—News-clips from Brother Parkes.—Copy of *Sunday Herald*, with good article on the Christadelphians of Baltimore.—Interesting scraps from Brother Thirle, and Brother Diboll.—Bundle of news-clips from Brother Hutchinson, of London; also article, on "The Kingdom of heaven at hand" (pleased to use anon).—News clips from Brother Owl, of London; also Brother Dodge, of U.S.A.—"Arrival of Great Paul in London," by Brother Keats, London (intention good, but the theme barren).—"A brief statement of the faith of the Christian brethren" (lacks the richness and vigour of the truth).—Lines, "Dust," copied out by Brother J. D. Tomlin (excellent: will use).—"Extracts from rhyming correspondence between Politician and Christadelphian" (some good points; cannot decide till complete: might make some use with liberty of carving).—Copy of *Echo*, with article on Soul-traffic.—A non-descript sheet containing 24 closely printed columns of methodical insanity ebullition by one Joe E. Marsh, who calls himself "the prophet like unto Moses."

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4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	484d.	1.50	586d.	
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5d.	Book Unsealed, with Coloured Diagrams ..	54d.	0.15	7d.	
186d.	Bradlaugh Discussion ..	188d.	0.55	2s.	
286d.	ditto ditto (superior edition) ..	2810d.	1.00	386d.	
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7d. 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	0.25	183d.	
3d.	Evil One, the—and the Revised Version (by R. Roberts)	84d.	0.10	5d.	
14d.	Eternal Life (Lecture by R. Roberts) ..	2d.	0.06	3d.	
7d. 100	Finger-posts, Bible; Nos. 1 to 32 ..	9d.	0.25	184d.	
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2d.	Herald of the Kingdom (old Nos.) ..	24d.	0.07	4d.	
1s.	Hine Debate (are Englishmen Israelites?) ..	181d.	0.36	188d.	
2s.	Hymn Book, with Music ..	2834d.	0.78	384d.	
286d.	ditto ditto (leather) ..	2894d.	0.99	3810d	
3s.	ditto ditto (extra leather, gilt-edged)	3894½	1.09	484d.	
6d.	Index to Eureka ..	74d.	0.22	182d.	
6d.	Index to Elpis Israel ..	7d.	0.20	10d.	
8d.	Jew Discussion ..	94d.	0.31	184d.	
89d. 100	"Judging for Himself" ..	2s.	0.72	289d	
3d.	Keys of Hell, (Lecture by Brother Bland)	34d.	0.10	5d.	
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5s.	Seasons of Comfort (52 Sunday Morning Addresses, by R Roberts)	585d.	1.80	688d.	
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10d. dz	Shield, Christadelphian, Nos. 1 to 16 ..	19d.	0.28	182d.	
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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, NINE SHILLINGS, in advance.

NOTES.

The second-hand *Harlequin* advertised for last month were duly supplied.

D. M.—The question “In what sense did Christ become poor?” you will find answered in the *Christadelphian* for April, 1874, page 181.

J. D. T.—Money may be remitted from the United States and Canada by bank draft as well as P. O. For large amounts it is, doubtless, preferable on the score of economy.

THIS MONTH'S INTELLIGENCE.—The usual notices of delivered lectures will be found omitted from this month's Intelligence throughout, for the sake of space, on which there was a pressure at the last moment.

HERALDS TO BE HAD.—S. Fletcher, 21, Palm Street, Hylson Green, Nottingham, has for sale Dr. Thomas's *Herald of the Kingdom* for 1851-2-3-4-8 and 1861 (bound in four volumes). He will take the best offer.

“HAS MAN AN IMMORTAL SOUL?”—This, it appears, is not published by the Huddersfield brethren, but by the writer (Brother Kendall), and Brother Heywood. These two brethren ask this correction. They say the tract is “going off nicely.”

C. C.—A mid-month supplement to the *Christadelphian*, for the publication of all foreign news of interest to the brethren is certainly a good suggestion, which we shall keep in view in the enlarged operations that may be possible when Bro. Ashcroft comes to Birmingham.

ERRATA.—Referring to her letter on the law of Moses, published among Extracts some months back, Sister BYRNS says: “I notice three mistakes in the Scripture quotations, viz.: 1 Chron. xxii. 2, for 1 Chron. xxii. 9; Ps. lx. 10, for Ps. xl. 10; and Ps. cvi. 27, for Ps. cvi. 24.”

SOLOMON'S TEMPLE.—A brother has a pair of lithographs, each 3½ in. x 2½ in., taken from the celebrated model of Solomon's Temple by Counsellor Schœdt, of Hamburg. The lithographs were originally sold at one guinea. Bro. J. Hardy will send them to any brother for 5s. Orders sent to the office will be forwarded to him.

THE JEWISH CONTRIBUTION.—The amount acknowledged last month was £218 12s. 2d. The following further contributions have since come to the office:—An ecclesia, £6 3s. 2d.; two

brothers and a sister, £2 16s. 5d.; an ecclesia, £15 1s.; two brethren, £2; a brother, £1; a brother, £1; a brother, £1; a brother, 14s. 8d.; a widow's mite, 10s. Total, £248 15s. 5d.

PHOTOGRAPHS.—Brother J. H. Goldie, photographer, of Swansea, has produced what is considered the best cabinet photograph of the Editor ever taken, price 2s. A few have been sent to the office for supply. All who have seen it are emphatic in their commendation. There is a carte from the same studio, priced at 8d.—We have no relish for such an article of merchandise, but we have sometimes to submit to the disagreeable for the sake of others.

W. H. M.—You will find the subject of duty in relation to insurance clubs, &c., fully discussed in the *Christadelphian* for July, 1872, on page 351.—As to the Apocrypha, it is justly rejected as an uninspired composition. The rejection stands on grounds of evidence, which are conclusive. The book of Esther differs from the Apocrypha in this that it was included in the compilation of Scripture, endorsed by the Lord Jesus as divine; consequently is entitled to confidence.

E. R.—We have not seen the pamphlet in question, and have no particular desire to do so. If Mr. David King “hopes it will have a wide circulation,” it cannot be worthy of much attention. We have no doubt it is entitled to your description—“an infamous and lying production.” We know the writer, and could we take the liberty that some people, professing subjection to Christ, so freely use, of reviling again and uttering maledictions, we should be quite able to say a few things that would explain his present sad waste of printer's ink.

POCKET EPIPHONE OF THE COMMANDMENTS OF CHRIST.—In ordinary circumstances, we should have been able to say that this was “Now Ready,” but the month has been one of disorganisation at the printers' consequent on the transformation of premises connected with the removal of the office of the *Christadelphian* from Athenæum Rooms, Temple Row, to Athenæum Buildings, Edmund Street. This has put several things back, and among others, the *Epitome*, of which we may hope to speak finally next month. The preface will be found in this number of the *Christadelphian*. We propose putting the *Epitome* (16 pp.—pocket size) in a stout cover to stand pocket wear.

A VICAR ON “PESTILENT TRACTS.”

BIBLE FINGER POST, No. 34.—(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.

THE FELLOW SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and object; see "CHRISTADELPHIAN" for April, 1882, page 168.)

A POOR BROTHER writes of having paid a visit to Northwich, Cheshire, and come into contact there with several earnest members of the Salvation Army (somewhat dissatisfied with Salvationism). He had a conversation with them of six hours' duration, with the result of a most gratifying interest on their part. "It is not," he says, "in my power to send books to them; but I am glad we have the 'Fellow Service League to fly to in such a case. I have promised to send them some books. Would you kindly forward according to the list below? If you cannot send all, send some. I will try to send something to the League if possible. There are three of them, and they are willing to distribute *Finger Posts*. Perhaps some of the Stockport brethren would see to them. (Address, W. Moss, 28, Beswick Farm, Winnington, near Northwich, Cheshire.) I have no doubt there is an opening for the truth in this place, and th's may be a beginning."

BROTHER BELLAMY, London:—"I am sending this in connection with the Fellow-Service League, although, in this case, I am asking value for money sent. We are holding forth the Word of Life to the best of our ability in this south-eastern part of London, and want the tracts for distribution after the speaking. I think this 'Fellow-Service League' is an exceedingly good idea, and it will certainly serve as another outlet for the desire to serve Him from whom we receive *everything: the bread we eat, the air we breathe*, and, more than all, the *Word of Life*. I hope to be enabled to help in both the ways indicated in the *Christadelphian*. Some are prolific of good ideas, others are not, yet are always glad to adopt the same when presented, and thank God for the means put in their hand of showing their love to Him."

A BROTHER:—"I have the pleasure of forwarding to you postal order for the 'Fellow-Service League,' as a contribution from our ecclesia. Having considered the matter, we feel a great interest in the movement, and believe it will be an excellent thing both for the brethren and for the interests of the truth."

Contributions since last month.—A brother (balance of remittance), 11s. 10d.; a brother, £1; a brother, £3; a brother, £1 2s.; a brother, 3s.; an ecclesia, £3 13s. 4d.; a brother, 5s.; a poor ecclesia, 5s.; a brother, 5s.; an ecclesia, 5s.

