

# 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 XX.

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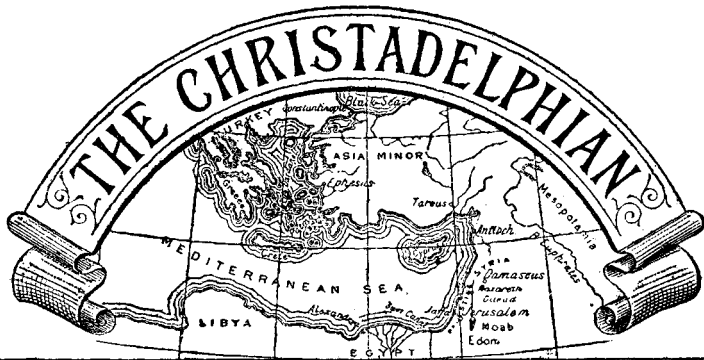
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*"He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) for which cause he is not ashamed to call them BROTHERS. —(Heb. ii. 11.)*

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

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JANUARY 1st, 1883. A.M., 5973

Vol. XX

## DR. THOMAS DESCENDS A COAL SHAFT AND MORALISES ON FACTORY LIFE.

In the account of his first visit to Scotland, Dr. Thomas says :—" While at Paisley, we were very hospitably entertained at the mansion of Mr. Coates, called Ferguslie House, beautifully situated in the midst of grounds very tastefully laid out, opposite the Braes of Gleniffer, and commanding in the rear an extensive view over the valley of the Clyde. Mr. Coates' name is well known in this country to all who use cotton sewing thread. He has a princely residence, and a palatial factory in which he employs about 400 hands. His residence is fitted up in the most costly, convenient, and elegant style ; and the furniture of the richest and newest fashion.

" A day was set apart for a special visit to Mr. Coates' mines some few miles from Paisley, after which we were to partake of the good cheer provided at Ferguslie. We descended into Avenus, and found when all was ready the descent as easy as Virgil says. It was a holiday with the colliers on account of the burial of one of their number who had been burned the day before by an explosion of gas in the pit. Mr. Coates having ordered the engine to be fired up, we invested ourselves in the meanwhile with rough garments and tarpauling hats to suit. The band being adjusted on the periphery of the wheel, we all got into the bucket and were lowered a thousand feet into the earth. We traversed the mine up hill and down hill about the third of a mile. In some parts of the way we could walk

upright; but in others, where 'troubles' would occur, or an inclined plain was formed for rail boxes, it was necessary to form our bodies into two sides of a square. The mining operations were explained to us by the overseer who accompanied us. The darkness made visible by our flickering lamps was intense, yet though so deep below the surface and the level of all its graves, we were not in 'the lowest sheol;' for we were still to be found in a living organised condition; if Jonah however, when in the great fish, were in 'the belly of hell,' as he said, we were unquestionably there. His no doubt was a warmer place than ours, but darker it was impossible to be. Our exploration occupied about two hours, when we re-entered the bucket, and ascended to the light of day.

"Having returned from the mines, Mr. Coats showed us over his sewing thread factory. The rooms where the thread is wound on the bobbins would be a surprising exhibition of industry and art to the first father of mankind. The bobbin-making department is also very interesting because of the ingenious machinery by which the bobbins are formed. But what a monotonous existence to those who are employed in such establishments as

these! Highly interesting to visitors viewing for an occasion the combined operations of the vast concern; but to be tending day after day for a life-time the winding of a set of bobbins, or the unvarying action of a piece of machinery, O, we had rather not be than live to be an automaton such as this! But what are men to do? The bondage of a stern necessity compels them to labour hard, tediously, and monotonously for the bread that perishes; and a hopeless, cheerless, labour it is when unsolaced by the hope of glory. Ah, it is the poor that must needs rejoice in the gospel of the kingdom. They have no luxuries nor elegancies in their dwellings; nay, can scarce get the needful to keep their soul in life. When the kingdom comes 'he will fill the hungry with good things; and the rich he will send empty away.' Blessed epoch, glorious era for the poor! The King shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare them, and save them, and redeem them from deceit and violence, and their ungentle blood shall be precious in his sight. Factories, we opine, if allowed to exist at all, will not then be penitentiaries for unfortunates whose poverty is their only crime."

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### MR. DARWIN AND REVELATION.

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The papers publish a letter of Mr. Darwin's to show that in his last days, he was an unbeliever. The need for any showing of this, it appears, lay in the fact alleged by the publisher of the letter, that "priests of various creeds are claiming Darwin for their own." We need not trouble about the priests one way or other. If called upon for a choice, the quiet student of nature would on many grounds be preferable to the ecclesiastical sorcerers,

who unite such assumptions with such spiritual incompetence. But there is a choice still better which leaves both out in the dark and in the cold—the middle ground of a revelation of fact that is in harmony with nature, and supplementary to it, in the grandest manner. In so far as Darwin's words may bear on this, we look at them just for a moment. The letter was in answer to certain unpublished questions by a student :—

“ Sir,—I am very busy, and am an old man in delicate health, and have not time to answer your questions fully, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities.—Wishing you well, I remain, your obedient servant,

“ Down, June 5, 1879.”

“ CHARLES DARWIN.

We notice the following points :—

1. *Science and Christ have nothing to do with each other.* True ; but they are not inconsistent with each other. Christ is not to be discovered by scientific investigation, but he is not excluded by anything that scientific investigation brings to light. Science and the Pope have nothing to do with each other ; but the Pope is a fact for all that, and a baleful one, which science can do nothing to abolish. Christ is a fact, and a blessed one, which science cannot exclude, but, on the contrary, has a large demand and a large place for, when social economies are taken into the purview.

2. *Except in so far as scientific investigation makes a man cautious about accepting any proof.* “ Cautious,” Mr. Darwin, but not impervious ; cautious in being sure that proof is proof, but not obstinate in refusing the proof because the proof proves what you don't want to believe. It is a good thing to be cautious ; and in so far as scientific investigation develops the faculty of cautiously and accurately measuring and estimating facts, it will be a help in the final “ accepting of proofs.” But what are we to say when it lands a man in the position of refusing to accept the proofs because he doesn't like them ? We can only say that “ scientific investigation ” has not made him cautious, but incapable : not only made him careful in his studies, but brought his mental faculties into a perverse paralysis, which incapacitates him for accepting proofs at all, except in one direction.

3. *As far as I (Mr. Darwin) am concerned, I do not believe that any revelation has ever been made.* Well, poor Mr. Darwin, the fact is to be noted with some pity, and without much surprise. You have been studying shells, and worms, and fossils, and evidence of revelation would not be found among them if they were studied for a million millenniums. You have

been frightened away by a wholesome horror of the priests and their fables, from the sphere where the evidence was to be found; and you imagined their fables and the teachings of revelation were one and the same thing. Your non-belief, while having great weight with those who know more about fossils than the Bible, will have none at all with those who know more about the Bible than the fossils.

4. *With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities.*—A conclusion drawn from “vague and contradictory” evidence, would stand on a somewhat unsubstantial foundation, in the precincts of the inner man; but drawn from “vague and contradictory probabilities,” they must be airy and phantasmal indeed—floating intangibly in cloud. But, Mr. Darwin (you are among the worms and cannot hear; still it is useful to apostrophise you thus): do you really mean that our conclusions as to a future life depend upon the construction of “probability,” vague or otherwise? Do you call the appearance of Jesus Christ, 1800 years ago, a probability? Do you call the apostolic writings a probability? Do you call the work of establishing Christianity (even such as it has become), a probability? Do you call the Jewish race a probability? Do you call the fulfilment of prophecy a probability? Mr. Darwin, Mr. Darwin, your close watchings of the movements of worms and spiders have dulled your eyes to other facts—more important facts, facts of more glorious consequence to human life—facts, Mr. Darwin—not probabilities. We draw our conclusions from facts—facts that “wunna ding,” as the Scotch say—facts that cannot be obliterated, that cannot even be concealed, and facts that, in their logical construction, yield but one conclusion, and that is that God, who made all things (whose existence you do not deny, though you deny a revelation) has spoken His mind concerning His purpose with the world He has made, and the poor perishing human race upon it, and has shown unto us how He would have us walk in the darkness that meanwhile covers all the earth.

EDITOR.

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### A DREAM.

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Worn out with toil, to bed I crept,  
In peace I laid me down and slept,  
Saying, “O Lord, I praise Thee”;  
When in the visions of the night,  
A lovely form, in raiment white,  
Just gently jogged and woke me.

At first I felt a chilling fear,  
“Dear Brother, be thou of good cheer,  
I bring thee tidings welcome”:  
Burst on my ear with glad surprise,  
As touching me, she said, “Arise!  
We go to meet the Bridegroom.”



Then, at a glance, I saw and knew,  
'Twas she we lately bid adieu,  
In yonder graveyard sleeping ;  
And springing to my feet, I saw,  
Two angels standing at the door,  
Like watchers, vigil keeping.

Th' Archangel's voice had woke the dead,  
And found me slumb'ring on my bed,  
The awful summons waiting ;  
And, Oh, the all-absorbing thought,  
As to the Judgment-seat we're brought,  
With steps and breath abating !

That night I'd preached his coming near,  
Which brought forth many a silent tear,  
Responding "Come, Lord Jesus."  
I'd warned the sinner, cheered the saint,  
And so, retiring tired and faint,  
I sought the rest sleep gives us.

And thus I lay in sweet repose,  
Trusting in Him who only knows,  
When, where, and how it shall be.  
My mind was musing o'er the theme,  
I wake, and find it all a dream,  
Saying "O Lord, I praise thee."

C. M. H

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## 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.*

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No. 23.

Saul proved an unfaithful king. What that means will be discerned by those who understand the difference between faithfulness in its common acceptation and faithfulness towards God. A man is faithful in the common acceptation who performs what he undertakes, as between man and man ; but a man faithful to God is one who aims at carrying out the appointments of God, for no other reason than that they are the appointments of God. Such a man has such an aim, because he discerns, and is deeply impressed with the fact, that all things belong to God, and that God only has the right to appoint what is to be done. Because he so discerns, and because the wisdom and excellence of God are loveably manifest to him, he "delights in the law of God after the inward man," as Paul expresses it. "I delight to do thy will, O my God," as David has it. Such a man is faithful to God, because his first consideration is "What is the will of God? What is His appointment?" In this sense, Paul informs us that Christ was "faithful to Him that appointed him" (Heb. iii. 2). This also was the distinguishing excellence of Moses as a servant, as Yahweh Himself pointedly declared (Num. xii. 7-8). More or less, it is the characteristic of every accepted son or daughter in every age. This, in fact, is the faithfulness of the faithful to be manifested and acknowledged in the day of account : a controlling susceptibility in reference to the divine will ; an anxiety to know it ; a zealous readiness to do it.

The Saul class are by no means distinguished in this way. They are governed by their own impressions and feelings as natural men. They are

unsusceptible of solicitude towards God. They conceive of things, and do things merely as creatures possessing a certain power of observing facts and reasoning on them. They have no active sense of God's prerogative: no tender zeal for His will: no jealousy for His rights or regard for His name. Nay, they have not even a practical sense of His existence. The things they see and the things they feel form the boundary line of their philosophy. They are insensible to the higher aspect of things as the embodiment of the Father's power for the Father's purposes. They are strictly creatures of sense—"common-sense," as it is called—which is all very well for the regulation of matters that are to be discerned only by the ear and eye: but out of place when applied to things that we can only know by revelation, such as the will of God and the nature of duty.

Saul showed himself a thoroughly natural man in these respects on more than one occasion. One case may suffice to illustrate all. He was sent to destroy the nation of the Amalekites. His instructions were specific, very precise, and thorough: "Go and smite Amalek and utterly destroy all that that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." We will not stay to discuss the humanitarian view of these words—the view, namely, that they are inhuman, barbarous, blood-thirsty words—words by no possibility divine. This view has been sufficiently disposed of several times over by the exhibition of the truth that the Creator as the Proprietor may, when He sees fit, with righteousness become the Destroyer of men: and that a man who receives a command to destroy under such circumstances, performs a work of righteousness in performing the commanded work of destruction, as Joshua did in the utter extermination of the Canaanite population that came into his hand, and as Christ and the saints will do when they "execute the judgment written" and destroy the wicked from the earth. Saul, not realising the divine point of view in the case, only partially executed his commission. He and the people spared the king of the Amalekites, and also "the best of the sheep and of the oxen, and of the fatlings and the lambs, and all that was good, and would not utterly destroy THEM, but *everything that was vile and refuse*, that they destroyed utterly" (1 Sam. xv. 9). This was acting the part of the natural man as distinguished from the spiritual man. To destroy the "vile and the refuse" was to destroy because vile and refuse, and not because God had commanded. To save "the best of the sheep and oxen" was directly to disobey God—not perhaps out of a desire to disobey, but from a natural sense of the desirability of preserving "the best of the sheep and oxen." When Samuel, on Saul's return, found fault with this, Saul sought to palliate his offence with a plea which made matters worse. "The people spared the best of the sheep and of the oxen *to sacrifice unto the Lord thy God: the rest we have utterly destroyed*" (verse 15). Samuel's rejoinder touches the pith of the matter: "Wherefore didst thou not *obey the voice of Yahweh?*" (verse 19). Saul repeated that he had obeyed, and that what had been preserved had been preserved for God's own service in sacrifice.

Samuel's answer shuts Saul's mouth: "Hath Yahweh as great delight in burnt offerings as in obeyings the voice of Yahweh? Behold to OBEY is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of Yahweh, Yahweh hath rejected thee from being king." Upon this Saul revealed the true secret of his proceeding. "*I feared the people, and obeyed their voice.*" He confessed he had sinned in the matter, but it was the confession of a man who finds himself in the custody of the law—caught in the act. It was the withdrawal of the crown that brought him to his knees. When left to act without compulsion, he acted from merely natural considerations,—the fear of man and the desire to possess eligible spoil. He did not act from a recognition of the sacred and terribly binding obligation of the divine commandment. He acted exactly as Adam and Eve did: disobeyed from good motives as such are reckoned by the merely natural man. In this is to be found the answer which those need who say they cannot see in what way Saul was so bad a man. He was not a bad man according to the human standards of action. He was a bad man according to the divine standard, which is the eternal standard. He did not recognise the divine will as the rule of action, but acted from human impression of what was nice, and convenient, and useful, which is all very well where the divine will has neither prescribed nor prohibited, but which is the reverse where God has commanded. On this same principle, we may easily discern how it is that many men are "good" men according to human estimate, but not good according to the divine estimate. The first ingredient of goodness towards God, without which, goodness has not begun, is obedience, springing from knowledge which generates love and fear. It was in this sense that Saul (though a tall man, "a goodly man to look to," and an amiable good-natured sort of man that would be popular with the world), was by no means a man after God's own heart, as his successor was.

It became necessary, under the circumstances narrated, to chose this successor: and, in the choosing, we have the hand of God made visible. It was no mere operation of Providence that elevated David from the sheepfold to the throne, though Providence afterwards co-operated in the process. The finger of God visibly pointed him out. Samuel received direct command thus:—"Fill thine horn with oil and go, I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons"—(1 Sam. xvi. 1). "And Samuel did that which Yahweh spake, and came to Bethlehem." Arrived at Jesse's house, he would have been helpless in the selection without the visible hand of God. He called the sons of Jesse one by one. The first to stand before him was Eliab, the first-born, tall, and of good countenance. Samuel, impressed by his appearance, concluded that this was Saul's successor. Samuel, without the directing voice of God, external to himself, was as incapable of divine discernment as any other natural man. "Yahweh said unto Samuel, Look not on his countenance, nor on the height of his stature: because I have refused him, for Yahweh seeth not as man seeth, for man looketh on the outward appearance, but Yahweh looketh on the heart." So another of the sons was sent for, and Abinadab

stood before Samuel, but with the same result: "Neither hath Yahweh chosen this." The third was sent for, and a like declaration refused him. The whole seven passed in this way, and none chosen. Samuel was at a loss. He enquired of Jesse: "Are here all thy children?" The answer revealed a "youngest"—too insignificant to have been thought of—a boy keeping the sheep. Imperative command of Samuel brought him into the house. As he came in, "ruddy, withal of a beautiful countenance, and goodly to look to." Yahweh said to Samuel, "Arise, anoint him, for THIS IS HE." Samuel did so: and the Spirit of Yahweh came upon David from that day forward. Thus was the visible hand of God employed in the nomination and anointing of the founder of that royal house, which is the basis of God's everlasting arrangements on earth; for the house of David was afterwards by covenant made the house of the Kingdom of God, on the throne of which, when re-built in the earth, the Son of David will reign for ever, surrounded by all his brethren, including David himself, and probably several of his interim successors—*e.g.*, Jehoshaphat, Hezekiah, Josiah, &c.

Saul reigned several years after David's nomination to the kingdom. They were years of chagrin, envy, and mortification to Saul. Naturally so, to such a man as he. Had he been a man sensitive to the divine will, it would have been otherwise: for such a man would have recognised and acquiesced in the appointment of David with alacrity, and even zeal. But a man who has not God before his eyes, but finds enjoyment in a position or occupation of honour, *per se*, is the man that is unfit to fill it for God, and the man certain to become the subject of consuming sea-green jealousy of others. A man who seeks to do the will of God is not liable to be afflicted in this way: for it is his joy to see the work of God done, by whomsoever, so that it be the work of God, and not the work of the devil under a guise, as it is always liable to be in this age of the devil's supremacy—a mere ministering to self-gratification, instead of the doing of those things that are well-pleasing to God. Saul was a merely natural man, and therefore he "eyed David from that day forward," and "sought to slay him." Saul's malady was aggravated by a divine interference with his tranquility: "an evil spirit from Yahweh troubled him." In this is another glimpse of the visible hand of God at work—a negative and not blessed form of work for Saul, but almost the only form in which Saul was permitted to know it henceforward; for "when Saul enquired of Yahweh, Yahweh answered him not, neither by dreams, nor by Urim, nor by prophets," the divers manners in which he signified his mind supernaturally in that age (1 Sam. xxviii. 6). In this distress, he had recourse to a necromancer, "the witch of Endor," through whom also the hand of Yahweh was negatively operative towards him. Necromancy was an imposture in the sense in which spiritualism is, and astrology. There was a certain kind of reality in it, but the nature of this reality was so misunderstood as to become the basis of claims and pretensions utterly hollow. The necromancers professed to rouse the dead and make them appear, whereas they but mirrored, on electrical principles, the images existing in the minds of those applying to them, and reflected their own impressions, as in a dream—the reflection appearing a reality because seen and reported to

them by another who, on ordinary principles, could not be supposed to know. Samuel was dead, and Saul, having no longer access to divine guidance, wanted to get at him for a word of counsel in the straits he felt in the presence of a formidable army of the Philistines. He therefore had recourse to a woman to whom popular rumour ascribed the power of bringing back the dead.

What happened is commonly believed to justify the popular impression, and to prove the popular doctrine of the death state. Mr. Grant cites the case for this purpose in a recent book of his. He believes Samuel *appeared*,—not bodily, yet really and apparently, that is, in a form objective to the eyes of anyone who had been there. If this was so, why did not Saul, as well as the witch, see Samuel? Saul had to ask the woman what sort of a person was coming, showing that the perception was limited to the woman as a practiser of the necromantic art, and, therefore, that the Samuel which appeared was not an apparition of the order of popular theory, which would have been seen by both: but a vision subjective to the woman herself. Again, the person seen was an old man, with a mantle, by which Saul identified him as Samuel: do “spirits” of the apparitional order have the shape of the bodies they leave? and when a spirit or ghost leaves the body, does it take away a ghost of the clothes the body wears? Samuel’s ghost in this case had a ghost of Samuel’s clothes, which is intelligible enough in view of the nature of the apparition as the spectral impression of Samuel in the woman’s brain reflected from that of Saul. On the same principle, we see friends in dreams with their clothes. The difference in this case was that the impression was borrowed or reflected from the brain of Saul, and made abnormally visible to the woman in a waking state through her peculiar constitution. But how is the ghost of the clothes to be explained on the supposition that Samuel was really there? Furthermore, Samuel said (through the woman): “Why hast thou disquieted me to bring me *up*?” which is inconsistent with the view that brings Samuel “down” from paradise. Finally, Samuel said, “To-morrow shalt thou and thy sons be *with me*,” which must be a difficulty with those who believe that while Samuel is in heaven, Saul and his sons went to hell. The fact is, the whole performance was a feat of necromancy, in which there is no raising of the dead or miraculous performance whatever, but merely the exercise of brain and nervous power in an unusual way. But, doubtless, Saul was permitted, through this medium, “to get his answer of doom.” That is, the mere spectralities, of a necromantic operation were supplemented by divine information of a prophetic character, to the effect that Saul’s final calamity was about to overwhelm him. This was doubtless done on the principle frequently enunciated throughout the holy oracles, that God chooses or employs the delusions of the wicked to their own confusion.

Saul’s death on the field of battle the following day left the field clear for David, in whose case the hand of God was visibly shown on several occasions. We pass over the conflict with Goliath, which, though doubtless a case of God’s direct co-operation, is not so manifestly supernatural as to be ser-

viceable for the illustration of the subject in hand. Cases of the supernatural are, in fact, not numerous in the case of David, except in the sense that his whole life was a development of the ever-present Spirit of Yahweh, which came upon him on the day of his anointing by Samuel in the house of his father Jesse, and inspired his pen as well as guided his sword, till the day of his "last words," when he testified that "the Spirit of Yahweh spake by him and His word was on his tongue." (2 Sam. xxiii. 3). In this sense, his whole life was a blaze of supernatural light and guidance, but as regards what may be called the scenic exhibition of the miraculous, the cases are few. One marked the inauguration of his career as actual king. The Philistines hearing that David had ascended the throne of Judah, assembled their forces and invaded the land. David enquired of Yahweh what he should do, and received the directness of answer refused to Saul. Yahweh said: "Go up: I will doubtless deliver the Philistines into thine hand." David went up and overthrew the invading host. But the Philistines rallied and came into the country a second time. David again enquired of Yahweh as to his course, and was very precisely advised: "Thou shalt not go up (that is, not in a direct manner to Rephaim, where they had assembled), but fetch a compass behind them and come upon them over against the mulberry trees (exact spot indicated; but even here he was to wait a signal—a divine signal!) "Let it be when thou hearest the sound of a gong in the tops of the mulberry trees, that *then thou shalt bestir thyself*, for then shall Yahweh go out before thee to smite the host of the Philistines." And David did as directed, and the result was an entire rout of the Philistines—a very important event for David at that time, in the very depressed state of Israel consequent on the Philistine victory over Saul's host, and the very weak and sapling condition of the kingdom of David in the presence of an old and established and strong power like the Philistines. It required a very direct divine taking of David by the hand in the way indicated to save the new and young kingdom from total annihilation.

The next case was of a different order. David having repelled the attacks of his enemies, proceeded to consolidate his kingdom, with which view he arranged to bring the ark from the resting place it had found for 20 years in the house of Abinadab, at Kirjathjearim, after its destructive peregrinations as a captive in the land of the Philistines. He made the ceremony of its removal an occasion of great public joy and feasting, on which, however, a cloud was thrown by the exhibition of the visible hand of God in an unfriendly form. In the midst of the rejoicings, while the procession was wending its way in the direction of the city of David, headed by David and a host of musicians and dancers, Uzzah, one of the men in charge of the ark, was smitten dead in the act of handling it. The cause was that the oxen drawing the cart containing the ark stumbled, and Uzzah, afraid apparently that the ark might fall out of the cart, "put forth his hand to the ark of God and took hold of it." The incident affected David most painfully; "David was displeased because Yahweh had made a breach upon Uzzah. . . . And David was afraid of Yahweh that day, and said, How shall the ark of Yahweh come to me? So David would not move the ark

of Yahweh unto him unto the city of David; but David carried it aside unto the house of Obedom, the Gittite" (2 Sam. vi. 8, 10). To this incident, the remarks made last month on the slaughter among the rejoicing inhabitants of Bethshemesh on the arrival of the ark in their midst from the land of the Philistines, are entirely applicable. The explanation of the occurrence is to be found in the breach of Yahweh's appointment in the law, which David afterwards recognised (1 Chron. xv. 13). The fact of the occurrence is evident from its mere record; for such the record or such a thing could not be accounted for on any hypothesis short of its truth. And from the fact of its occurrence follows the divinity of the entire history of Israel, and, therefore, of the apostolic testimony of the resurrection of the Lord Jesus.

The next case of miraculous interposition was likewise of an untoward character. It is not the next in order. It is, perhaps, the last in this sense. Strictly speaking, we ought to look, before it, at the covenant communicated to David, through the prophet Nathan, concerning the perpetual stability of his throne in the hands of a Son who should reign for ever. This was the visible hand of God in the life of David, in its most important form in one sense; as also was the guiding presence of the Holy Spirit with him, which made his glowing psalms the effusions of prophecy, and which exalted to the dignity and authority of an oracle, his "last words" concerning the "everlasting covenant, ordered in all things and sure." But these most precious exhibitions of the visible hand of God are all in the nature of revelation by inspiration, to which attention has already been given early in these chapters. They do not, therefore, now call for that specific consideration which the miraculous destruction of nearly a hundred thousand men naturally challenges.

David, in a moment of human complacency, had the number of his fighting men enumerated. "And God was displeased with this thing," And God sent this message to David: "I offer thee three things: choose thee one of them, that I may do it unto thee. . . . Either three years' famine, or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee, or else three days the sword of Yahweh, even the pestilence in the land, and the angel of Yahweh destroying throughout all the coasts of Israel" (1 Chron. xxi. 10-12). Concerning this also, the remark so frequently suggested by these narratives has to be made, that the occurrence of such a passage in the national archives of the house of Israel is inexplicable on any other hypothesis than its truth. If God were not in the matter, it is inconceivable that the numbering of the people should have come to be considered an offence: for on no principle natural to men left to their own thoughts would such a thing be regarded in that light. To glory in one's greatness is universal among natural men,—a thing done and accepted as the right thing to be done in all countries, and in all ages of which history furnishes any record. Even boasting is not viewed as a crime; and as ascertaining the precise extent of your resources, the idea of its being a censurable thing would be scouted in every land—in every age. A mere affair

of innocent statistics! But here it is put down on record as a crime against God. That the thing should be represented at all in the national records as falling into an error is conclusive evidence of truth, in view of the universal disposition of courtiers of all sorts to be flatterers, and, at least, to be smooth spoken, and say nothing about the king's faults. But that such a thing should be represented as a punishable offence is not at all to be accounted for on the notion that we are dealing with an invented narrative. No man could suggest even a plausible notion of how such a narrative could come to be put on record if it were not true. Its truth admitted, all is clear as noonday.

David is greatly embarrassed—well, by the fact of his having sinned in the matter (“I have sinned greatly because I have done this thing; . . . I have done very foolishly.”) But much more is he embarrassed by the choice of evil offered him. “I am in a great strait,” he says. He ends the strait by a choice which is also very eloquent of many things. “*Let me fall now into the hands of YAHWEH, for very great are His mercies: let me not fall into the hand of man.*” Here is a distinction very real and practical to David in a moment of great trouble—1, falling into the hands of Yahweh; 2, falling into the hands of man. How came David to make the distinction, and to choose the former in preference to the latter? According to the view which is so very popular to-day, and becoming daily and rapidly more and more so, there was no “falling into the hands of Yahweh” to choose. That was a mere illusion, and any choice of that sort must have ended in nothing. If so, how came it on this great state occasion to be a practical alternative offered to David—by whomsoever? The thing offered him was not that God in Providence should go against him; in such a case as that, it might be supposable that a merely human occurrence might be erroneously and superstitiously described as falling into the hands of Yahweh. The thing offered him was offered in contrast to that: he might have that if he liked—discomfiture before his enemies or famine; but the third thing offered, and which David chose, was a thing out of the order of natural occurrence altogether, and beyond the power of any priests or conjurers to manipulate, viz., that an angel should go through the land with ravaging pestilence for three days. And the question pressingly returns and returns; how came such an alternative to be offered to David, and David to choose it, unless the matter were a matter of fact and truth, and no illusion at all? David expressly stipulated that he should “not fall into the hand of man.” Is not this evidence of a very practical discrimination on the part of David? He had experience of man, as we all may have; and he found, as we may all have found, that man in power is unmerciful and false. Here is no roseate idealising of human nature—so common to human books, but so foreign to the one divine book on earth, which Mr. Carlyle calls “the truest of all books.” Here rather is the flat colourless record of truth—that man was not to be trusted as the administrator of punishment. “Let me fall, now,” exclaims David, “into the hands of Yahweh.” He gives his reason: “Very great are Yahweh’s mercies.” How came he to make such a choice for such



a reason if he had had no practical experience of the thing lamented by Jonah on a certain occasion, that Yahweh is “gracious and merciful, and slow to anger, and of great kindness, and repenteth of the evil?” (Jonah iv. 2). Ah, but he had had practical experience of it, and Israel before him for hundreds of years, and, therefore, he chose as he did—and wisely. “So Yahweh sent pestilence upon Israel, and there fell of Israel seventy thousand men. And God sent an angel to Jerusalem to destroy it, and as he was destroying, Yahweh beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand . . . And David lifted up his eyes and saw *the angel of Yahweh stand between the earth and the heaven*, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sack cloth, fell upon their faces. And David said unto God, is it not I that commanded the people to be numbered? Even I it is that have sinned and done evil, indeed; but as for these sheep, what have they done. Let thine hand, I pray thee, O, Yahweh, my God, be on me and on my father’s house, but not on thy people that they should be plagued.” Then followed certain directions from the angel, concerning the sacrifices suitable to the awful manifestation of the visible hand of God that had taken place. With these directions, David complied with great and humble alacrity, offering on a neighbouring (indicated) threshing floor, occupied by one, Ornan, which afterwards became the site of the temple,—offering there instead of before the tabernacle, because the way to the tabernacle (at that time, at Gibeon,) was barred by the interposing and sword-bearing angel of Yahweh (1 Chron. xxi. 18-30). With the offering of the appointed sacrifices, the terror-inspiring episode came to an end, and David proceeded to arrange for the building of the temple—afterwards erected by Solomon.

EDITOR.

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“NONE BUT GOD.”

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The fool hath said “There is no God;”

No God?—Who made the morning sun,  
And sent him on his heavenly road,  
A far and brilliant course to run?  
Who, when the radiant day is done,  
Hangs forth the moon’s nocturnal lamp,  
And bids the planets, one by one,  
Steal o’er the night-vales dark and damp?

No God?—Who gives the evening dew,  
The fanning breeze, the fostering shower?  
Who warms the spring-morn’s budding  
bough,  
And paints the summer’s noontide  
flower?

Who spreads in the autumnal bower,  
The fruit-tree’s mellow stores around;  
And sends the winter’s icy power,  
T’ invigorate the exhausted ground?

No God?—Who makes the bird to wing  
Its flight like arrow through the sky;  
And gives the deer its power to spring  
From rock to rock triumphantly?  
Who formed Behemoth, huge and high,  
That at a draught the river drains;  
And great Leviathan to lie,  
Like floating isle, on ocean plains?

No God?—Who fixed the solid ground  
 On pillars strong, that alter not?  
 Who spread the curtained skies around?  
 Who doth the ocean bounds allot?  
 Who all things to perfection brought  
 On earth below, in heaven abroad?  
 Go, ponder deeply each high thought,  
 And thou shalt answer, "None but  
 God."

—Selected.

(Yes, especially if you ask a few other questions, such as "Who raised Christ from the dead?" "Who gave Israel their law?" "Who originated the Bible?" "Who has fulfilled the prophecies?"—Nature, we might misinterpret; but these matters of fact have but one solution.—EDITOR.)

## NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY.

(Continued from page 559, Vol. xix.)

AUG. 29.—Our destination on leaving Wauconda was Waterloo, in Iowa, to reach which we must needs again pass through Chicago. Thence the following day to Davenport, a distance of about 300 miles. At Davenport we tarried one night—not in the house of any brother, but at the hotel which adjoins the railway, so as to be in readiness to pursue our journey on the following day. This circumstance brought us into trouble with one of our fraternity who is resident there. We had expected that he would meet us on our arrival, he having been informed thereof by telegram from Chicago. It was too late in the evening for us to seek him out, and we scarcely felt encouraged to do so by what we had heard respecting his wife, who is said to be decidedly hostile towards the friends of the truth. This rumour certainly did not intensify our desire to make her acquaintance. We generally find it difficult to go to all places where a distinct desire for our presence is expressed, and therefore have but little time or inclination for intercourse of an uncertain character. Accordingly we concluded that we would retire for the night, and "wait developments" the following morning. Said brother not making his appearance at the hotel, we concluded that he had gone out of town, and we forthwith went in search of Sister Elmira Fenton, who resides a couple of miles or so in the

country. With considerable difficulty we found her out, and were much delighted to see one whose letters we had read in the *Christadelphian* with great interest and pleasure. In her we found a sister of exceptional intelligence—full of hearty appreciation of divine things. Bro. Gunn and she had conducted some correspondence together, so that we immediately felt ourselves at home. Sister Fenton is advanced in life, and is obliged to be incessantly on her guard against bodily infirmities, which, however, her knowledge of "the healing art" enables her to keep at bay. She agreed to accompany us to Waterloo, a journey of about six hours' duration ordinarily, but which was made ten hours by the wreck of a large freight train which obstructed the track. A letter from our Davenport brother followed us to Waterloo, complaining of our conduct in passing him by, and demanding to know the reason. Would the Apostle Paul have been likely to put up at the best hotels instead of seeking out his poor brethren and fellowshipping their sufferings? The epistle scarcely reminded us of any of the Pauline letters, and we were obliged to confess ourselves disappointed at its tone. We had known nothing of our brother's capacity to accommodate a couple of visitors on the strength of a message received the same day, and did not feel certain of the sentiments our presence might inspire on the other side of

his house. How could we tell that our presence might not be regarded as a serious obtrusion and inconvenience by Mrs. —? I remember an episode that occurred in the experience of an old ministerial acquaintance of mine, that has led me to exercise caution in accepting offers of entertainment and hospitality. The host and guest were both bald-headed, and the former had invited the latter to pass the night at his house without consulting the mistress of the ceremonies. My friend was astonished on going upstairs to bed to have a woman's fist descend upon his bald pate with more force than was at all agreeable, and hear a woman's voice triumphantly exclaim, "Tak *that* for axing him to stop o'neet." I fancy even the Apostle Paul would have preferred a good hotel to the risk of encountering such feminine animosity as frequently arises from the want of a proper understanding and appreciation of divine things. Then again, much depends upon what is meant by "fellowshipping the sufferings and poverty of one's brethren." I never met a brother yet who was not prepared to prefer the society of a true disciple of Christ to the comfort and luxury afforded by any hotel. And certainly had I been in quest of agreeable circumstances I should never have cast in my lot with the Christadelphians. But, I am persuaded that much which is spoken of as being "the sufferings of Christ" is in reality nothing of the kind, but mere self-imposed remediable misery, which is often a disgrace to civilization. There are so-called sanitary arrangements (?) connected with the houses of some, which I am entirely unable to regard as part of the tribulation of the gospel. How civilised humanity can from day to day endure such palatable and gross inconvenience wholly passes the comprehension of the writer! I am sure Paul would have immediately insisted upon the abolition of much that in the ways of some is an offence to every delicate stomach and every cultured mind. Nor do I consider that

in these days the afflictions of Christ require two brethren to occupy the same bed at night, if one of the two happens to know from experience that he cannot get a wink of sleep under such an arrangement. We are not compelled to put up with such disabling circumstances. We have to work, and, therefore, we must have proper rest, which, in my case, is simply impossible in such conditions as those supposed. Surely the surface of the earth is extensive enough to afford ample room for two people to pass the night out of mutual sight and hearing. I can sleep anywhere where warmth and cleanliness exist, even though it be on the bare floor, but solitariness is indispensable, and I refuse to regard it as any part of the obligation I owe to Christ that I should submit to that for which there is no necessity. Paul might have managed without the cloak that he left at Troas with Carpus, and we could get along in the absence of many things which God has given us so richly to enjoy. "Every creature of God is good, and nothing to be refused if it be received with thanksgiving." Let us beware of manufactured miseries, for there are enough without them. All along I have been comparing this tour with the history of Paul's travels in the first century, and so the suggestion of our Davenport brother has been anticipated in my own mind, though, perhaps, not in a way exactly favourable to his conclusions. The traveller of 1,800 years ago must have had great powers of endurance. The means of locomotion were imperfect and uncertain, especially those at the command of a labouring man such as was Paul, who must often have been compelled to finger the last coin, and, consequently, have been unable to procure the very meagre comforts which were available for those whose purses were better filled. His mission itself involved him in endless annoyance and difficulty, and to him was attended with every circumstance of ridicule, and danger, and maltreatment.

"Thrice have I suffered shipwreck: a night and a day have I been in the deep"—(probably floating about on a spar for 24 long and anxious hours). Hardly was there a form of peril which had not happened to him at one time or another. There is obviously no comparison between his circumstances and ours, albeit we are engaged in the same work in which he passed a life of restless activity—a work which to him meant hunger, and thirst, and persecution, and scourging, and imprisonment, and heavy manual toil, but a work which laid the basis of that civilization in whose amenities and refinements it is permitted unto us to rejoice, as far as such rejoicing is possible, in the absence of the better things to come.

We reached Waterloo at about two o'clock in the morning of Friday, September 1st, and were received at the depôt by Brother Dr. Bickley, who had been waiting for us in the cold night air for some long time. We were sorry to occasion him such inconvenience, and the more so, as he managed to take a chill, which seriously interfered with his enjoyment of our company. He is an Israelite indeed, though not according to the flesh. A man of perfect culture and urbanity, with a reputation and practice as a physician, second to none in the town. To him and to his brother, along with Brother Hale, the ecclesia in Waterloo (in number about 30) accord an unqualified confidence and esteem. They are "of good report among those that are without," and the truth is thrust into no subordinate position by them. We were glad to procure the luxury of a good rest after our long and wearisome travel, and awoke in the morning much refreshed and comforted. After making the acquaintance of the several members of the Dr.'s family (all of whom are of a decidedly interesting and superior type) we saunter forth into the town, which is pleasantly situated on the banks of the river Cedar. Waterloo has about seven thousand inhabitants, and though

numerically not so important as some other places, is yet quite abreast of them all, as far as such things as the telephone and the electric light are concerned. The whole town wore an aspect of prosperity and contentment which is seldom apparent in English cities of the same size. The weather was magnificent, and there was everything in our surroundings to inspire us with gratitude towards the bountiful source of all beneficence and joy. Arrangements were made for a course of four lectures, in addition to which there were a few meetings held specially for the edification of the brethren—at which Brethren Gunn, Moire, Williams, and others spoke in strains of wisdom and excellent counsel, not soon to be forgotten by those who heard. Of the public we had a tolerable muster to hear the lectures, and the attention was all that could be desired. The brethren here seem to feel the lack of some one whose capacities and leisure would admit of a steady and continuous proclamation of the truth in this part of the earth. There evidently is an open door, and an element of devoutness exists in the public mind which would augur hopefully for any effort that could be successfully begun. "Was there any possibility of Brother Ashcroft becoming a permanent resident in the Western Hemisphere? And, if so, how did Waterloo strike him as a suitable centre for operations in the service of the gospel?" The proposal was not without attractions, and those, too, of a peculiarly inviting character. It was accompanied by overtures which made it at least entertaining, and was evidently not begotten of mere enthusiastic and ephemeral desire. But it was not possible to speak in very definite reply. In the first place, I knew not how the matter would be regarded at home, nor yet whether the English brethren would consent to the arrangement. And probably the Editor of the *Christadelphian* would feel that he had a claim upon me which could not be righteously set aside. Personally, I would

willingly escape from the dreadful conditions of existence which almost everywhere prevail in Britain, and should delight to transfer operations to a country like this where the people wear a more contented look, and are to all seeming able to exist in something like decency and comfort. Were I in the habit of wearing all my responsibilities under one hat, I would not hesitate to make the experiment at least. Meanwhile, the project must stand over for the serious consideration of all whom it concerns. Should it be the will of God that the wish of the brethren in and around Waterloo be realised, the way will open in due time. "A man's heart deviseth his way, but the Lord directeth his steps." I noticed that all the brethren who have emigrated to these parts from England are not only unwilling to return, but are quite disposed to commiserate the friends they have left behind in the old country. Any one with a good trade in his fingers need have no apprehension as to his ability to gain a comfortable livelihood in the State of Iowa. Employment is much more certain and remunerative than in the over-crowded British Isles, where business of all sorts is a war of extermination, and a heartless lust for gold.

I cannot pass by this part of my tour without putting on record my grateful appreciation of the kindness shown to me by these dear brethren in the West. Its spontaneousness and its munificence simply surprised and embarrassed me. My great comfort lies in the apostolic assurance that "God is not unrighteous to forget this their work and labour of love which they have showed toward His name." The Wauconda brethren will please also consider that this acknowledgment would have a perfectly suitable application to them.

We took our departure from Waterloo on the morning of Wednesday, Sept. 6, at 3 o'clock, and in thirteen hours found ourselves again in Chicago. The daylight portion of this long ride was not enchant-

ing. An idea of the topography of the country may be gathered from the fact that in all the distance between Quebec and Waterloo (which must be about 1,500 miles) we only passed through one short tunnel. The fields are devoid of hedges, and such fences as do exist are, in the neighbourhood of the railway, disfigured by painted advertisements of quack medicines, and "Yankee notions" such as the following: "Go to the Drug store, 135, Main street, for school supplies, St. Jacob's oil, Notions, etc." The country railway stations are often mere shanties, and it must not be denied that in European eyes there is much in America that is the very reverse of æsthetic. The rusticity of many localities presents an aspect of slovenliness and unthrift which is decidedly unpleasant to behold. *Absence of history* is the prevailing feature in this western civilisation, and here the archaeologist would find no scope for his interesting investigations.

At Chicago the brethren met the following evening, at the house of Bro. Wallace. One or two friendly-disposed neighbours were present, and appeared much interested and impressed by the remarks made by Bro. Gunn and myself. The brethren were edified and greatly encouraged to carry on the arduous struggle in which they have so long been engaged. They have proved themselves a faithful band, in spite of repeated ecclesial disaster and schism. In so large a city as Chicago, they experience great difficulty in keeping their movements before the public eye. The rent of a hall in anything like an eligible place would be simply beyond their power. And even were not this the case, there would remain the greater difficulty of providing for the platform in a manner consonant with their ideas of the kind of advocacy the truth ought to have. They, however, are doing what they can, which is all that Christ expects of any of us. And, after all, it is not so much a question of gaining the Gentile ear, as of earnest and consistent activity towards Christ on the part of His friends individually, irrespectively of re

sults, which, whether on an extensive or a limited scale, do not, in all cases, bring with them the elements of satisfaction and real success.

We left Chicago at eleven o'clock on Friday morning, and arrived safely in Guelph at four the following a.m. Here I took leave of my esteemed travelling companion, Brother Gunn, who proceeded thence to his home in Walkerton, Bruce Co. I was nevertheless able to indulge the hope of meeting him again in Toronto in about a fortnight, he having declared his intention of being present at the lectures there. His presence has been of great value, both to myself and to the brethren, who have had the advantage of his experience and earnest exhortations, and we separated with mutual regret at the suspension of our intercourse, which will be something to think of in days to come.

The brethren in Guelph (numbering about 40) had secured the City Hall for three lectures on successive evenings, and had spared no expense in the endeavour to give due publicity to the effort. The hall is capable of accommodating about 600 people, and was perhaps a little more than half occupied at each lecture. We were subjected to what threatened to prove a serious annoyance, occasioned by the late arrival of some of the audience and the early departure of others, who apparently had no regard for the comfort of those who were anxious to listen to the lecture in peace. There can occur few greater trials of patience to a lecturing brother than to be compelled to witness the unruly behaviour of these who belong to the "baser sort," especially when he knows that their conduct is distinctly intended not only as a personal affront to himself, but as an expression of contempt towards those sublime verities to which he is calling their attention. The impulse of the natural man would have suggested an abrupt termination of the entire proceedings in sheer disgust, but I placed the bridle on his mouth, and with the view of

obtaining respite from the disturbance, which was becoming more and more intolerable, I at length remarked that in all probability many had come there under a mistaken idea of what was to be heard, and had no interest in the lecture that was being delivered; in which case it was desirable that an opportunity be afforded for their retirement without destroying the comfort of the whole assembly, as several had hitherto done. On this, about twenty "lewd fellows" rose and made for the door, and the bulk of the audience remained in close attention till the end. The subject was "Pulpit Perplexities," and it was impossible to treat it without giving more or less occasion to the adversary to gnash his teeth. Unnecessary ground of offence was, however, studiously avoided, and the lecture was as mild as milk in comparison of what it might easily have been. Experience suggests the propriety of moderating the harshnesses and severities of one's earlier method of proclaiming the truth to the alien. We need to remember our own former ignorance and superstition, and the fact that what is to us Pagan foolishness, is to many whom we address the solemn truth of God. The illustration of a worthy brother is quite apropos here. "Instead," says he, "of immediately pulling down their old miserable shanty about their ears, and thus rousing their ire, you go to work and put up a better structure on the other side of the road, and then invite them to leave the one for the superior accommodation of the other." The idea is a good one, and has considerably influenced my endeavours of late in the service of the truth. Paul's address to the men of Athens is a model of courtesy as well as fidelity to the gospel. I have tried to be an imitator of him in both these respects.

Our patience was further put to the test the following evening, by the strains of a brass band which began to perform in the centre of a large open space near the hall. It is difficult to speak against such a dis-

tracting combination of sound ; and the prospect of its indefinite continuance is not at all calculated to assist the comfort and efficacy of a speaker. It does seem as though the work was made as arduous and as uninviting to the natural man as possible. However, there was nothing for it but making the best of these untoward circumstances, which were rendered still more so by the occasional arrival of a train at the railway depôt hard by. The public instruction of mankind in the days of the kingdom of God will not be attended with so many disgusts. The lecturers of these times will not be required to brook insult and endure contempt, or conduct any ill-appreciated enterprises in the interests of Jehovah's truth. We are enabled to exercise patience so long as we remember that these discouragements are primarily intended as a means for the development of character, it being part of that plan, which is so conspicuously divine, that future honour and power should fall to the lot of those who have made them their self-denying expectation and desire in an age of universal disregard of the promises and commandments of God.

It was a welcome relief to leave the platform for the tranquility of Brother Evans's house. In him the truth has one of its purest and staunchest friends, and, although comparatively a young man, he is very far advanced in the knowledge of the deep things of God. The present tour is largely due to his initiation, and have entailed upon him an amount of correspondence and anxiety which must have been very trying. His natural modesty stands somewhat in the way of his undertaking any very public effort, and could he but manage to overcome this constitutional diffidence the truth would gain materially by the conquest, for there are few who are able more intelligently to handle the word of God. It was a pure gratification to sojourn with him and with his sister wife, whose kindness almost made me forget that I was so far from home.

The brethren in Guelph exhibit a high standard of acquaintance with the Scriptures, and are apparently wishful to apply them in their personal purification and preparation for Christ. This, indeed, is most important of all, for of what avail is it though we understand all mysteries and all knowledge, if we neglect to become transformed by the renewing of our minds, and fail to rid ourselves of those characteristics which appertain to us as mere natural men and women ?

The same desire was expressed here as at Waterloo : namely, the desire to have me a permanent dweller in Guelph, or in Canada elsewhere. Indeed, the brethren seemed prepared to agitate this proposal until it might lose its nebulous form, and become an accomplished fact. But it was impossible to afford them definite encouragement. There are so many things to be considered before taking a step involving so great a change to one's family. Were I alone in the world, it would be different—one place would then be pretty much as another, and removal could be accomplished without those violent wrenches which would result from the present proposal. I can but commit my way to God in well-doing, feeling sure that what is best will be ordained.

In addition to the lectures in the City Hall, one was delivered in the brethren's own meeting room, to a much smaller audience, subject "The Blood of Christ," and on a following evening the brethren assembled at the house of Brother Evans for a farewell interview. The occasion was made memorable by the expression of much kindly appreciation of what had been done for the enlightenment of the public, and some valuable suggestions were thrown out by various speakers bearing upon the interpretation of various Scriptures, and upon our obligations as the sons of God in the present evil world. But the inevitable hour for dispersion at length arrived, and the ordeal of saying "good-bye" had again to be endured. This is necessary

incidental to all gatherings that take place in the present mortal state. The "abiding places" belong to the Father's house, and all the joy of permanent fellow-

ship and enduring intimacy await the faithful in the kingdom of God.

(To be continued).

## "WHAT AM I TO DO?"

A sister in the United States asks this question almost despairingly, in a letter, of which the following is the principal part. We publish the letter because the case it represents may be the case of many others similarly situated, and a word or two may not be unacceptable to them.

Dear Brother Editor,—“Faith without works, is dead.” What works? How that passage, seemingly so simple, torments me. Why? Because I have never as yet seen anything in the *Christadelphian* to elucidate the matter in such a way as to become applicable to those living isolated—scattered sheep wandering afar from ecclesian folds. I look in vain for anything pointing their especial part in the work. “Tell the glad tidings to your neighbours; distribute tracts.” Useless! failure! As well talk to the “Heathen Chinese,” who are causing such a commotion on this coast. There have been tracts lying upon my shelves for two years without my having found one individual to whom I might present them, with a hope that they would so much as read them. “Casting pearl before swine.” Ignorance, superstition, indifference. An “outer darkness” that may be very perceptibly felt.

“Be *doers* of the Word, not hearers only.” There it is again—*doers*. That is what I long for—to be *doing*. But what am I to do? Ah! it will be hard for you, whose life is so full of good works, to realise this dearth. I say thus to myself, “I will learn what is God’s will, and will do it.” That means to believe, and obey. I do believe? I have obeyed (in baptism). Is that the *work*?—does that constitute the *doer*? Again I say, with calm determination, “Whatever God says *do*, I will *do*, regardless of what self may have to say in the matter. I will not think of what self would *like* to do, or what *fitted* to do, but just what God *tells* me to do.” No easy matter, for it has always been such

an ambition to make something out of self from my own stand-point. Well, then, to subdue a proud, ambitious, aspiring, nature to the “meek and quiet spirit,” which in the “sight of God is of great price,”—is that it—the work?

Once more. At the end of the nineteenth century, it is no light matter to be a Christadelphian. After a long dark night of eighteen centuries, of traditions, superstitions, and vain imaginings, the Bible is not easily understood. What is the alternative? *Eureka*s, *Elpis Israels*, *Twelve Lectures*, *Christadelphians*, etc., etc., every line and sentence almost of which will bear study. Is that an ordinary undertaking for an average intellect? Nay verily! not to my measurement of mind. To understand those works thoroughly, what is included? Ancient and modern history, sciences, astronomy, geology, and physiology, genealogy, chronology, chorography, ancient and modern geography of prophetic localities, languages, philology, and even etymology.

Is that all? I am not certain. But I am quite sure that it is *work*—work worthy the gigantic intellects that produced it, and very hard work for ordinary intelligence to master. Then, for the last time—is this the *work*, the *doing*? Belief and obedience: curbing the multifarious tendencies of the flesh: and hard study to perfect a Christ-like character? Would that I could find the peace and quietude of mind of thinking so. But it seems so selfish—just that. However hard to do, it is all that *self* may find favour in the sight of the Lord, and without anyone else having been bettered by the endeavour.

Since writing the above I have read August “Sunday morning, etc.” and have found some help for my vain questionings. Second paragraph (easy to know the will, &c.) Granted, for those who are taught, and sheltered about by ecclesian



guidance. I am but a woman, and women are naturally dependent. I believe that the most self-reliant of the sex fails to satisfy the questionings of a thinking mind on matters of great import, by her own judgment. Do you see? \*\*\*I pity women so—women of the Christadelphian sisterhood, for those who wield the sword of truth cut her off from the *aim* in life of those about her, closing against her the broad gateway of the world, with its many inducements and openings to the women of the age. To go with the world, she can follow almost any intellectual pursuit—law, medicine, speaking, writing—ah! literature. What a delight, what a temptation that is to some who possess the creative faculty. It is a second nature—a perfect fever of unrest, a thorn in the flesh that will cause a constant struggle as long as brain-flesh is capable of thinking. But trial is a part of this probationary life, and must be endured.

What is especially hard to bear is that, after the truth has cut away from us the world and its work, still we may not understand how to turn whatever of talent we possess to the Lord's account. I do so love Him, and so wish to serve Him, that occasionally my zeal over-rides my knowledge, and I feel greatly disposed for a start straight to Egypt or Russia to put forth my best endeavours on the Lord's side, amidst conflicts and persecutions.

Are you merciful, brother Editor? I was told by a lady that knew you some years ago that you would pay no attention whatever to a personal appeal of any kind. Why, I wonder? Because of your strength and confidence? You have never felt the need of human help and guidance, perchance? God grant you never may.

"For you see the way is dreary, and this struggling on alone

Makes one so sadly weary, and to long so for a home;

Where ready, kindly sisters, and brothers brave and strong,

With human forms and faces, might teach and help one on."

Brother Roberts, you are not naturally severe—never so scathing as Dr. Thomas could be. Therefore if I have failed to make you understand my need, so that you might give me one little word of encouragement and good cheer, have the charity, please, to pass me by in silence. I could not bear your censure, since I am

earnestly striving to do the will of God \* \* \* \*"

#### REMARKS ON THE FOREGOING.

It is not often we receive so terse, interesting, and outspoken an epistle. It is chiefly valuable for the picture it exhibits of an ardent mind yearning to find practical expression for the love of Christ created in it by the truth; and grieving at the lack of opportunity. It is probable that this grief is without real cause. We are not responsible for what we cannot do, but only for what is within our power. This inevitable maxim of reason is established for us beyond doubt by such Scripture declarations as that "to whom much is given, of them shall much be required," and *vice versa* (Luke xii. 48); "it is accepted (that is, divinely reckoned) according to that a man hath, and not according to that a man hath not" (2 Cor. viii. 12). The whole manifestation of God's character, as recorded in the Scriptures, is in harmony with this. Therefore, the question, "What am I to do?" is governed by the question, "What can I do?" This pondered and settled in a wise way will bring peace.

"Faith without works is dead" truly; but this need not give torment. "But what works?" demands our anxious correspondent. The answer is, whatever works are practicable in the position in which any saint may be placed. Positions, opportunities, and practicabilities vary with every individual case. Abraham was commanded to offer an only son in sacrifice. It was a "work" for him to do this, without which his faith would have been evidenced a dead faith. We have received no such command; consequently, it is no work of faith for us. Strictly speaking, "works" are acts of obedience, and acts of obedience are works of faith because faith inspires obedience. But obedience, again, presupposes command. As "where there is no law, there is no transgression," so where there is no command, there can be

no obedience. Therefore, command is the measure of obedience. What is commanded? That is the question. Let this be found out (and it is well worth supreme study; nothing else so much so)—and let obedience follow, and all will be well.

"Ah, easily said," thinks our correspondent. True; easier said than done, but not impossible, except for the incapable (and there are such:—idiots to wit, for an extreme example). To begin with, we are commanded to believe on the Lord Jesus Christ: this is the beginning of all good works towards God—so much so, that in describing the work of God to those who had not made this beginning, Jesus said, "This is the work of God, that ye believe on him whom he hath sent" (Jno. vi. 29). To do this, a man or woman must know who he is whom God hath sent. This need not be debated. Our correspondent presumably has entirely attained to this. So far, she may take comfort. Next, we are commanded to be baptized, as the appointed mode of assuming the name of Christ, in which we receive the forgiveness of our sins, and the friendship of the Eternal Father unto life eternal. Presumably, in this also, our correspondent stands on the ground of a Scriptural satisfaction. Next, we are to "forsake not the assembling of ourselves together," but to "keep the ordinance" of the breaking of bread, in remembrance of Christ as apostolically delivered. Here also, it is easy to attain peace, because if we are not within reach of fellow believers, we can at least call Christ to remembrance in this way by ourselves.

Here are three most important points on which it is not difficult for a faithful mind to be a "doer of the word." "Yes, yes," our correspondent may say; "but these are easy points. It is the difficult points I want to be at." Well, there are difficult points; but let us not add to their difficulty by needless disparagements of our position. We are to let the light shine; but if there are none within our reach to

show it to—none who will look at it—we distress ourselves groundlessly if we distress ourselves on this account. If the Lord can say of our correspondent at the last what he said of another sister on a certain occasion, "She hath done what she could," she will have abundant cause of satisfaction. And in the deciding of what she can do, she must exercise a wise judgment. The idea of "starting straight for Egypt and Russia," would not in such exercise be entertained, unless the Lord gave as direct a command as Jonah received concerning Nineveh. "Egypt and Russia" would afford no better (nor so good a) field for an obedient activity than her environment on the Chinese-infested Pacific coast of the American continent.

But, showing the light is only one of many points of obedience. Peter implies many others, in saying, "Gird up the loins of your mind, be sober, and hope to the end . . . as OBEДИENT CHILDREN, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 15). It must be evident to our correspondent that the policy of life thus indicated can be followed as much in isolation as in ecclesial association—as much by woman (and more perhaps) as by man. The "works" of the flesh are plainly described several times in the course of the apostolic writings—Gal. v. 19-21 to wit. It will be something achieved to abstain from these. The very abstaining in each item will be so many "works" of a living faith. Also the fruits or "works" of the Spirit are specified, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The exercise of these, though involving social surroundings to some extent, is, nevertheless, as possible on a solitary sea-board, and sometimes more so, than in the crowded city: as easy "alone with God," and sometimes more so, than in association with brethren and sisters, many of whom, by the necessi-

ties of the present situation of the work of God, are only such in a very partial degree, and some not at all.

The "WORK" to be done cannot be limited to any one item of the divine will. It stands broadly over "the whole counsel of God:" and this "counsel" is easy to be apprehended in the daily and methodical reading of the Scriptures. Without the Scriptures, our case would be hapless indeed. But possessing them in such amplitude (the writings of Moses, the prophets, and the apostles) and in our own tongue, we are in a position allowing of our easily becoming "thoroughly furnished with all good works." *Eureka's, Elpis Israels, &c.*, are useful; but once the right guidance has been attained in the apprehension of the first principles of the oracles of God, the Bible is amply sufficient (nay, nothing else is) to enlighten and fortify the inner man in an age so dark as the nineteenth century. "The sciences" are not essential (though all knowledge is useful); and after all, though it is possible to make a great descriptive array of the separate branches of knowledge, it is mostly a category of hair-splitting and superficial definitions pinned on various parts of the one homogeneous creation of the one Eternal God.

Our correspondent defines for herself the nature and extent of the "doing of the word," in the sentence which speaks of "curbing the multifarious tendencies of the flesh, and hard study to perfect a Christ-like character;" but she refuses to find peace in this view, because "it seems so selfish . . . all that self may find favour in the sight of the Lord, without anyone else having been bettered by the endeavour." Here there is a manifest fallacy, the detection of which ought to open the door for the reluctant peace. How could anyone "perfect a Christ-like character," and be selfish? How could others fail to benefit by such a development, seeing the character of Christ was a character of doing good, and "seeking not

to be ministered unto but to minister." But then "it is all that self may find favour;" nay, nay, not wholly so or at bottom at all so. We do good, first because we are commanded; secondly, because we practically find the command to be a wise one for all, yielding satisfaction and benefit such as no contrary line of action yields either to doer or receiver; thirdly, because by the power of habit thus established, we come to delight in it and to despise the opposite as a dishonourable and contemptible thing; and, fourthly, because the Lord has no pleasure in any who act not in that way. Thus the benefit is not all to self, but largely to others, and somewhat to God: for God finds "pleasure" in the merciful man. It is the glory of the divine rule of action that it yields benefit in all directions; and if this include self, why not? Self is an element in the case, which is a god-created case. If self receives benefit only as an ingredient (and a self-subordinated ingredient in the situation), it does so legitimately and by the will of God, for which "self" ought to give God praise, and rejoice, and be at peace.

Yes, "woman is naturally dependent;" and when she strives to fill another place, she fights against divine appointment and loses half her beauty. But a dependent place is not necessarily a dishonourable or an unsatisfactory one. All depends upon the nature of the depending and the nature of those depended upon. Many conditions are out of fit in the present age of chaos. We shall see all conditions rectified one day. Christ honoured the dependent sex with special confidence and friendship. If they are "cut off from the aims" of the women of the world, it is Christ who has done so, and in the recognition of this, godly women will be content. If the cutting off is mortifying, it is not by accident it is so; it is part of the process by which a generation is being prepared (amid all the mutations, and frets, and importances, and frantic busy-nesses of

flesh and blood from age to age) for a condition of life that will lack no element of satisfaction and fulfil the highest aspirations of the most gifted and most yearning of human hearts. God's plan will not fail, however fiercely the waves of human discontents may dash against it. It is best in no way to "kick against the pricks," but tranquilly accept his appointments in the joy and peace which enlightened submission yields. But let us not mistake his appointments. It must be an illusory grievance on the part of sisters, that while "cut away from the world and its work, they may not understand how to turn whatever talent they possess to the Lord's account." They may certainly understand. Let them try to understand and find out the best way to use what abilities God may have given them. But, of course, they must not use them in forbidden ways, even if these seem best. All our labours and all our offerings must be in obedience, or none will be accepted.

Touching the Editor, the report of insensibility to personal appeal, which our correspondent has heard, is unintelligible to him, and probably will be to those who

have the best opportunities of knowing. Of course, all depends upon what is meant by "personal appeal of any kind." If it mean personal appeal on behalf of any course unwise or wrong, then it is only saying what ought to be affirmable of every son and daughter of the Lord God Almighty. But if it mean insensibility to the woes of others, we might if it were worth while, appeal to all who are closest (and these are hundreds) in refutation of the slander. But we let this pass in the patient endurance which we have to cultivate towards many unmendable evils in the consciousness of enlightened and faithful enterprise, and in the prospect of the day of the infallible manifestation of all hearts at the judgment seat of Christ.

If our correspondent can extract any of the "encouragement and good-cheer" which her lonely case calls for, from the foregoing remarks, their object will have been attained, and the work of writing them abundantly rewarded. Nothing is further from their intention than "censure." "Censure" would be cruel, towards one who is "earnestly striving to do the will of God."

EDITOR.

## THE MOSAIC, THE BEST OF ALL LAND LAWS.

### SECOND ARTICLE.

The following are the principal portions of the second article appearing in *The Land* by Mr. Boyd Kinnear, on this interesting question:—"The sketch, rapid and imperfect though it was, given in last week's *Land* of the system of tenure prescribed to the Israelites, may now enable us to examine briefly its essential characteristics.

"Its basis was the establishment of a universal peasant proprietorship. Every one had his share assigned and held it in absolute right. . . . The land thus held was the inalienable possession of the family. It could not be sold, except subject to a right of redemption within seven years, and subject to an absolute reversion

to the vendor or his family accruing at the end of every half-century. This was a self-acting method of preserving the connection of the people with the land, the most simple, and the most thorough that has yet been devised.

"It will first occur to us to ask whether even such a system as this could for ever prevent inequality of condition and poverty. The answer must be that it could not, and that no such result was anticipated by its authors. There are always some individuals who cannot stand, however often they may be set on their feet. Such as these, even if they recovered their paternal acres through redemption, or the arrival of the jubilee, could not be pre-

vented from again selling them for a fresh term of half a century, and again squandering the proceeds. Thus the system was elastic enough to accommodate itself to the varying phases of human nature. It would operate to give every opportunity of retaining or recovering a position of modest comfort to the well-deserving but it did not seek to prevent land from passing temporarily out of the hands of the idle or profligate into those of the energetic. When utter poverty had, however, become the lot of any, it sought to assuage their condition by enforcing rules of justice and even of tenderness on the conduct of the rich. Even the provision for payment of wages at each sundown (a custom of which an illustration is afforded in our Lord's parable of the Labourers in the Vineyard) meets one of the chief arguments of Karl Marx against capital, in the accusation that it forces labour to give credit for a week or month.

"The same elasticity of the system would provide for the case of the rise of new industries inconsistent with cultivation of land. The Jew who desired to become merchant or artisan was by no means bound to continue to be farmer. He could sell his interest in his farm for successive terms of fifty years at its fair value. At the expiration of each such period he or his descendants had always a right of re-entry, but they were at liberty again to sell it. The purchaser thus became in fact tenant for fifty years. Limited tenancy is indeed a less beneficial form of holding than that of fee-simple, but at least fifty years is long enough to permit of good culture.