Uses during the same time.—A brother anxious to work, but cannot afford the money, 300 *Finger Posts*.—A brother who travels; has plenty opportunities of sowing the seed, but cannot provide sufficient quantity, 25 *Declarations*.—Anxious alien (poor), recommended by a brother, 1 *Apocalyptic Lectures*.—Poor sister wishing to distribute, 250 *Finger Posts*.—A brother, *The Trial*.—Sent to likely stranger, at poor brother's request, 1 *Coming Events*, 1 *Town Hall Lectures*, 1 each *Finger Post*, Nos. 1 to 32. —Poor sister with opportunities to distribute, 3 *Keys of Hell*, 2 *Stain Lambs*, 1,000 *Finger Posts*.—Poor brother, 1,000 *Finger Posts*.—Poor sister in isolation; very desirous to have, but has had to be content without, *Christadelphian* for 1882. —A brother, 500 *Finger Posts*.—Poor ecclesia, 1 *Alpis Israel*, 3 *Revealed Mystery*, 3 *What is Truth*, 3 *Kingdom of God*, 20 *Who are the Christadelphians?* 3 *Eternal Life*, 100 *Seen Everywhere Spoken Against*, 1 *Address to Young Women*, 1 *Odology*, 1 *Prophecy and the Eastern Question*, 1 *Coming Events*, 1 *Book Unsealed*, 1 *Catechesis*.—Sent to interested strangers, at poor brother's request, 1 *Twelve Lectures*, 1 *Statement of Faith*, 1 *Keys of Hell*, 2 *Declarations*, 3 *Town Hall Lectures*, 3 *Kingdom of God*, 3 *Bible Companions*, 1 *Prophecy and the Eastern Question*, 100 *Finger Posts*.—To stranger, at poor brother's request, 1 *Twelve Lectures*.

Books, Pamphlets, M.SS., etc., received during the Month.—News-clips from Brother Pegg, of London. —Copy of *Sootsman* (with report of meetings in Paris, shewing revolutionary fermentation going on there). —Copy of *Lincolnshire Chronicle* (with good letter by a brother, in opposition to Hineism, showing, in answer to previous correspondent, that there is no ground for the idea that Ireland will be separated from England). —News-clips from Brother Thistle. —Lines, "Our heart's desire," by M. L. B. (sentiments all good, but expression lacking vigour; too much mere jingle). —Copy of *Jewish Messenger* (New York), with Jerusalem letter and supplement, with information as to Russian refugees. —Pamphlet History of Presbyterian Church Union town, Pa, U.S.A., (of interest only to those personally concerned). —Coloured Railway Map of the United States (they do these things well in America). —Pamphlet report of proceedings of Hebrew Emigrant Aid Society. —Leeds plan of presiding and speaking brethren, and also Sunday school time table, all on one small sheet (very useful). —News-clip from Bro. Walls, of Aberdeen. —From Bro. Young, of Radstock, copy of *Gospellet*, containing attack on the *Finger Posts* distributed by the brethren there. (This is made the subject of *Finger Post* No. 34). —News-clips from Bro. Oowler and Bro. P. A. Hutchinson, of London. —Tract by Friend Smith, "What must I do to be saved?" (very fair). —Prospectus of Quarterly Magazine, to which "God speed" cannot be said, for a variety of reasons to be stated at the right time, when that arrives. —Lines, "Have the thunders ceased?" (selected by Bro. McCann, of Belfast). —"Occupations of earth continued in heaven," (fancies of Dr. Talmage, somewhat Swedenborgian in character, but somewhat incomplete, as the sender points out, since they do not provide for roll leather and some other articles that might be specified). —An arrow from the Devil's sharpshooters, i.e., Roman Catholic collection card offering masses for contributions—naïves of what? Ah, know the dupes but know the answer.

602 CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY AUGUST, 1882.

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The Prices to Canada are the Same as in Britain.

The Prices to Canada are the Same as in Britain.

All communications must be addressed to ROBERT ROBERTS, Athleteum 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., but half-penny stamps are preferred up to the value of 6s.; 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.

Friends 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 books in supply set forth above. We often receive orders for Books that are sold out.

Purchasers of Books must in every case pay carriage, except when the price is stated to be inclusive of postage, or the Book or Pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

Orders to the amount of 20s. are, in Britain, sent carriage free.

No. 219.—SEPT. 1, 1882. A.M. 5972.

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 BUILDINGS, EDMUND STREET.

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, NINE SHILLINGS, in advance.*

Removed.—Under notice to quit, consequent on the sale of the Athenæum, the office is now removed to new premises in Edmund Street, which we have been permitted (by sign-board presently to be affixed) to call Athenæum Buildings. The number is 137. We should have stayed in the old place if we had been allowed, but finding ourselves in the street (in a legal sense) we had no alternative but find another place. This other place is an improvement on the old every way. Besides a shop with two windows and store room, there are two roomy offices upstairs. We have had a distinct sign-board put up, "CHRISTADELPHIAN PUBLISHING OFFICES"—the letters cut in wood, painted white, and screwed upon a blue ground. Distinction was necessary on account of the usual sign-board space over the shop being occupied by the printer, who was the first comer. We are told to let the light shine before men. In accordance with this, we have displayed the words "THE BIBLE TRUE" in gilt letters inside the glass of the fan light over the door. In the corresponding parts of the two windows we have (to the left) the words "Christ Rose from the Dead," and (to the right) "Christ is coming to the earth again." Of course, it has an eccentric look. But people are allowed to be enterprising to any degree of emblazonment in the advertising of Scotch whiskey and foreign wines; and why should the children of light be ashamed to advertise the true wine and milk that give joy and strength? Shame is natural, perhaps; but it is a thing to be fought against, as much in our bosom as anybody else's.—The change from the old place to the new, besides being very arduous, has been very costly. Premises have had to be converted: a shop furnished, and a room got ready for Brother Ashcroft. £100 will not cover the outlay. This outlay has been forced upon us entirely in the interests of the truth. If any able friend of the truth, perceiving their opportunity in their day and generation, would like to help us in the burden, we will not stand in their way. We do not beg: we merely state that an opportunity of helping Christ exists, leaving every man to do as he feels moved. We merely add, that those who consider large expenditure legitimate only in the promotion of private interests, would not be welcome to help. If some did not recognise another doctrine than their's, the truth would not have been to-day where it is. Another class also we would fain keep clear of in this matter, and that is (those, who, being ready to every good work, have enough on their hands without this.

C. V.—Your letter received, read, and pondered. Thanks. Your reasons seem sufficient, and if for you, so for us. We publish a disclaimer from Brother Search this month.

W. H. W. (Anckland).—The address you wish is 19, Lincoln Avenue, Belfast, Ireland.

EGYPT.—Brother Thirlie, transmitting a news-cutting, says:—"If you look at *Christadelphian* for 1874, and read the last sentence on page 344, you will be interested somewhat. Subject: 'The Suez Canal.'"

FOR SALE.—A brother in need would gladly part, for half price, with nine unbound volumes of the *Christadelphian* 1872 to 1881, inclusive; and also a copy of Parkhurst's Greek and Hebrew Lexicon for 3s. Apply to the Publishing Offices.

J. O. W.—We had put the MS. away before receiving your application for its return. If you saw the mass of matter that comes to the office, you would see the necessity for acting on the rule to make away with unused manuscripts instead of returning them to their writers.

J. W. P.—The Bible is certainly the highest form of "Christadelphian Literature." Nevertheless, it has not been thought necessary to include this in the operations of the League because of the wonderful cheapness at which it is provided in the wonderful providence of God.

THE JEWISH CONTRIBUTION.—The amount acknowledged last month was £248 15s. 5d. Since then, the following further contributions have come to the office:—A sister, £1 16s. 8d.; two brothers, £1; an ecclesia, £2; a brother, £2 15s. 0d.; several brethren, 10s.; a brother, £2; a brother, 1s. Total, £258 18s. 1d.

W. R.—The publication of *Seasons of Comfort* did not realise the object for which the book was published; but the same purpose was in the ways of God's providence afterwards accomplished another way, leaving us in possession of a large stock of useful books, which are slowly getting into the hands of readers at a reduced price (7s. 6d. to 5s.).

T. A. G.—Accept thanks for your lengthy communication. We are entirely with you on the subject of going to law, and should we find the time, may review the reported lecture. We would recommend patience with those entertaining mistaken views on the subject. Only in the case of hopeless rebellion against the law of Christ is separation (after patience) to be recommended.

IMPOSTOR ON THE WING.—Brother W. H. Andrew, of Leeds, warns the brethren against another impostor who has victimised several of the brethren in Yorkshire. He gives the name of "White, of Wishaw." He is described as of medium height, about 40, dark beard and moustache, blue trousers and shoes, slight Scotch accent. Stole a *Christadelphian* and will therefore know something about the brethren, but is very ignorant of the truth.

BROTHERN EMIGRATING TO AMERICA.—Brother W. FARRAR, of Hamilton, expresses a wish that brethren mentioning their intention to emigrate to the United States or Canada, would state the town they are going to, as he might spend many a pleasant hour with such *en route*. Also he requests that any brother desiring to avail himself of Government assisted passages to Canada, should write to him. (Address, W. Farrar, 8, James Street, Hamilton, Canada). Work, he says, is plentiful and wages good in Canada.

"CAN WE GET SALVATION NOW?"

BIBLE FINGER POST, No. 35.—(BY THE EDITOR.)

"THE COMMANDMENTS OF CHRIST."

We are able to say "Now Ready." The Epitome can be had in three forms: first, in plain paper, without cover, 2d.; second, in cloth case, 4d.; third, in leather case, 6d.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and objects, see "CHRISTADELPHIAN" for April 1882, page 168.)

A BROTHER, who travels, ordering and paying for various pamphlets, says :—"If the Fellow-Service League can send me anything for distribution I shall be glad to receive it. I cannot do all I would, myself. In that manner I can drop some of the "good seed" in many places where the truth is not known in many parts of the land."