"It would, however, be a consequence of these rules that temporary aggregation of land in the hands of a single owner could not be altogether prevented. We know, indeed, that it took place to some extent, from the denunciation of those who 'add field to field till there be no place.' A rich man could not be prohibited from offering such prices as would tempt a poor man to sell his interest during the current half century. But we must distinctly observe that wealth or power could only attain their evil ends indirectly. Even under the monarchy, Ahab could not compel Naboth to sell, he could only obtain possession of his vineyard by the device of suborning evidence to procure his attainder for treason. But aggregation, even by

purchase, was limited by two influences. The first was the inalienable right of redemption by the vendor, the second was the division of the inheritance among children. No accumulation was thus possible beyond a single life or a single half century.

"The effect of the prohibition of mortgage for periods beyond seven years, also well deserves attention. The illegality of interest on a loan would prevent this restriction from causing a usurious rate to be exacted. It was also attended with the strongest injunctions that a loan to the needy should never be refused. These certainly are not commercial principles. As moral precepts they were probably as often neglected by the Jews as they would be by Christians. But if the practical result was that mortgage was impossible, the benefit to the individual and to the community cannot be disputed. Nobody could hold a burdened estate. When his means required him to seek an advance, if he could not obtain it from generosity, he must sell a portion of his land. He would sell it with a clear title, and he would retain the unsold portion without encumbrance. It is true he could only sell for a limited term, and thus would get the smaller price. But he would at least obtain an immediaterelief, accompanied with the certainty of being restored to his old position at a definite period.

"It must of course be kept in view that this system was applied in a community in which the population had not yet reached far less exceeded, the extent of land available for occupation. The aborigines were to be driven out, and each tribe was to take the land it required. In point of fact the whole land was not required, and therefore the natives were suffered to remain in considerable numbers. Wars, captivity, and trading pursuits seem throughout their history as an independent nation to have kept the Israelites well within the capacity of their land to support them. We do not therefore know how the rules would have worked when population began to press on the limits of subsistence, and when family subdivision would tend to make the 'morcellement' too minute. But there does not seem any reason to suppose that the institution could not have adapted itself to that condition. It was not like the modern systems of entail. Every owner might alienate for at least a

long term. When his inherited portion became too small he could migrate to a city or emigrate to another land with the capital raised by the sale of his fifty years' interest. He was deprived of no modern resource of livelihood, nor placed under any greater temptation than the modern Frenchman or Channel islander to refrain from any mode of bettering his hereditary position.

"It may, however, be observed that these arrangements appear to require for their success that there should be land sufficient to afford an adequate portion for every family at the period of first division. For the tendency being to preserve the land in the families of the first recipients, it follows that if these do not comprise the whole community there will be a permanent (and fatal) division into two classes, the one holding land, and the other neither holding it nor able to acquire it on any footing save that of at most a fifty-year tenancy.

"That this system of land tenure did not avail to prevent a political break-down of the Jewish nation is undeniable. But that catastrophe came from causes for which the land code was in no degree responsible. On the contrary, it seems to have contributed to a very high degree of

general comfort during the several centuries that preceded the establishment of a monarchy. But the conquests of David and Solomon, followed by a widely-expanded foreign commerce, brought in their train an accession of wealth to a limited class of courtiers and merchants which wrought its usual mischief. The history of the kings, and the warnings of the prophets, tell us that among the rich and powerful, luxury had become unbounded, profligacy and drunkenness excessive, fraud and oppression rampant, while constant lapse into the idolatry of the foreigners with whom intercourse was established, sapped the morality of the whole people. Under these influences the nation succumbed to foreign invasion, and only a small portion was subsequently restored. The student of legal and social institutions can only regret that the progress of so remarkable a system of law was broken short by these extraneous influences. But their failure to preserve a nation from the ruin due to its own vices, ought not to lead us to withhold our attention and our admiration from a code of land laws which, in a few words, embody rules of such profound wisdom, and so eminently adapted to attain, in the circumstances in which they were promulgated, the greatest advantage with the least of inconvenience."

### "WHO SHALL ROLL AWAY THE STONE?"

What poor weeping ones were saying  
Eighteen hundred years ago,  
We, the same weak faith betraying,  
Say in our sad hearts of woe!  
Looking at some trouble lying  
In the dark and dread unknown,  
We too often ask with sighing,  
"Who shall roll away the stone?"

Thus with care our spirits crushing,  
When they might from care be free,  
And, in joyous song out-gushing,  
Rise in rapture, Lord, to Thee.  
For before the way was ended,  
Oft we had with joy to own,  
Angels have from heaven descended,  
And have rolled away the stone.

Many a storm-cloud sweeping o'er us  
Never pours on us its rain ;  
Many a grief we see before us  
Never comes to give us pain.  
Oft-times in the feared to-morrow  
Sunshine comes, the cloud has flown ;  
Ask not then in foolish sorrow,  
" Who shall roll away the stone ?"

Burden not thy soul with sadness,  
Make the wiser, better choice !  
Tread the path of life with gladness,  
God doth bid thee to rejoice !  
In to-day's bright sunshine basking  
Leave to-morrow's cares alone ;  
Spoil not present joys by asking,  
" Who shall roll away the stone ?"

—Selected.

## THE PEASEDOWN VICAR AND THE PESTILENT TRACTS.

The *Gospeller* (a parochial monthly publication, conducted by the vicar whose animadversions on the tracts distributed by the brethren at Radstock formed the subject of a recent *Finger Post*), writes thus in his issue of September last :—

"I hope, dear friends, you all enjoyed as good a laugh as I did, over the Christadelphian tract entitled, 'A Vicar on Pestilent Tracts.' If I did not think you would all have seen it already, I would have it printed at length in the *Gospeller*. I take this opportunity of assuring the Christadelphians that I should not at all like to 'call in the constable' and put them in prison. It would be uncharitable to put them near anyone who had not the power of getting away from them. No ! I have too much pity for prisoners and captives to wish them to have such additional punishment as Christadelphians constantly near them.

"It is very difficult to bring oneself to write seriously about such nonsense, but this much I will say, I will most gladly receive any of my *parishioners* who are Christadelphians, at my house when I come home, and give them instruction if they will come for it—a little plain Bible teaching, and they would soon renounce the errors they have adopted."

Perceiving the door of opportunity slightly ajar in the last paragraph, Brother Young wrote a letter to the vicar, in which he said :—

"Having seen . . . your invitation to the Christadelphians of your parish to come to your house to receive instruction on Bible teaching . . . we will gladly avail ourselves of your kindness to instruct us. Would you please to appoint a time for us to respond to your invitation. You will, of course, allow us to ask questions ?"

Bro. Young received the following answer, which is interesting, as illustrative of the immense assumption of the clerical craft :—

"The Parsonage, Peasedown, Bath,  
4th Oct., 1882.

"DEAR MR. YOUNG,—I am truly glad to get your letter this morning, and shall be pleased to see you for the purpose named, and I only pray that God may bless my words to your profit. Will Monday next, at 5 o'clock, suit you? If not, I will fix some other time which will.

"Of course, I shall be glad for you to ask questions, but it is an easy thing to ask questions which will require to be considered in giving you the full Bible answer. I should perhaps, therefore, note down

some of your questions, and answer them fully the second time you came.

"I should be glad if you will send me the list of names of those who purpose coming, for I shall not admit any but my own parishioners. I wish you clearly to understand that point, for I should be sorry for anyone to take the trouble to come from other parishes and then be refused. If the time I have named does not suit you, please tell me what time would suit you better.

"Your sincere friend and parish priest,  
" \* \* \* \* "

Brother Young accepted the appointment proposed in this letter, and gives the following report of what occurred:—"We paid two visits to Mr. L——, October 23rd and 30th, and had a very pleasant conversation for a hour and half each night.

"1st, The 'Rev.' gentleman charged us with distributing tracts attributing to the clergy things which they did not teach. The tract enclosed where marked, will show what he absolutely denied the clergy taught.

[The parts marked as follow:—"If 'the dead praise not the Lord' (Ps. cxv. 17), and know not anything (Eccles. ix. 5), how can the departed be now singing to God in heaven, or cursing him in hell? If Jesus said, 'Thou shalt be recompensed at the resurrection of the just' (Luke xiv. 14), why do the clergy teach that the righteous are recompensed at death? If Paul looked forward to the resurrection at the coming of Christ as the only time of his reward (Phil. iii. 11; 2 Tim. iv. 1, 8), and declared that 'if the dead rise not . . . then those who are fallen asleep in Christ are perished' (1 Cor. xv. 16-18), how is it that those professing to be guided by his teaching; make the resurrection unnecessary by affirming that the dead are now glorified? If David, the 'man after God's own heart,' be 'both dead and buried,' and is not ascended into the heavens' (Acts ii. 29, 34), is it likely that any other of the faithful have gone to heaven? If Paul said that 'Jesus Christ shall judge the quick and the dead at his appearing and his kingdom' (2 Tim. iv. 1), how can any be rewarded or punished before Jesus returns to this earth? The Thessalonians, when converted to the truth, 'turned to God from idols, to serve the living and true God, and to wait for his Son from heaven.'"—Thess. i. 9, 10].

"We told him the tract did not point to any particular person, but expressed what was generally taught. He claimed that the Church was the majority, and they taught the righteous did not go to heaven or hell, but to *Paradise* or *Hades*—to an intermediate state to wait till judgment. He quoted the thief on the cross, and the spirits in prison, concerning which we put many questions. He quoted Christ's word to Mary to prove that he did not go to heaven, and that during his death he went and preached 'unto the spirits in prison.' We asked him, 'Why was it necessary to preach unto them? was it possible that they could obtain salvation after death?' He replied, 'Yes, of course;' and we followed him up very closely on all his arguments, and, finding his position weak, he constantly jumped to other subjects.

"On the second night, he said we had caused him to think a great deal, and he must give us credit for our earnestness, and said we must have laboured hard to have collected these arguments together, and he said he only wished he had 50 such men in his church. We spent the last evening on three passages, which he thought we must deny, thinking they could not be reconciled with Christadelphian teaching:—"Not able to kill the soul;" "these shall go to everlasting punishment;" and 'the temptation of Christ by the devil.' These passages were easily reconciled with the truth in a way that he could not resist, and we then entered upon *Hades*, producing certain authors, as referred to in *The Declaration*, besides several passages where *Hades* occur.

"The people's confidence seem greatly shaken about here concerning going to heaven or hell at death. A preacher asked me how we got on with the Vicar. I told him his belief concerning *Hades*, and he said there were a good many *now* that did not believe in going to heaven or hell at death. Another leader spoke to me in similar language, and quoted 1 Peter 3-19 to prove an intermediate state."

Brother Young afterwards wrote to the vicar, thanking him for his invitation, and for his courteous treatment during the interview, but intimating the impossibility of receiving his doctrine on Scriptural grounds; and particularly directing the vicar's attention to various evidences



going to show that *hades* (the invisible) is simply the Greek synonym for the Hebrew *sheol* or *grave*—the place not of

departed spirits, but dead men,—said to be in the invisible because they become so in the grave in the completest sense.

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

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(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.)

R. H. N.—The performances of the witch of Endor on the occasion of Saul's visit by no means proves the popular theory of human disembodiability. You may find this shown in remarks occurrent in this month's article on "The Visible Hand of God." See page 5.

### Victory!

Brother Arthur Roberts, captain of the ship *Trevelyan*, and bro. in the flesh to the Editor of the *Christadelphian*, writes thus from Gnaymas, Mexico:—"You have been, and are still a hard worker in the cause of the truth. I will tell you something, which I think will give you pleasure. I have left off smoking, after smoking steadily for 20 years. I found it pretty hard work, but I was determined to be the master, and I have conquered. Smoking now is a thing of the past with me, and I have you and others to thank for it. I have not told my dear wife about it, because I want to give her a surprise. The time I used to occupy in smoking I now devote to music. I have learned music and can now play the violin—the one that poor Eben used to have. Brother Lucas has one and can play well. One of my boys has one, and he also is a good player. My sailmaker is a splendid hand on the fife, so we have grand music sometimes in the evening."

### "Finger Posts" at Railway Stations.

Brother E. Challinor, of Birmingham, writes:—"I have thought many a time that brethren whose vocation was that of a commercial traveller might be able to do a work for the Lord by way of hanging up sets of *Finger Posts* at the different railway stations at which they may call in the course of their 'rounds.' Brethren who were ready and willing to adopt this

course of disseminating the 'word of life might purchase 25 or 50, or a less quantity, of each of the *Finger Posts* that are on sale; make them up in sets; take them to their shoemakers and get an eyelet put through each set, and fasten a small piece of string through each set, and hang one up at each station as opportunity offers. If you thought this suggestion worth anything, you might make it known through the medium of the *Christadelphian*. 'Do but sow and it will grow, though the way you may not know.' 'He that soweth sparingly shall reap sparingly; but he that soweth bountifully shall reap bountifully.'

### Two Kinds of Teetotalism.

Brother Hopper of Gravesend, writing for *Finger Posts*, says: "We have a 'Blue Ribbon Army Gospel Temperance Mission' in Gravesend at the present time; it is to last for a fortnight, perhaps longer. Gospel temperance sermons are being preached in all the dissenting establishments in the town. I attended the first week-night meeting, and from what I heard, it would appear that teetotalism is the very lever of the gospel, and that Jesus himself said, 'He that believeth anything that ministers may teach in my name, and toucheth no wine, but drinketh much water, shall be saved.' I believe that hundreds took the ribbon the first evening, under the impression (as the minister told them) that they were doing it for Christ's sake. Although it is a painful thing to see so many drink down their so-called gospel, it certainly is a relief to see so many giving up intoxicating liquors. If we could only get them to see that 'total abstinence' from 'pulpit intoxicants' is as essential to the truly sobering and salvation of teetotalers as it is necessary to drink intoxicating liquors.

to make a man drunk, we might get on a little faster than we do."

#### "Dabbling in Politics."

W.F.—"Dabbling in Politics" is wrong for saints, who are "not of this world." The part assigned to them in the apostolic writings is that of "strangers (not at home) and pilgrims (passing through)" 1 Pet. ii., 11). The part taken by the friends of God in Old Testament times, is no guide for us. There is a time for everything. The time then was when an Abraham might lead out a military expedition, a David slay a Goliath, a Daniel fill the post of Prime Minister. The time now is for men being developed as the brethren of Christ, to obey the commandments of Christ, which specially forbid many things allowed in former time. "*It was said unto them of old time . . . BUT I SAY UNTO YOU.*" This indicates the difference. Saints may perform any service for wages, which does not lay an embargo or their affections or zeal—writing, carrying, making, buying, selling, or other business employments. If a returning officer's duty is of this nature, well and good: but if it requires a man to be a politician, then it requires him to live and move in an element inconsistent with a faithful service to Christ.

#### Surprised Both Ways.

Brother Richards, of Montgomery, writes:—"I have been in the habit a long time of roughly running over the immersions, and for a long time found them to average 20 and after a time they rose to 30, and now this month I think they are over 40. I am sometimes surprised that the truth should meet with so much success in this state of prejudice and superstition. And on the other hand, I am often surprised that when the truth is put before the people, they do not at once see that it is so much more Scriptural and understandable too than what they are accustomed to. Their immortal soul theory leads to so much confusion and absurdity. In this Montgomery, I have many battles to fight, although I produce no fruit.

"The inconsistency and absurdity of the sects were manifested in this town lately. A young woman, the daughter of a Baptist, died, and as she had not been baptised in infancy nor in mature age, the clergyman of this parish refused to give her 'Christian burial,' so her parents,

brothers, and sisters took her five miles away to a Baptist burying place, and made a great display of the funeral. The Baptist minister and the Calvinistic minister of this place (where she attended) took part in the ceremony, and each, in their respective places, preached 'funeral sermons.' I went to hear the Calvinist's sermon, and, as it is usual to say something about the 'departed,' I wished to hear what was said, which amounted to this:—"I visited her on her death-bed. She said she *hoped she loved Jesus.* She was a good moral character, and very industrious.' She had not been baptised, and, consequently, had not been Christianized, according to Baptist principles. Why do they profess baptism at all if they are Christians without it?

"I lately asked a member of the chapel what the baptising did for his child. He said he did not know that it did anything, but if it died he should have no trouble in getting it buried! The fact is these people think it matters not whether they baptise or not. Immortal soulism is the root of it all."

#### Obedience the Law of Life.

C.M.H. forwards the following copy of a letter he wrote to another:—"You seem to misunderstand the two articles in question, viz., 'The Law of Moses and Eternal Life,' appearing in the May and June numbers of the *Christadelphian* for the present year. Our brother does not teach that the law of Moses could give eternal life to the natural sons of Adam; just the contrary. The fact that they all found it to be unto death, proves it could not give them life. In their case it was the ministration of death, but this does not do away with this other fact, that eternal life comes through 'keeping the commandments,' and also that the 'commandment was ordained unto life' (eternal life). Eternal life could not possibly be obtained apart from the keeping of the law, and it was ordained for that very purpose in relation to Christ. And thanks be unto God, this one man has been provided who did keep it (see the article for June), and we get the benefit by coming unto him.

"Re-read those articles carefully, and you will see no contradiction and no confusion, but the plain facts of the case on both sides,—the utter weakness of the flesh and the wisdom and power of Je-

hovah as manifest through Christ, which will ultimately redound to his own glory, and no flesh shall glory in his presence. The curse of the law you speak of in Gal. iii. does not teach substitution. It was necessary that Jesus be made a curse for the Jew as a representative man (not a substitute). The Jews were all under condemnation of death, as were the Gentiles through Adam's sin, but in addition to this they were cursed by the law. Jesus becomes accursed by that law in the particular mode of his death, without any transgression on his part, and thus his death is available for Jew and Gentile, that is for those under the curse, who having had the faith of Abraham availed themselves of the sacrifices under the law which pointed to the great lamb of God. In just the same way none of the Gentile sons of Adam reap any benefit from Christ's death who do not associate themselves with it in faith in God's appointed way."

#### The Formation and Conduct of Ecclesias.

Brother Cullingford, of Fitchburg, Mass., U.S.A., writes:—"I am glad to see the prospect of a 'Guide to the formation and conduct of Ecclesias.' Such a thing, there is every reason to believe, has long been wanting, especially so in view of the many abortive attempts to unite believers together and found ecclesias. Such abortive attempts have, of course, to be judged by the ability or experience of those who make them; also by the perverseness of those who ought to be helpers, but sometimes prove otherwise. Indeed it is surprising that so many communities of individuals (separated sometimes by great distances) have grown up in such complete harmony, manifesting such a unity of desire and purpose—"knit together in love." Such a wonder can only be accounted for on the supposition that all have recognised the same things as a basis for action, which have resulted in the 'system of the truth' as we now find it. Now the time has come to put forth an effort in the direction of establishing all upon a similar working basis. Reason would cry, let it be something that will be applicable to the brethren everywhere. Let it not have a local name beyond the name of 'Christadelphian.' Disadvantage results from the 'Statement of the One Faith' being regarded as the 'Birmingham statement of faith.' We have

statements of faith emanating from several points, which is to be deplored from the fact that in some of them parts of the truth (important in their place, of course) are made to appear, by their prominence, of more weight than weightier matters. Let the 'Guide' have nothing in its external dress to hinder it from being generally acceptable wherever the truth exists."

#### Sundry Queries.

1. *What is an active work in which a few isolated brothers and sisters may engage?*

ANSWER.—See article this month, "What am I to do?" If nothing else can be done, the ordinary duties of life, performed "as to the Lord and not unto men" (Col. iii. 23); and in the mind enjoined in the apostolic writings, become "active work" for a healthy scriptural saintship. Study the commandments of Christ; they throw light on the question.

2. *Can Christadelphians lawfully disannul the marriage contract, and marry again for any other reason than that given Matt. v. 32? If husband or wife renounce the truth, does that free the other from the marriage tie, so that he may marry again?*

ANSWER.—No: "The Lord God hateth putting away" (Mal. ii. 15). "The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord" (1 Cor. vii. 39). Nothing disannuls the marriage contract but death or adultery. Incompatibility, from unbelief or other cause, may lead to separation, but the separated parties must remain unmarried (1 Cor. vii. 11).

3. *If a Christadelphian has cause to believe he has been wronged by a person of the world, is it not his duty to forgive, even without being asked? Is it Christ-like to embitter one's own life with hard-feelings against evil-doers?*

ANSWER.—The question is answered in the following commandments of Christ—"Recompense to no man evil for evil" (Rom. xii. 17; 1 Thess. v. 15.) "Return not evil for evil or railing for railing, but contrariwise blessing" (1 Pet. iii. 9.) "Bless and curse not" (Rom. xii. 14.) "If thine enemy hunger, feed him" (Rom.

xii. 20.) "Pray for them that despitefully use you" (Matt. v. 44.) The man who obeys these commandments could not embitter his life with hard feelings. A true Christadelphian suffers wrong without vindictiveness, and puts away all bitterness, wrath, and anger, as commanded (Eph. iv. 31.)

4. *May a sister read a paper to an audience? Say an appeal to Jews on behalf of their suffering brethren?*

ANSWER.—Let her read by her husband, or if she have no husband, by a brother, and if no brother, by a friend. The apostolic law enjoins silence on her own part (1 Tim. ii. 11-12.)

#### The Nearing End.

Brother C. H. Evans, of Guelph, writes:—"The hearts of all true Christadelphians are again elate with the manifest working of our all glorious Lord within the veil. The sure prophetic word always is unfolding, but to Zion's watchers it appears more apparent at sometimes than others. We trust it may come to pass that current events in Egypt may prove to be in its invasion and conquest by Britain, the first of the trio to which she is the latter day subject, and that Gog may soon fulfil his mission as her capturer and possessor of her gold and silver and precious things, and in turn be made to relinquish his spoil by Him of whom it is written, 'Yahweh rideth upon a swift cloud and shall come into Egypt.' Brother Andrews' remarks in the August number of the *Christadelphian*, p. 372, as to an imminent and preadventual gathering of Jews in Egypt are no doubt correct. Bro. Thomas produces several testimonies, and expatiates at some little length on the matter in *Eureka*, vol. ii., pp. 554-560. We may not be thought over-sanguine if we profess our conviction, and hope that present events may lead directly to the battle of Armageddon—that in the *melée* now fermenting, Turkey will disappear—the saints be raised and gathered—that 'the truth' will be restored by the Tarshish possessor of Ammon and Moab as a political exigency and bulwark, and Gog meanwhile acquire his vast but short-lived latter-day proportions. True, there are many and mighty events to transpire subsequent to these, even the angel proclamation from Mount Zion. The perdition of Babylon the great at the

hands of Israel's omnipotent avengers, and the hallelujah rejoicings thereat, and the final fearful stage of divine wrath and judgment against the infatuated and incorrigible beast and the kings of the earth, by Christ and his immortalized brethren in arms, in which the vintage of of the earth is reaped and the winepress trodden without the city, after which the being saved of the nations, with Israel, will greatly rejoice at the feast of tabernacles in Yahweh, their deliverer and saviour. But meanwhile to us, the solemn and momentous event of our Lord's return, and his judgment seat, pregnant with weal or woe, as our cases may be, has drawn evidently very nigh. Praying we may be found numbered with his chosen."

#### Paul and the Law of Moses.

'How is the following difficulty to be met? Paul writes to the Romans:—"Ye are become dead to the law by the body of Christ" (vii. 4), "That being dead (the law) wherein we were held" (verse 6). And to the Galatians, "As many as desire to make a fair show in the flesh constrain you to be circumcised" (vi. 12); and again, "If ye be circumcised, Christ shall profit you nothing" (v. 2). Yet, having thus written, he practices what he condemns; for in the Acts (xxi. 21), James says, "The brethren are informed of thee (Paul) that thou teachest all the Jews which are amongst the Gentiles to forsake Moses—do this, therefore, that we say to thee, take these four men and purify thyself with these, that all may know that these things whereof they were informed concerning thee are nothing but that thou thyself walkest orderly and keepest the law." To which Paul assented, and "purified himself with them" according to Moses (verse 26). Paul did more, for "he took Timothy and circumcised him, because of the Jews" (Acts xvi. 3).

He instructs us "to follow him" (1 Cor. xi. 1, Phil. iii. 17). But how? In what he taught, or in what he did?—W O.

ANSWER.—We are to be followers of Paul, without doubt, in what he taught and also in what he did, so far as that may be applicable to our case, which, in many points, it is not. The conflict between his disparagements of the law and his actions

in relation to it, is apparent only. The first (his disparagements) had reference to the law as a means of justification or forgiveness unto life eternal. On this point his declarations are uniform—that, although the law was ordained to life (Rom. vii. 10) and capable of being profitable to those who kept it wholly (Rom. ii. 25; Jas. ii. 10), it was powerless to justify those who broke it, and therefore powerless to justify any, as all were transgressors (Rom. iii. 23.) Consequently, he strongly maintains in several places, that those who sought justification by the law, were seeking an impossible thing, and were turned away from the only justification accessible to man, grace (or favour) in Christ (Gal. v. 4.)

But this was not inconsistent with the divine authority and excellence of the law in its civil relations. "We know," says Paul on this point "that the law is good if a man use it lawfully, knowing this that the law is not made for a righteous man, but for the lawless and disobedient," etc. (1 Tim. i. 8). Paul's denial of the law as a means of justification was misrepresented as applying to the law in its totality, as a system given to Israel. As James and the elders informed Paul on his arrival in Jerusalem, it was reported that he "taught all the Jews which were among the Gentiles to forsake Moses," whereas the fact was, as the brethren add, that Paul himself "walked orderly and kept the law." To silence the slander, which was working hurtfully in Jerusalem, they recommend Paul to publicly conform with a certain requirement, which had a then present bearing. Paul did so, and for the same reason, on another occasion, he "took Timothy and circumcised him." We must realise that the law of Moses, given by God, was still nationally in force, so long as Israel occupied the land. So long as God allowed it to continue in national operation, it had a claim on the respect and obedience of every obedient son of Abraham in his civil capacity; and it received this respect and obedience without compromising the truth which on appropriate occasion they declared, that whosoever sought justification by the law was fallen from grace. The interval from the crucifixion to the destruction of the temple was an interval of transition, having duties that cannot affect either Jew or Gentile in our age. We have to do with what Paul taught and not with what he did—discerning at the same time that in

what he did, he did not condemn what he taught, but only adapted himself to a situation having a separate bearing from the things which he taught.

#### Israel's Four Ensigns.

*"Some time ago, I wrote you for some proof of the identification of the "Four Living Ones" of Rev. iv., as the fourth division of Israel's camp'd position (that is, the spiritual division based upon the division of the natural seed—Israel after the flesh); but as yet, you have taken no notice of the request. Since writing you, I have endeavoured to work out the problem, and may say that there appears to be some good inferential evidence in Ezek. i.—taking into account the position of the prophet when he "looks" and "sees" the four living creatures according to the varied "appearance" coming from the parts enumerated by the prophet. Perhaps you may assist in the working out of the symbol to completeness.—G. T."*

ANSWER.—The enquiry referred to has been lying in a pile of other letters, waiting leisure for notice—leisure difficult to get at in the ceaseless routine of imperative duties. The "proof of the identification" sought for consists of several facts. 1. The encamped congregation of Israel on their journey through the wilderness was subdivided into four camps (Num. ii. 9, 16, 24, 31). 2. These four camps bore the names of Judah, Reuben, Ephraim, and Dan, respectively—(the same passages prove this). 3. Each camp had its own ensign or standard (verses 3, 10, 18, 25). 4. The enumeration of the camps does not specify the nature of the four camp standards, but in various allusions to the tribes, there is some association of Judah, Reuben, Ephraim, and Dan, with symbols that coincide more or less with the animals of the cherubim and the faces of the four living ones, such as Judah with the lion (Gen. xlix. 9) Ephraim with the bullock (Hos. x. 11), &c. 5. Jewish tradition asserts that the four animals in question were the four standards of the camps. 6. The symbols in Rev. iv. themselves supply evidence of their identity with the Israelitish standards in this way: the four living ones and the 24 elders sing that they are "kings and priests unto God, and will reign on the earth" (Rev. v. 8, 10). Now

we know who those are who are so to do—the saints as a body of fellow-citizens of the commonwealth of Israel (Eph. ii. 12, 19). These are corporately represented as the Lamb's Bride, under the figure of a city having 12 gates (in *four sets* of three), each bearing the name of one of the twelve tribes of Israel (Rev. xxi. 9, 12, 13). Consequently, in dealing with the animals heraldically representing them, we must be dealing with the original standards of the Israelitish polity, since the natural (*e.g.*, the names of Jacob's sons) is made the basis of the spiritual. Dr. Thomas seems to have construed the matter in this way, using the visions of John and Ezekiel to supply an item of information omitted from the literal record of the organization of the camps. The argument by which this is done is conclusive when all its elements as supplied by the truth are taken into account. As to why the four animals in question were selected, there are some interesting remarks in *Elpis Israel*, under the heading "The Cherubim," commencing page 133.

"More Thankful than Ever."

Sister Fenton, of Davenport, Iowa, U.S.A., writes:—"To-day finds me more thankful for the knowledge of the truth than I ever was before. I suppose the reason of this is because the gospel of the kingdom when it gets firmly established in our affections displaces other things, such as the cares, ambitions, and unnecessary worry about this fleeting life which is oppressing at its very best. This Yankee nation is a very curious sort of people—so fond of experimenting and inventing. You show them a piece of machinery, and they will at once begin to view it critically to ascertain whether there is not some chance to add a little in order to improvement—all the time with an eye to themselves as the improver. Religion and politics fare just the same in their hands. I believe God's revelation to man was finished when John on the solitary isle of Patmos wrote those words in obedience to Deity's command.

(To be continued.)

## The Christadelphian.

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

JANUARY, 1882.

Numerous, friendly, and liberal subscribers, we thank you one and all for enabling us to continue this feeble work in manifestation of the truth in the midst of weaknesses and distresses, labours and wearinesses, in which we all have our part for Christ's sake. The work is effective for its objects, notwithstanding the babblements and brabblings of a loud-voiced and unbelieving generation. Your letters are the evidence of this. We would write you each one did time allow. Let this answer for all.

Unfriendly subscribers, who pitch your subscriptions with a growl, we thank you also. Your words are bracing, though disagreeable—bracing because disagreeable. Your cold words and ways help to keep down the natural man,

who is liable in a warm hand to rise like the toy bottle-imp. Your incivilities give us an opportunity of obeying the commandment, which directs us to "pray for them that despitefully use and afflict us." Of course, it would be pleasanter to have your courtesy and your good words; but that is not always the best which is the sweetest. We know whom and what we are working for, and we must need exercise the right claimed by every man of judging which is the best way of carrying out his own part. That we do not please you is a grief: that we try to please many "for their good unto edification," as Paul commands, is a consolation that will offset the grief to the last moment. You have our best wishes. When there is a chance of doing you good, be sure and let us know.

A brother sends us the following clipping from a Leicester paper:—"A book has just been issued at Vermont entitled 'The Resurrection of Christ from a Lawyer's Standpoint.' It is an investigation con-

ducted according to the laws of evidence, and it ends with a full acceptance of the resurrection of Christ as an historical fact." We should like to see this book. What is it like? It has been suggested that it may be an American reprint of *The Trial*, according to the habit of some unprincipled people in the States, who take advantage of the absence of international law of copyright to pick European brains for the benefit of American purses. Whether or no (and it matters very little to the author of *The Trial*, who would only be glad to see any man make a fortune out of *The Trial*, because of the circulation of momentous truth it would mean), we have also had our attention called to the fact that the same subject (the resurrection of Christ) has been the subject of the same form of treatment in a book called by the same name (*The Trial*) published about forty years ago. A brother picked up an old copy on a second-hand book stall some years ago, and made the Editor aware of the interesting fact when the *Trial* came out. Nay, more: he has placed the book in the Editor's hands; and we may hope to let our readers see what it is like, in a series of quotations in the *Christadelphian*, by-and-by. It is not exactly in the same style. There is no examination of witnesses. It is a collection of speeches, some of which we fear some of our readers may consider dull.

Bro. Ashcroft has duly removed to Birmingham, and will commence duty at the offices of the *Christadelphian* at the beginning of the new year. Our readers may hope that, in our next number, he will favour them with an inaugural address,—a sort of manifesto, enunciating the policy inspiring him in the acceptance of a post on the *Christadelphian* staff, and indicating the principles and aims to be followed in the future, as in the past, but with an increased fervour of determination corresponding with the increased power with

which God has favoured the *Christadelphian* in the accession of Brother Ashcroft.