A WORTHY BROTHER in humble circumstances writes :—"I have, after much hesitation, decided to ask to be allowed to participate in the benefits of the Fellow-Service League. Ever since the blessed light of the truth dawned upon my mind, I have greatly desired to possess some of the larger works ; but having so many months to provide bread for, and but little means to do it with, I have scarcely been able to obtain any of them. Would it be too much to ask for a copy each of *Seasons of Comfort* and *The Ways of Providence*? I have been several times on the point of making this request, but have been held back by a feeling akin to shame." (No need for this at all, Bro.)

ANOTHER BROTHER similarly situated, writes :—"The League is a grand thing for poor brethren like me. Now, we have hopes of obtaining books to read without borrowing, and we soon think lending is better than borrowing. We are desirous of stirring up some of the dry bones down in ———. We think it our duty thus to sow the seed, leaving results with Him whose tender mercies are over all His works."

A BROTHER and SISTER write :—"We enclose 5s., as a mite, in aid of the Fellow-Service League, striving to be fellow-helpers. We admire it; many will thus be enabled to have the truth brought under their notice. May our Father help us all so to continue; for, oh, dear brother, this is a barren wilderness in which we live, and not only so, but ourselves to overcome, which is the hardest work to perform. But our sufficiency is not in ourselves; there is a high priest who has passed into the heavens there to intercede for us, without which we would never enter the kingdom."

Contributions since last month.—A brother, 5s.; a brother, 5s.; a brother, 3s.; a sister (per R. Simons), 5s.; anonymous, 5s.; a brother, 5s.; a brother and sister, 10s.; a brother, 25s.; an ecclesia, 5s.; a brother, 6s.; a brother, 5s.; an ecclesia, 10s.; a brother (balance), 9d.; a sister, 4s. 6d.; a brother (balance), 2s. 5d.—The following items were inadvertently omitted last month but one :—A sister, 10s.; a brother (balance of remittance), 7s. 8½d.; a brother, 2s. 6d.; a brother, 2s. 6d.) A friend contributes parcel of used books and pamphlets.

Users during the same time.—Poor brother, 1 *Hymn Book*; a worker, but without means, 25 *Declarations*; poor brother, to 20 likely addresses through post, each 1 *Declaration*, 1 *Who are the Christadelphians*, and 4 different *Finger Posts*; a brother, copy of *Eureka*, for lending purposes; poor brother, desirous but unable to possess, 1 *Ways of Providence*, 1 *Seasons of Comfort*; another, ditto, ditto, 1 *Ways of Providence*; poor brother, 1 *Address*, 1 *Coming Events*, 1 *Davies' Lectures*, 1 *Patterns*, 1 *Prophecy and the Eastern Question*, 1 *Twelve Lectures*, 3 *Declarations*, 1 *Defence*; poor ecclesia, desirous of doing a larger work, 2,000 *Finger Posts*; brother, contributing, 1 *Trial*, 300 *Finger Posts*; poor brother abroad, 1 *Twelve Lectures*; poor ecclesia, contributing part, 1 *Bradlaugh Debate*, 1 *Hine ditto*, 300 *Finger Posts*, 2 *Twelve Lectures*, 3 *Tom Hill Lectures*, 3 *Declarations*, 3 *Coming Events*, 4 *Evil One*, 3 *Davies' Lectures*, 1 *Apostacy Unveiled*, 1 *Defence*, 1 *Hymn Book*; poor brother, wishing to work, 800 *Finger Posts*; poor ecclesia, otherwise doing a good work, 1,000 *Finger Posts*; poor sister, wishing much to obtain, but heretofore unable, *Christadelphian* for 1882; widowed sister, ditto, ditto, *Christadelphian* for 1882; working brother, 500 *Finger Posts*; poor brother, doing so much, but wanting to do more, 500 *Finger Posts*.

Books, Pamphlets, MSS., &c., received during the Month.—Bundle of newspapers from Brother J. N. Jones, Boston, Mass., U.S.A. (As to your recommendation of well-supplied book agency for the States, we supply Sister Lasius according to her demands, presuming she is the best judge of the wants of the situation); also copies of *Boston Sun and Evening Star*.—Copy of the Quarterly Magazine, referred to last month.—Scrap on "Progress" from Brother Waite (Stockport), and on the Jews from Brother Parker (Birkenhead).—Newspapers from Brother Walls (Aberdeen).—Paper on the death of Sister Matthew's interesting child, "a fair blossom cut off," (by Brother R. H. Abbott, London: consider anon).—Acceptable paper by Brother Thistle, on Micah, v. 2.—Condensation, by Brother Hawkins, of interesting article, "England's Intervention in Egypt" (next month probably).—Political Scraps, by Brother P. A. Hutchinson.—Copy of Halifax (N. S.) *Morning Herald*, from Brother Creed, of Pugwash, with interesting article on Egypt.—Copy of Baltimore *Morning Herald*. (Ran through it, but could see nothing particular; correspondents would oblige by marking places deserving of attention).—News cuttings from Brother Fegg, of London.—Copy of Philadelphia *Jewish Record*, also pamphlet narrative of the Russian-Jewish persecutions.—A Sodomite supplement to *Day Star* (divine truth sophisticated to please the natural man).—Acceptable scrap from Brother Hawkins on the land law of Moses (in due course).—Tract, "The word made flesh," by Dr. J. H. Thomas, of Pittsburg.—an exposition that would probably be endorsed by the other Dr. Thomas, if he were not in Greenwood cemetery.—Pamphlets on the truth, published in Norwegian, by Brother Larson, a Norwegian, of Menominee, Mich.—Three copies of an anti-atheistic paper, entitled *The Champion of the Faith* (likely to be useful: make extracts perhaps).—Copy of *The Christian Chiliast*.—Lines on "Prayer," W. H. (of fair quality: "presumption" out of the question. We don't like to be invited to put things in the waste-paper basket. When we comply, &c., &c.)—Copy of Richmond paper called *Words of the Lord*: lacks nerve; excess of ingenuity without clear sight.—Copy of *Glasgow Evening Times*. (Nothing noteworthy apparent: a pity when senders do not mark what they deem noticeable.)—Copy of *Family Herald*, with searching article, entitled, "Are we (popular Christians) atheists?"

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY SEPTEMBER, 1882.

CARRIAGE INCLUDED

Nett Price		In Britain.	To the States	Australia N. Zealand	To Canada.
2d.	Address to Young Women (by Sister Roberts) ..	2½d.	0.07	4d.	
9d.	Anastasis (Resurrection and Judgment) ..	10½d.	0.30	18½d.	
4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	48½d.	1.50	56½d.	
1s6d.	Apostasy Unveiled (a Discussion with Dr. Thomas)	188d.	0.55	2s.	
5d.	Book Unsealed, with Coloured Diagrams	5½d.	0.15	7d.	
1s6d.	Budleigh Discussion ..	188d.	0.55	2s.	
2s6d.	ditto ditto (superior edition) ..	2s10d.	1.00	3s8d.	
1d.	Bible Companion ..	1½d.	0.05	2d.	
4d.	ditto ditto (photograph) ..	4½d.	0.15	6d.	
1d.	Bible and the School Boards ..	1½d.	0.05	2d.	
1s.	Chronikon Hebraikon ..	18½d.	0.35	18½d.	
—	Catalogue of Christadelphian Works ..	—	—	—	
2d.	Catechesis ..	2½d.	0.07	4d.	
4d.	Clerical Theology Unscriptural ..	5d.	0.14	8d.	
2d.	Children's Magazine (old Nos. only) ..	2½d.	0.07	4s.	
6d.	Coming Events in the East ..	7½d.	0.22	1s2d.	
2d.	Commandments of Christ (Pocket Epitome) ..	2½d.	0.07	4d.	
4d.	Ditto ditto (in cloth case) ..	4½d.	0.15	6d.	
6d.	Ditto ditto (in leather case) ..	6½d.	0.22	7d.	
6d.	Davies Lectures (Eastern Question) ..	7d.	0.20	10d.	
2d.	Declaration of first Principles ..	2½d.	0.07	4d.	
9d.	Defence of the Faith ..	10d.	0.30	18½d.	
7s6d.	Dr. Thomas's Life and Work ..	8s0½d.	2.70	9s10d.	
6s6d.	Elpis Israel ..	7s2d.	2.40	9s2d.	
8s6d.	ditto (leather) ..	9s2½d.	3.05	11s2d.	
7s6d.	Eureka { Exposition } Vol. I. ..	8s2d.	2.75	10s2d.	
10s6d.	Eureka { of } " II. ..	11s7d.	3.85	14s10d.	
10s6d.	Eureka { Apocalypse. } " III. ..	11s7d.	3.85	14s10d.	
9s6d.	ditto ditto in leather " I. ..	10s2d.	3.45	12s2d.	
12s3d.	ditto ditto ditto " II. ..	14s4d.	4.55	17s7d.	
13s3d.	ditto ditto ditto " III. ..	14s5d.	4.57	17s11d.	
6d.	Everlasting Punishment not Eternal Torment ..	7d.	0.20	10d.	
7d. 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	0.25	1s3d.	
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3½d.	0.10	5d.	
1½d.	Eternal Life (Lecture by R. Roberts) ..	2d.	0.06	3d.	
7d. 100	Finger-posts, Bible; Nos. 1 to 35 ..	9d.	0.25	1s3d.	
2d.	Good Confession (Conversation with a view to baptism)	2½d.	0.07	3d.	
1s.	Heine Debate (are Englishmen Israelites?) ..	1s1½d.	0.36	1s8d.	
2s.	Hymn Book, with Music ..	2s3½d.	0.78	3s4d.	
2s6d.	ditto ditto (leather,) ..	2s9d.	0.99	3s10d.	
3s.	ditto ditto (extra leather, gilt-edged) ..	3s7½d.	1.09	4s4d.	
4s.	ditto ditto (limp, durable binding) ..	4d4½d.	1.50	5s6d.	
6d.	Index to Eureka ..	7½d.	0.22	1s2d.	
8d.	Jew Discussion ..	9½d.	0.31	1s4d.	
1s7d. 100	"Judging for Himself" ..	2s.	0.72	2s6d.	
3d.	Keys of Hell, (Lecture by Brother Bland) ..	3½d.	0.10	5d.	
1½d.	Kingdom of God ..	2d.	0.06	3d.	
5d.	Meaning of the Christadelphian Movement ..	9½d.	0.26	1s4d.	
1s.	Man Mortal ..	1s½d.	0.36	1s8d.	
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	0.20	10d.	
1d.	Odology (Spiritualism Explained) ..	1½d.	0.05	2d.	
4s.	Patterns of Things in the Heavens ..	4s4d.	1.00	5s4d.	
2s6d.	Pictorial Illustration of God-manifestation ..	3s8d.	1.18	4s2d.	
6d.	Prophecy and the Eastern Question ..	7d.	0.20	10d.	
6d.	Phanerosis (God-manifestation) ..	3d.	0.20	1s6d.	
1s. 100	Querist, Nos. 1 and 2 ..	82d.	0.37	1s8d.	
1d.	Question and Questions ..	½d.	0.05	2d.	
2d.	Revealed Mystery ..	½d.	0.07	3d.	
5s.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	6s5d.	1.80	6s8d.	
7d. 100	Sect Everywhere Spoken Against ..	9d.	0.25	1s3d.	
10d. 100	Shield, Christadelphian, Nos. 1 to 16 ..	10d.	0.28	1s2d.	
2d.	Slain Lamb ..	2½d.	0.07	3d.	
2d.	Statement of the Faith ..	2½d.	0.07	3d.	
2d.	Tabernacle in the Wilderness (illustrated) ..	2½d.	0.07	3d.	
6d.	Town Hall Lectures ..	7d.	0.19	10d.	
3s6d.	Trials, The (Did Christ Rise from the Dead?) ..	3s10d.	1.25	4s10d.	
4s.	ditto superior binding and gilt edges ..	4s4½d.	1.50	5s6d.	
2s6d.	Twelve Lectures ..	2s10d.	1.00	3s10d.	
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	0.08	4d.	
3s.	Ways of Providence ..	8s4½d.	1.10	4s4d.	
2d.	What is the Truth? Pilate's Question Answered ..	2½d.	0.07	3d.	
½d.	Who are the Christadelphians? ..	½d.	0.03	1½d.	

The Prices to Canada are the Same as in Britain.

The Prices to Canada are the Same as in Britain.

All communications must be addressed to ROBERT ROBERTS, Athenaeum Buildings, Edmund Street, 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, 4d., 1d., 2d., 6d., 1s., &c., (but half-penny stamps are preferred) 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.

Friends 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 books in 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 will make this notice necessary.

No. 220.—OCT. 1, 1882. A.M. 5972.

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 BUILDINGS, EDMUND STREET.

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, NINE SHILLINGS; in Africa, NINE SHILLINGS AND SIXPENCE, in advance.



NOTES.

C.H.—Two letters on probable impostor—one neutralising the other—both received with thanks.

Two secondhand, but not much soiled, copies of *Eureka I*, are on sale at the offices, at half price.

J.F.D. (Ipswich, Mass).—Canadian bills are good in Birmingham, but not for face value. The money changer chips a bit off.

P.P. (New Zealand).—Letter and P.O.O. safely received; many thanks; money applied as directed—Jewish fund, etc. The Lord reward you.

C.S.T.—It is well to let the matter pass without notice. The proposed Guide to the conduct of ecclesias may be of some use in preventing such irregularities.

SUNDAY SCHOOL TIME TABLE.—The figures of the hymns appearing in the Sunday school time table in Brother Chatwin's article, last month, are the numbers of the pages—not of the hymns.

C.H. (New South Wales).—We shall write privately on the point. The proposed guide to the formation and conduct of ecclesias would meet such questions. It stands next on the list of special jobs.

REMOVAL BURDEN.—Towards this we have to acknowledge, with gratitude, the following fellow-helpers:—A sister, £10; a brother, 11s. 6d.; a brother, £1; a brother, 10s. 4d.; a brother, 10s.; a brother, £3.

"POCKET EPIHOME OF THE COMMANDMENTS OF CHRIST."—The demand for this is unexpectedly large, which is a good sign. There was a momentary hitch in London about the cases at the beginning of the month which prevented the despatch of orders. The way is now clear.

C.C.—We have seen the extracts from *The Trial* in the *Micocosm*. Though Mr. Hall does not give the publisher, he has arranged to obtain the book direct from Birmingham for his readers, which you may regard as a sufficient "remedy" for the omission.

W.W.—We have no "Scripture texts in large print on cardboard" suitable for hanging on the walls of meeting rooms, but if the Lord prosper our enterprise (and his continuing absence require it), we may add this to the stock of matters now at the service of the truth.

THE JEWISH CONTRIBUTION.—The amount acknowledged to last month was £253 18s. 1d. Since then the following further contributions have come to the office:—A brother, £3; a brother, 7s. 4d.; a brother, £2; two sisters, £2 13s. 1d.; a poor brother, £1; anonymous, 1s.; an ecclesia, £1 5s. 8d.; total, £271 5s. 2d.

J.B.—Read commandments No. 32, 36 (turning up the references), and even 35, 38, and some others, and judge if it be compatible with them to sue a debtor at law. We cannot so judge, and we would rather suffer and be on the right side. The question of the ability of the debtor to pay or otherwise has nothing to do with it.

Bro. SLEEP, of Devonport, asks brethren who are men of business, and who might be served by a traveller in Devon or Cornwall, to think of Bro. Peline, 18, Buckwell-street, Plymouth, whose trade as a silk hatter, is what is called "played out" in the provinces, and who is consequently face to face with great difficulty in making a living.

ALTERATIONS OF ADDRESS.—Brother Shuttleworth scribbles as follows on a too-late letter of alteration of address, "Too late: *Christadelphian* already despatched. A strong note on cover would not be amiss about these alterations of address coming in so many cases close up to the day of despatch, and sometimes after, as in this case, and another the day after, making 6 or 7 this month, which John says is few compared with some months."

J.G.—We should refuse, in Birmingham, to hold fellowship with any keeper of a drink shop, on the ground that the truth calls upon us to "have no fellowship with the unfruitful works of darkness but rather reprove them." "Whatsoever things are lovely" is the apostolic indication of our liberty in the gospel. Men who cannot see abomination in a public house have yet to learn some of the simplest lessons of the gospel. The gospel is not only a thing to know but to obey.

ANTIDOTE TO NICHOL'S "WORD OF WARNING: TEN YEARS WITH THE CHRISTADELPHIANS."—This is a four page demy octavo tract, written at the request of the Huddersfield brethren, as an antidote to a malicious leaflet circulated by the enemies of the truth there, containing quotations from T. C. Nichol's pamphlet. Should Nichol's pamphlet be used to the detriment of the truth in any other place, this tract might be suitable in reply. There is a supply at the Publishing Offices:—12 copies, 4d.; 50 copies, 1s. 4d.; 100 copies, 2s. 6d.; 1,000 20s.

"EGYPT AND ENGLAND; PROPHECY FULFILLED AND FULFILLING."—This is the name of the new pamphlet (price sixpence) which the Editor wrote during a half sort of holiday rest for over three weeks, enjoyed at Swansea. It is not so much an exposition of the Egyptian Question as a thirty years' review of the Signs of the Times, suggested by and coming up to the British occupation of Egypt. The pamphlet is well got up and extends to fifty-two pages. Particulars may be learned on page 456 of the present number of the *Christadelphian*. The pamphlet is printed and on supply at the offices—"now ready."

A.N.—We have no sympathy with any movement among friends of the truth, which treats the truth as a subject of "investigation." Those who are only at the stage of investigation ought to keep their efforts to themselves instead of publishing them to the possible embarrassment and mystification of those who already see clearly. We hold the truth to be a thing that has been thoroughly discovered, a thing therefore to be disseminated and applied and not to be perpetually debated about. Those who do not see this are not of the truth, but of its doubters or investigators. They may be honest enough; but they stand on a totally different platform from those who having attained to full assurance of faith, live to preach the truth and serve the truth; and love nothing so little as this everlasting tinkering at its foundations.

THE EDITOR'S SUNDAY APPOINTMENTS.—For the convenience of constant enquirers, we shall monthly publish the Editor's Sunday appointments a month in advance. The following are to the end of October:—Oct. 1st, Lincoln; Oct. 8th, Birmingham; Oct. 15th, Nottingham; Oct. 22nd, Birmingham; Oct. 29th, Liverpool.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

Sister COZENS, Melbourne:—"I rejoice greatly in the establishment of the Fellow-Service League. It is a long stride in the right direction as embracing all classes of work among the brethren—brain, sinews, time, &c., making the one body a perfect piece of practical machinery, through the effectual working of each member, whose head is Christ, our deliverer. . . . I hope to forward my first mite towards the League, in about a month from now."

Bro. J. LOTHIAN, Kelso:—"I have long wanted to have *Eureka*. I enclose a P.O.O. for £1 14s. Please send me the volumes and the *Epitome*. Apply what is over to the Fellow-Service League. I was glad to see such a thing started. It has opened up the way for many to help the good work who otherwise might have done nothing (comparatively speaking) for want of knowing how to act rightly in the matter. May those of Christ's brethren, who have the means, send you liberally, so that those who are anxious to get books, and those who are willing to work, may get what they need."