We fear the numerous brethren on the American side of the Atlantic, who desire the settlement of Brother Ashcroft among them, must prepare for a disappointment. There are many and cogent reasons requiring at all events a full trial of the present form of opportunity before abandoning it for a new and untried proposal. On many of these, it is wise to be reticent. The American brethren, however, need not feel themselves entirely cut off from the pleasure they have derived from Brother Ashcroft's company for the past few months. It will be possible to arrange for a repetition in coming years (if the Lord remain absent) of what has pleased and profited them so much: it will all rest between them and Brother Ashcroft. The Editor of the *Christadelphian* will not stand in the way, though desiring, and in some sense requiring, the help he will be able to render in a field of work of which the monthly publication of the *Christadelphian* is but a part.

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## THE SIGNS OF THE TIMES.

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ENGLAND DISPENSING JUSTICE IN  
EGYPT.

AN ENGLISH COMMANDER-IN-CHIEF  
FOR EGYPT.

RUSSIA LOOKS ASKANCE.

TURKEY SINKS DEEPER.

The autumn session of Parliament came to an end without anything clearly transpiring with reference to the intentions of

the British Government in Egypt. The probability is, there were no definite intentions to divulge. As Britain drifted into the invasion of Egypt, so it appears to be drifting into final political occupation, amounting virtually to annexation—drifting through the force of circumstances, without any clear design. The trial of Arabi is an illustration in point.

When Sir Garnet Wolseley, after Tel-el-Kebir, took Arabi prisoner, the British Government, desiring to keep up the appearance of Egyptian independence, handed Arabi over to the Khedive to be dealt with as a rebel by the Egyptian courts, according to the Egyptian law. It presently appeared, however, that the Khedive's officials were simply about to murder Arabi under a hollow form of trial; upon which there arose an outcry in British quarters for fair play towards a man who was in reality a British prisoner. The result of this outcry was British dictation at Egyptian head-quarters: "You must give Arabi a fair trial, under just rules of procedure." What might such rules be, your British Majesty? The answer appeared in the form of a special set of rules, never heard of in Egypt before, duly insisted upon, and including the appointment of British counsel for Arabi's defence. Said counsel going to work in British thorough manner, discovered the papers referred to last month—papers incriminating the Sultan, the Khedive, and all the leading men in Egypt—papers, the publication of which would have made it very difficult work to proceed with the patching-up which England was anxious to promote. Lord Dufferin arrives on the scene from Constantinople, as noticed last month. What is to be done, your Honour? Due deliberation results in the most curious upshot ever seen in connection with any trial in the world. "It will never do to have this trial go on?" "But, your honour, we have Arabi on hand: what are we to do? If we convict him without trial, there will be a tempest. If we release him without

trial, there will be the same." "Let us see: call Arabi." (*Enter Arabi*). "Arabi, couldn't you let us out of this dilemma by pleading guilty?" *Arabi*: "If I plead guilty, my lord, they will want my head without more ado." *Lord Dufferin*: "If that is all, I will take care of that." *Arabi*: "Well, of course, I disobeyed the Khedive; no doubt about that." *Lord Dufferin*: "Very well, you plead guilty to rebellion." *Arabi*: "But, my lord, it was at the Sultan's bidding, and between you and me, the Khedive wanted me to disobey him. He hoped I would thrash the British." *Lord Dufferin*: "Never mind that; we musn't go into that. It will be enough if you plead guilty to the fact." *Arabi*: "But, my lord, I am charged with more than that. I cannot plead guilty to all they charge me with. I did not set fire to Alexandria." *Lord Dufferin*: "You need never mind that. It will be enough for you to plead guilty to rebellion. I will see to the safety of your head." *Arabi*: "Thank you, my lord." (*Arabi withdraws*). *Lord Dufferin* sees the Khedive: "Your Majesty, we must stop this trial." *The Khedive*: "Should be glad if it could be done: but how is it to be done?" *Lord Dufferin*: "I have found a way. Withdraw all the minor charges: press only that of rebellion: Arabi will plead guilty." *The Khedive*: "Plead guilty!" *Lord Dufferin*: "Yes." *The Khedive*: "Is he willing to die then?" *Lord Dufferin*: "He need not die." *The Khedive*: "Death is the penalty according to the rules agreed upon." *Lord Dufferin*: "Yes: but you have a power of reprieve. Let sentence of death be passed: and let a decree of commutation to exile follow immediately." *The Khedive*: "Oh, I see: capital idea: agreed."

And the thing works out so. The Court duly assembled on the appointed day with official solemnity. The British Commissioner, as representing the British Government, occupied the post of precedence over



the members of the Court. Arabi was called, the charge was read, Arabi pleaded guilty, sentence of death passed; and then, immediately, the Khedive's reprieve was produced and read, disannulling the sentence of death and sentencing Arabi and his confederates to exile to a British dependency, where, however, they would retain their rank and be maintained at the expense of the Egyptian Government.

And thus Britain has been forced into a position of legal supremacy in Egypt, from which she cannot withdraw, and from which no power can expel her. France chafes a great deal under it, but cannot do more. She is so paralysed by German preparedness for war, that, notwithstanding her countless hosts, she is obliged to stand by and see England installed in a position which France has for several generations coveted, and for which she has spent much blood and treasure in past times to exclude Britain. Thus the purpose of the Lord standeth sure.

BRITISH COMMANDER-IN-CHIEF FOR THE  
EGYPTIAN ARMY.

So with the army—the new Egyptian army. Of course, it was necessary to have a new Egyptian army, if British troops were ever to be withdrawn, and this withdrawal Mr. Gladstone doubtless honestly intended. So they set to work to get one—after disbanding the army that fought under Arabi; but it was necessary to have it well officered by Englishmen—and especially in the posts of chief command: because with all their desires to leave Egypt independent, the Gladstone Government felt they must hold the reins, so that the work of suppressing revolt should not have to be done over again. But how to do this and yet appear to leave Egypt to the Egyptians; this was the problem. A happy solution suggested itself. There was one Baker Pasha, an Englishman in the employment of the Sultan: why not call him in and make him

the commander of the army? They would then have a nominally Turkish head to the Egyptian army, and yet all the advantage of direct control through an Englishman. Excellent project. They go to work to carry it out. It is pulled nearly through—the newly-organised Egyptian army, with a Turco-Englishman at its head. It required but Her Majesty's sanction (England in Egypt again, you see). It was submitted to Her Majesty. Her Majesty had a preliminary question: "Is this the man that I dismissed from my service a few years ago, for misbehaving in a railway train?" "Yes: your Majesty." "Then I do not sanction his command of the Egyptian army." And there the thing had to stop—not the army scheme, but the Baker commandership. What was next to be done? Appoint an Egyptian?—a Turk? Nay: we must have an English general—whatever the world may think; now that we are in a corner, it is no use pretending. And so General Sir Evelyn Wood was appointed, on which the following newspaper observations are much to the point:—

"The nomination of Sir Evelyn Wood is a distinct step on the path entered upon when Baker's appointment was favoured. The first arrangement seemed to promise the security of a British commander without the possible embarrassment of his official connection with the War Office. These scruples and hesitations have now been finally overthrown, and the Egyptian army will be as much under the command of the Queen as is the Indian army. When the scheme of the Government for the settlement of Egypt is carried out, it will be found that the country is practically a dependency of Great Britain, though enjoying the privileges and advantages of home rule. In course of time it will be difficult to distinguish for practical purposes between the position of Canada and Egypt."

RUSSIA LOOKS ASKANCE AND TURKEY  
SINKS DEEPER.

At all this, Russia looks askance, and while making immense military prepara-

tions, has sent out her foreign minister, M. de Giers, a tour of the foreign courts to see what they think of it. The *Daily News* refers to the general European impression that Russia feels she must obtain something.

The same paper regards the whole situation as indicative of "the evidently rapid break up of the Turkish empire," and adds:—

"The most pro-Turkish amongst us cannot now conceal from himself that the Ottoman Empire in Europe is not merely doomed, but that it is dying more quickly than anybody could have believed a few years ago. When this is the case it is natural that people should speculate how the inheritance of the "Sick Man" is to be distributed."

The last month has been one of plots and panics and changes of Ministry in Constantinople. The very Prime Minister (of one week) was placed under arrest, for having, at a private dinner, expressed the opinion that "something ought to be done to

"check the downward career of the Empire. As all his guests knew, the suffering of the people was terrible, and disorder was everywhere increasing. Turkey was in fact ruined."

The following extract from a letter from Constantinople, appearing in the *Liverpool Daily Post*, confirms the ex-Prime Minister's views:—

"The Porte is oppressed with misgivings. Civilisation is closing in upon Turkey in Europe, and for the first time the Porte is seriously taking stock of its internal resources in Asia. Its confidence has been shaken in everything in which it traditionally placed its trust. Its credit is extinct; its military power is broken; the lustre of its theocracy is tarnished; its revenue has shrunk, and what is left is hard to collect; the conscription yields no men; and the Powers of Europe pooh-pooh as obsolete its shifty diplomacy. The menace of this position has been blackening year by year since 1875. But the Porte has shut its eyes to the facts, and has lived in the excitement of war and of political questions—internal problems have been left to their fate."

## THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

### MR. OLIPHANT'S FIRST REPORT.

In accordance with the letter appearing last month from Mr. Oliphant, that excellent gentleman has duly proceeded to Palestine, and is now there in connection with Palestine Colonization work, and likely to remain for some months to come. When he had been two weeks in the land, he wrote the following letter to the Editor of the *Christadelphian* (from Haifa, a German colony), from which it will be perceived that he proposes a specific appropriation of the *Christadelphian* contribution (under what name he pleases), in the purchase of land in the neighbourhood of Carmel (probably in the plain of Esdraelon which runs at the foot of the north-eastern slope of the Carmel ridge). On this land he proposes

to settle certain Jewish families, under arrangements by which they would, in course of time, repay the money, which would then again be laid out in the same way on adjoining land, for the settlement of further families, who would repay in the same way, and so admit a process of indefinite extension.

It will be felt by the contributors un-animously that nothing could exceed the wisdom of such an arrangement, by which Israel will not only be helped in the hour of their deepest need, but a special interest will be created for those who have made this contribution, and a door of future opportunity kept open in a special form in the existence of a small colony of "special

proteges," as Mr. Oliphant named them in the letter appearing last month. The plan is indeed most excellent, and goes far beyond anything contemplated in the original contribution, which aimed at nothing more than the help of God's nation in its latter day exigencies without any ulterior views as to form. God, in his providence, has given the matter a wonderful shape in raising up (and bringing the contributors into connection with) a man so well fitted to "seek the welfare of the children of Israel" (Neh. ii. 10)—unfettered as he is by denominational association, and qualified by influential antecedents, which render him alike acceptable to Jew and Gentile, unbeliever and Christian.

The future development of the matter will be a subject of great interest as the time goes on, and this interest promises to be met in a very unexpected manner by the occasional reports of so very eminent a friend of Israel, who may one day become once more a servant of the British Government—perhaps in these very regions.

Here then is the letter :—

Haifa, Palestine, 25th November, 1882.

"MY DEAR SIR,—I have now been here for a fortnight, and have had some opportunity of examining into the colonization prospects of this part of Palestine. Owing to the determined opposition of the Turkish Government, and the thoroughly unpractical manner in which the matter has been managed, or rather mismanaged, \* \* I regret to say that the prospects are not very encouraging. The Russian Jews fortunately followed the advice I sent them from Constantinople on seeing how the matter stood there; and suspended for the time all colonization operations. The Roumanians \* \* \* sent out delegates to buy land, and attempt to establish a colony.

"It would be a long story to tell you the the history of this enterprise during the past six months. Suffice it to say that though they have purchased a tract of land about 20 miles to the south of this,

in the neighbourhood of Tantura (the Biblical Dor) upon the slopes of the hills and in a good situation, they have not succeeded in locating a Jew upon it. Fifteen families have been waiting for some months for the matter to be sufficiently arranged. \* \* \* I have visited the land, and foresee much difficulty ahead. Meantime, twenty more families have been despatched from Roumania. These will probably not be allowed to land by the Turkish Government, and if they are, must inevitably be subjected to great privations.

"There is another colony which has established itself near the sea of Tiberias, independently of the Central Committee, consisting of about 40 families, who, I understand, have managed their affairs much better. They have invited me to visit them. For the present I shall not be able to go to Judea, and in fact my opinion is that for many reasons, Galilee is the most possible field for colonization, as Judea is considered by the Turkish Government, Palestine proper. It is under another governor from Samaria and Galilee, which are under the Vali of Damascus, whereas the Pasha of Jerusalem is likely to be much more severe in his opposition owing to his having received more stringent instructions.

"My impression is that the best disposition I can make of your money is to purchase with it some land in the neighbourhood of Carmel and Esdraelon, and work it on a system of co-operation with the Fellahin, without whose assistance the Jews cannot succeed in agricultural operations I could select \* \* \* four or five families, whom I might consider the most capable and deserving, and place them on the property, under conditions which should enable them to purchase it in time, so that the money should be repaid, and could be re-employed. I think the nucleus of a colony might be formed in this way, which might gradually extend, and that by beginning on a small scale it might be kept well in

hand \* \* \* I shall probably remain for some months in this neighbourhood, and would give it my personal superintendence.

"If you approve of this idea, and will remit me the money, it can be placed to account with the Imperial Ottoman Bank, at Beyrout, and I will render you an accurate account of the manner in which the money has been applied, and keep you informed of the progress of the experiment from which I hope a good result might be obtained. \* \* \*

"I was much interested by the pamphlet which you were so kind as to send me, and struck by the remarkable manner in which Dr. Thomas predicted the sequence of political events which have transpired since his interpretation of revelation.

"My address is Haifa, Syria *via* Brindisi.

"Yours very truly,

"L. OLIPHANT.

"P.S.—Would you have the kindness to put me down as a subscriber to the *Christadelphian*, and send me one or two of the back numbers. In the November *Blackwood* you will see an article of mine called 'Jewish Tales and Jewish Reform.'"

The Editor who received the foregoing only a few days before going to press with the last part of this number of the *Christadelphian*, is on the point of writing to Mr. Oliphant in answer to the foregoing, remitting the money in hand. He hopes to make it up to the level £300 during the few days that will elapse before sending. It now stands close on £290. The fund will remain open one week after the appearance of this number. We purpose letting the letter, accompanying the money, appear in our next.

## 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 George Garden has removed from this neighbourhood to Great Lottingworth, Heathfield, Sussex, and being alone there, will be glad of a call from any passing brother or sister.

### ABERGAVENTNY.

I am pleased to say the brethren and sisters here are striving together in the faith of the gospel, and keeping the lamp of truth burning brightly. In addition to our usual local speakers, we had a visit from Brother Shuttleworth, of Birmingham, on 19th November, when, after the regular meeting in the synagogue at 6.30, he delivered a public address in the Old Baptist Chapel (now let as a lecture hall) at eight o'clock. This brought together a good audience of strangers, who, while not sufficiently interested to desert their own conventicles, do not mind coming to hear what they look upon as "something extra" in the day's performance. The subject was "Christ for ever," &c., &c., and we anticipate good results, because people have a notion that we do not make enough of Christ in our teaching,

and this lecture was a magnificent exposition of him as the Alpha and Omega of our belief. Brother Dan, Clement, of Mumbles, also visited us on December 10th, and delivered a stirring address to an attentive audience. Subject, "Does the phrase, 'Heaven our Home,' express a Biblical Truth or Delusion?"—W. BEDDOES.

### ARBROATH.

The lectures here are being fairly attended. The attendances are better this winter than they were the previous one. This is encouraging. At one of the lectures, I came in contact with two men who had grave doubts as to the authenticity of the Scriptures. I gave them the loan of *The Trial*, and *The Bradlaugh Debate*, both of which works they have read. One of the men now attends the lectures regularly. The other man has been unwell, but I saw him recently, and he told me he was to come back again to the lectures.

LECTURES.—November 5th, "Rev. J. H. Chamberlin renounces Orthodox Theology as unscriptural, and becomes a Christadelphian—Startling Disclosure of Ministerial Experience." This lecture was well attended, and was listened to with

great attention. Nov. 12th, "The Gospel of Christ;" Nov. 19th, "Rev' Dr. Cunningham Crieff on Hell and Future Punishment." There were nearly 100 strangers present at this lecture. Nov. 25th, "The Facts concerning the Death and Resurrection of Lazarus, and their bearing on Man's Nature and his State in Death;" Dec. 9th, "Paradise: its Locality and Inhabitants; The Thief's Question, and Christ's Answer considered."—W. ROBERTSON.

**BILSTON.**

We continue announcing our Sunday evening lectures by posters, and though the result is small so far as the size of the audience goes, we have the satisfaction of having done our duty. The newspaper discussions on "Natural Immortality" still continues in the *Bilston Herald*. By this means we have had an opportunity of putting the truth before the public. Two persons are interested in truth. We are further encouraged by this. Brother Jones, 72 years of age, an old smoker, has, with a great effort, entirely given up the use of tobacco to his own improvement in mental and physical health, and to the joy of the brethren.—THOS. PARKES.

**BIRMINGHAM.**

During the month, the following have yielded obedience to the truth:—MRS. EMILY CHATWIN (32), wife of Bro. H. Chatwin, formerly Church of England; ELLEN PARSONS (27), tack cutter, formerly neutral; FREDERICK BERRY (28), formerly neutral. MRS. PARKES, wife of Bro. Parkes, was immersed six or seven weeks ago. The fact was inadvertently omitted to be noticed at the time.

The new *Record* (in future to be published annually) has just been supplied to the ecclesia.

The Board School lectures continue. The great inclemency of the weather has been interfering somewhat with the attendance.

The half-yearly tea meeting of the *Finger Post* distributors took place in the Garden Room, on Saturday, Dec. 9. A very encouraging evening was spent. In the course of the many addresses delivered, it was announced that the number of the distributors had been increased to nearly 60, through the accession of the Lozells district, which has not only put its hand to the work of distribution, but has resolved to provide, at its own cost, 5,000 *Finger Posts* monthly, in addition to the 10,000 ecclesial supply. Bro. Challinor who superintends the work, states that about 170,000 *Finger Posts* have been distributed since the commencement of the work. Bro. Powell reported that the activity of the brethren in the matter had started the "Church" and other religious organizations in the same line, and that the *Daily Mail* correspondent complained of certain parts of the town being overwhelmed. The writer of this complaint was astonished to find Bro. Powell connected with such a work. Bro. Powell told him the work would continue, and that public complaint would only be likely to lead to its increase. Other brethren mentioned various cases of direct results from the monthly *Finger Post* reading; and all could bear testimony to the marked improvement in the public attendance at the meetings since the distribution commenced.

Brother and Sister Ashcroft and family arrived in Birmingham on Monday, Dec. 11. Their arrival has afforded satisfaction to all the brethren. Bro. Ashcroft addressed the brethren for the first time as a resident brother, on Thursday, Dec. 14, his name occurring in the annual printed programme on that evening as the first 20 minutes' speaker.

LECTURES.—Nov. 26, "The everlasting Gospel" (Brother Shuttleworth); Dec. 3, "Light for Jew and Gentile (Brother Roberts); 10th, "Paul not mad" (Brother Roberts); 17th, "Paul's 'wish'" (Brother Roberts); "Shipwreck in connection with Paul's journey to Rome, as a prisoner" (Brother Ashcroft).

**BRIGTON (WEST).**

Brother and Sister Harrison have removed to Dorking, Surrey. We are sorry to lose them, but we are cheered by the addition of Brother and Sister Luce, and Brother Stock, from Swansea, and also Sister Michie, niece of Brother Butler, of London. Brother Luce is an able brother, and we hope he will do much good in proclaiming the truth. On Sunday afternoon, November 26th, he spoke on the level to an audience of between four and five hundred.

LECTURES (at 8, Goldstone-street).—Nov. 19, "Immortality," Bro. Lucas; Nov. 26, "Elijah," Bro. Webb; Dec. 3rd, "The fallen tabernacle of David," Bro. Luce. Dec. 9, "Truth versus Error," (Bro. Randell).—T. RANDELL.

**BRISTOL.**

I have to report one addition to our number during the past month, viz. —MAURICE WILLIAM FAYNE (30), boiler maker, who was immersed Sunday morning, Dec. 3rd, after an intelligent confession of the one saving faith. On Nov. 27 we had a visit from Brother Boshier (of London), who lectured on "The Gospel; is it preached in the modern pulpit, or known in religious circles?" Our half-yearly social meeting was held on the following Wednesday evening, on which occasion the brethren and sisters sat down to tea, with several interested friends, after which the time was spent in conversational intercourse, in singing of hymns and delivering of addresses by two or three of the brethren, with the object of strengthening those who had already put on the saving name, and stimulating those who had not yet become inheritors of God's promises, but who earnestly desire a knowledge of the truth. Public interest as indicated by a steady and good attendance at the Sunday evening lectures is still encouraging.—S. HANDCOCK.

**CHELTHENHAM.**

Brother Otter reports the immersion of G. W. OSBORNE (22), son of Brother W. Osborne, of Tewkesbury. His immersion took place on the 22nd ult.

**DERBY.**

Death has removed two of the brethren here in a very remarkable manner. The two brethren were also brothers in the flesh—George and John Stevens—both in the prime of life. George, who was well known in the town as a coal merchant, having also in former times taken some part in town affairs, was a hale, hearty man till a few weeks before his death (which took place Nov. 21). He then became a prey to some kind of decline, which the medical men did not quite understand, which wasted him gradually to a shadow till he died. On the same day, his brother, a railway engine driver, was knocked down by a wagon, and so injured that he had to be conveyed to the hospital where one of his legs was amputated, causing his death. On the same day, we are informed, the father of both (ignorant of the position of his sons, as they were of his and of each other's) sent a message to them to come and see him before he died. They all went to the grave about the same time.

Obedience has been rendered by ELLIS ELIAS SANDERS. Otherwise, the affairs of the truth are not in a happy condition in Derby. There is a lack of that walking together which is a law of Christ. How sad it seems in the presence of death. How much more so will it appear in the presence of Christ.

#### FALMOUTH.

On Sunday, the 10th of December, I had the pleasure of breaking bread with Brother Guest, of Bexley Heath, and in the evening we met a few persons who have been reading our publications, and to whom I have been unfolding the glorious things in store for those who are approved. Brother Guest spoke for some time to them on the kingdom, &c. I have formed a class, which will meet every Sunday evening for the purpose of studying the Scriptures, and hope soon to have a return for my labours.—W. WARN.

#### GLASGOW.

Brother Leask reports that Brother James Paterson, sen., has resigned connection on the ground that it is unscriptural to appoint serving brethren by voting; also because we do not believe in possessing the Holy Spirit as possessed in the apostolic age. On Sunday, 3rd December, Brother Wm. Grant, of Edinburgh, exhorted in the morning, and in the evening lectured on "Does it matter what we believe?" to a fair audience. This was in addition to our ordinary afternoon lecture, and we intend to do this on the first Sunday of every month till May, inclusive.

LECTURES.—Nov. 19th, "Is Salvation by Faith alone Scriptural?" (Brother Jas. Nisbet); 26th, "God, not the God of the dead but of the living" (Brother Thos. Nisbet); December 3rd, "The congregation of the dead" (Brother Jas. Steel); 10th, "Hopes to be realized. Hopes never to be realized" (Brother James Nisbet).

#### GALASHIELS.

I am glad to inform you that five weeks ago today, the wives of Brethren Lothian and Chisholm, of Kelso, were baptised into that name to which every knee shall yet bow. They were formerly connected with that system of error known as Dowiesism.—JAMES BELL.

#### GREAT BRIDGE.

It is with great pleasure I report the obedience of NELLY HARDY (16), daughter of Brother Hardy, sen., and sister of the present writer. There are now four of us in one family rejoicing in the one hope of the glorious kingdom.—Brother W. H. HARDY.

#### GREENOCK.

I am very happy to inform you that strife and difference have ended, and we are in fellowship, on the basis of the truth, in peace and unity should dwell. The change has increased our number from six to ten. We have removed from No. 8, Market Street to a larger hall, No. 41, Nicholson Street, where we meet every first day of the week at 12 noon and 6 p.m. Any faithful ones passing we will be glad to see.—J. MONAGHAN.

#### HIGH WYCOMBE.

Brother Horsman has paid a third visit to High Wycombe, and a change having taken place in the occupancy of the civic chair, we have been allowed to occupy the Town Hall for a lecture, a thing

hitherto refused. The subject drew a very good audience, and many have been the expressions of satisfaction. Much of the prejudice once rife in the town is gone (except in clerical circles), and I think Wycombe is slowly but surely advancing in the truth. We think of advertising a weekly address at my house on Sundays, but the difficulty is to get people to come to a private house, this, however, we leave in the hands of Him to whom all hearts are open, and all desires known.—JOHN MONEY.

#### HUDDERSFIELD.

On November 5th we had the pleasure of assisting into the saving name, Mr. WOOD, of Snaith, pointsman, who came over to Huddersfield on account of railway convenience. Brother and Sister Wood, at Snaith, are isolated, and will be glad of a visit of any of the brethren going that way. On December 3rd, FRED HOPKINSON (22), pointsman, nephew to Brother Heywood, also put on the saving name, and others are interested.—GEORGE DRAKE.

#### IRVINE.

I have to announce the baptism of ISAAC HIND (46), and JOHN DICK (39), on the 2nd of December. The brethren were all present, and after a very comfortable tea in our usual meeting place various addresses were given by the brethren; very comforting for such an occasion. We had a visit of Brother Millman, of Liverpool. He lectured on the 26th of November. His subject was "Christ's Second Coming." We also had a visit of Brother Campbell, of Glasgow, who lectured on the 10th of December, on "Immortality": audiences small, but attentive.—W. MULLEN.

#### KELSO.

I rejoice to inform you of Brother Chisholm's wife and my own wife having rendered obedience to Christ, by putting on his name in the way he appointed: they have for a while known the first principles of the faith. It took place on the 28th of October. Brother Bell, from Galashiels, helped them to put on the sin-covering name. Brother Alexander, from Stow, was present also, and on the following day we partook of bread and wine in remembrance of him who was made perfect through sufferings, and who thereby became the author of eternal Salvation to all who obey him.—JAMES LOTHIAN.

#### KIDDERMINSTER.

Brother and Sister Parkin have removed from Birmingham to this town, and have become members of the Kidderminster ecclesia. We are pleased to have their fellowship. Hope to have a further addition to announce next month.

LECTURES.—Nov. 19th, "Who are the Sons of God? and how may the Sons of Men attain to that Exalted Position?" (Bro. T. F. Craddock, of Birmingham); 26th, "Heaven our Home. Is it true?" (Bro. J. Bland); Dec. 3rd, "The Trinity" (Bro. W. Taylor, of Birmingham); 10th, "Peter's Keys, and how he used them" (Bro. T. Parke, of Bilston).—J. BLAND.

#### LEEDS.

On November 23rd we had the pleasure of immersing into the sin-covering name, JOHN HOLDSWORTH (19), formerly Church of England. Bro. Holdsworth is in the same store as Bro. Philpotts, and has thus had the truth introduced to him, and by reading and regularly attending the lectures has quickly come to a knowledge of the truth

On this occasion we adopted a new plan (which we intend to follow out at future immersions) instead of meeting at the baths, we met at our meeting-room, held a service there, and then adjourned to the baths for the immersion. We find this a better plan, on account of the limited accommodation at the baths, and not being permitted to sing there.

LECTURES.—Nov. 19th, "The Spirit of God" (Brother W. H. Andrew); 26th, "The wages of sin is death" (Brother Mitchell); Dec. 3rd, "Eternal Life to be manifested in the body" (Brother W. H. Andrew); 10th, "The Gospel preached to Abraham identical with the Gospel preached by Jesus Christ and his Apostles" (Brother W. H. Andrew).—W. H. ANDREW.

LEICESTER.

ELEANOR MARY YARDLEY, daughter of Brother and Sister Yardley, was inducted into the sin-covering name on Thursday, November 30. A tea meeting was held the same evening in connection with the Mutual Improvement Society, the meeting being the first anniversary of the society. On Wednesday, November 22, Brother Lucas, an old brother, fell asleep in the hope of a glorious resurrection. Brother Lucas before coming in to the truth some 10 or 12 years ago was a Methodist local preacher. His name appears (in conjunction with another brother now deceased) upon a Leicester circuit plan dated 1861. He was a very faithful and consistent brother, and until he became infirm was a very able exponent of the truth, in which he rejoiced, and in which he died firmly settled and grounded. The ecclesia, on the recommendation of the managing brethren, have withdrawn from John and Mrs. Cope. The brethren in other places are for good reasons advised to have no dealings with them.

LECTURES.—Nov. 19, "The Promises made to the fathers" (Brother Dixon); Nov. 26, "What must I do to be saved" (Brother Gamble); Dec. 3, "Plain old English" (Matt. xvi. 16), (Brother Shuttleworth, of Birmingham); Dec. 10, "Power over the nations" (Brother Burton).—F. S. HERNE.

LINCOLN.

I have to report the obedience of ELIZABETH HEALEY (wife of Brother Healey), who, having made the good confession, was baptised into Christ, December 7th, 1882.

LECTURES.—Nov. 19, "Jesus, the Christ, the coming King" (Brother Hawkins, of Nottingham); Nov. 26, "Bible Christianity v. Clerical Atheism" (Bro T. H. Elwick); Dec. 3, "The Doctrine of the Trinity" (Brother Richards, of Nottingham); Dec. 10, "An important question Scripturally answered" (Brother F. J. Roberts).—T. H. ELWICK.

LIVERPOOL.

The immersions since the date of our last report have been as follows, viz., Nov. 18th, MARY THOMAS (28), formerly Church of England; Nov. 24th, MARTHA MURRAY (24), formerly Presbyterian, domestic servant. We have lost Brother Ashcroft from our midst by his removal to Birmingham, an arrangement which the brethren generally know is to come into force with the new year. We have parted with him and his sister wife with the deepest regret and heartfelt sorrow, for they have sustained and comforted us with their fellowship in the gospel from the first day of our ecclesial organization, in June, 1876, until now. We have, however, the hope of the frequent renewal of our intercourse, as Brother Ashcroft is under an

engagement, as unchangeable as the laws of the Medes and Persians, to lecture for us on the first Sunday in each and every month, if the Lord will, until he comes, and we are persuaded that, though absent in the body, he will be present with us in spirit joying, we hope in remembrance of the steadfastness of our faith in Christ, which we have always endeavoured to keep, under all circumstances, strong and pure.

LECTURES.—Nov. 19, "The Bible Doctrine of the extinction of evil" (Brother A. Andrew); Nov. 26, "What is Christ coming for?" (Brother H. Sulley); Dec. 3, "Watchman, what of the night?" (Bro. R. Ashcroft); Dec. 10, "For had ye believed Moses ye would have believed in me, for he wrote of me" (Bro. J. U. Robertson).—HENRY COLLENS

LONDON.

NORTH LONDON (*Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.*).—I have to report the following immersions:—On Nov. 15, HENRY JANNAWAY, younger son of Bro. Jannaway, sen.; Nov. 18, ELIZABETH BAKER (of Rams-gate); Dec. 3, CHARLES TAYLOR TILLEY, formerly Wesleyan. MRS. CAROLINE MARIA TYLEE (wife of our Brother Tylee), who was immersed in December, 1877, and met at the Lambeth Rooms with those holding erroneous views on the nature of Christ, has been added to our fellowship. Brother Charles Spencer and Sister Ellen Fenton were united in marriage, November 25th. Bro. Roberts, accompanied by Sister Roberts, visited London in November, and delivered two lectures in the Wellington Hall, to large audiences. The subject on Nov. 19 was "The Times we live in," and on the Tuesday following (21st), "Is the Gospel believed or preached in Modern Religious Circles?" Death has taken from us our Brother W. Jannaway, jun. He had been ill for several months, and has suffered very much during the course of his illness. He passed away quietly during sleep on Monday, December 11th. He was an ardent fellow-worker, and a diligent student of the Word. For some years he filled the office of treasurer, and only relinquished office in July last on account of ill-health. He was conscious until he entered on his last sleep, that of death, and rejoiced in the hope of a glorious waking. We buried him, Dec. 15, at noon, in Brompton Cemetery. Being a damp, foggy morning, the body was carried into the Dissenters' Chapel, followed by a number of brethren. The 90th Psalm was read, and a few remarks made thereon, in connection with the glorious hope set before us in Paul's letter to the Corinthians (chap. xv.), and Thessalonians (1st Epistle, chap. iv. 13-18). Prayer was then offered, after which the comforting anthem, "The Redeemed of the Lord" was sung. The body was then conveyed to the grave where prayer was again offered, after which, we left our brother to rest till the Lord's return.