Contributions since last month.—A brother (balance of remittance), 4/7; a brother, 6d.; a brother, 3/9 a brother, 3/-; a brother, 2/6; a brother, 5/-; a brother 10/-; a sister, 20/-; a brother, 1/3½; a brother, 5/- a brother, £1 5s. 5½d.; a sister, 1/5½.

Users during the same time.—Poor sister, 1 *Patterns*; a brother, part contributing, 1,000 *Finger Posts*, 12 *Odology*; sent to address of likely reader at poor brother's request, 1 *Prophecy and the Eastern Question*, 1 *Town Hall Lectures*, 12 *Finger Posts*; poor ecclesia, at request of sister, 1 *Twelve Lectures*, 1 *Town Hall Lectures*, 6 *Declarations*, 6 *Bible Companions*, 1,000 *Finger Posts*; poor sister (will contribute by-and-bye), 1 *Dr.'s Life*, 1 *Hymn Book*; a sister who can distribute but not pay, 500 *Finger Posts*; poor brother, 1,000 *Finger Posts*; poor brother (paying part), 1 *Elpis Israel*, 1 *Prophecy and the Eastern Question*, 1 *Clerical Theology*, 1 *Ashcroft Reply*, 1 *Odology*; poor sister, desiring to distribute but unable to provide, 200 *Finger Posts*; poor brother (paying part), 1 *Apocalyptic Lectures*; poor brother, much desiring but unable to pay, 1 *Apocalyptic Lectures*, *Christadelphian*, 1882; poor sister, desiring much to possess but cannot provide, *Eureka*, 3 vols.; poor brother, 1 *Trial*; poor but deserving brother, many years in the truth, 1 *Dr.'s Life*; poor brother, 1 *Twelve Lectures*; intelligent poor person greatly desiring 1 *Elpis Israel*; poor brother, 1 *Trial*, 1 *Epitome of the Commandments*.

A DANGEROUS DOCTRINE ABOUT "DOING."

BIBLE FINGER POST, No. 36.—(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.

Books, Pamphlets, MSS., &c., received during the Month.—News clips at various times from Brethren G. Waite, J. W. Thirtle, P. A. Hutchinson, W. Owler, W. H. Andrew, and others, to all of whom we return thanks for matter in many cases not otherwise accessible.—Acceptable paper on "Bond-servants to Jesus Christ," by Brother A. G. Killensdorf.—Copies of Leicester newspaper, containing the correspondence leading to the debate reported in this month's Leicester intelligence.—Poetry, "Behold I Come Quickly," W. O.—(excellent).—"New Songs in the Key of Knowledge.—Series 3"—20 verses on Blue Ribbonism, by Brother Constable, of Cheltenham; "excellent" up to a certain line; it is from no lack of "sympathy" that we do not estimate as the author would like. Sympathy, in fact, drags us strongly in the direction of approval in many cases where judgment only pulls the other way.—Fair remarks on "I will be," by Brother Saunders, of London.—Third number of periodical published in Norwegian in the interests of the truth at Menominee, Mich.—Copy of *Australian Christian Watchman* (apparently a Campbellite publication), quoting from Mr. King's melancholic *Ecclesiastical Observer*, a scurrilous report of Brother Andrews's visit to Birkenhead. The report speaks of Brother Andrews as a "Birmingham Christadelphian;" in truth, it ought to have described him as an ex-Campbellite. But it would not suit the Campbellite paper to let its readers know that the person on whom it was seeking to heap such ridicule was a Campbellite, who had had his eyes open to the unscriptural character of Campbellism.—Four page leaflet, "Are Christadelphians Atheists?" by Bro. Kendall, of Huddersfield.

Nett Price.		In Britain.	To the States	Australia N. Zealand	To Canada.
9d.	Anastasis (Resurrection and Judgment)	10½d.	.30	18½d.	
4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	4s4½d.	1.50	5s6d.	
1s6d.	Apostacy Unveiled (a Discussion with Dr. Thomas)	1s8d.	.55	2s.	
5d.	Book Unsealed, with Coloured Diagrams	5½d.	.15	7d.	
1s6d.	Bratlaugh Discussion	1s8d.	.55	2s.	
2s6d.	ditto ditto (superior edition)	2s10d.	1.00	3s6d.	
1d.	Bible Companion	1½d.	.05	2d.	
4d.	ditto ditto (photograph)	4½d.	.15	6d.	
1d.	Bible and the School Boards	1½d.	.05	2d.	
2s6d100	Christadelphianism: what is it? (Antidote to T. C. Nichols)	2s10d.	1.00	3s10d.	
1s.	Chronikon Hebraikon	1s1d.	.35	1s4d.	
2d.	Catechesis	2½d.	.07	4d.	
4d.	Clerical Theology Unscriptural	5d.	.14	8d.	
2d.	Children's Magazine (odd Nos. only)	2½d.	.07	4s.	
6d.	Coming Events in the East	7½d.	.22	1s2d.	
2d.	Commandments of Christ (Pocket Epitome)	2½d.	.07	4d.	
4d.	Ditto ditto (in cloth case)	4½d.	.15	6d.	
6d.	Ditto ditto (in leather case)	6½d.	.22	7d.	
2d.	Davies Lectures (Eastern Question)	7d.	.20	10d.	
2d.	Declaration of first Principles	2½d.	.07	4d.	
9d.	Defence of the Faith	10d.	.30	1s1d.	
7s6d.	Dr. Thomas's Life and Work	8s0½d.	2.70	9s10d.	
6s6d.	Elpis Israel	7s2d.	2.40	9s2d.	
8s6d.	ditto (leather)	9s2½d.	3.05	11s2d.	
6d.	England and Egypt	7d.	.20	10d.	
7s6d.	Eureka { Exposition } Vol. I.	8s2d.	2.75	10s2d.	
10s6d.	" of " II.	11s7d.	3.85	14s10d.	
10s6d.	" Apocalypse. " III.	11s7d.	3.85	14s10d.	
9s6d.	ditto ditto in leather " I.	10s2d.	3.45	12s2d.	
13s3d.	ditto ditto ditto " II.	14s4d.	4.55	17s7d.	
13s3d.	ditto ditto ditto " III.	14s5d.	4.57	17s11d.	
6d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	
7d. 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	.25	1s3d.	
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3½d.	.10	5d.	
1½d.	Eternal Life (Lecture by R. Roberts)	2d.	.06	3d.	
7d. 100	Finger-posts, Bible; Nos. 1 to 36	9d.	.25	1s3d.	
2d.	Good Confession (Conversation with a view to baptism)	2½d.	.07	3d.	
1s.	Hine Debate (are Englishmen Israelites?)	1s1½d.	.36	1s8d.	
2s.	Hymn Book, with Music	2s0½d.	.78	3s4d.	
2s3d.	ditto ditto (leather)	2s0½d.	.99	3s10d.	
3s.	ditto ditto (extra leather, gilt-edged)	3s3d.	1.09	4s4d.	
4s.	ditto ditto (limp, durable binding)	4s4½d.	1.50	5s6d.	
6d.	Index to Elpis Israel	7d.	.20	10d.	
6d.	Index to Eureka	7½d.	.22	1s2d.	
8d.	Jew Discussion	9½d.	.31	1s4d.	
1s6d. 100	" Judging for Himself"	2s.	.72	2s6d.	
3d.	Keys of Hell, (Lecture by Brother Bland)	3½d.	.10	5d.	
1½d.	Kingdom of God	2d.	.06	3d.	
1s.	Man Mortal	1s4d.	.36	1s8d.	
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	.20	10d.	
1d.	Odology (Spiritualism Explained)	1½d.	.05	2d.	
4s.	Patterns of Things in the Heavens	4s4d.	1.00	5s4d.	
3s6d.	Pictorial Illustration of God-manifestation	3s8d.	1.18	4s2d.	
6d.	Prophecy and the Eastern Question	7d.	.20	10d.	
6d.	Phanerosis (God-manifestation)	½d.	.20	1s6d.	
1s. 100	Querist, Nos. 1 and 2	½d.	.37	1s8d.	
1d.	Question and Questions	½d.	.05	2d.	
2d.	Revealed Mystery	½d.	.07	3d.	
5s.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	5s5d.	1.80	6s8d.	
7d. 100	Sect Everywhere Spoken Against	9d.	.25	1s3d.	
10d. dz	Shield, Christadelphian, Nos. 1 to 16	10d.	.28	1s2d.	
2d.	Slain Lamb	2½d.	.07	3d.	
2d.	Statement of the Faith	2½d.	.07	3d.	
2d.	Tabernacle in the Wilderness (illustrated)	2½d.	.07	3d.	
6d.	Town Hall Lectures	7d.	.19	10d.	
3s6d.	Trial, The (Did Christ Rise from the Dead?)	3s10d.	1.25	4s10d.	
4s.	ditto superior binding and gilt edges	4s4½d.	1.50	5s6d.	
2s6d.	Twelve Lectures	2s10d.	1.00	3s10d.	
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	.08	4d.	
5s.	Ways of Providence	3s4½d.	1.10	4s4d.	
2d.	What is the Truth? Pilate's Question Answered	2½d.	.07	3d.	
1d.	Who are the Christadelphians?	1d.	.03	1½d.	

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Remittances may be sent in postage stamps, of any sort, 1d., 1s., 2d., 6d., 1s., &c. (but half-penny stamps are preferred) 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.