LECTURES.—December 3, "What is man?" (Brother W. Atkins); 10th, "Dark pages in the world's history" (Brother H. Horsman); 17th, "The Power and wisdom of God" (Bro. A. Andrew); 24th, "Why will ye die, O Gentile and Jew?" (Brother J. J. Andrew); 31, "The Occupation of Egypt by Britain" (Brother H. Sulley, of Nottingham).—W. OWLER.

WESTMINSTER.—(*Victoria Hall, 327, Vaneshall Bridge-road, Sundays at 11 and 7*).—We have had six additions to our number since we commenced operations in this neighbourhood; five being caused by the removal of brethren and sisters from other parts, and the other by immersion in

the person of ERNEST LEONARD ROWLANDS 26), formerly Church of England, who put on the saving name November 15th. His first introduction to the truth was by means of the outdoor efforts put forth on Peckham Rye during the past summer. We have lost by death our brother, William John Jannaway, aged 35 (Brother Owler reports above). For nearly eight years he has been an active worker in the truth. His connection with it came about in a peculiar way, as will be remembered by the readers of the *Christadelphian* for 1874. He saw an article in the London *Standard* headed "Christian Dolphins." He wrote to the editor asking who these people were. This elicited information which introduced him to the brethren, and the direct outcome of the matter was (through his indefatigability) a family of ten were brought into the truth, besides others indirectly. He was some years since elected treasurer to the Islington ecclesia, and only resigned the post at the last annual meeting in consequence of the ill-health which he has now suffered for some fifteen months. Liver complaint was the primary cause, and this brought on consumption, which terminated in death while asleep on December 11th. He was quite conscious. He thoroughly realised his serious condition, and seemed to hail death as a relief from his sufferings, knowing that the sleep to him would be but an instant, and that our judge is one who knows the weakness of human nature, and that though that nature is very weak yet the spirit is very willing. Since he came into the truth, our brother's constant desire—with others—was that a light stand should be erected in the south-west of London, and although he lived to see this accomplished, yet his health never once permitted him attending the hall recently opened.

LECTURES.—December 3rd, "Burning up of the earth" (Brother A. Andrews); 10th, "Heirship of the world" (Brother J. J. Andrews); 17th, "Popular religious fables" (Brother Thirtle); 24th, "The Resurrection" (Brother Elliott); 31st, "Edenic curse" (Brother A. T. Jannaway).—FRANK JANNAWAY.

#### MALDON.

We had a very good audience at "head-quarters," Heybridge, last Thursday evening, to hear Brother Horsman, of London, who gave a good lecture on "The coming and kingdom of Christ." Brother Hodgkinson lectured in our own meeting room on the previous Sunday evening to a very good and attentive audience. Subject, "Wisdom or ignorance, the stepping stone to life or death." I am very thankful to say the truth is getting a better hearing now than it has ever done, and several appear to be interested.—C. M. HANDLEY.

#### MANCHESTER.

We have been making a little extra effort lately, and have succeeded in getting a number to come and listen to the glorious gospel of Christ. We were very much cheered by a visit from Brother J. U. Robertson (of Liverpool), who delivered an excellent lecture in our meeting room, the subject being, "Doctrines, Ecclesiastical, Political, and Social, True and False, Good and Evil, of God and of Man." We are doing our best to get the people to come and hear.

LECTURES.—November 5th, "The serpent's lie" (Brother Wareham); November 12th, "The salvation that is in Christ Jesus" (Brother Barlow); November 19th, "The destruction of the devil" (Brother Bellamy, of Stockport).—THOMAS YARDELEY.

#### MATLOCK.

On the 9th December we had the pleasure of receiving into the household of faith, THOMAS BRAND (17), formerly neutral. May the word grow in this place.—JAMES SMITH.

#### MUMBLES.

"November 28th, 1882.—To Mr. W. Clement.—Dear Sir,—Will you kindly consent to deliver Four Lectures, on Tuesday evenings, upon the undermentioned subjects; and also permit anyone attending the lectures to put questions at the close of each, bearing on the subject dealt with. 1st—'Thank God I baptized none of you;' 2nd—'Having a desire to depart and to be with Christ;' 3rd—'The Thief on the Cross;' 4th—'The Rich Man and Lazarus.'—I have enclosed you 10s. for gas, &c., yours respectfully, a LATE WESLEYAN METHODIST.

In pursuance of the request (above), I consent to give two of the lectures named, and my son will deliver the other two, at the Christadelphian Synagogue, Mumbles. Dec. 5th, 1882 (by Mr. W. Clement) "I thank God I baptized none of you;" Dec. 12th (by Mr. D. Clement), "Having a desire to depart and to be with Christ;" Dec. 19th (by Mr. W. Clement), "The Thief on the Cross;" Dec. 26th (by Mr. D. Clement), "The Rich Man and Lazarus." Questions invited at the close of each Lecture.

Brother D. Clement, reporting after the second lecture, says, "Two of the meetings over; very good attendance; great interest shown."

#### NEWCASTLE-ON-TYNE.

Through the removal of Sister Bruce our number is reduced to 22. Our sister has gone to America, and will, we understand, meet with the brethren in Jersey City. May the God of Abraham preserve and keep her to the coming of our Lord Jesus the Christ. Our meetings are held at *43, Gallowgate, Newcastle-on-Tyne*. Some of the brethren have gone to Jarrow, expecting to find us. We cordially invite visits from the brethren passing our way, especially those capable and willing to give us lectures.—JAMES HARKER.

#### NOTTINGHAM.

After an illness of eight weeks' duration, our old Brother Hodgkinson calmly fell asleep, on Sunday morning, November 25th, aged 84 years. He was buried in the general cemetery, November 30th, his funeral (in accordance with his special request) being attended by brethren and sisters only. It will be remembered that the fact of our return to the Christadelphian Hall led to our brother understanding the truth concerning the sacrifice of Christ, and (at his earnest request) re-immersion, on account of which he never ceased to express his joy and thankfulness. We have an addition to our number by the removal of Sister Beale, from Leicester.

LECTURES (since last report).—Oct. 15, "England and Egypt" (Brother Roberts, of Birmingham); Oct. 22, "Judgment" (Brother Richards); Oct. 29, "Paul" (Brother Sulley); Nov. 5, "Saints" (Brother Richards); Nov. 12, "Scriptural conversion" (Brother Hawkins); Nov. 19, "The way called heresy" (Brother Richards, jun.); Nov. 26, "Priests" (Brother Richards); Dec. 3, "Eternal Life in Christ only" (Brother Mabbott); Dec. 10, "The coming Reformation" (Brother Hawkins).—J. KIRKLAND.



### PILSLEY.

I have pleasure in sending you word that my two sons—WILLIAM WILSON BOOTH (17) and CHARLES ALFRED BOOTH (15)—have recently put on the saving name. This, as you will suppose is a great joy to me, especially as the last-named is suffering from a sickness of a very serious kind, which I can scarcely hope will not be unto death. The immersions took place at Nottingham, on the 22nd inst.—PHŒBE BOOTH (per Brother Sulley).

### RIPLEY.

Brother W. Mitchell forwards letters clipped from a local paper, and explains their origin in an advertisement appearing four times in the *Ilkeston Advertiser* for an able defender of the immortality of the soul to meet a Christadelphian who should maintain it was an unscriptural doctrine. No answer to the advertisement was received, of course; but two letters appeared, one evidently by a Wesleyan "Rev.," denouncing the brethren at some length in a somewhat warm and satirical manner. Brother Mitchell says: "There is no knowing what good a cool and wise answer would do. Perhaps you will kindly undertake that. And, if occasion should arise, either for a debate or for a lecture in the public hall, we should be glad if you would pay us a visit, as many persons, not connected with us, have expressed a desire to hear you.

[As regards writing an answer to the letter, we just happen to be half an inch over head and ears with important matters that prevent. With Brother Ashcroft's assistance—which commences January 1st, 1883—we shall be better able to deal with such cases as they arise. We have heretofore, as now, had to give them the go-bye, except when Brother Shuttleworth has been able to put his hand in. Touching debate, &c., we never feel at liberty to refuse when health and other occupations allow.—EDITOR.]

### SPALDING.

LECTURES.—The following lectures have been delivered during the past four weeks:—Nov. 19, "Sin: its origin, history, and end" (Bro. Edwards); 26, "Earth burning, a delusion" (Bro. Tyler); Dec. 3, "The soul of every living thing, and the breath of all mankind" (Bro. T. Royce, of Peterborough); 10, "O, death where is thy sting? O grave, where is thy victory?" (Brother Edwards). We are pleased to announce an improvement in the attendance at our lectures, consequent upon a special effort we have made on the occasion of the lecture by Brother T. Royce, when the Temperance Hall was comfortably filled by a most attentive audience, and several appear to be interested through it, and are now looking into the truth. The lecture was reported in the local papers. We had a fair attendance on the 10th inst. We hold a Bible class every Wednesday evening, at Brother Jane's house, at 8 o'clock, which we commenced on Nov. 1st. The subject we have on hand now is "The Commandments of Christ." May the Lord still continue to prosper His work in this town. We are sorry to have to state that through the continued absence of Bro. Allenson, we have withdrawn from him.—J. WILKINSON.

### STOCKPORT.

Brother Waite reports the immersion of SARAH ANN WRIGHT (42); also, on the 10th inst., Brother F. R. Shuttleworth, of Birmingham, paid a visit and refreshed the brethren, and in the evening lectured to a large audience.

### SWANSEA.

Brother Stock and Brother Luce have removed to Brighton.

LECTURES.—October 15, "The Two Covenants, or the Old and New Jerusalem" (Brother J. T. Jones); 22, "The Second Appearing of Christ" (Brother Davies); 29, "The Bible Future" (Brother Shuttleworth); November 5, "The Two Births: Water and Spirit" (Brother Gale); 12, "Cornelius" (Brother Goldie); 19th, "The King's speedy appearing" (Bro. J. T. Jones); 26, "Christ the Resurrection and the Life" (Bro. Davies); December 3, "Angelic Visits to the Earth" (Brother Gale); 10, "Will all men ultimately be saved?" (Brother Goldie).—THOMAS RANGLES.

### AUSTRALIA.

MELBOURNE.—Brother Gamble reports: "The Melbourne ecclesia has experienced one of its most important changes since its organisation, inasmuch as we have agreed to divide and thus form two separate ecclesias, one in Melbourne, and the other in Windsor, four miles distant. This was agreed upon at a special meeting of the ecclesia, held Sept. 11, 1882. The two ecclesias are to be one in the advocacy of the truth; both are to work together, with this object in view. Arrangements are made to exchange lecturing brethren, so that we hope by these means to double the work we have been doing in the past. The address of the Windsor ecclesia is Oddfellows' Hall, Albert-street, which will be more convenient for brethren living in the immediate neighbourhood, where a good deal has already been done for the proclamation of the truth. At present they number 19.

LECTURES (at I. O. O. F. Hall).—August 6, "Does death end all," (Brother Walker); 13, "Is the soul of man immortal?" (Brother Gordon); 20, "The second coming of Christ" (Brother Walker); 27, "The righteous shall be recompensed in the earth" (Brother Walker); Sept. 3, "Will all men perish eternally?" (Brother Gamble); 10, "Jesus the Messiah," (Brother Hardinge); 17, "The Gospel" (Brother Gordon).—J. C. GAMBLE.

### CANADA.

TORONTO.—Brother Ross writes:—"On his return from the west, Brother Ashcroft gave a course of four lectures. The first was in our meeting-room, which was filled to overflowing. The other three were held in the Temperance Hall, and were better attended than we had expected. Brother Ashcroft was very highly esteemed by all here. I have been taking a fortnight's holiday. Some of us accompanied Brother Ashcroft to see the Grand Falls at Niagara, which he admired very much, but did not find as much 'roar' about them as he expected."

WALMER.—Brother J. Malcolm reports the obedience of his third daughter, MARY (15). She put on Christ October 2nd, in God's appointed way, and has thereby (if faithful to the calling) become a joint heir with Christ of all that God has promised to Abraham's seed. He also says: "Your late work, *The Trial*, has been a source of great comfort to the few here, who are still striving to hold fast the ancient faith. All our hope hinges on the resurrection of Christ. We can say with Paul, 'if Christ be not risen our faith is

vain.' You have surely to every honest mind demonstrated beyond all doubt that he has risen and become the first fruits of them that slept."

## NEW ZEALAND.

CHRISTCHURCH.—Brother Challinor reports the obedience of HENRY J. CHAPMAN, formerly Campbellite, after a clear and intelligent confession of the faith.

"Brother and Sister Archer have returned to this place again and are meeting with the brethren. On the other hand, Brother and Sister Petersen have removed some distance up the country. Brother Mackillop's death was the cause of much sorrow amongst us here, for we knew him and loved him well as an earnest and faithful brother of Christ, who was always abounding in the work of the Lord. We have had in our fellowship here Brother Butler, of Invercargill, and Brother Dalziel, of Christchurch. We have also been refreshed by the company of Brother Mattheus, of Invercargill, who came upon a visit to this place.

"Our little flock has considerably increased its number of late, owing to some, from whom we withdrew some two years ago, seeing their way clear to freely endorse our basis of fellowship. They are six in number; this has caused us much thankfulness, for most gladly do we welcome in the truth the company of all good and honest hearts, and joyfully do we except of their kindly co-operation in the great work of spreading far and near those glorious truths which comprise the faith, once for all delivered to the saints. At the close of the winter, death removed Brother Lloyd from our midst, to our sorrow. He was highly esteemed by all who knew him. The funeral drew a large and respectful assembly to his grave, and advantage was taken of this by Brother Morgan, who, in a short and clear address, stated the hope of him who had fallen asleep; also the reason why he had departed from orthodox procedure. We have succeeded in obtaining a suitable place of meeting in the ante-room of the Odd Fellow's Hall, in Colombo Street, Sydenham, near Christchurch."

DUNEDIN.—Brother Holmes writes:—"Our little band meet in Cumberland-street, in Brother Churchill's house—six in number—with about six or seven aliens, some of whom we expect will soon put the eunuch's question. We do the best we can, and dwell together in unity and love, striving together for the hope of the gospel. We have started a Bible class on Wednesday nights, which is pretty well attended. We have been calculating on taking a small hall for our meetings shortly, and giving public lectures and circulating tracts. Long for this, for much good cannot be done by meetings in private houses. Brother and Sister Churchill are both very earnest and great students of the works throughout."

OUTRAM.—Brother Simons reports the obedience on Sunday, August 20, 1882, of ALICE MOSLEY (21), younger sister to Brother and Sister Mosley, of Stirling and Warepa, near Balclutha. "Sister Alice, with sister Hannah, were staying with us for about a fortnight, to talk over the one faith, hope, and baptism for salvation, and a truly happy time we spent. I am glad to say the lecture (prev.ously reported) caused quite a stir here, and the enemy are up in arms, and spare neither lies nor deception to blind the people and hinder the cause of truth. Some strong feeling has consequently arisen, and I am glad to say a number are

looking into the truth. Amongst them our Dr. Stirling and a Mr. James Mather, both strong in the truth, as far as they have advanced, and both of them of the right stamp—conscientious and well educated—so hope soon to report further good news. I had no idea my weak efforts could have such results, or that they would be so greatly blessed. I enclose a rather imperfect newspaper sketch of the lecture, which is as near as we could expect from the world, but in some places gives a very different meaning to the original, and only a very small portion of it. Brother J. Campbell will deliver a lecture at the same place, on 'Egypt,' on the 14th inst., and I will follow with 'Finger of God in relation to Eastern Question,' taking Brother Davis's help. Kindly send out all such helps you can, as I must keep the fire burning. The enemy is trying their best to get me out of Outram, but the Lord is over all." [In a later communication, Brother Simons reports the acceptance of the truth by Dr. Stirling and Mr. Mather; and propounds some queries, which we shall endeavour to attend to in our next.—ED.]

## SOUTH AFRICA.

Brother Robertson reports that Brother and Sister Wood, and their daughter, Sister Jessie Wood, arrived safely here (Maritzburg) during September, from East Linton.

## UNITED STATES.

Brother Gunn writes:—"I had hoped that some of the brethren in America would have cautioned you long ago against Dr. J. H. Thomas, who certainly is not sound in doctrine, and is striving to hold a position in which he can do great damage to the truth—passing as a Christadelphian, and fraternising with the vile 'Restitution,' and the viler 'Investigator' of Montreal."

[We are in a somewhat helpless position with regard to communications from the other side of the Atlantic. The "platform" of the *Christadelphian* (as the Americans phrase it) is well known: and when a man of education addresses himself to us fraternally, and encloses printed productions of his own apparently in entire harmony with the truth, we naturally assume his advances are on the basis of a mutual endorsement of the said "platform." It sometimes turns out that in this we are mistaken. The only remedy is for brethren on the American side (as everywhere else) to use their discrimination when any one approaches them in the name of the truth, and act on John's recommendation to "Try the spirits whether they are of God."—EDITOR.]

BUFFALO (N.Y.)—Brother Reeve reports an addition by immersion, JOHN NELSON BIDWELL (61), formerly Methodist, who put on Christ in God's own appointed way, in Sept., 1882.

ELMIRA (N.Y.)—Brother Sykes reports that on Oct. 25, Mrs. CATHERINE SHARP (46), neutral, having acquired an enlightened faith in the word of God, as taught by the brethren of Christ, put on that blessed name which all poor mortals so

much need. Brother Ashcroft's lectures helped Sister Sharp very much.

FLORENCE (Tex.).—Bro. Neale reports, Oct. 23 :—“ We had the pleasure yesterday of seeing JAS. BLACK (formerly Campbellite) put on the sin-covering name. We have concluded to put forth stronger efforts in the future.”

NEW YORK.—Bro. Vredenburg reports the death of Bro. Seach. He died very suddenly of valvular disease of the heart. Bro. Vredenburg says :—“ We feel his loss very much, both in the ecclesia and the domestic circle. He was closely related to our family, his wife and mine being sisters, and both in the faith. It was mainly through Bro. Seach's unceasing efforts that the lectures of Brother Ashcroft were conducted so successfully. He lived just long enough to attend them. He was out to meeting but two Sundays after Brother Ashcroft left us. We were about changing the meeting place of the ecclesia, which took place the first of this month (Nov.) when he was taken ill. He had looked forward to better and more labour on behalf of the truth in our new hall (which is at the corner of Grove and Fourth Streets in Jersey city), but seemed to realise that his life's work was ended. We sorrow not without hope. We know that he will rise again, and our abiding consolation is that though we are now in the night of sorrow, ‘ Joy cometh in the morning’ (of the resurrection) when sorrow, and sighing, and death shall flee away. One week ago yesterday, we received into membership Sister A. J. Glover, who had been about two weeks previously immersed. Four more (all young persons) are about making application for baptism. I hope we are not growing too fast. Character and intelligence are the needful things, not numbers. We started with a charter membership of 16, and the ecclesia now numbers nearly 45 members, not a very bad showing in less than 3 years for so small a body. We thank God but greatly fear.”

NIAGARA (Ky).—Brother J. W. Griffin writes :—“ About twelve months ago Brother G. P. Pruitt, of Cairo, wrote a short but correct statement of our condition, some denying the name Christadelphian, some denying the appearance of the unjust at first resurrection, many not understanding question of resurrection and judgment, and more pretending to understand but denying the truth. We endured this state of things too long, from weakness and for peace. ‘ The wisdom that is from above is first true, then peaceable.’ Some of us (16) finding no peace in companionship, with error have withdrawn and organised upon the Birmingham statement of faith, and are determined with the Father's help to try to be one as our Adam brother prayed we should, and ‘ Pray the God of patience and consolation grant us to be likeminded one towards another according to Christ Jesus’ ; that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

LOWELL (Mass.).—For the first time the truth has been publicly proclaimed in Lowell, and by our Brother Ashcroft, this being the last place on the programme. He left here November 13th for New York to return to England by the s.s. “ Scythia,” Cunard Line. His subjects were, November 10th : “ Watchman, what of the night? or the signs of the times as bearing upon the question of the world's deliverance by Christ;” November 11th : “ Can a man survive death without a body;” November 12th, Sunday : “ The salvation offered by Christ : what it is according to the Scriptures, and what it is not.” I have also to report the

obedience of Mrs. ANN HOYLE (45), wife of Brother Hoyle, under peculiar and trying circumstances. She has been confined to the house by sickness for nearly two years, and for eighteen months has not been able to go to bed, but compelled to sit in a chair, day and night, with a leg which frequently threatened her with death. Only two days before her immersion she gave herself up, expecting an early departure from the land of the living. We made a large bath and immersed her in her own house, it taking just four of us to bury her in water for the remission of her sins.—ROBERT JUDD.

NEW LISBON (Wis.).—Brother J. Baxter writes :—“ I wrote you some years ago to make our whereabouts known to any brother that might perchance pass this way, that he might make us a call. We are able and willing to entertain strangers. None of us are fit to speak in public, though we are quite able to converse. I am now 69 years of age ; was baptised some thirty-three years ago. Last summer I went 50 miles to baptise my youngest son, at his request. An elder son and daughter are in the faith, three yet stand aloof, but I expect they also will make the good confession soon. We are few in number, only my wife, Sister Sarah, son, and wife, and a Brother John Leak, who comes every 1st day four miles.”

OLIMPO (CAL.).—Brother Gilliam reports that on the 27th of August DANIEL A. HUTCHINS (49), formerly neutral, and also MARY E. HUTCHINS, his wife, formerly Campbellite, were added to the household of faith by being baptised for the remission of sins. Brother and Sister Hutchins are doing all they can to enlighten their neighbours, but their surroundings are intensely dark, mostly Infidels, Spiritualists, and Catholics. Brother Gilliam invites any true brother passing this way to call (eight miles north of Orland, a small town on the railroad).

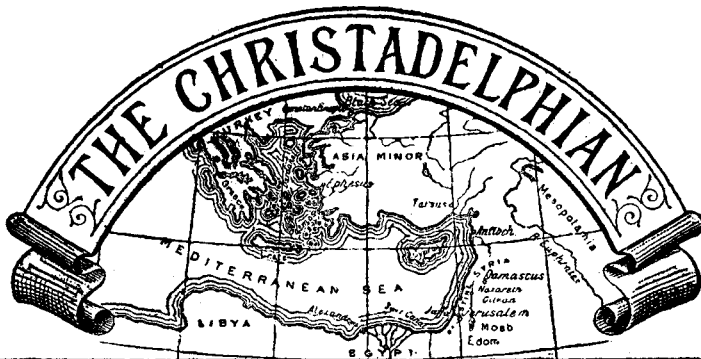
RICHMOND (Va.).—Our earnest anticipations of Brother Ashcroft's visit in October, were more than realised. His pleasing address, and impressive manner, secured the best attention of the large audiences who came to the four lectures he delivered. Christadelphianism never had such large audiences here. The class of minds present was above the average. Should he come again many more would attend his lectures. Some of his hearers, to whom our doctrines are new, are searching the Scriptures with an eager desire to see if they point to such conclusions as he so forcibly presented. His visit has stirred up the whole body here with more zeal and devotion to the truth. We love him devotedly for the truth's sake. His first lecture was “ Rev. and £400 a year—why, as a believer in the Scriptures, I discarded both.” Second lecture : “ The Signs of the Times in their bearing upon the Deliverance of the World by Christ.” Third lecture : “ The Covenants of Promise, and the Blood of Christ, what the one has to do with the other, and we have to do with both.” Fourth lecture : “ Many things supposed to be in the Bible, which cannot be found there, and some things there which very few are aware of.”—JAMES LUXFORD.

VALLEY SPRING (Tex.).—Brother Magill reports obedience to the requirements of the gospel, on September 17, after giving evidence of their understanding and faith, on the part of JOHN P. TODD (near 50), and his wife, and JOHN J. HANDLEY (41), and on the 19th, Mr. D. GREEN MERRITT (42). The three first named were formerly Campbellites; Brother Merritt was neutral. They have rendered obedience under very adverse and trying circum-

stances, especially Brother Todd. He had been preaching for the Campbellites more than fifteen years, and, being a poor man, was dependent on them for support to a considerable extent. They were loth to give him up. We first met and talked with him last December. They have all (the four named) been reading *Twelve Lectures* and other works since that time. Brother Todd is an able speaker, and we have good reason to believe that his talents will be devoted to the cause of our Master in future. Besides, there is a goodly number of others in that section of country almost ready to obey. Brother John Banta and I have just returned from there. Brother Banta held a five days' discussion there with a Mr. Lane (Campbellite), late of the State of Missouri. Three propositions. 1st, "Man dies, and remains unconscious in all his parts, body, soul, and spirit, until the resurrection of the body;" 2nd, "The kingdom of Jesus Christ was set up on the day of Pentecost;" 3rd, "The wicked will be utterly destroyed—i.e., cease to exist as conscious beings, at the judgment, 'Brother Banta affirming the first and third; Mr. Lane the second. The debate began on Tuesday, the 12th inst., and closed the following Saturday in a friendly manner. The next day (Sunday) Brothers Banta, Todd, and Mr. Lane and one of his brethren all spoke on the jailer's question and Paul's answer (Acts xvi, 30, 31). Mr. Lane spoke at night, and concluded by calling for joiners to his church. None came. He then called on all the former members of the "Christian" congregation at that place, who were still "untainted" with "materialism" or any of the "errors" held by his opponent, and believed that he (Lane) had maintained the truth in the debate, to rise to their feet, that he might see if there were enough to organize. Only seven rose, although there had been over 80 members there. He did not organize them.

WAUCONDA (ILL).—The fraternal gathering of the Christadelphians of Northern Illinois and Southern Wisconsin, was held here, on the 26th, 27th, and 28th of August, 1882, at the residence of Brother A. North, being the fifth annual gathering of brethren and friends interested in the truth. It exceeded all former meetings in this place, owing first to a gradual growth which has been developed, and secondly, by the expectation that Brother R. Ashcroft, from England, would probably be present, which, we are happy to say, was realised. All were anxious to see the man that dared to give up a high and respectable position in the religious world, to face poverty and reproach for the truth. It did the brethren and sisters good to look upon his face, to hear his voice uttering the same truths that they shared in was really a delightful pleasure. We regarded the caution you gave not to work him too hard, and especially as our gatherings heretofore have been, not for lecturing particularly, but for mutual edification. The speaking was divided off amongst a many brethren, Brother Ashcroft being called upon a little extra to others, still leaving him the privilege to hear others, as well as to speak. Our Brother Ashcroft was accompanied by Brother William Gunn, of Walkerton, County of Bruce, Ontario, Canada, also by Brother Hudson, of Plymouth, Michigan. Brother Dr. Reeves had come near 500 miles from his home in Springfield, Ohio; Brother Thomas Williams, from Riverside, Iowa; Sister Wade, from Stevens point, in the northern part of Wisconsin; Sister Mary Eastman, Dundee, Fond du Lac County, Wisconsin; Brother and Sister Bates, from Sheboygan County, Wis-

consin; Brother and Sister Benjamin and Mary Sneath, of Lanark, Illinois, and others of lesser distances (too numerous for our space to give in detail), there being eight members of Chicago ecclesia, nine from Harvard, eight resident at and near Wauconda; five from Kankakee, Illinois: with 25 from near and far besides; amounted to 55 believers, who met around the Lord's Table in fellowship. The meetings were five in number, commencing on Saturday, at 3.30 p.m., Brother J. Southill presiding at the opening meeting, Brother A. North, Brother John Spencer, Brother James Wood, and then Brother Ashcroft, offering words of welcome and congratulations upon the happy circumstances under which we had been brought together. Meeting again same day at 7.30 p.m., Brother James Wood, of Harvard presiding. Hymn on page 190 was sung, followed by prayer by Brother Ashcroft. Isaiah 19th chapter was read, when Dr. Reeves gave a exhortation. Allusion was made slightly to the Scripture read concerning Egypt being upon the point of fulfilment. Brother Thomas Williams, of Iowa, spoke very interestingly on the claims and characteristics of the truth. Hymn on page 98 was sung, after which Brother C. W. Tomkins, of Albany, Green Co. Wis., gave an earnest address on the discipline of the mind to evolve thoughts in harmony with God's mind and will to mediate, to search the testimonies, to co-operate with Deity; and so the evening was spent in a profitable manner under the tent, reminding a many of the Feasts of Tabernacles in olden times. On Sunday there were two meetings, in the morning at 10.30 a.m., Brother John Spencer presiding, it being the general desire to hear Brother Ashcroft; at length, all the time between the Scripture reading and the breaking of bread was accorded to him, which proved to be a feast to all. The Lord's death was then shewn forth and attended to as usual by thanksgiving, attendance to the fellowship, contribution, singing, &c. Sunday-eve: Met at 7.30, Brother W. H. Wood, of Jefferson, Ill, presiding. Singing on page 205; prayer by Brother H. Fish; 4th chapter Philipian read: introductory remarks by Brother W. H. W., then a discourse by Brother Ashcroft, listened to with great attention, from friendly aliens as well as brethren. Singing on page 209, and then a good long old-fashioned discourse by our aged Brother Gunn. Our last meeting was held on Monday, August 28, at 10.30 a.m., Brother Thomas Williams, of Riverside, presiding. Singing, prayer, and Scripture readings characterised this as well as all the meetings, Brothers Dr. Reeves, Gunn, Fish, Chester (of Kankakee), Sneath (of Lanark), and John Norman (of Chicago), all contributing to the general comfort and upbuilding of the body. The subject of isolated brethren attending to the breaking of bread every first day of the week, as a memorial, was advocated and recommended to all in that situation. The interchange of thought, the encouragement each received from others, the zeal manifested in the Master's service, the labours of love, the work of faith, and the patience of hope, evidenced in these gatherings are productive of great good, the only drawback at the last was we had to separate and go back to our homes, where we should not have such privileges. Before the leave taking it was resolved, the Lord willing, that another fraternal gathering be appointed for the same place, on the last Sunday and Monday of August, 1883, and that Brethren A. North, J. Spencer, and W. H. Wood, act as committee of arrangements for it.—JAMES WOOD, sec.



"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. 224.

FEBRUARY 1st, 1883. A.M., 5973.

Vol. XX

### DR. THOMAS AT AN "OPEN TEA MEETING."

I had been expounding and testifying the kingdom of God, both out of the law and the prophets, by the light of the New Testament, to audiences (in New York) in which there were evidently several deeply interested in the word preached. They came and went, but no decision was manifested. In order, therefore, to afford them an opportunity of declaring themselves, our congregation determined to have a *soirée* on the last Sunday evening of the year, to which they would invite all who were disposed to come. Invitation was accordingly given to every one that thirsted for the water of life, to take tea with the brethren in their hall; that they might with freedom, sociality, and friendship, state what difficulties disturbed their minds, and ask for any information they desired, which would be cheerfully given, as far as our ability supplied.

The evening party convened at 6 p.m. and continued till about twenty minutes to 11 p.m. The singing of a hymn by the brethren, and thanksgiving by the chairman, opened the meeting; and after tea was disposed of, general conversation gave place to the consideration of an important subject mooted by a brother. This was on the necessity of faith *and* obedience to salvation in the kingdom of God. The remarks which accompanied this were quite suggestive. In the course of what I said, I submitted that to determine the *act* of obedience in connection with water, it was quite unnecessary to have recourse to Hebrew, Greek, or Latin, as the terms used in

connection with baptism were quite sufficient to indicate it. These were a being "born of water," "buried," "planted," "body washed," &c., which would not admit of the ideas expressed by *sprinkling*, and *pouring*, at all. To be born of earth, flesh, or water, is for the subject to emerge from a previous concealment therein. To be buried or planted is to be put out of sight, or covered up, in whatever medium may be employed; and to wash the body is to bathe it, as is evident from the law, wash and bathe being there interchangeably used.—After this several difficulties were presented and considered, and satisfactory explanations elicited, at least to some. Some stated their convictions, and determination to be baptized, upon an intelligent and hearty belief of the gospel of the kingdom and Name of Jesus. Of these some had been immersed among the Baptists; others, not at all; while others concurred in the truth of the gospel as they had heard it taught in our meetings, but did not yet see it necessary to repeat immersion, though they admitted that before their baptism they knew nothing of the kingdom of God. How, then, could they have believed the gospel, seeing that the glad tidings are about that kingdom? If the kingdom be not doctrinally in a man's heart, the gospel preached by Christ and his apostles is not there; and this being absent, he is destitute of "*the substance of*

*things hoped for, and the conviction of things unseen.*" in other words, he is without the faith that is necessary to be possessed for justification *in passing* through the water "*into* the Name of the Father, and the Son, and the Holy Spirit."

In fine, the meeting progressed and concluded with so much good feeling and gratification at the interesting matter brought out from the word by the questions asked, that our worthy chairman was pleased to say that such meetings were "better than half a dozen sermons." And this I have no doubt is true; and were it not for the trouble and expense inseparable from such meetings, I doubt not but a weekly *soirée* in New York city, conducted as this was, would conduce to a greater progress of the truth in a shorter time than in the ordinary course of things. Not having the gift of discerning spirits, a teacher of the word cannot now say, "Why say ye in your hearts?" If he could, he might speak his words so seasonably as to result in the conviction of many whose scepticism is never reached. In social meetings, however, the restraint felt at public meetings is removed; and out of the fulness of the heart the mouth feels at liberty to speak. Thus the teacher gets at the workings of the inner man; and oftentimes with few words converts the difficulties of months into the fading shadows of dissolving views.

**BRAIN AND MIND.**—Thought is what the mind thinks; mind is the intellectual or intelligent power in man, and depends on the brain. Dr. Hamilton, on the trial of Guiteau, said "he believed mind the product of matter. When the machinery

breaks down the power is gone; when the matter of the brain is gone, its functions cease. Beyond that you enter upon a field where philosophers have been lost since the beginning of time."—*Boston Investigator*

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### MR. DARWIN AGAIN.

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The following appears in the papers :—

“RELIGIOUS OPINIONS OF CHARLES DARWIN.—The controversy as to the exact nature of Darwin’s religious belief, which has arisen from the publication of the reply sent by him to a German student, has brought forward Dr. Robert Lewins, who, writing to the *Journal of Science*, says ‘Before concluding I may, without violation of any confidence, mention that, both *viva voce* and in writing, Mr. Darwin was much less reticent to myself than in this letter to Jena. For, in answer to the direct question I felt myself justified, some years since, in addressing to that immortal expert in biology as to the bearing of of his researches on the existence of an *anima* or soul in man, he distinctly stated that, in his opinion, a vital or ‘spiritual’ principle, apart from inherent somatic energy, had no more *locus standi* in the human than other races of the animal kingdom—a conclusion that seems a mere corollary of, or indeed a position tantamount with, his essential doctrine of human and bestial identity of nature and genesis.”

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REMARKS.—“Religious belief” *per se* being commonly supposed to involve the immortality of the soul, it is natural that the holders of the common religious belief should be uneasy at the idea of nature yielding evidence against the immortality of the soul. That which makes the holders of the common religious belief uneasy has, however, precisely the contrary effect on those who have come to see, not only that the immortality of the soul is no part of the religion of the Bible, but that it is inconsistent with the Bible, which lays down as its fundamental axiom that death reigns where sin exists, and that immortality in relation to man is a future and contingent affair altogether, depending on the working out of God’s own plan to take away sin and abolish death at the last from the face of the earth—not by the importation of a metaphysical *anima*, but by the re-constitution of the physical body upon the basis of incorruptibility at the resurrection. Mr. Darwin’s denial of the immortality of the soul, whatever force it may have, has no bearing against the Bible but contrariwise. It is a confirmation of the teaching of the Bible that man is mortal, and on a level, as to order of nature, with the beasts that perish (Ecc. iii. 19). It will doubtless have an unhinging effect on popular theology; and, in so far as the Bible is supposed to be identified with popular theology, it may have a damaging effect on popular confidence in the Bible. But in the long run it will help the cause of Bible truth. It will predispose people to listen to the proposition that the Bible is not responsible for a dogma which appeared in the world first as a philosophical speculation, and then passed into the constitution of a nominal Christianity by that process of deterioration which the apostles themselves foretold.

Dr. Lewins, in speaking of Mr. Darwin as “less reticent” to him than in the Jena letter, confounds things that are separate. What he spoke of in the Jena letter was “Christ” and a “future life.” What he spoke of to Dr. Lewins was the presence, or otherwise of the theological “spiritual principle” in the human constitution, physiologically considered. These things are totally distinct. A man who speaks vaguely on one subject to one person,

and expressly and largely on another subject to another person, cannot be said to be "less reticent" to the latter. There is no ground of comparison. Christ's resurrection is independent of the question of the human constitution; and a "future life" (standing or falling with that resurrection) may be strongly presumable, even if man have not (as all evidence, scriptural or scientific, shows he has not) a single spark of entitative *anima* to distinguish him from the lower creation. But Dr. Lewins, knowing more of osteology than the Bible, doubtless assumed that in some way or other, all these most radically separate points were synonymous, and that therefore in expressing freely his opinion on the present nature and constitution of man, he was speaking without reticence on the subject of whether Christ rose from the dead, and whether there is another and higher life in the order of the divine purpose upon earth.

Mr. Darwin has but recognised what the Scriptures have for ages plainly taught, that every form of life is but the incorporation and diversification of the eternal *anima* of the universe. The degree of its durability in each individual form is a question of what men call physical organization. Perpetual durability is a thing unknown upon earth at present. Further than this no mere observer of nature can go. It is not in the highest human intellect to conceive the origin, nature, or mode of the eternal *anima*, force, or life of all things. The highest minds admit that the abstract nature of life is inscrutable, and none are so backward to dogmatise against the possibility of life being manifested under physical conditions securing its endlessness. All they can say is that they have not made the acquaintance of such conditions, and know not if they will ever arise. The resurrection of Christ supplies the void in natural knowledge. It is the pledge and the sample of the divine purpose to manifest immortality on earth by resurrection to incorruptible bodily existence. It is much more than that: but this it is, certainly. The scientific agnosticism of the Darwinites is a mere mist on the mountains. The mountains are there—more real than the mist; and at the right moment the sun, dispelling the mist, will show us their verdure and grandeur against the glorious blue of heaven.

EDITOR.

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**"IN ALL THY WAYS ACKNOWLEDGE HIM."**

"In all thy ways acknowledge Him,"  
To whom thy path is known,  
Thy wisdom is to trust his care,  
Nor strive to walk alone.  
Commit thy way to God. The rest  
Leave to His will—He knoweth best.

"In all thy ways," in each rough path  
Stretch forth thy feeble hands,  
And seek protection from His love,  
Who heaven and earth commands.  
Thy strength in each emergency  
Sufficient "for the day" shall be.



“ In all thy ways,” when clouds arise  
And darkness clouds thy way,  
He knows thy grief—appoints e’en this  
Deep sorrow—oh, then “ pray :  
Thy burden roll upon the Lord,”  
And stay thyself upon His word.

“ In all thy ways,” thy strength brought down,  
With lingering sickness pressed ;  
Too weak to raise thy head thou may’st  
Rest on the Master’s breast.  
Tho’ now the end thou can’st not see,  
Thou yet shall say, “ ’Twas good for me.”

“ In all thy ways acknowledge Him,”  
Leave every painful doubt  
To Him, whose name is “ Wonderful,”  
His ways past finding out.  
In child-like faith, His rod receive,  
His precious promises believe.

—Selected.

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## 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.*

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No. 24.

David not only proceeded to arrange for the building of the temple as regards the accumulation of materials, but he handed over to Solomon the plans of the edifice, which were themselves the exhibition of the visible hand of God. They were plans that David got ready, but they were not plans of David’s contriving. They were plans communicated to him by inspiration. This we are informed by those same records which tell us plainly of David’s faults, and which have a right to be listened to when they speak to us thus :—“ David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof. . . . *The pattern of all that he had by THE SPIRIT.* . . . All this, said David, *Yahweh made me understand in writing BY HIS HAND UPON ME*, even all the works of this pattern” (1 Chronicles xxviii. 11, 19.) The plans for such a building must have been very elaborate, and must have involved an amount of skilled knowledge that must have been rarely to be met with in those days and least of all in a warrior-king like David, who had spent most of his days in the field. The nature of the case called for inspiration, even as regards the natural difficulties of the case—how much more the purpose of

the building. It was to be used as a dwelling-place of the divine name and honour: a place where Israel should acceptably approach Yahweh in worship. How could such a building be of human contrivance? How could man know what would please God? When Israel came out of Egypt the portable tent or tabernacle of worship that went with them in their wilderness journeyings was of divine contrivance, down to the very pins for holding the cords which held the court-curtains in their place. How much more needful was it that an immense and solid structure like the temple should be of divine workmanship. These considerations become especially urgent, in view of the fact that both tabernacle and temple were but architectural parables of the final temple-state which Yahweh purposed in Christ to establish among men, as the normal and everlasting relation between Himself and the population of the earth. Man could only mar such a plan in any contribution to its architecture. Man consults only the taste for the beautiful, whereas this structure, though not lacking in the beautiful, was to embody, in allegorical architecture the relations between God and Man, which are only truly perceived from the divine standpoint. This is not the place to trace the allegory, but merely to point out the necessity for divine authorship to the temple plans; and to emphasize the fact that in a certain sense, Solomon's temple was itself the visible hand of God in the midst of the earth.

Not only was David the architect of the temple, an architect by inspiration, but the builder of the temple, Solomon himself, was wisdom-filled in the same way; "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore, and Solomon's wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt" (1 Kings iv. 29). This was no mere excess of natural endowment; it was the result of express divine communication in fulfilment of promise. "Yahweh gave Solomon wisdom, as he promised him" (chap. v. 12). The promise was precise. It was given in answer to Solomon's choice. Solomon, at the beginning of his reign, when asked "what shall I give thee?" had said "Give Thy servant an understanding heart." "And the speech pleased Yahweh that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing and hast not asked for thyself long life, . . . behold I have done according to thy words: lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee" (1 Kings iii. 5, 12). Thus in the builder of the temple also we have an exhibition of the visible hand of God. How else could the temple have been carried to a divine completion? The divine doing of the work was a necessity. And the divine presence in the doing of it was manifested in all the large-hearted, enterprising, opulent arrangements of the Kingdom of Solomon throughout. It was not only that the work of the temple was so exactly planned that every block of stone, and every piece of carpentry was brought to the spot ready for its place in which it was noiselessly fitted, without work of chiselling, planing, or finishing, "so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building" (1 Kings vi. 7); but the labour

of the work was organised in a way to be a pleasure to everyone concerned. A levy of 30,000 men was divided into three relays of 10,000 men each, and these were sent to Lebanon, 10,000 a month by course: "a month they were at Lebanon, and two months at home" (chap. v. 14). The same beautiful division of labour was observed in the furnishing of the royal provision. Twelve purveyors "provided victuals for the king and his household: *each man his month in a year made provision*" (iv. 7). By a wise direction of commerce, Solomon diverted the treasures of the east into the land of his dominion, so that "silver came to be as plenteous as stones, and cedars as sycamores of the vale." "All King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon." Peace, plenty, and wisdom were on every side, "And Judah and Israel dwelt safely every man under his vine and under his figtree."

In all this, we have the manifest effects of the visible hand of God in the inspired direction of two most illustrious heads and leaders of Israel. It is a historical sketch that presents these brilliant features to us. It is no picture of the imagination. The reigns of David and Solomon are as undoubted episodes of history as those of Henry VIII. or Queen Elizabeth; and these are authenticated particulars of the two reigns—authenticated, we need not say in how many ways that have in past times been passed before the reader. And they are particulars not to be explained except on the principle of their truth. And their truth is beautiful truth, and having this beauty that there is about no other historical truth, viz., that they illustrate for us beforehand the glories of another age of promise—an age in which both the temple and the architect and builder will have their converging significance focalised in the person of their "wonderful" descendant, Jesus, the Son of David and the Son of God. He is now absent, but the word that has attested to us his birth, his crucifixion, and his resurrection, has also attested his destined return to the earth, to re-establish the fallen Kingdom of David in power and great glory. The Spirit that photographed the temple plans on David's brain, and guided the hand of Solomon in all the wise and wonderful arrangements of his building kingdom of peace and glory, will in the coming age be manifest again, but in an abounding plentitude that will fill and ennoble a multitude—the reigning friends and body of Christ with Christ at their head). The glory of architecture that will again exemplify the visible hand of God has been shadowed in Ezekiel's specifications: while the wisdom of government springing from the same source working peace and plenty to all the families of the earth, shines on every prophetic page that tells us of the earth filled with Yahweh's glory, war banished from the usages of mankind, and death itself abolished from the ruling classes of the nations.

The dedication of the temple was signalised by the exhibition of the visible hand of God, as was suitable to the divine origin and superintendence of the building. The work having been finished (in seven busy years), Solomon assembled the heads and representative men of the tribes of Israel to inaugurate the use of the temple by the ceremonial transfer of the ark from

the tabernacle that David had pitched for it in Zion, and where it had been stationed for the closing years of David's reign. The ceremony was very imposing. The whole population appears to have turned out and taken joyful part. The priests in their official robes, with Solomon at their head, took a prominent part. With feasting and every demonstration of joy, the ark was conveyed from the south-western quarter of Jerusalem (known as Zion, or the city of David) to the south-eastern plateau or elevation, known as Moriah, on which the newly-finished temple reared its glorious form in the splendour of Eastern sunlight. Reaching the holy edifice, the procession entered the open-air courts of the building, which were soon filled by a densely-packed assembly of the thousands of Israel. The priests then conveyed "the ark of the covenant of Yahweh" into the oracle or most holy place in the heart of the inner building, which had been prepared as its final resting place.

They were not long before they hurried back again into the open air. Why? "A cloud (of glory) filled the house of Yahweh, so that the priests could not stand to minister because of the cloud."

Thus was intimated the divine adoption of the house erected by a divinely-inspired building king to plans divinely communicated to his divinely-chosen predecessor. God had taken possession of the building by the angel of his presence. The fact having been thus publicly manifested in the presence of all Israel, Solomon humbled himself before the oracle of the house and responded thus: "I have surely built Thee an house to dwell in, a settled place for Thee to abide in for ever." Then turning himself to the assembly, who stood *en masse*, he blessed Yahweh, and rehearsed the circumstances that had led to the building of the temple, concluding with the words—"Yahweh hath performed His word that He spake; and I am risen up in the room of David my father, and sit on the throne of Israel as Yahweh promised, and have built an house for the name of the Lord God of Israel. And I have set a place there for the ark, wherein is the covenant of Yahweh, which He made with our fathers when He brought them out of the land of Egypt," the "covenant" of this statement being the tables of stone divinely engraved at Sinai, as stated at verse 9: "There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Yahweh made a covenant with the children of Israel, when they came out of the land of Egypt." He then took up a position before the great altar, "in the presence of all the congregation of Israel," and lifting his arms towards heaven, addressed God in a lengthy petition perfectly suited, both as to its length and substance, to the great occasion.

The most notable feature of this prayer is perhaps the recognition of the illimitable immensity of Yahweh, in juxtaposition with the idea of localising His presence in a temple. "But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens *cannot contain thee*: how much less this house which I have builded." This is a complete confutation of the modern suggestion that would degrade the Jewish system of worship to a level with the heathen mythologies in neighbouring lands. In Solomon's eyes, the God of Israel was no local God such as

the deities of the surrounding nations were to these nations, and such as the surrounding nations imagined the God of Israel to be. The great difference between the God of Israel and the gods of the nations is constantly recognised. As David says, "All the gods of the heathen are vanity (that is, nothing), but Yahweh *made the heavens*." Could there be a greater contrast? Hezekiah, Solomon's successor, gave very pointed expression to this discrimination in very trying circumstances when standing probably on the very spot where Solomon now spoke. The King of Assyria in an insulting summons to surrender, had drawn a parallel, in his heathen blindness, between the God of Israel and the gods of the surrounding nations. He had said, "Behold thou has heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan and Haran and Rezeph and the children of Eden, which were in Telassar? . . . Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? Have they delivered Samaria out of mine hand? *Who are they among all the gods of these lands that have delivered their land out of mine hand, that Yahweh should deliver Jerusalem out of mine hand?*" Hezekiah having received a letter in such blasphemous words of blindness, he went up into the house of Yahweh, and spread it before Yahweh, and in tearful words he spoke in his great strait, and said, "Of a truth, Lord, the kings of Assyria have laid waste all the nations and their countries, and have cast their gods into the fire; for *they were no gods*, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, save us from his hand *that all the kings of the earth may know that THOU ONLY ART THE LORD, even thou only.*"

The Being thus addressed by Hezekiah, and by Solomon in the case before us, was not the ark nor the cherubic figures wrought in gold, that covered the ark with their wings, nor anything in the temple nor limited to the temple at all, but a Being whose illimitable vastness could not be more forcibly expressed than in Solomon's own words, "The heaven, even the heaven of heavens, *cannot contain Thee*, how much less this house that I built." Consequently, while dealing in this narrative with the spectacle of a house dedicated to God, we are dealing with a matter as far separated as possible from heathen ideas and practices in such a case. We are dealing with a case in which the enlightened idea is proclaimed in the foreground that God would only inhabit the house in a representative way; and that his inhabiting it in any other way was an impossibility, because he was the Maker of all things in heaven and earth, and could not, in the mechanical sense, be located at all, though having local manifestation at the focal centre of his universe-filling existence. The heathen idea confined their gods to their temples, and allowed the existence of other gods. The heathen idea is, in fact, the corruption and degradation of an originally divine idea—the idea of the divine Being, and the divine worship, as existing in Noah's family, belittled and distorted with the progress of human ignorance—(for men left to themselves rapidly sink into ignorance)—until it came to be

crystallised in the visible mythologies that have prevailed wherever there has been an absence of direct divine illumination. Away from Jewish revelation, all is darkness and hideousness. We are ashamed to have to defend the temple of the God of Israel from all derivative community with such systems of unmixed barbarism. But the tactics of "learning" so-called, impose the attitude of continual defence until the day come which David prayed for, when he said, "Arise, O God, plead thine own cause: for the foolish man reproacheth thee daily."

At the close of Solomon's prayer, the visible hand of God was again exhibited in unmistakable manner. Sacrifices had been prepared and laid upon the altar before the house; and "When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, For He is good; for His mercy endureth for ever." All which, it will be admitted on the commonest reasonable reflection, was very appropriate and natural to the occasion. The question was, Did God accept this building as the dwelling place of His Name? How was this to be answered in a way striking home to the convictions of Israel, except by some such miraculous demonstration? Many edifices have been reared in the earth for religious uses, and we hear of "pious founders" of the endowments associated with them; but where has there been any divine endorsement? How do we know that they please God? They are nothing but the embodiment of private sentiments. But let God manifest His glory in connection with them as He did on the occasion of the dedication of Solomon's temple; and all men would then know that the monument of private munificence was also in harmony with the divine will and the object of the divine approbation. Another thought will also occur to reflection. If God did not always accept the public sacrifices of the nation in the visible consumption by fire, there was a reason why He should do it on a great epochal occasion like the opening of the newly-built temple, when it was needful there should be explicit token of His adoption of the edifice. Afterwards, in the daily routine of worship, there was need for the absence of such; for it is God's pleasure, when once He has given grounds of reasonable confidence, to be approached in an obedient faith which habitually conforms to His revealed will without the excitements of miracle, which would degenerate with repetition into childish sensationalism. There is a time for everything. There is a time to establish, and a time to let remain established. On this principle, having given men abundant evidence of the divinity of Christ in the miracles of his life, death and resurrection, and having published these to the four winds in the miraculously-attested labours of the apostles, God expects men to exercise a reasonable and unflinching faith in His Son until the due time arrive for the next display of the visible hand of His glory and power, in the resurrection of the dead at His second appearing.

The only other thing in the reign of Solomon that strikingly illustrates the visible hand of God is the reception of a direct message from God in answer to his dedicatory prayer. The message was as direct as any return telegram, or any royal message in reply to an address of Parliament to the throne. The message was this: "I have heard thy prayer and thy supplication that thou hast made before me. I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me as David thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel for ever. . . . But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them, then will I cut off Israel out of the land which I have given them, and this House which I have hallowed for my name will I cast out of my sight, and Israel shall be a proverb and a byword among all people." It was a great honor for a man to receive such a response as this, direct from the Deity! but it was also the ground of a special responsibility. This is recognised in the melancholy record of Solomon's subsequent apostacy. "It came to pass when Solomon was old, that his wives turned his heart away after other gods . . . and the Lord was angry with Solomon, *because his heart was turned from the Lord God of Israel who had appeared unto him twice*" (1 Kings xi. 9). Men pray now, and have no return message as Solomon had. Prayer is now a "prayer of faith"—prayer spoken into the ear of the Eternal in the confidence inspired by past events, that though no token of hearing is vouchsafed, the prayer is heard, and noted, and answered in the granting of our desires (though not necessarily in the form in which perhaps we ignorantly desire an answer). But prayer, in its normal relation, is prayer responded to as friend responds to friend, as it was in Eden, when in his angelic representatives, "The Lord God walked in the garden in the cool of the day," and held open intercourse with Adam and Eve. This is prayer as it will be in the day of restoration, when "the tabernacle of God shall be with men," and "his servants shall serve him, and they shall see his face, and his name shall be in their foreheads." Then, in a special sense, will the promise be fulfilled, "Before they call I will answer, and while they are yet speaking, I will hear." This is the day spoken of by Christ, when "Ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man." God hides his face now, because of the state of alienation from Him that prevails; and we pray in the dark, and seem to speak into soulless immensity. But the work of Christ will be done. He is the Lamb of God that takes away the sin of the world, and when God in him shall have fully accomplished that reconciliation of the world unto himself, which he proposed in the sending of his son (2 Cor. v. 19), there will be an end to the hiding of His countenance, and the glorified saints will experience their highest joy in those direct recognitions of their praise which alone constitute what is truly meant by "communion with God." Solomon

was permitted the high honour and gratification of this actual response. Therefore his sin was great in turning aside from his fealty. We are not so privileged ; we tread the dark pathway of probation by the light of the written word alone. Nevertheless that light is clear, and its nature self-manifest to the attentive student. Therefore we may fear to come into great condemnation if we suffer ourselves to be beguiled from our steadfastness. Reason's steady voice commands a patient continuance in well-doing—an enduring unto the end, even if faithfulness cause affliction. There is an issue from the darkness presently, in the glorious sunlight of Yahweh's return and manifested presence and kindness in the midst of the house of Israel.

EDITOR.

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"IN THE DARKNESS."

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The clouds hang heavy 'round my way,  
I cannot see ;  
But through the darkness I believe  
God leadeth me.

'Tis sweet to keep my hand in his  
While all is dim ;  
To close my weary, aching eyes,  
And follow him.

Through many a thorny path he leads  
My tired feet ;  
Through many a path of tears I go  
But it is sweet.

To know that he is close to me,  
My God, my guide. .  
He leadeth me, and so I walk  
Quite satisfied.

To my blind eyes he may reveal  
No light at all ;  
But while I lean on his strong arm,  
I cannot fall.

—Selected.



## NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY.

(Continued from page 20.)

SEPT. 14.—While at Guelph, I took occasion to run as far as Toronto, where a great industrial "exposition" was being held. The visit afforded the prospect of a little relief from the pressure of platform work, as well as the opportunity of becoming acquainted with the most recent developments of mechanical science in the dominion of Canada. These things are interesting to a Christadelphian, not only as proofs of that vast superiority over the lower forms of life which results from man's likeness to the Elohim, but also as indications that we are verging upon the days of the kingdom of God. The wonderful discoveries and appliances of these times have, doubtless, a much deeper significance than is commonly supposed, and they are quite appropriate features of the era which immediately precedes the inauguration of those yet greater things which God has in store for the world.

The Canadians are not behind their formidable competitors of other countries in the number and efficiency of their devices for economising time and labour. Here were steam engines "in great variety," as the tradespeople say, though I saw none which approached in magnitude the one used at the Chicago waterworks, which, an attendant said, was in the habit of pumping up seventy-six millions of gallons in 24 hours! Then there were "washing machines," and that of all conceivable sorts. Organs and pianofortes of great excellence, and beauty of design. Rare samples of the photographic art, and interesting specimens of Canadian textile fabrics, besides a host of other things too numerous for mention in a narrative like this. A more splendid show of *coffins* I never saw anywhere. The moderns have reduced everything to a trade, and when a man dies a dozen undertakers are ready to put him out of sight in the most artistic manner for a consideration in cash.

Thus God's sovereign law of death is made to wear a commercial aspect, and men get livings and make fortunes out of an occurrence on whose meaning they probably never expend a passing thought.

The day was stormy, and clouds of dust flew in all directions, to the great discomfort of the crowds that filled the various departments of the show. There was little enjoyment to be derived from the surrounding circumstances. A throng of fashionable Gentiles—mere "lovers of pleasure"—do not inspire a child of Abraham with rapturous sensations, and having seen all that was on view in the place, I began to think of my return to the society of the "faithful in Christ Jesus" at Guelph.

The "Expositions" of the future age will far better repay the visitor for his pains. There won't be that all-pervading look of selfishness and bargain-making, which so disfigures every arrangement at present by which it is sought to draw mankind together. No doubt there will be displays, in the kingdom of God, of the skill and ingenuity for which that age will be remarkable beyond all times that have preceded it; but these will be accompanied with such intelligent recognition of the divine greatness and goodness, and such general desire to render Him the homage and adoration which are His due, that He in all things will be glorified. It must come to that, and *will* as truly as God lives. It is impossible to conceive of any permanent state of society in which the Creator of the universe is content to remain unrecognized by the intelligent creatures of His power. At present this is the great lack amongst mankind, and he is no saint, however glibly he may talk, who does not more or less feel oppressed and saddened by the general spectacle of moral insanity which the world at large presents.

The following day I proceeded to the next lecturing appointment, which was at Galt, a distance of perhaps 18 miles from Guelph. Here I was hospitably entertained at the house of Sister Laird, who, with her son, is almost alone in the profession of her faith. The town is such another as Guelph, pleasantly situated on the banks of a stream, and largely inhabited by settlers from Scotland. Brother Laird was somewhat doubtful as to the prospects of the truth in that public form which a lecture implies, but his fears proved unfounded, so far as the size and attention of the audience were concerned. There would probably be 500 persons present on the Sunday afternoon, and a similar number the following evening. No lecture had been given in the town on any subject connected with the Hope of Israel for about four years—the brethren not having been in a position to make the necessary arrangements. Brother Laird will in all likelihood soon overcome that lack of self-esteem which leads him to seriously under-estimate his powers as a public speaker, and deters him from placing himself in circumstances of prominence before his fellow-townsmen. His cultivated understanding, and pleasing method, and uncompromising fealty to the Holy Oracles, render it desirable that he should conquer his aversion to the platform, and give others, besides those immediately in contact with him, the benefit of his knowledge.

On the morning of the day (Sunday, Sept. 17,) we rode to Blair, a village distant about four miles from Galt, and there found a numerous company of brethren and sisters from adjacent regions assembled for the breaking of bread. There was quite a large collection of horses and "buggies" in the plot of ground surrounding the place of meeting, which was a school-house, capable of accommodating perhaps 200 persons. Several strangers were present as spectators of our worship; and some brethren were there from remote

parts of the province of Ontario, and the room was comfortably filled. Bro. Laird presided, and made the occasion memorable to the writer by the earnest and impressive way in which he drew our attention to the great facts which had called us together that day. What a power there is in the name of One man who trod the hills of Judea and Galilee in weariness and sorrow 18 centuries ago! It brings those into glad association whose homes are hundreds of leagues apart, and who but for it would never have known of each other's existence. That name is the synonym of all that man can reasonably desire, and it is "the only name given under heaven among men whereby we must be saved." Fellowship is sweet and profitable under any circumstances, when Christ is the occasion of it. If he be not seen, and brethren allow some other cause to explain their communion, their meetings must necessarily be barren of all spiritual results. No society upon this earth could be more truly delightful than that of a number of men and women in whom Christ has been truly formed, and who come together purely from the inspiration of his love.

At Blair I made the acquaintance of Bro. Tilt, who has for many years striven to adorn the gospel in this neighbourhood. He emigrated to Canada more than forty years ago from England, and experienced much hardship in the task which then lay before him, of clearing away "bush" and preparing a place of habitation. Many a stout heart like his must occasionally have quailed in face of such formidable barriers to civilization and comfort, as were then present in almost every part of this now flourishing province. But his indomitable perseverance carried him through by the will of God, and he has lived long in the land of his adoption, and is privileged to rejoice in hope of the glory to be revealed. There were some "old disciples" among the brethren who met at Blair, who remembered the Dr. in the earlier stages of his marvellous work, and had the pleasure

of his personal acquaintance at a time when the friends of the truth were not so numerous as now.

From Blair, where I lectured on the Tuesday following, I passed on another four miles or so, to Doon, a small hamlet, where reside Brother D. Cole, and others, whom it was a joy to know. Here arrangements had been made for a lecture in a somewhat rude building, used ordinarily for a workshop of some kind, but which was the best that could be had in the neighbourhood. The neighbours flocked in from all round, and we had a most attentive audience, which listened, for about an hour-and-a-half, to an address on "The legislation of the future, as outlined in the Mosaic Constitution, which was a shadow of good things to come." The interest displayed was of the sort that encourages further effort in the same direction, and accordingly it was arranged that another lecture be given the following evening—though it had been intended to leave that evening free. This fugitive method of proclaiming the gospel is of doubtful expediency. It would be better to consume more time at each place, for hardly has the attention of the alien been arrested than off the lecturer is called to other soil, and thus scarcely more is done in some cases than to produce a shock upon that part of the nervous system which the religious faculty calls into play. But a longer sojourn in each locality would have extended the duration of my tour, far beyond the limits proposed, and therefore there was nothing for it but to make the most and the best of such opportunities as were available.

By-and-bye the saints may hope their work will be carried on in circumstances that will not call for anxious and careful pre-arrangement, or haste. In the kingdom of God there will be no need for hurry, and the means will never be out of proportion with the end.

The day following (Friday) it was arranged that we go to Zorra, a farming dis-

trict some 12 or 14 miles from Doon, where brethren Smith and the Malcoms are trying to work out their salvation. Bro. Smith having invited one or two of his neighbours to hear the word, they accordingly were present, together with about 9 or 10 brethren, and a profitable afternoon was spent, partly in rehearsing some of the first principles for the benefit of the strangers, and partly in exhortation to the brethren and general conversation about the truth, a conversation which the earnestness of those who took part in it prevented from running into those channels of frivolity and worldliness which are so uncongenial to the new man in Christ. Bro. Smith has paid much attention to the works of God, both those on the earth, and those "in the open firmament of heaven." These indeed are great, and are sought out by all those that have pleasure therein." It is a mark of divine wisdom that all natural phenomena should be so arranged as to invite investigation and to require to be "sought out." The clear Canadian atmosphere is favourable to astronomical studies, such as those with which Brother Smith delights himself in the solitude of his country home. But it is comparatively little that can be done in the way of exploring natural wonders, even when all facilities are available, and the sky is all that can be desired. The bulk of the pleasure which arises from such pursuits awaits the day when the families of the earth shall be blessed in Abraham and his seed, and God Himself shall unlock the door of science, and bid His saints walk in. He has connected this and all really permanent delights with His well-beloved Son, in whom will be found hidden "all the treasures of wisdom and knowledge."

Zorra is not exactly a district that flows with milk and honey, yet both are procurable in the neighbourhood in great abundance, and are of excellent quality. The fruits of the earth are also of luxuriant growth in this district, and suggest splendid prospects in connection with the

coming age, when the blessing of God will rest upon the agriculture of the entire planet, and all nations shall rejoice in the greatness of His beneficence and power.

The next scene of operations was Toronto, whither I went again on Saturday evening, so as to be in readiness for the labours of the first day of the week. The well-known kindness of Brother and Sister Ross, at whose house I stayed, and the acquaintance I had already formed with the brethren here, rendered the prospect of a few days' sojourn among them an exceedingly agreeable one. There was but one meeting during the day, the brethren finding it more convenient, in their circumstances, than the practice which is generally prevalent. After the lecture (which is given in the evening) there is a pause, to allow the audience to retire, the brethren remaining to break bread. This arrangement necessitates a long meeting, but on the whole it is preferred to any other, by those accustomed to it.

The small room was inconveniently crowded and having a very low ceiling and windows only on one side, the thought and speech-sustaining properties in the atmosphere were soon exhausted, and it became hard work. The motion of the fans that were so generally used is rather distracting to a speaker who is unaccustomed to it, however entirely he may have prepared his matter. On the whole, it was a relief to wind up a lecture whose effectiveness seem to the speaker so problematical. It is depressing to have to sit down, conscious that the occasion might have been used by some other brother to better advantage.