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No. 221.—NOV. 1, 1882. A.M. 5972.

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 BUILDINGS, EDMUND STREET.

*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, NINE SHILLINGS; in Africa, NINE SHILLINGS AND SIXPENCE, in advance.

W.O.—Difficulty (Paul and the Mosaic Law) will probably receive notice next month.

OBEDIENCE OF THE "REV." J. H. CHAMBERLIN. —See article on page 509. The letter referred to at the close of the article will be found on page 493.

BROTHERS AND SISTERS VISITING LONDON. —These will find good accommodation, with moderate charges, at the private hotel and refreshment rooms, 23, Islington Green, near Wellington Hall, N. The hotel is kept by Sisters Christian and Berlon, for whom Brother C. Spencer is manager.

G.A.D (Cleveland, O.)—It must have been some one else—not the Editor of the *Christadelphian*—that you saw "six or seven years ago in an upper room in Fort St., Isle of Man." Our first visit to that island was only three years ago. We do not know the address which you ask for. Please accept this in lieu of a private letter.

The Sister-Wife of Brother Geo. L. Guest, of Heath Villas, Chapel-road, Bexley Heath, Kent, is desirous of obtaining a *Christadelphian* servant; home humble; six children; plenty to do; wages not high. The advantage would be living in a family where the truth is dear, and where the servant would be treated as one of the family. Bro. Guest is a commercial traveller.

The two second-hand volumes of *Eureka I.*, advertised at half-price last month, were so variously applied for that we judged it an evidence, in each case, of a desire to possess, without ability to pay, and, therefore, a case for the Follow-service League. With this in a, we have supplied each applicant with a copy, debiting the League with the difference.

Bro. A. T. Grimes, London-street, Derby, states that the lines, "Comfort by the Way," appearing last month over the initials, "J. J. P." are from a musical publication of his own ("words by Miss Deck") which he offers to supply (with pianoforte accompaniment), to any brother or sister, at 3d. per copy, post free. "J. J. P." doubtless intended the words to be understood as "selected," though the Editor failed to catch his meaning.

MISSING BOOKS AND PAMPHLETS IN THE STATES. —(H. E. G.)—Copies of the *Christadelphian* sent to the United States, and undelivered or unclaimed at the Post Offices, are never sent back to us. We regret the frequency of miscarriage. We observe that Mr. Hall, of the *Micraeosia*, published in the very States themselves, suffers from the same thing. He says, in the October number, in answer to complaints: "Most of the failures to receive books or *Micraeosias* by our patrons, result from losses in the mails, or pilfering from them by conscienceless parties, who find this a cheap way to obtain valuable reading matter. We are not alone in this experience. All publishers are more or less annoyed in the same way."

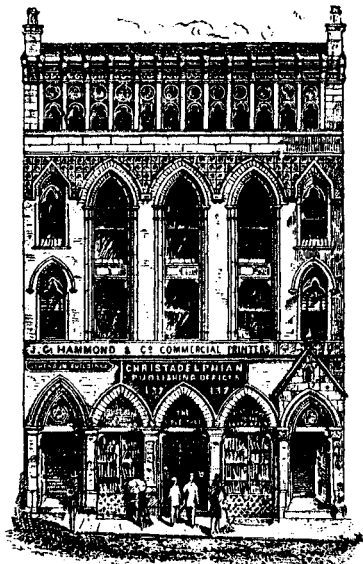
A. D. The publication of "so many books and pamphlets" is due, partly to the call for them, and partly to a recognition of the fact that it is wise to respond to this call. As a matter of experience, it is found that every new book and pamphlet means new interest, new stimulus, new life, and a strengthening of the things whereto we may have already attained. Stagnation means going back; activity, going on. In a commercial sense, it would doubtless be better to rest contented with the books of the past, than to pile the shelves with new stock, which rarely gets cleared out for a long while to come. But it is not possible (without unfaithfulness) to serve the truth on purely commercial principles. We have never done so, and we never shall, while we keep our senses (which we are under no fear of losing). On the whole the policy works well. "There is that scattereth and yet increaseth."

THE JEWISH CONTRIBUTION. The amount acknowledged to last month was £271 5s. 2d. Since then the following further contributions have come to the office: Anonymous, £2; a

sister, £3; a bro. 2s.; a bro. 5s.; an aged lover of Israel (per J. F.), £1. Total, £277 12s. 2d. We have written Mr. Oliphant, appraising him of the amount in hand, and asking him a advice as to the appropriation of it, telling him that it is the desire of the contributors it should be spent in the Holy Land, in the help of actual Jewish settlers, and that it should be so spent at his recommendation. (We have an answer from him just as we go to press, containing the following sentence: "I hope to be in Palestine before the end of this year, when I propose personally to inspect the progress which has been made in the way of colonization by the Jews, and I could write you the result of my observations and suggestions in regard to how the money could be best applied.")

REMOVAL BURDEN.—Acknowledged last month: £15 11s. 10d. Since then, we have received the following contributions, which are gratefully accepted as a token and act of fellowship in the public testimony of the truth: A friend, 6s.; a brother, £10; a brother, £1; a brother, £1; a brother, £1; a brother, 10s.; a brother, £5; a brother, 10s. 8d.; a brother, 8s. 1d.; a brother, £5. It is the least we can do in acknowledgment of this unexpected liberality of co-operation, to show these brethren what it is they have helped us to do. They cannot come to Birmingham (many of them), but here is a picture that can go to them. The building is a new one. We did not know it was so fine an affair until we had been in for some time. It was the vacancy of the place, and its internal suitability for the printer (and afterwards for us), that drew us thither. The five windows over the shop (above Mr. Hammond's sign), are the windows of two rooms occupied, one by the Editor (to the left 2 windows), and the other (to be) by Brother Ashcroft (3 windows), and also suitable for small special meetings. We did not like being turned out of the old Athenaeum; but now we have lost all regret as the new premises are so much more suitable for the purposes of the truth every way. The following, then, is a correct representation of

ATHENÆUM BUILDINGS, EDMUND STREET.



THE EDITOR'S SUNDAY APPOINTMENTS FOR NOVEMBER. 5th, Birmingham; 12th, Leicester; 19th, London; 26th, Small Heath.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and Objects, see "CHRISTADELPHIAN" for April, 1852, page 163.)

Contributions since last month.—A brother 2s. 6d.; a brother (balance of remittance) 4s. 8d.; a brother (balance), 11s. 5d.; a sister 4l.; a brother, 5s.; a brother (balance), 5s. 4d.; a brother (balance), 4s. 4d.; a brother, 5s.; a brother (balance), 3s. 9d.; a brother (balance), 18s. 5d.; a brother (balance), 1s. 2d.; a brother (balance), 18s. 4d.; a brother, 5s.; a brother, 1s.; a brother, 10s.; a brother, 6s.; a brother (balance), 9s. 9d.

Users during the same time. A poor brother, long desiring to have, but unable to get, 1 *Apocalyptic Lectures*, 1 *Twelve Lectures*; poor ecclesia (part contributing), for lending purposes, 1 *Coming Events*, 1 *Prophecy and the Eastern Question*, 1 *Defence*, 1 *Man Mortal*, 1 *Good Confession*, 1 *Town Hall Lectures*, 1 *Nightingale Discussion*, 1 *Vindication*, 1 *Beerlasting Punishment*, 1 *Clerical Theology*, 1 *Apostasy Unveiled*; 1 poor brother, 2 *Commandments of Christ*; six applicants for the advertised half-price *Karekas* (as per note on cover of this month's *Christadelphian*); poor brother, for distribution at public lecture, 250 *Who are the Christadelphians?*; a brother (part contributing), 500 *Finger Posts* for distribution; poor sister in isolation, 1 *Apocalyptic Lectures*, 1 *Man Mortal*, 1 set of *Finger Posts*; poor sister, 1 *Twelve Lectures*; poor brother, ardently desiring, and has in past times put himself to great inconvenience to obtain, but now utterly unable, *Christadelphian* for 1852; poor brother, desiring to distribute but unable to provide, 50 *Declarations*; poor brother (part contributing), 1 *Prophecy and the Eastern Question*, 1 *Bradlaugh Debate*, the *Bible Companion*, 1 *Declaration*, 1 *Keys of Hall*, 1 set of *Shields*, 1 *Questions and Questions*, 100 *Querist*, 1 *Trial*; poor brother, 1,000 *Finger Posts*; poor sister, 1 *Hymn Book*; poor ecclesia, 1,000 *Finger Posts*, 20 *Declarations*.

THE TRUE ABSOLUTION, BIBLE FINGER POST, No. 37.—(BY THE EDITOR).

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.