I was astonished afterwards to find that an old Rock Ferry resident was in the audience; and also a gentleman from Ormskirk, the town of Brother Garside. The latter declared himself a Roman Catholic, and expressed his great gratification with what he had heard, which convinced me that he was either uttering one of those empty compliments which grate so harshly on the ears of the spiritual man, or else

had been thinking all the while about something else. His rambling and incoherent allusions to religious matters in general, made one feel how entirely hopeless is the task of seeking to enlighten the average run of mankind, most of whom are the victims of ecclesiastical sorcery in one form or another.

On the morrow, Brethren Ross, Cameron, and Bailey, with myself, crossed Lake Ontario for the famous Falls of Niagara. The steamer which ply on these lakes are not constructed in a way that guarantees perfect immunity from sickness. A stiff breeze was blowing, and a couple of hours of greater wretchedness I never spent under any circumstances. So completely used up was I, that when the paroxysms of nausea were over, I fell fast asleep upon the upper deck in the open air, and woke up to find that we were nearing our destination. By this time the distressing sensations had vanished, and I was in a condition to enjoy the natural wonders we had come to see. The approach to the Falls led us along scenery that reminded me of the Avon in the neighbourhood of Clifton, near Bristol, only the river was broader and the gorge deeper and more precipitous. We landed on the American side of the river and made our way along in the direction of the Falls. They present a truly magnificent spectacle, though perhaps in some respects disappointing to one who has read so much exaggerated description of them. In the first place the roar of these mighty cataracts is not so absolutely deafening as I had been led to anticipate, and it was not until we got within a short distance from them that the sound of their fury greeted our ears. This however, was partly owing to the fact that the wind was in the same direction as that in which we were going. Presently we stood on a wooden platform that had been erected close by the tumultuous waters, and we feasted our gaze on this wonderful manifestation of the power of God. How helpless and in-

significant is mortal man in the presence of the Great Being out of whom are all things, and who can measure these tremendous waters in the hollow of His hand! Who would venture his frail bark on the surface of these rapids, which rush onward with a rapidity and a force irresistible to any power save that which controls the law of gravitation? None, save a madman, or one ignorant of the mighty precipice ahead. These waters plunge into a bed of snow-white foam nearly 200 feet below, whence arises an enfolding drapery of cloud, and spray, and mist visible among the first objects that meet the eye of the tourist on his approach. Many a man has run spiritual dangers and risks of which this awful Niagara has furnished a forcible though hackneyed illustration. Nothing but a miracle could save a person in such circumstances. And a man may toy with spiritual dangers too long for anything short of a miracle to meet the perils and exigencies of his case. If he be prepared to trust to miracle, and meanwhile proceed with his folly, he must take the consequences. The consequences to one who is carried over these Falls is, that from the moment of his presence at their edge, he is seen and heard of no more!

After dining at an hotel on the American side, we passed over the suspension bridge which spans the river, and examined various objects of interest from the Canadian portion of the district. Hotel dinners in America are to be avoided by all who set any store either by their digestion or their purse. The food is not worth more than half its cost, and is served up on little dishes in very small quantities, which afford it a capital opportunity of becoming lukewarm before it can be used. The Americans *rush* matters at the table, as everywhere else, and use such varieties of food as would bewilder an Englishman. Dyspepsia is a common complaint here, and men are greatly troubled with disordered livers. I don't wonder! Let them eat more slowly, and in other respects more

wisely! These remarks do not apply to the habits of the brethren, which afford a gratifying contrast to the dietary ways of their Gentile neighbours. And there is no reason why even an American should be offended at them, for they cannot harm him to anything like the same extent as might a "bill of fare" such as was placed before us at this Niagara Hotel.

We returned the same evening to Toronto by rail, skirting the border of the lake for the greater part of the distance, and so escaping its evils while enjoying to some extent its pleasures. The excursion was made additionally agreeable by the generosity of Brother Ross, and was redeemed from spiritual barrenness by the edifying conversation of which it furnished the opportunity.

Lectures were delivered on the three succeeding nights in the Temperance Hall—an arrangement which secured to the truth much greater publicity, and to the speaker much greater comfort and freedom than could have been afforded by the small room of Sunday night. In the work of advertising these lectures a number of brethren took part on their own responsibility, who are not at present meeting with those who had arranged my visit to Toronto. The cause of separation appears to be want of agreement on certain details connected with resurrection and judgment. It is earnestly to be hoped that such apparent divergence will cease, and early re-union ensue, on a basis that will admit of unrestricted co-operation and perfect harmony on all points. Some of the brethren seemed to consider the ground of separation insufficient, and others felt that no other course was open. It is painful to observe these divisions, but who shall apply the remedy? May they not be a necessary part of the discipline to which we are now subjected in hope—intended to operate in a variety of ways, and to prepare an appreciative state of mind for that perfect oneness which will characterise the completed body of Christ?

The audiences were fairly numerous, and to a large extent composed of the better sort of heads, many of which had been favorably exercised by the truth during the visits of Dr. Thomas and other brethren to Toronto. But it is hard work to induce men and women to look steadily day after day, in both cloud and sunshine, on the things that are invisible.

I took leave of the Toronto brethren on Friday (Sept. 29), and proceeded thence to Hamilton, a good sized city, situate at the

foot of a range of hills on the western end of Lake Ontario. It is not solacing to part company with such brethren as are to be found in Toronto, who, by their warmth of heart, and openness of hand show that they have not under-estimated the greatness of their privileges, as those that have been called to God's kingdom and glory. "The Lord grant that they each may obtain mercy of the Lord in that day."

(To be Continued.)

## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 240.

### PROSPECT AND RETROSPECT.

*The Great First Cause.*—"He causeth the grass to grow for cattle." "He causeth His wind to blow and the waters to flow." "He causeth the vapours to ascend."

*Self-existence.*—1. The Father.—"The Father hath life in himself." 2.—*The Son*—"He hath given to the Son to have life in himself." 3. *The Glorified Saints.*—"The water that I shall give him, shall be in him a well of water springing up into everlasting life."

*The Human Face Divine.*—"And God said let us make man in our image." "We are also his offspring." "Have we not all one Father?"

*Divine Specialities.*—"The Lord hath chosen thee (Israel) to be a special people above all people that are on the face of the earth." "We trust in the living God who is the Saviour of all men (but) specially those that believe."

*Plain English.*—"He who believeth the gospel and is baptized shall be saved; but he that believeth not shall be damned." "Whatsoever a man soweth, that shall he also reap."

*Stars and Stripes.*—"They who turn many to righteousness shall shine as the stars for ever and ever," "and the servant which knew his Lord's will and prepared not himself shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

*Paradise Lost.*—"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken; so he drove out the man."

*Paradise Regained.*—"The Lord shall comfort Zion, he shall comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord." "To him who overcometh will I give to eat of the tree of life, which is in the Paradise of God."

*Liberty, Fraternity, and Equality.*—"Where the Spirit of the Lord is there is liberty." "One is your master, even Christ, and all ye are brethren." "The truth shall make you free."

*Christ for Ever.*—"Thy throne, O God, is for ever and ever." "I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever." (Psalms xlv., Heb 1.) "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." "Thou art a priest for ever after the order of Melchizedeck."

*Beautiful for Ever.*—"He will beautify the meek with salvation," and "appoint unto them beauty for ashes." "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning." "The beauty of the Lord our God be upon us." "Thine eyes shall see the King in his beauty."

*The Golden Age.*—"For brass I will bring gold." "When he hath tried me I shall come forth like gold." "The city was pure gold." "Thou settest a crown of pure gold on his head." "Though ye have been among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." "The righteous shall shine forth as the sun in the kingdom of their father."

*Peace and Plenty.*—"I will extend peace to her like a river." "He shall speak peace to the heathen." "They shall sit every man under his own vine, and none shall make them afraid." "I will abundantly bless her provision, and satisfy her poor with bread." There shall be "abundance of peace so long as the moon endureth." "Ye shall eat in plenty, and be satisfied."

*Cause and Effect.*—"He spake and it was done, he commanded and it stood fast." "And God said let there be light, and there was light." "Your iniquities have separated between you and your God." "He shall reward every man according to his works." "If ye walk contrary to me, then I will walk contrary to you."

*The eternal fitness of things.*—"As truly as I live, all the earth shall be filled with the glory of the Lord." "The kingdoms of this world shall become the kingdoms of Jehovah and his Christ; and he shall reign for ever and ever." "There shall be nor more death, neither sorrow nor crying, nor any more pain."

*A thing of beauty.*—"Beautiful for situation, the joy of the whole earth is Mount Zion." "In that day shall the branch of the Lord be beautiful and glorious." "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people."

*The Eternal City.*—"I will make thee (Jerusalem) an eternal excellency, a joy of many generations" (Isaiah lx. 15.) "Thy sun shall no more go down" (20.) "Thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed" (Isaiah xxxiii. 20.)

*The Everlasting Nation.*—"I will make a full end of all the nations whither I have driven thee: but I will not make full end of thee" (Jer. xlvi. 28.)

*Heaven's First Law.*—"Let all things be done decently and in order." "God is not the author of confusion, but of peace" (or order.)

*Live and let Live.*—"Whatsoever ye would that men should do to you, do ye even so to them." "Thou shalt love thy neighbour as thyself."

*The Reverend Lord God.*—"He sent redemption unto his people; he that commanded his covenant for ever: holy and reverend is his name" (Ps. cxi. 9).

*Peace with Honour.*—"He shall speak peace to the heathen." "His horn shall be exalted with honour, the wicked shall see it and be grieved."

*War to the Knife.*—"By fire and by sword shall the Lord plead with all flesh; and the slain of the Lord shall be many."

REFERENCE TABLET NO. 241.

CHRONOLOGY OF BIBLE BOOKS.

DATES IN HOSEA.

| Years.                        | Ending.            |
|-------------------------------|--------------------|
| 41...Days of Jeroboam ii. ... | 831 to 790<br>B.C. |
| 26 } Uzziah's reign from }    | 790 to 764         |
| } last of Jeroboam }          |                    |
| 16...Reign of Jotham ...      | 764 to 748         |
| 16...Reign of Ahaz ...        | 748 to 732         |
| 29...Reign of Hezekiah ...    | 732 to 703         |

128—Longest number of years possible.  
68—Less years of Jer. & Hez. save one each

60—Least number of years possible.  
10—Add 10 years to Hez. and Jer.

70—The more likely number of years.

NOTES.—This addition of ten years allows of Hosea's prophecy extending a few years beyond the first year into both the reigns of Jeroboam and Hezekiah, which seems not unlikely to have been the case, in view of the plurality of years expressed by the phrase, "the days of Jeroboam," and also for the reason that the prophecy itself seems to conduct us close up to the captivity of Samaria by Shalmanezar, which occurred in the 6th of Hezekiah (and 9th of Hosea). The common computation is from sixty to eighty years, which likely covers the whole ground.

DATES IN MICAH.

| Years.                  | Ending       |
|-------------------------|--------------|
|                         | A.M. B.C.    |
| 16...Reign of Jotham... | 3341 ... 748 |
| 16...Reign of Ahaz ...  | 3357 ... 732 |
| 29...Reign of Hezekiah  | 3386 ... 703 |

61 Maximum limit.  
43 Ded. 15 from Joth. and 28 from Hez.

18 Minimum limit.

NOTES.—As bearing on the more exact period occupied by this prophecy, Dr. Brewer has the following remark: "He (Micah) continued to prophecy for 55 years; from the accession of Jotham almost to the death of Hezekiah." According to Jeremiah (xxvi. 18, with Mic. iii. 12), what was delivered in Hezekiah's reign begins with the third chapter.

#### DATES IN AMOS.

|     |                       |           |             |
|-----|-----------------------|-----------|-------------|
| 1 { | Reigns of Jeroboam    | } Between |             |
|     | and Uzziah, 2 years   |           | B. C.       |
|     | before the earthquake |           | 815 ... 802 |

NOTES.—According to the place and length of reign assigned to Jeroboam in Bible history, he was only contemporary with Uzziah for the first 15 years of the latter King's reign; that being the case, the earthquake must have occurred within the limits of this period, and Amos's prophecy within the smaller limits of 13 years, as in the above table. Josephus says that this earthquake occurred at the same time that Uzziah was smitten with leprosy; but this would take it away from the "days of Jeroboam," for Jotham, who was old enough to take his father's place for the term of his leprosy (which lasted till his death), was not born till some 12 years after Jeroboam's death. The phrase, "twentieth year of Jotham" (2 Kings xv. 30), suggests that the extra four years here attributed to Jotham over, and above the years of his sole reign, define the term of his father's leprosy, and which, therefore, was coincident with Uzziah's 48th year, Jotham's 21st, and the 33rd of Jeroboam's death.

#### DATES IN ZEPHANIAH.

|                        |         |           |
|------------------------|---------|-----------|
|                        | Between |           |
|                        | B. C.   |           |
| 1...Reign of Josiah... | 646     | ..... 615 |

NOTES.—The prophecies of Zephaniah belong to the early or middle part of Josiah's reign, because the prediction of Nineveh's destruction, contained in chapter iii., had already been fulfilled when Josiah, in his 31st year, joined battle with the Babylonians against Pharaoh Necho (2 Kings xxiii. 29); for Josephus says that this expedition of Necho "was to make war upon the Medes and Babylonians who had dissolved the Assyrian empire;"

which event Prideaux places in the 29th of Josiah, and others in the 17th; this latter date agrees with Josephus who says that Nineveh was destroyed about 115 years from Jotham.

#### DATES IN HAGGAI.

|                        |         |         |
|------------------------|---------|---------|
| Years.                 | A. M.   | B. C.   |
| 1...2nd year of Darius | ...3567 | ... 522 |

#### DATES IN ZECHARIAH.

|                    |         |         |
|--------------------|---------|---------|
| 2nd year of Darius | ...3567 | ... 522 |
| 2...4th ditto      | ...3569 | ... 520 |

#### BOOKS WITHOUT DATE.

*Nahum.*—On the authority of Josephus, Nahum prophesied in the reign of Jotham (apparently the closing years), and his predictions respecting the destruction of Nineveh were fulfilled (says Josephus) about 115 years after, which lands us in the reign of Josiah as the time of its accomplishment; for there are just 97 years between Jotham and Josiah, leaving 18 years between the kings at each end of the interval. (See notes on Zephaniah.)

*Jonah.*—Although no date is mentioned in this book, yet we are elsewhere supplied with the general period in which he lived and prophesied: for in the second book of Kings (xiv. 25) he is recorded to have foretold the restoration of coast country to Israel, which was accomplished by the successful wars of Jeroboam—second with the Syrians, and others, who had taken possession of Israelitish territory in the reign of Jehoahaz (2 Kings xiii. 1-3). The first instalment of this deliverance was effected by Joash in fulfilment of the prediction of Elisha (2 Kings xii. 14-25), but the completion of it was reserved to his successor (Jeroboam), who thus fulfilled the later prophecy of Jonah (2 Kings xiv. 25). We conclude, therefore, that this prophet was contemporary with the earliest years of Jeroboam's reign. As to how long Jonah prophesied, or in which particular year of Jeroboam's reign he was sent to Nineveh we have no accessible information.

#### REFERENCE TABLET No. 242.

#### CHRONOLOGICAL NOTES. CHRONOLOGY OF THE SOJOURN IN EGYPT.

The following dates are extracted from the Talmud. They are for the most part



in harmony (or as near as matters anything) with Bible dates, and they furnish many dates, deaths, and ages not named in Genesis, and indeed pretty nearly fill up the Egypt interval. They are as follows:—

B. c. 1871.—Joseph arrived in Egypt at the age of 18.

B. c. 1834.—Jacob lived 17 years in Egypt. Joseph lived 93 years in Egypt, Pharaoh (Joseph's friend) died when Joseph was 70 years of age or 32 years after the advent of the children of Israel in Egypt.

B. c. 1780.—Joseph died at the age of 110, in the 71st year after the children of Israel had entered Egypt.

B. c. 1780.—Zebulun died the same year as Joseph, aged 114 years.

B. c. 1775.—Simeon died five years after Zebulun, aged 120 years.

B. c. 1771.—Reuben died four years after Simeon, aged 125 years.

B. c. 1770.—Dan died the year after Reuben, aged 124 years.

B. c. 1769.—Issachar died the year after Dan, aged 122 years.

B. c. 1768.—Gad died the following year to Issachar, aged 125 years.

B. c. 1767.—Judah died the year succeeding Gad, aged 129 years.

B. c. 1766.—Naphtali died a year later than Judah, at the age of 132 years.

B. c. 1765.—Levi died the next year to Naphtali, at the age of 137 years.

B. c. 1749.—In the 102nd year after Israel went down to Egypt, Pharaoh and that whole generation of Israelites had died out, and a new King, who knew not Joseph, occupied the throne.

B. c. 1726.—In the 125th year of their occupation of Egypt, it was seen that the object of the oppression was a failure, for the Israelites still increased.

About this time lived Job, of the land of Uz, and Amram, the father of Aaron, and Miriam, and Moses.

B. c. 1721.—In the 130th year after the advent in Egypt, Pharaoh had a dream forecasting evil to Egypt, in connection with the birth of an Israelitish deliverer (Moses). Ruel and Job contemporaries at this period.

Moses three years old, and the Israelites still baffling all attempts of Pharaoh to stop their increase, which went on more rapidly than before.

B. c. 1694.—In the 157th year of Israel in Egypt, Moses appointed leader of the Ethiopian army. (During his sojourn in Midian.)

B. c. 1671.—In the 180 year of Israel in Egypt, 30,000 men of the tribe of Ephraim formed themselves into companies; saying, the time mentioned to Abraham has arrived, let us go up out of Egypt.

B. c. 1641.—In 210 years after their entrance into Egypt the children of Israel took their departure from the land of bondage. [This is 15 years too few, the correct date of the Exodus being B. c. 1626, after a 225 years' sojourn in Egypt.]

#### THE FOUR HUNDRED AND EIGHTY YEARS.

The following remarks (with the exception of comment following) are extracted from the writings of Dr. Jahn, as bearing on the elucidation of the 480 years of 1 Kings vii. 1. Dr. Jahn in his "History of the Hebrew Commonwealth" (page 45) makes the following remarks: "That some error must, in very ancient times, have crept into the copy here appears evident from the following considerations. (1) Josephus (antiqu. viii, 3, 1) reads in this place 592. (2) Paul reckons the Judges at 450 years; but so many years could not have been allowed if at the time the Palestine manuscripts had read in 1 Kings vi. 1, 480 and not 592. (3) The reading 592 in 1 Kings vi. 1, is further confirmed by the circumstance that it is so reckoned by the Jews of China, who wandered there through Chorasán and Samarcend, A. D. 73. Consequently at the time of their emigration the passage must have read 592, and not 480." These are the same Jews whose age of the world Dr. Thomas found to be within 10 years of the truth, as we now find their figures for 1 Kings vi. 1, to be within 12 years of the required number (604). This may be a similar case to the 2,300 evening mornings of Daniel which number in our version has had to be corrected by the 2,400 years of the Ispahan and Bokhara Hebrew manuscripts. The 604 are arrived at in the following simple way:—

|                              |     |     |     |
|------------------------------|-----|-----|-----|
| Times of Moses               | ... | ... | 40  |
| Times of Joshua              | ... | ... | 30  |
| Times of Judges              | ... | ... | 450 |
| Times of Samuel and Saul     | ... | ... | 40  |
| Times of David               | ... | ... | 40  |
| Times of Solomon to 4th year | ... | ... | 4   |
| Total                        | ... | ... | 604 |

Adding the times of Joshua and Judges together, it will be perceived that 480 years are an element in the whole. This puts back the Exodus from the 15th

century B.C. (based on a wrong total of 480 years), to its right place, the 17th century B.C.

## BROTHER ASHCROFT AND THE "CHRISTADELPHIAN."

A FEW WORDS FROM BRO. ASHCROFT, WITH A P.S. BY THE EDITOR.

Brother Ashcroft, from the Assistant-Editor's chair, sends fraternal greeting to all the brethren, and wishes to convey his salutations of respect and good-will to all other readers of the *Christadelphian* on the occasion of his having accepted a place of fellow-service at the Editor's side.

The proposal which has brought him to Birmingham originated (as readers are aware) with the Editor, by whom it was regarded with desire and hope long before it assumed an entertainable form. We must leave readers to judge of the instinct which prompted such a proposal. I must be pardoned if I think it was clearly of that disinterested and unselfish character, which can only be looked for in men who are accustomed to set Christ before them and to act in all things from the inspiration of his name. A man with personal ends to serve would never have cared to admit a second party to that close intimacy which an assistant-editorship necessarily involves, and would not have exposed himself to the possible anxiety connected with the additional burden of providing for his companion in labour. By an act of rare magnanimity, therefore, the writer has been fairly installed in a position for which he may hope he is not entirely unqualified by the training and experience he has had in a variety of other directions. He hereby thanks the Editor, and all who have strengthened his hands for this work; and, above all, he thanks God who has put it into the Editor's heart to do this generous deed on behalf of His name, and who has placed before His servants in

these days an open door which no man can shut.

The acceptance of a position like this presupposes entire sympathy with the objects aimed at in the monthly publication of this Magazine. No lot could be much more unenviable than that of one who was yoked in an enterprise he was compelled to regard with a qualified approval and concurrence. If Bro. Ashcroft thought the *Christadelphian* was but ineffectively serving the aims which have kept it in existence for so many years, or that, for any other reason, the time had come for it to be superseded by some other type of agency, he would say so, and keep his hand away from the work. But a wide acquaintance with brethren and other subscribers has shewn him that a very good work is being done in the earth by this means, a work whose extent and value the "day will declare." He has travelled about a good deal among those to whom this periodical finds its way month by month, and has been an eye-witness of the results produced, and can testify to the excellence and apostolicity of their character.

The policy to be pursued in the future finds its definition in that which has distinguished the *Christadelphian* from the beginning. That has never been a time-serving or man-pleasing policy. In the teeth of all sorts of pronounced opposition, and often in spite of sometimes (no doubt) well intended expostulations, one course has been steadily followed, and the objects stated in the cover have always been kept in view. This has unfortunately brought the Editor an amount of censure of which

his new literary companion must now expect his due share. To the censors he would say, turn your keen perception towards the excellencies, rather than the frailties of your friends. Don't be everlastingly on the alert for bones to pick. It isn't a nutritious sort of food that you find in this way. Keep at least one eye open for what is conspicuously and incontrovertibly good and profitable. Remember that we are all in an environment of infirmity; consider the number and character of those distractions and annoyances which are peculiar to editorial life, when standing related to a multitude of persons, among whom are not wanting that universal class, to whom unmitigated fault-finding the whole year round is a most natural and congenial occupation.

The Assistant-Editor mounts no new platform, but an old one on which some true and faithful service has been rendered in the past. His part will be that of co-operation, not of meddling, or departure from methods that have hitherto worked so well. That which first brought these two men into acquaintanceship, remains the sole basis of their present attachment and fellow-service. The truth of God does not change, neither do those affinities which are generated thereby. We mutually recognise our obligation to be subject to the commandments of Christ in this evil day. The writer has no other aim in life than that which is involved in his personal exemplification of Christ's mind, and the endeavour to use his influence upon others in the same direction. No man ought to be blamed for a steadfast adhesion to a course which has commended itself to his understanding and conscience. This is no more than all wise men do according to their opportunities. The cry of "Popery" or "Priestcraft" is not raised under such circumstances. A policy that has in it no element of compulsion, and from which all are at perfect liberty to withhold their countenance if they so elect, can, on no

rational hypothesis be considered analogous to one that is based upon the assumption and exercise of absolute and irresponsible authority. Such accusations as those implied in the unsavoury words just quoted, can have no manner of force as against an enlightened and determined purpose to insist upon purity of faith, and uphold all round the sanctity and permanence of divine obligations. A very poor "Pope" would that man make who for Christ's sake surrounded himself with disabling circumstances, chose a course that was repellant to every instinct of the natural mind, and never asked for a single thing to be done by mankind on his personal authority.

The day of misapprehensions and acridities of all sorts will be over soon, and those whom a knowledge of the truth has made amenable to the judgment, will ere long be confronted with the issues of their work in a way that will reveal the folly and madness of every policy that has declined from the path of true wisdom. Every man shall then bear his own burden, and some will find theirs intolerable.

In the hope that all who read these words may ultimately become sharers in the joy which awaits the faithful in Christ Jesus, the Assistant-Editor begins his work, and commends himself and his associates to God and to the powerful sympathy of all righteous men.

ASSISTANT-EDITOR.

#### THE EDITOR'S P.S.

They seem poor words when we say that we feel truly thankful for the Providence of God which has placed Brother Ashcroft's services at the disposal of the *Christadelphian* in the capacity of Assistant-Editor. Two reasons strongly inspire our gratitude: first, that the soul-crushing temporal uncertainties of Brother Ashcroft's position are now at an end. It is six years since he laid down an occupation of honour and comfort for the truth's sake.

Some smart minds of limited power and experience think this was an easy thing to do. It seems all matter of course—the cut and dried and right thing—to such that when the occupant of a pulpit finds that the doctrines he is paid for preaching are not according to the Scriptures, he should give up the pulpit, and relinquish his livelihood and his friends. In a certain sense, it is a matter of course that he should do so; but that it is an easy thing is disproved by the fact that for many years, Brother Ashcroft was the only one that did it, and that only another besides him has done the same. And it is disproved by the experience of everyone who has to sacrifice anything for the truth's sake; and it is, above all, disproved in a way that may startle our small friends to think of, who so glibly underrate the difficulties of the case. Are they the very men in the world to distinguish themselves by self-sacrifice at the call of duty? We wish we could answer "yes."

No; it was not an easy thing. It is about the cruellest wrench a refined and educated man's life can be subjected to. It is not like a step from one position of competence to another. A man who goes from the Dissenting camp into the Church, or from a Methodist pulpit into a Baptist chapel doubtless undergoes some inconvenience, but his inconvenience is nothing to the experience of a man who leaves a fashionable congregation, with liberal perquisites, to consort with the poor and detested. Such a man steps, as it were, out of a brilliant banquetting hall into the street on a wet night with nowhere to go. Dark and anxious for Brother Ashcroft have been the six years now past—not unmitigated with some comforts, but still of a rigour to pierce to the soul, and take the flesh off the bones. That this, in the providence of God, is now at an end, and that Brother Ashcroft will now be able to earn with his own hands a literary livelihood, while serving the highest interests

of the truth, is a cause of profound thankfulness to which words can give no adequate expression.

Secondly, we are thankful for Brother Ashcroft's assistance, because of his qualifications for the work. Pre-eminent among these we place his pure affection for spiritual things. We use the phrase "spiritual things" in its widest sense. A man may know the truth and be destitute of this affection. He must know the truth to have this affection, but he may know the truth and be without it; and a knowledge of the truth without that supreme affinity for the things of God which is ready at any right moment to kindle into enthusiasm, and which at all moments flows with a steady current electrically directing his life, leaves a man far short of the qualifications for fellow-service with the apostles (for we serve with them, though they are in their graves). This supreme affinity is something more than liking for the doctrines of the truth. In its most valuable and unmistakable indication, it manifests itself in the tender spirit of an anxious submission to the commandments of Christ. Without this spirit—the spirit of earnest love to God, the spirit of meek and humble reverence for His name and His commandments—the spirit of self-sacrificing stewardship and self-denying benevolence—the spirit of submission and obedience—summed up by the Mighty One Himself in the words "broken and contrite in heart, trembling at my word"—without this spirit, a man's contention for the faith is the mere gymnastics of animal pugilism, and his enthusiasm the mere gassy puffings of the spirit of the flesh. Love and obedience are synonymous terms in apostolic use (2 John, verse 6). A man's affinity for Christ is measurable by his obedience to him, and by his attitude towards his commandments as the rule for all. It is this affinity in Brother Ashcroft that has led to the dragging of the heavy cross of the last six years, and that contributes the warmest element to our thank-

fulness at his accession to the work in which we are engaged.

That work is a work not perceived or understood by some, though it is both by a great many. Such as indulge in the epithets of odium to which Brother Ashcroft refers mistake the nature and bearings of things altogether. It is a very wholesome thing to have a horror of "popery," but rather a cheap virtue on the whole, as it is in the nature of the meanest child of Korah to "despise government, to speak evil of dignities, to be despisers of those that are good" (2 Pet. ii. 10; 2 Tim. iii. 3). Let us by all means have no "popery." But it is very possible to fix the label on the wrong hat. Dr. Thomas, who had precisely the same cry raised about him, used to say that in his experience, the loudest cry about popery always came from those who were the biggest popes. We have not found his statement untrue.

Against what do our popery-hating friends direct their sweet words? What do we that they do not claim a right to do? They judge for themselves: must we be denied that most elementary prerogative of responsible life? They demand the right to act according to their convictions: why would they object to our doing the same? They use every opportunity at their command, and all the influence they may possess, to advance what they may think to be right: why should they demur to our doing precisely the same thing? Do they murmur because our opportunities may be more numerous and our influence not less potential than theirs? Against whom, in that case, is their murmuring directed? Is it not against the providence of God, which has given the open door? If so, we do not go beyond the province of reason in such a case if we say, beware that you murmur not against God. In so far as we may be doing the work of God, they oppose God who either oppose or refuse to help. Men may see this when their opportunity is past.

Again, we would ask our clear-headed friends, "How have our opportunities multiplied, and our influence not remained at zero? Is it by the exercise of lordship? Is it by the assumption of a dictatorial attitude? Is it by ordering others about in masterly arrogance, or by bribing our way to hat-doffings and compliances? Have we behaved ourselves in lordly austerity, or awed people by a mighty carriage? Have we not, on the contrary, behaved with the utmost tenderness, carried ourselves with excess of gentleness, and humbled ourselves to the very dust? We have, in fact, had less to do with the authority of command than the commonest office-holder in the smallest ecclesia. We have only exercised the prerogative common to all men. We are ashamed to speak on such points, but dust requires blowing away sometimes.

Some things we plead guilty to. We have feared to defer to the rich, because of the corrupting power of riches. So far as they have been subject to the truth, we have thankfully walked with them, but several times in our life we have had to break with them, when spiritual divergence left no alternative between that and complicity with the evil. We have spoken out through sheer compulsion on behalf of righteousness, mercy, and truth; and sometimes our speech has been marred through weakness, by a harshness which we would not defend, but which surely righteous men can condone. Warmth on the side of righteousness, mercy and truth ought to be esteemed very venial offences. If the meekest man in the world was "very wroth" betimes (Num. xvi. 15)—if the meek and lowly man of Nazareth could look round about with anger (Mark iii. 5)—if Christ's pattern to the Gentiles (Paul, the apostle) could, in the interests of justice, explode upon Barnabas with an acerbity that made further companionship for the time impossible (Acts xv. 39) it is surely a forgivable thing if weakness betray a man once or twice in his life into regret-

able emphasis in his contention for the highest interests.

We confess to a determined hostility to compromise with the world, in doctrine or practice, even if under a very mild exterior; we confess to resoluteness, amounting in its stoutness to indomitability, in the maintenance of all divine interests, as definable by the scriptures of truth; we confess to the abhorrence of evil and to intolerance of carnal precepts and ways; and to feelings not partial to men who serve not our Lord Jesus Christ, in all which we have Scriptural example and precept (Rev. ii. 2; Psalm xv. 4; Rom. xii. 9). We also confess to some other strong things on the positive side of the list, on which we say nothing, lest we should appear to be boasting—which God forbid.

But we will say that if in the carrying out of this strong-featured policy, we may at times appear to go to extremes, it ought to be an easy matter for the well-wishers of truth and righteousness to endure it. Yea, will not such gladly abet? What chance is there for righteousness in a world of spiritual inertness like this if there is not an occasional counterblast, even to the point of white heat? A little has been achieved in our day on behalf of the faith and obedience of Christ—a very little; still, such as it is, let our well-meaning friends consider by what policy it has been accomplished. Not by the policy of very much looking after number one; not by the policy of compromise; not by the policy of letting things alone and seeking our own pleasure. By another policy altogether, which is not now to be abandoned, but which, in the providence of God, is being strengthened and enlarged on every hand.