Books, Pamphlets, MSS., &c. received during the Month.—Beautiful lines "Night and Morning," selected—anonymous.—Leaflets, "Bible Truth, No. 6," "Thy Kingdom Come." Copy of *Land* (for October 7, 1852) containing excellent article on "The Land Laws of the Jews," by Mr. J. Boyd Kimbair, whose letter to the *Times* appeared in the *Christadelphian* last month, touching excession of remarks on this subject in articles contributed by him to the *Encyclopædia Britannica*.—Also proofsheet of the 2nd article—(both from Brother Ower; thankfully received for use in due time)—Lines—"The Bridegroom Cometh,"—E.S.E. per W.O.—(well rhymed).—Article—"Thoughts on the Death of Christ," by H. B. S., who, being out of employment, thus profitably occupies his time.—Correspondence: in *Cannock Advertiser* touching "the two men" who trouble the district there by *Finger Post* distribution (partly referred to in article on F. P. distribution in this number).—Copy of *The Lamp* quoting article by Mrs. Guinness on Egyptian events.—Speech by "Canon" Taylor on the prophetic bearing of the Egyptian Question, copied out by Brother Lewin, of Essex (thanks: may use).—Lines, "The Atheist" anonymous: argument from nature good, yet open to Atheist's rejoinder: when properly backed up, fortress impregnable.—Further Norwegian tracts, unintelligible to the Editor who lacks the gift of tongues.—Lines by T. T. "Suggested by the Death of Brother D. Smith."—Packet of adhesive labels from Brother Jamnaway, London, for gumming outside hymn books lent to strangers. The label is the result of some discussion of the hymn book question on forming a new ecclesia in London (*vide* intelligence). It is worded as follows, and seems to hit the middle ground very nicely:—"NOTICE, Strangers are most welcome to the use of this Hymn Book, that they may know what is sung.—Acceptable worship can only be offered by those who have been immersed after believing the things concerning the kingdom of God, and the name of Jesus Christ."—We shall be glad to supply these to any one desiring them.—Copy of the *Christian Chirist*—Lines by T. T. "The future."—Two letters by a brother, on "England and Egypt," cut from newspaper. Smartly written, but not in the vein suggested by the Hope of Israel: might be the product of a satirical Gentile, loud-munching the husks.—A similar remark is provoked by beautiful lines, "Shadows," by the same writer in the same paper, except that the vein is more sober.—Remarks on "Signs," by some one signing himself "a second Antipas." If he is right, he ought to be able to show the signs or point to them somewhere.—Thank you, George, for the lines cut from somewhere, entitled "The Vine and the Lattice." They are well rhymed, but when you grow to be a man, you will see there is a smell of hemlock with the beauty.—Acrostic on "The Lord's Prayer" by C. M. H. There is something good in it. May use another time.—An essay in rhyme, by Brother Berry, of Nottingham, read before the Nottingham Young Men's Improvement Class. So far as we have had time to look into it, it seems good. We shall do it the justice of a thorough inspection, and perhaps use another time.—Sonnet "Hope," by a sister; acceptable.—T.C.N's. "Anti-Christadelphianism No. 1," poor man.—Copy of Dunedin *Evening Star*, also two of *Taeri Advocate*, one containing reprint of Dundee article on the Christadelphians, and the other a somewhat sly epistle on the nature and bearing of their doctrines. The letter ostensibly warns the orthodox against Christadelphianism, and yet in reality indicates the unsoundness of the orthodox cause. This is in the strain of admissible satire in a good cause.—Lines, "In all thy ways acknowledge Him," good, selected by Brother Getting.—Extraordinary book, "The Scientific Structure of the Universe," by Jas. A. Moncrieff; may make it the subject of formal article notice; also pamphlet, "A B C of the gospel," by same author, who seems to have special gift of ingenuity in a mathematical direction.

* * * *It is a rule with the Press generally, on which we must be allowed to act, not to return to their writers literary communications that may not be used. Writers must keep copies or risk the loss of what they write.*

614 CHRISTADELPHIAN PUBLICATIONS

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5d.	Book Unsealed, with Coloured Diagrams	5d.	.15	7d.	
186d.	Breadth Discussion	188d.	.55	2s.	
266d.	ditto ditto (superior edition)	281d.	1.00	38d.	
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4d.	ditto ditto (photograph)	4d.	.15	6d.	
1d.	Bible and the School Boards	1d.	.05	2d.	
266d/100	Christadelphianism: what is it? (Antidote to T. G. Nichols)	281d.	1.00	38d.	
1s.	Chronikon Hebraikon	18d.	.35	18d.	
2d.	Catechesis	2d.	.07	4d.	
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68d.	Elpis Israel	78d.	2.40	98d.	
88d.	ditto (leather)	98d.	3.05	118d.	
6d.	England and Egypt	7d.	.21	10d.	
78d.	Eureka (Exposition) Vol. I.	88d.	2.75	108d.	
108d.	Eureka of	118d.	3.85	148d.	
108d.	Eureka (Apocataxy)	118d.	3.85	148d.	
98d.	ditto ditto in leather	108d.	3.45	128d.	
138d.	ditto ditto ditto	148d.	4.55	178d.	
138d.	ditto ditto ditto	148d.	4.57	178d.	
6d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	
7d.	Everywhere Lead! (Synopsis of Faith & advt. of Works)	9d.	.25	18d.	
3d.	Evil One, the and the Revised Version (by R. Roberts)	3d.	.10	5d.	
11d.	Eternal Life (Lecture by R. Roberts)	2d.	.06	3d.	
7d.	100 Pagar-pests, Bible; Nos. 1 to 37	9d.	.25	18d.	
2d.	Good Confession (Conversation with a view to baptism)	2d.	.07	3d.	
1s.	His Debate (see Englishmen Israelites?)	18d.	.36	188d.	
2s.	Hymn Book, with Music	28d.	.78	38d.	
2s. 6d.	ditto ditto (leather)	28d.	.99	38d.	
3s.	ditto ditto (extra leather, gilt-edged)	38d.	1.69	48d.	
4s.	ditto ditto (linp, durable binding)	48d.	1.50	58d.	
6d.	Index to Elpis Israel	7d.	.20	10d.	
6d.	Index to Eureka	7d.	.22	10d.	
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18d.	"Judging for Himself"	2s.	.72	28d.	
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13d.	Kingdom of God (Lecture by R. Roberts)	2d.	.06	3d.	
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6d.	Nightingale Discussion (Immortality of the Soul)	7d.	.20	10d.	
1d.	Oology (Spiritualism Explained)	1d.	.05	2d.	
4s.	Patterns of Things in the Heavens	48d.	1.00	58d.	
38d.	Pictorial Illustration of God-manifestation	38d.	1.18	48d.	
6d.	Prophecy and the Eastern Question	7d.	.20	10d.	
6d.	Phantoms (God-manifestation)	7d.	.20	10d.	
1s.	100 Question, Nos. 1 and 2	8d.	.37	18d.	
1d.	Question and Questions	1d.	.05	2d.	
2d.	Revealed Mystery	2d.	.07	3d.	
5s.	Sensons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	58d.	1.80	68d.	
7d.	100 Feet Everywhere Spoken Against	9d.	.25	18d.	
10d.	Shield, Christadelphian, Nos. 1 to 16	10d.	.28	18d.	
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2d.	Statement of the Faith	2d.	.07	3d.	
2d.	Tavernacle in the Wilderness (Illustrated)	2d.	.07	3d.	
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38d.	Trail, The (Did Christ Rise from the Dead?)	38d.	1.25	48d.	
4s.	ditto superior binding and gilt edges	48d.	1.50	58d.	
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WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD

EDITED BY ROBERT ROBERTS.

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BERMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

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
Zeland, NINE SHILLINGS; in Africa, NINE SHILLINGS AND SIX-
PENCE, in advance.

NOTES.

The annual table of contents runs away this month with four pages of our space.

We have been obliged this month to curtail intelligence communications. Correspondents will understand.

SCRIPTIONS. We would make it a practice to insert a specimen copy of each month's *Finger Post* in the *Christadelphian*, were it not that we are too near the postal margin of weight to allow of it.

"CHRISTADELPHIAN" FOR 1872 (the volume completed) WANTED by Brother Thorntree, of Leicester, who will either purchase or give the volume for 1875 in exchange.

"JESUS CHRIST AND HIM CRUCIFIED." This has been re-printed, and is now on supply in paper covers. The cloth edition we expect immediately.

W. O. We regret having been unable this month to deal with the difficulty referred to last month. We beg your forbearance for another month.

W. N. B. *Christendom Astory*, after having been carried so far, is being up for the present, till we are able to allow the printer to proceed. We do not apprehend a long delay.

A. C. A public list of the addresses of ecclesiastical secretaries would be convenient for some things, and inconvenient for others. The balance being on the side of the inconvenience, it is wise to leave things as they are.

THE JEWISH CONTRIBUTION. The amount acknowledged to last month was £277 12s. 2d. We have received the following further contributions: A brother, 5s.; a brother (balance of remittance) £3 17s. 3d. Total, £281 14s. 5d.

Sister Siddie, of Cardiff, aged 27, having lost her husband, is desirous of obtaining a situation as housemaid or nurse in some brother's family. She is spoken highly of by Bro. M. Rees, of that town. Address, care of Mrs. Talbot, 129, Broadway, Cardiff.

Should Mr. and Mrs. John Cope, late of Leicester, turn up anywhere among the brethren, the brethren will do well to communicate with the secretary of the Leicester ecclesia before having any dealings with them. (Address, P. S. Herne, 92, Troycross-street, Leicester.)

REMOVAL BURDEN. Acknowledged to last month, £40 5s. 7d. Since then the following further contributions have come to hand: A brother, 6s.; a brother, 41; a brother, 5s.; a sister, 12s. 6d.; a brother, 2s. 6d.; a brother, 10s.; a sister, 7s. 6d. We are very much obliged to them all.

F. A. G. We are helpless to deal with the matters set forth so voluminously, yet so clearly, in your letters. It is for each man, in this chaotic time, to do his duty to the best of his insight and judgment, and reserve to the Lord's judgment what cannot be settled now—inside if he can; outside if he must.

LAMP FOR MEETING ROOM. Bro. Randles, 15, Castle-street, Swansea, writes: "We have on hand a large plate glass lamp, with the words 'Christadelphian Meeting Room' cut in the glass. We cannot use it at our new hall. We should be glad to let it go very cheap to any ecclesia that might find it useful. It cost us £5." Communicate with Bro. Randles, at address given.

BROTHERS IN AMERICA. Brother A. Larson, of Menominee, Mich. U.S.A., wishes it to be known that if any of the brethren or sisters on the American side of the Atlantic can use publications on the truth printed in the Scandinavian language, he will be happy to supply them free of charge. (Brother L. will please accept this in lieu of a letter informing him of our compliance with his request.)

We learn, since printing the above, that Brother Ashcroft arrived safely in Liverpool (from America) on Saturday, Nov. 25th, well and thankful.

BROTHERS AND SISTERS VISITING LONDON.—These will find good accommodation, with moderate charges, at the private hotel and refreshment rooms, 23, Islington Green, near Wellington Hall, N. The hotel is kept by Sisters Christin and Fenton, for whom Brother C. Spencer is manager.

TO THE AMERICANS OR OTHER BROTHERS. Bro. J. W. Boggs, of Washington, appeals, on behalf of Bro. J. B. Shaw, of White Plains, Chas. Co. Ind., U.S.A., who is in straits through failure of crops and loss of horses and pigs. He and his wife are alone in an unfriendly community. Bro. Boggs recommends them as worthy of confidence. Communications will reach Brother Shaw, at the address given.

"THE DOCTRINE OF THE ATONEMENT." We direct attention to a new pamphlet, by Bro. J. J. Andrew, of London, bearing this title. It is the substance of a lecture delivered in London. It is the most excellent thing that has been published on the subject, and ought to set at rest any who may still be distressed with reference to the nature and sacrificial work of Christ. It is on supply at the offices; price 5d., by post 3jd.

C. C.—Thanks for the reference to the article on "The Site of Paradise," in *Nineteenth Century* for October. As for the Canadian prices, we have had considerable perplexity on the whole subject of American prices for books from the commencement, on account of the changes and fluctuations from year to year. The last is the most unexpected. For years we have been accustomed to remittances in sterling from Canada; and, as the postal rates (thither are the same as in Britain, we thought ourselves safe in abandoning a column for Canada, and saying "prices same as in Britain." But now, for some reason or other, the Post Office have adopted the system of remitting in the denominations of Canadian currency, for which (when remitted) there is no exact equivalent in British money, and we are once more at sea. We shall be thankful to receive such a table as you offer to draw out.

THE "CHILDREN'S MAGAZINE." For particulars, see notice on page 565 of the present number. The response is fairly represented by the following letter from Brother Reynolds, Clipping Norton: "Dear Brother Roberts, I feel much interested in your proposal to resume the *Children's Magazine*, and do hope no impediment will be found to exist, so far as required circulation is concerned. I can well understand how in the first days of this modern development of the truth, the peculiar claims of our little folk would not make themselves felt; but now that so many of the brethren are in the responsible position of parents, and so face to face with the duty of how best to train up our children in the love and fear of God, and appreciation of His revealed will, every faithful brother should feel anxiously interested in any means likely to aid them in the above work. If our children are to be brought up to learn, love, and obey the truth, special and continuous efforts must be made to excite their interest and engage their attention; and in these days, when every one who reads has a particular magazine or periodical of their own, a *Christadelphian Children's Magazine* is indispensable. In places where there are well organised Sunday Schools, the want of a magazine may not be so severely felt. But those of us who are in isolation, and feel it inconsistent to allow our little ones to attend orthodox Sunday schools and churches, will hail with joy and gratitude the appearance of such a magazine. May God prosper your intentions, and arouse the brethren everywhere to a sense of their duty in giving spiritual instruction to their children, and not neglect the work which is nearest to them, and so support you in this good work. Yours affectionately in the truth, — R. REYNOLDS."

THE EDITOR'S SUNDAY APPOINTMENTS FOR DECEMBER:—3rd, Birmingham; 10th, Birmingham; 17th, Birmingham; 24th, Birmingham (31st, Ward Hall).

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

Contributions since last month.—A sister, 2s. 9d.; a sister, 6s. 6d.; a sister, 6s. 6d.; a brother (balance of remittance), 17s. 4d.; a brother, 2s.; a brother, 3s. 9d.; a brother, 3s.; a few brethren, £2 11s. 3d.; a brother, 2s. 6d.; a sister, 4s.; a sister, 2s. 6d.; a brother (balance of remittance), £1 2s.; a brother, 1s.; a sister, 1s.; anonymous (per member of a certain worthy family), £5.

Uses during the same time.—Poor sister, 250 *Finger Posts* for distribution; poor brother, 1 copy *Twelve Lectures*; poor brother, *Christadelphian* for 1882, 1 *Trial*, 1 *Seasons of Comfort*; poor brother abroad, with opportunities for lending, but unable to provide the books, 1 *Apostasy Uncited*, 3 *Coming Events*, 3 *Declarations*, 1 *Revel*, 1 *Hymn Book*, 2 *Kingdom of God*, 1 set *Shields*, 1 *Epitome*, 1 *Apoclyptic Lectures*, 1 *Man Morfal*; to poor ecclesia, for lending (part contributing), 1 *What is Truth*, 1 *Nightingale Lectures*, 1 *Everlasting Punishment*, 1 *Twelve Lectures*, 1 *Defense*, 2 *Town Hall Lectures*, 1 *Man Morfal*, 2 *Fit One*, 2 *Revealed Mystery*, 2 *England and Egypt*, 2 *Good Confession*, 2 *Coming Events*, 1 *Prophecy and the Eastern Question*, 1 *Jesus Crucified*, 1 *Keys of Hell*; poor brother, anxious, and excellent opportunity to distribute, but cannot provide, 1,000 *Finger Posts*; another brother, ditto, ditto, 1,000 *Finger Posts*, 6 *Kingdom of God*, 6 *Eternal Life*; a poor sister (part paying), 1 *Jew Discussion*, 1 *Jesus Crucified*, 1,000 *Finger Posts*; poor brother (part paying), 1 *Eureka 1*; company of poor brethren (paying half), for distribution on special occasion, 300 *Declarations*, 300 *Eternal Life*, 3,000 *Finger Posts*; poor brother, *Christadelphian*, 1883; poor brother (part paying), 12 *Kingdom of God*, 12 *Eternal Life*, 12 *Declaration*, 100 *Finger Posts*; poor brother, 1 *Seasons of Comfort*, 1 *Trial*; poor sister (part paying), 1 *Eureka 1*; poor brother, 1 *Trial*, 1 *Commandments of Christ*; poor brother, 4 sets *Shield*, 100 *Who are the Christadelphians*; poor brother, *Christadelphian*, 1883; poor brother, 4 *Twelve Lectures*, 1 *Commandments of Christ*; poor brother, 1 *Eureka 1*; poor brother (part paying), 600 *Finger Posts*; poor brother abroad, 1 *Trial*, 2 *Jesus Crucified*, 2 *Declarations*, 2 *What is Truth*, 2 *Kingdom of God*, poor sister (part paying), 1,000 *Finger Posts*.

Books, Pamphlets MSS., received during the Month.—Copy of *Salisbury Journal*, containing report of 5th Conference of "Conditional Immortality Association" (a little interesting, not much; it requires the conditions to make the subject practically important).—Copy of *Newfolk News*, with interesting article on the "Ricketly House of the Turk."—Extract from American paper, setting forth alarming predictions of physical changes; predictions unfounded, though by a "Professor," they will only frighten the ignorant.—News-clips bearing on the Signs of the Times, from Brother Owlter, Brother Hutchinson, and others.—Nos. 3 and 4 sixteen page magazine, entitled, *The Word of the Lord* (a misnomer).—Pamphlet by T. Kirkham, "True theory of the atonement" (an apparently honest attempt to treat a subject which must ever be inscrutable when dealt with away from the divine point of view. We refer the author to Brother Andrew's newly-published pamphlet for clearer light).—Poetry, "A Dream," by C. M. H. (very fair; perhaps not).—Copies of New Jersey papers, containing notes of Brother Ashcroft's lectures.—Pamphlet, "Apostolic mode of baptism" (a plea for exploded true immersionism).—Another pamphlet, same authorship (contending for the possession of the spirit gifts, notwithstanding that no one the world over, possesses them).—A "Synopsis" of the faith and practice of some prospectively Christadelphian at Richmond, V.A., but by no means such on all points as the brethren generally would endorse.—Lines (per Brother Ashcroft), "They shall run and not be weary," by J. S. Keale.

Correspondence between Brother Young and the Editor of the *Pastorale Glasgowian* (i.e., the "Vicar" of Finger Post treatment); interesting account of interview, &c.; may use to some extent in future issue.

Copy of *The Restoration*, re-publishing portion of *Prophecy and the Eastern Question*; Nos. 1 and 2 "Grace and Truth Series of Tracts," published at Hull, apparently adventist issues. Small pamphlet, "Great Crisis," &c., by Baxter, the discredited Napoleon anti-Christ interpreter.—No. 2 Investigator.—Article by Brother Hawkins, on Thanksgiving (by and-by).

HOW TO READ THE BIBLE.

BIBLE FINGER POST, No. 38. (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.

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THE DOCTRINE OF THE ATONEMENT,

A LECTURE BY BROTHER J. J. ANDREW, OF LONDON.

(Revised and Enlarged.)

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, DECEMBER, 1882.

Not Printed	CARRIAGE INCLUDED.	In Britain.	To the States	Australia N. Zealand	To Canada.
3d.	Anastasis (Resurrection and Judgment)	10½d.	.30	18½d.	
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28½d.	ditto ditto (superior edition)	28½d.	1.00	38½d.	
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3d.	Keys of Hell, (Lecture by Brother Bland)	3½d.	.10	5d.	
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