If to pursue such a policy with a resolute purpose, striving at the same time to be courteous to all, is to be a Pope, then the fearers of God and the lovers of righteousness will thank God for a Pope: and our well-meaning friends, by their profession, ought to be among the number. But the

use of such a term is altogether unhappy. It is perhaps something worse—something which our friends may not have suspected. If it be sinful to "take up a reproach against our neighbour" (Ps. xv. 3), how may it turn out to be with those who employ the vilest term of opprobrium to describe a man who is only seeking faithfully and disinterestedly to do his duty to God and man?

The *Christadelphian*—Brother Ashcroft shoulder to shoulder—will continue, if God permit, to be what it has been, only with perhaps a little increase in the intensity of the electric glow. We love to please friends; but as pleasing all has long been known in this world's history to be out of the question, we must be jointly satisfied to please the enlightened section only, and that is the section in harmony with the spirit of the men who are the most important of all friends to consider—the apostles and prophets who, though dead, speak daily for our instruction from the immortal pages dictated by the Spirit of God through them.

A correspondent sending an intelligence communication for discretionary use the other day, said, "I know the editing must be done by the Editor: I know it cannot be done by correspondents and contributors." This is surely a truism to the utmost extremity of platitude. Yet there are those who need to be instructed in this first principle in the literature of man. There are those who would like the editing to be done by "a committee!" Or, rather they would like the Editor to be the servant of a committee; and they would support the Editor with fabulous sums if he would consent to this form of things. We doubt not they mean well, so far as they know how. If we say the idea is in the highest degree impracticable and unwise, we have but to point to the lesson of experience during the past 30 or 40 years in America. Arrangements of this sort have been tried; they have all come to naught—either been given up after a year

or two's trial, or lived a pining, languid, useless life in which the glories of the oracles of God have been smothered and suffocated in the fermenting of human pettinesses and importances. The death-knell of the *Christadelphian* will have been rung on the day that its Editor passes under the control of big purses—under the name of a committee, or any other speciosity. It certainly will not happen

while the present Editor is outside his coffin. All of which we declare in a spirit considerably compound in condition—ready to lay down life for the pure-minded servant of Christ, yet unprepared to give place by subjection for half-an-hour to those who would corrupt the doctrine of Christ in faith or practice.

EDITOR.

Jan. 15, 1883.

## SECOND ADDRESS TO YOUNG WOMEN OF THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA.

BY SISTER ROBERTS (READ BY HER HUSBAND.)

MY DEAR SISTERS AND YOUNG FRIENDS : A whole year has rolled away since last we met together in similar circumstances. Our last meeting was held at the close of the year 1881, now we find ourselves in the first week of 1883.

To-night, as on the last occasion, the meeting is specially convened for the benefit of the sisters who are young in years, and consequently young in the truth, the object being to stimulate and encourage those who are already faithfully working and to induce others to bestir themselves to take part in, or to increase by greater diligence their share in the toil while their day lasts.

We cannot do better, perhaps, in making a fresh start with the new year, than look back upon the year which has just gone, and ascertain whether it has been a satisfactory one to us individually. Try to recall your position at the beginning of last year. You cannot be now exactly what you were then. You are one year older, one year further on in the journey of life ; you have added a year's experience to your history ; you have had many privileges. Have you made the most of them ? Have you been trading with your "talents" and increasing them ? Are you nearer the mark of our high calling than you were a year ago ? Has your course been steadily

onward ? Have you been persistent and courageous in the path of duty, or have you been lax and forgetful ? Sometimes mindful sometimes not ?

If it is important for men of business to balance up and ascertain how their affairs stand at the close of the year ; whether they have made progress and occupy a satisfactory position ; or whether, on the other hand, loss and failure have resulted from their year's endeavours, surely it is much more important for us to reckon up and examine our position ; for the matter we have in hand is one of life and death. We have only one chance. Only one short mortal life in which to determine our fate—our status throughout the coming ages. We cannot live last year over again. We cannot recall yesterday to rectify what was wrong or deficient in that day. But we can redeem the future by a wise course in days to come. If the system upon which your present every-day life is framed is faulty, it is not in harmony with the precepts of Christ ; you cannot be making progress. The way you are walking will not lead to life. The saints at the coming of Christ are represented as saying, "In the way of thy commandments have we waited for thee, O Lord." None but those who can say this will receive his approval.

But doubtless there are some who can truly say in looking back that the past year has been with them a year of progress. There are landmarks visible as they review the year's experiences. There have been triumphs and victories in the good fight of faith. They have added to their treasures of wisdom and knowledge. The light of the truth shines more clearly upon their path. The way of duty seems more plain—though not less difficult. They are more satisfied that they are in the way of life.

#### FOR EVERY EFFECT, A CAUSE.

Well, it does not come by chance that some have made progress in the things of the Spirit while others have not. For every effect there is a cause. If we desire to produce a certain effect, we take pains to ascertain how it is to be produced; and we try and try again, till at last our efforts are crowned with success. Those who have made progress during the past year have doubtless succeeded in doing so, because among other things, they commenced the year with the *determination* that they should do so. That *determination* was an important element in their success. They realized, perhaps from past failure, that it does not do to be easy in this matter, and that unless a determined attitude is taken to accomplish spiritual ends, failure is inevitable.

Then again, those who resolved that they would give diligent heed to their way, did not make or keep those good resolutions in their own strength. It is necessary for us to seek and to find our help and our strength in God. Those who trust in themselves, or in mere human support, are sure to fail, but they who truly seek God, are helped to ultimate success.

In our readings in the Old Testament, we have many instances of this. How the fearful Nehemiah, a captive in a strange land, yet trusted in God, and boasted that his God—the God of Israel—was with them that put their trust in Him. And God did help him. Many of

the kings of Judah made manifest by their prayers to God, and His direct answers, that God is indeed a living and true God. King Asa, in the beginning of his reign, made God his trust, appealing to Him when surrounded by his enemies, and saying, "Lord, it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord our God, for we rest on Thee," and God did help him, and a message was sent him from God to say, "The Lord is with you while ye be with Him, and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

Here is the secret of much strength. Some of you, I doubt not, dear sisters, have found as King Asa did, that God does help the weak, and gives them strength to carry out the resolution formed to do His will, though difficult, trying, and arduous. There has been an evident increase among us in the desire to be actively engaged in some specific branch of the work of Christ, more especially those phases of it requiring the sacrifice of time and leisure. Those who have given themselves to the work in this way, in the spirit of service to Christ, have assuredly been in the path of progress.

#### ONWARD AND UPWARD.

We have a goal to which we are advancing. We have a standard to which we wish to attain. "Onward and Upward" is truly our watchword. If we linger in the attractive but destructive surroundings out of which we are called by the Gospel, we are hampered if not altogether hindered in our progress. We are called to "come out" of the world, and to be "not of it." Nothing surely can better help us to go forth outside the camp, than to take part in an active way in some shape or form, in bringing the light of the truth to bear upon the surrounding darkness. Our very act in testifying to the truth, in opposition to the darkness, if done in the spirit of meekness, is also



testimony to the world that we are not of it. The world know us not if we are in the right way. Those who have taken part in handing round the *Finger Posts* feel this. Their experience is not encouraging in a certain way. They have to encounter many dark looks, besides surly remarks, and the thought, too, sometimes, that many of the papers may never be read. Never mind. It is "God who giveth the increase." That is His department. Ours is to sow the seed. We never know when we hand a *Finger Post* to a stranger, or drop it into a letter-box, where that seed may yet germinate. And even if nothing came of it, we have done our duty. Remember Noah, a preacher of righteousness. Humanly speaking, nothing came of his preaching; but that is a mistake. He saved himself by it. He was saved because he was righteous, and part of his righteousness was to do his duty—to do what God had appointed. He obeyed like Abraham, and we must do the same. My dear sisters, shall we not do a great work if we secure for ourselves the favour of Him who is to be our Judge? Even if they receive not our testimony, it matters not. Our testimony, as in the sight of God, is precious to Him, and is remembered to our account at the judgment seat, as truly as Rome's iniquities are remembered against her, though forgotten by the world, who is in league with her.

LABOUR "IN HOPE."

It is ours to hold forth the light, and to be lights in the dark places of this midnight hour, if all our labour should prove ineffectual upon the outside world. But we labour not without hope, for we are assured by brother Paul that our labour in the Lord shall not be in vain, and we may find (though now it appears not) when the great muster day comes, that some of those who shall be accounted jewels have been developed and polished by our humble endeavours. No doubt the honour will be shared by all who have faithfully "done what they could." Let us notice the use which the apostle wishes us to make of

this hope and this assurance. It is to prevent us being "weary in well-doing," and to make us steadfast and immovable, always abounding in the work of the Lord. Now we all feel the need of something that has the power to do this. Without some outside assistance we could not keep steadfast and persevering in a work which every day requires self-denying effort, and which most of the time seems of no use; because people by whom we are surrounded, are so callous, and, if interested for a little, soon relapse into their former indifference. So much is this the case, that if we were to be guided by the results.—the present results of our labour—we should assuredly give up in despair. But the incentive which is held out to us carries us beyond the present. It leads us constantly in prospect to the time when Christ shall have returned, and the thought that what we are doing now will be inspected then; will have great power. Let us realise that our work will then be rated at its true value by him who invented the work we are engaged in—whose eyes have been upon it all the time—who spent his own life upon the earth in a similar service, in faithfulness to his Father. The thought that he regards our service must surely give the conviction that it is not a vain work; and this conviction nerves us to the doing of it, and keeps us to it, amid the most discouraging circumstances.

SEIZE YOUR OPPORTUNITIES.

Those who are in the happy position of being able to report well of progress during the past year, have been trading to profit with what they have been entrusted with. They have been diligent. None of us are entrusted with very great wealth in any direction at present, and for that reason there is the more need for diligence in using what is in our power. Making the most of little opportunities. A fitting word of wisdom can sometimes be edged in by one who has not the opportunity of doing more. Everyone has opportunities, though some may not see their chance. Everyone

sees where their opportunities have been when they are gone for ever, and they are face to face with death. How often in such circumstances is it said with awful earnestness, "O, if I only could have another chance, I would do differently." It is very profitable to view our situation from this standpoint. Imagine yourself now told that you must stop just where you are—not another stroke of any kind of work added. Consider, whether you would be quite satisfied to do so, and to hand in your report. You ought to be satisfied. Paul was satisfied. Dr. Thomas was. We are commanded to be "always ready," and if we are not, there is something defective—something that wants rectifying. You will probably find that you have made resolutions enough to do the right thing; but you have not succeeded in carrying out what you resolved upon. The fact that some succeed shows that success is possible. It is true we are all differently constituted, and it may be easy for one to succeed in one department where it would be difficult for another; still, the one who finds it easy here, has got a difficult task somewhere else. The principle is the same in every case, and because we are different in our mental constitution, our circumstances as greatly vary. We may rest assured that what we are asked to do we are equal to the performance of, if we accept the guidance which God has provided for us in the Scriptures.

#### HAVE THE RIGHT RULE OF LIFE.

It is everything with us to have the right rule of life before our minds. Natural and spiritual things are for the most part antagonistic in their tendencies. For the most part truly, because there is a place for the natural as well as the spiritual. The great object to be attained is to have them in their proper relations one to another.

There can be no mistake as to which is to have the pre-eminence in our hearts and lives. Our Lord and Master is our authority here, as in everything. "One thing

is needful," said he to Mary; and that would be his answer to many of his sisters now if they could hear his voice in reply to many anxieties. Many of the things they think very needful to be done, he would not think needful, that is to say, not indispensable. It is not needful in many cases to bestow all the care upon the things of the present which many—nearly everybody—does. We have to study to get a truer view of the present than is presented by our external surroundings, otherwise the sisters of the 19th century are just in as much danger as was Martha of the 1st, of giving too much prominence to that which is of a merely passing nature, and leaving too little time and energy for the things of Christ. How many lament that they have not time to read, and the consequent lack of spiritual vigour. They wish the blessed hope of the glorious time that is coming were a greater power with them in every day life, and they have to acknowledge that they do not find time to read as they could wish, yet if any one of that class were to be laid on a sick bed, with the prospect of leaving earthly things for ever, she would see that these earthly things had held too high a place in her thoughts; that less service to the present, with its fleeting concerns, would have sufficed, and she would now have been better prepared for yielding up her mortal life, had she given only a little more of her time to getting acquainted with what she will be face to face with when she emerges from the grave to which she is hastening. She will be likely to think and to say, as I have heard it said in such circumstances, "Oh, if I had my time to live over again I should give more time to reading the Bible," and, again, in another case, "There are many things I should like to do if I had another chance. I wish I could have another chance."

#### ONLY ONE CHANCE

Well, dear sisters, we have but one brief life. To-day will never return. There is no safety but in making each day just what

we shall wish we had made it when we come to look back upon it from a dying bed, or from the judgment seat. Our life is short—no one knows how short. It is short even at the longest. The young are apt to think there is plenty of time, and that when they get older, they will begin to be more in earnest. The young sister in Christ would do well to be on her guard against this fallacy. You have a great advantage in receiving the truth in your youth, if you wake up to it. Most of you who are young hope to live to be old, if the Lord delays his coming. What age would you like to live to? Fifty? Sixty? Seventy? Eighty? What could you hope to do for Christ at that age? If you put off serving him till you are older, the chances are you will never do anything at all. It is a delusion to think you will serve him by-and-bye—later on in life, when the things of the present will be less attractive. Remember, you will be in the future what you are now, in an intenser degree, according to the direction you are growing in. If you are unconcerned now about being engaged in the service of Christ, you will be more so when you grow old, and you will be less able to begin a different course then, for your energies will be less vigorous, and you will more easily succumb to the difficulties in the way of self-denial. On the other hand, if you are now striving to serve Christ, or are making up your mind that you shall, without delay, proceed to make use of your opportunities, however small, the probability is, that if you live to be old, you will find yourself still and more actively in his service.—busy even in advanced age in some way or other, showing your love, and faith, and hope. A life-long accumulation of service will then stand to your account, and you will be able to stand in the day of inspection. You will not be ashamed, for you know you have not been idle or negligent. They may have only been little deeds that you have been able to do, still, you have al-

ways been doing the little that was possible. What a satisfaction in retrospect, and what a joy to hear the Master say, "She hath done what she could!" What a reward for present self-denial is the prospect of such an ending to mortal toil! Who would not make the attempt to win in such a warfare?

#### MANY DIFFICULTIES, DOUBTLESS.

There are, doubtless, many difficulties to be encountered which are peculiar to youth, and it is to be feared many are hindered in the path of wisdom by these difficulties. It is well for the young sister to recognise at the outset that the path to the kingdom of God is not a flowery one. There are green spots for the weary pilgrim to be met with here and there; but these refreshing places are only arrived at through the rough and difficult paths of daily duty. Do not make the mistake of expecting the way to be pleasant. If the young pilgrim thinks that by making a wise choice, and picking her steps as it were, she may manage to keep in the sunshine, and with pleasant surroundings all the time, she is apt to be discouraged, when she finds that much cloud and darkness at times beset her. She is apt to think there is something wrong, because she had imagined that if she tried to do right, she would be sure to be happy, and make others happy, too. And, instead of being happy, she is often very much the reverse. It is well, therefore, at the start, to know what you are to expect, and much depends upon a correct view of this matter.

#### A WRONG PATTERN.

A young sister, in being introduced to the ecclesia, where there are many young people besides herself, is apt to think that she will have in these a pattern how she ought to act, and that she will be safe in doing as they do. The consequence is that in many things she will be misled; for not many of the called are acting in a way to secure their being *chosen* at last, and while thinking she is copying one who

is on the way to eternal life, she may only be following an example that will ultimately prove her ruin, because many are deceiving themselves and others, whose true position will only be made manifest at the judgment seat.

If she would find true help—the right pattern—she must seek it where it can, without doubt, be found. The Scriptures alone in our day are to be trusted as an unerring guide; therefore, the daily reading of them is indispensable. There is no chance for those who do not read the Scriptures. The things of the present are so incessant and pressing in their claims upon our attention, that without this antidote—this rectifying power—the mind, however naturally gifted, must succumb to the power of the present considerations and present pleasures. Apart from the reading of the Word, regularly and prayerfully, the young aspirant after eternal life will find she has undertaken an impossible task. In the Scriptures she has her pattern, her guide, her model, by which to shape her life. She will have to be very determined to get this daily help, and the effort will have to be kept up, otherwise the apparent urgency of other things will crowd it out of the programme. Let it, therefore, be a fixed rule of life with her, that come what may, she will have her daily reading of the Scriptures. Let some other matter stand on one side, if it comes to be a question of which is to be done and which left undone,—the reading or something else. She will find if she acts on this principle, that what some have pronounced impossible, is not only possible, but at last delightful—the one green spot in the day. We all know how things do get put on one side when anything very important happens. Now this daily reading of the Scriptures ought to be regarded in the light of one of the most important things that could happen to mortals in our day. A message from heaven. Shall you take time to hear it? It is more likely that you will win the battle of life if you do. Ten minutes, quarter

of an hour, or at the most twenty minutes, will suffice to get into your mind something that will remain with you as a power for the coming day. You will be more ready to remember what you ought to do in any circumstance of difficulty if you have listened to the Spirit's voice in this form, than if you have not. You will be better able to rule your temper during the day if you have than if you have not. You may sometimes have to lament that your opportunities for serving Christ are few. Here is one way in which you can serve him. Sit at his feet and listen. He commended Mary for doing this, when her busy, bustling sister wanted her to come and do something else. You may, by the power of his words, glorify God by your manifest subjection to his commands; and the constant reading in the Scriptures of what others have done by faith in God, will no doubt lead you to discover ways and means of serving that you had not thought of.

#### COMPANIONS.

There is one very great danger to which young sisters are exposed, and that is the companionship of the young, even in the truth. Folly is so natural to youth, that it is next to impossible for the young to get out of it by themselves. They require help. Next to reading, the most important help is proper companionship. It cannot be too strongly impressed upon the young disciple that she is not too young to obey the commands of Christ, and that if she is to secure his favour and friendship, she must be careful in this respect. Whatever helps you in this direction is to be sought after. Whatever hinders is to be avoided. There are two ways of carrying out this wise rule. You can leave the society which you find frivolous and vain. But this is not enough. You ought to be brave enough to speak to your young companions upon the things which constitute our hope. The day's reading will give you a ready way of doing this. Why not introduce profitable conversation among the young,

as well as with the old? Are you to be shamed out of your good resolve, because you may be laughed at for being of a serious turn of mind, as it will be called? If you are wise, you will disregard this reproach, and persevere in your endeavours to make wisdom rule among the young. In introducing topics of a profitable nature, do not be afraid to explain that you do so in order that you all may be helped to do what all probably feel and know they ought to do, and to occupy yourselves in a way that will be well pleasing to God, and that you shall not regret at last. If this may not be, rather be silent than join in foolish talking, which is forbidden. You need not be unsocial on this account; but you can choose your company, and you can keep out of company that is hurtful. The young sisters

will find it of advantage to get into the company of those who are older than themselves, when they can avail themselves of that privilege, so that they may accustom themselves to sober ways, and by this means they will acquire the power to engage the attention of their younger companions, and to sustain the effort which this may require. They must be on their guard when in the company of those who are of their own age, not to be drawn into the flippant and smart ways of worldly young people, whose manners indicate a total lack of reverence for God or man. It is some time before worldly ways are got rid of, even by those who desire to do so. Be courageous in this matter. You know what is required of you by the Master, who is now your Lord, and will shortly be your Judge.

(To be continued.)

## 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.)

### Spirit.

M. E. P.—You take a wrong impression if you understand spirit to mean "wind, breath, or air in motion" *only*. The word translated spirit certainly has those meanings, but its highest meaning is to be found in that subtle, invisible, inconceivable element of energy and power which fills the universe, by which all things subsist, and of which the Father is eternal focal nucleus. It is styled "spirit" because breathed forth or irradiated from Him. He and it are one like a flame and its light, so that the Almighty One of Israel, embracing all things in His invisible power, fills heaven and earth, in which nothing can be hid from His eyes, or put out of His control.

### "The Christadelphian."

Brother Creed, of Pugwash, writes:—  
 "If the testimony of readers of the

*Christadelphian* as to its value and interest is at all gratifying, or tends in any degree to cheer you, then I say as to *value*, were the price quadrupled, I should call it *cheap*. And as to the interesting nature of its matter, I could not put a money estimate on it at all. As mental food, it is most nourishing, especially for those "clean" animals who *ruminates*. And I think like them, the second process—(that is, the chewing of the cud)—seems to give full more satisfaction and delight than the first eating of it—more particularly is this the case with the "Sunday Mornings."

### Brother Ashcroft's American Tour.

Brother Gunn, writing the Assistant Editor anent his American tour, says:—  
 "It will give you new and enlarged views of men and things—yea, even of the pur-

pose of God, and the glories of the future age. Think of this immense Continent, and the billows of population it will be capable of supporting when the earth shall yield her increase! And think of the glorious promise that all these teeming millions shall know the Lord from the least even unto the greatest of them—yielding loyal joyous obedience and willing fealty to Jesus Messiah—‘the King of the Jews,’ and Governor of the nations, seated on the throne of His father David in Mount Zion in Jerusalem before His ancients gloriously; and sending delegations in crowds year after year to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of Tabernacles, when everything in that then glorious city shall be inscribed, ‘Holiness to the Lord.’ We may talk and write about this glorious prospect, but how difficult to grasp the subject, and to realise the certainty of its accomplishment! But this is sure, ‘for the mouth of the Lord hath spoken it.’ May we be found worthy of glory and honour in that day.”

—

**“Much to be thankful for.”**

Sister Fenton’s letter, which was partly quoted last month, concludes as follows:—  
“To study that word from Genesis to Revelations is a pleasing and, as I have found so far, a very profitable employment. The brethren and sisters of Christ have very much to be thankful for. The Christadelphian publications are hard to beat, and challenge investigation and defy confutation. They are founded on the rock of ‘thus saith the Lord.’ To-day is the 8th of the month, and I am so glad that I am to get my precious *Christadelphian* soon. I think there never was such another periodical published since the days of inspiration. When I get mine, I sit down I suppose something like a very hungry person to a sumptuous feast. It seems to me that everything is just what I wanted it to be—dealing in matters of established facts. No chance for speculation or airy flights like Talmage and many other speculators on Bible language. I wonder if I am alone in my thoughts concerning a future state. Should I be so unspeakably blessed as to be accepted at the Judgment. My joy and rejoicing is this—to be freed from bodily infirmities

and imperfection, and to have the companionship of the holy, wise, and powerful sons and daughters of light. To see the beautiful, glorious, and all-wise Jesus, our King. To see our dear Paul and Peter, with their heads on all right; and our loving John, who wrote so much about loving one another. Then I think over the names of the precious brethren and sisters whom I only know by their writings, and then I think it will be an eternal weight of glory. Further than this I cannot go, because “eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God has in store for those who overcome at last.” This climax of all wisdom I rejoice in far more than all riches. There is none here who seem to have the first thought that it is wisdom. They appear to look upon it as some new kind of infidelity. What, say they, is to become of all of us good Baptists and Methodists, and all the rest. What! no immortal soul? No sky kingdom? What nonsense! say they.

“We are very much reduced in Davenport by death, and removal, and withdrawal. Only two left. I am corresponding with some brethren and sisters to our mutual benefit. I hope my entire confidence is in this great salvation. It is all my hope and all my desire.”

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**Feet Washing.**

S. T. B.—You will find the subject of feet washing treated among the “Answers to Correspondents” in the *Christadelphian* for July, 1874, page 338. It is there shewn that Christ’s injunction does not establish a ceremony, but enjoins a duty of a personal, practical, and lowly nature. It was the lesson of humility and personal service which Christ taught them in washing their feet. “If your Lord and Master have thus far condescended, therefore you ought to be ready to do the same.” It was clearly regarded as one of the most menial of all the offices that one person could perform towards another, and as such was selected by the Lord in illustration of that lesson of entire humility which he sought to teach his disciples. Make it a ceremony, and you take the lesson away. No enlightened person, for example, would recognize the least element of obedience in the ceremony of feet washing, performed by the Pope once

a year, ostensibly in imitation of Christ. That it was not intended to be imposed as a perpetual obligation like the breaking of bread is evident from the fact that it nowhere receives such mention in the apostolic writings. If it were the practice of the country, it would still be open to brethren to testify their "humbleness of mind" in that particular way, should they feel so inclined. But sandals are not much worn now, and the washing of the foot is not a matter of such frequent necessity as it was in Oriental countries 1800 years ago, when a short journey sufficed to create inconvenience and fatigue, which might be easily relieved twice or thrice a day by slipping off the sandals and cleansing the dust and grit from the feet by means of the bath. We have the gist of the precept in such apostolic requirements as "Bear ye one another's burdens, and so fulfil 'the law of Christ'" (Gal. vi. 2). "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. xii. 10). "In lowliness of mind let each esteem other better than themselves" (Phil. ii. 3). Conformity with this class of precept would

involve the washing of the saints' feet in any country where such an act was recognized and practised as one of the ordinary hospitalities of society, *but not as a religious ceremony at a meeting convened for this special purpose.* In our day, it means a great variety of kindnesses and attentions which might be utterly neglected by such as contended for the observance of the outward form in question. A saint imbued with the disposition which Christ inculcated upon his disciples, will be mindful of the personal comfort of his brethren, and will be ready to demean himself in his desire to be ministrant to their convenience in any possible way. So far from the washing of feet being in our day a possible illustration of what Christ intended his disciples to gather from his words, it would if practised (as some sects do) at a formal meeting of the brethren entirely defeat the object he had in view. For so far from being an acceptable act of hospitality and means of refreshment, it would be a needless and unwelcome obtrusion on the part of those performing it, and after all be no certain index to the state of their minds.—ASSISTANT-ED.

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## THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

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At the beginning of the New Year, we remitted to Mr. Oliphant the sum of £300, accompanied by the following letter. (We may add, that after the despatch of the money, the amount, which stood at over £290, was more than made up to £300. The small balance over will be a nucleus of future assistance, should such be required, to the infant colony).

"Athenæum Buildings, Edmund-street,  
Birmingham, Dec. 22, 1882.

DEAR AND HONOURED SIR,—I have to acknowledge your welcome letter of the 25th ult., from Haifa, on the Syrian coast, and in accordance with the indication therein contained, I beg to enclose a draft on Beyrout, for the sum of £300, payable at sight.

On behalf of the contributors, I assure you they, one and all, feel themselves highly favoured in your consenting to disburse the money they have collected for

the purposes with which you have an identical sympathy with them, though probably from a different point of view. And I am especially to express their approbation of the manner in which you propose to apply it. Such an application of it, in fact, goes far beyond the ideas they had before them in making the contribution. They esteem it a high privilege to have it so applied—in a manner productive of so much more good than could have come out of a mere "charity" bestowal; and affording them the unlooked-for gratification of being able to associate their effort with a particular colony in which they will naturally feel a special interest in days to come—interest, perhaps, taking practical shape as need may arise.

In addition to the money, perhaps I omitted in previous communications to say that a considerable quantity of articles of clothing has accumulated in the hands of a few lady friends in Birmingham,

or Jewish use in the Holy Land. The articles have been produced at sewing meetings held for the purpose, and are all good—made of substantial fabric, and not of charity stuff. I shall hope to enclose you a list before closing this letter. But if not, you may be able to direct me meanwhile what disposal to make of them. Shall I send them in boxes to Beyrout or to Haifa? On this point I shall wait instructions. If the articles are too numerous for the use of the small colony you propose to plant on the plain of Esdraelon, there might be a distribution to other Jews in the Holy Land as you see fit. I feel reluctant to trouble you with this part of the business. Perhaps you may be able to hand it over to some one in Palestine whom you can trust.

I shall be delighted to send you the *Christadelphian*. You will not find it of a usual or general character—perhaps not

so interesting as you may expect. It may strike you as altogether too sectarian. However, granting our premises, you will be able to allow for this. One thing you will certainly find, namely, an interest in Jewish and Holy Land matters exceeded in no community or publication. Thank you for directing my attention to your article in *Blackwood*. I shall try to see it.

Thank you especially for permission to use your letter. I don't think there is much fear of its getting into the Jewish papers, as the *Christadelphian* is not in the public channels of circulation, but passes only among private subscribers throughout the world. \* \* \*

In the name of the contributors of the amount enclosed, and invoking upon you the blessing of the God of Israel on your disinterested enterprise, I remain, gratefully and faithfully yours,

ROBERT ROBERTS.

## The Christadelphian.

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

FEBRUARY, 1883.

On page 70, readers will find Brother Ashcroft's inaugural address on entering upon the position of Assistant-Editor to the *Christadelphian*; also a few supplementary observations by the Editor. If they find anything objectionable let them remember the toughness of the battle, and the infirmity of the soldiers. If they are on the same side, they will allow for everything, and throw their whole weight into the right scale. If they are not—well, the Lord will judge, and settle all shortly.

A pamphlet has been published by a Freemason named C. W. Meiter, addressed to his brother Masons, calling their attention to the Scriptural predictions of the "Restoration of the Jews, and the rebuilding of Solomon's Temple." The pamphlet is weak, but interesting in its

reference to the events now taking place in Russia and the East tending to the fulfilment of prophecy. He points to the deplorable condition of the oppressed Jews, and asks for subscriptions to assist them in settling in Palestine—one of many straws in that direction. The Jewish papers give details of colonization work going on in Palestine. We shall hope to publish some of these next month.

Brother Thirtle, of Stoke-on-Trent, writes:—"Is it not significant that, just at the present moment, as the time for Israel's restoration to divine favour is drawing near, an edition of the Old Testament—the law, the prophets, and the holy writings—should be published and recommended to the Jews of England by no less influential a personage than the Chief Rabbi of British Jews? It is a notorious fact that Jews, as a class, know little or nothing about the Old Testament. The ordinary synagogue-going Jew is more or less acquainted with the Pentateuch, but he is ignorant of the writings of the prophets. Two years ago there was published the first instalment of



an expensive work, entitled *The Jewish Family Bible*. The concluding part of the book has just been issued, and it may be safely said that many Jewish families now possess, for the first time, a complete collection of the Old Testament writings. The work consists of the ordinary Hebrew text, printed in parallel columns, with the English authorised version, both Hebrew and English being presented in very large type. The hand of the Deity must be in this event. Here we have some thousands of copies of the Hebrew Scriptures distributed among English Jews—and doubtless English Jews are, as a body, the most intelligent and independent-minded of all living representatives of the Jewish race—at a time when the writings of the prophets are, in consequence particularly of recent occurrences relating to the Jews, exciting unusual interest and demanding increased attention.

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## THE SIGNS OF THE TIMES.

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THE ENGLISH OCCUPATION OF  
EGYPT.

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FERMENTATIONS AMONG THE POWERS

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TURKISH DISSOLUTION : RUSSIAN  
ADVANCE.

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ROYALIST MOVEMENTS IN FRANCE.

“Is England in Egypt or not?” Some people say, Yes : others the reverse of Yes. It is a topic debated and debateable in political and other circles, even to the point of facetiousness. The Radical Government which has taken England there in defiance of all Radical traditions tries to smooth over the fact, but they find it difficult to reconcile the facts of the case with the theory of non-occupation, which they would like to maintain. Their attitude is

very well caricatured in the following newspaper clip :—“A Protectorate of Egypt ?” said an Under Secretary the other night. “Nothing of the sort. Sir Evelyn Wood will undertake the direction of military affairs ; Lord Dufferin, perhaps, of civil ; and the courts of justice will be presided over by English judges. *Except* in civil and military and legal matters, the country will be left absolutely uncontrolled !”

While the matter is thus a theme of party *badinage*, and while the extreme section of the Radical supporters of the English Government are giving expression to their entire dissatisfaction with the situation, events are advancing to their logical issues. The British Government have at last brought out their scheme for the government of the country. Prior to their doing so, they had a longish correspondence with the French, which has ended without agreement, and in the right shape for prophetic ends. The French wanted the old Double Control continued : that is, they wanted France to have an equal hand with England in the management of Egyptian affairs, as it was before Arabi's rebellion. The British said “No : unreasonable ; the Double Control was the cause of the rebellion. You refused to have a hand in the putting down of the rebellion. We have had to do the work ourselves, and now we are going to remove the cause of rebellion, so that we may not have the trouble over again.” “What are you going to do ?” inquired the French. Answer : “Abolish the Control altogether ; set up the government of the Khedive ; try and get a native parliament for him by-and-bye ; give him the help of a few generals and officers for his army, and one minister to advise on questions of finance. All this will secure order in the country, and, with the preservation of order, European interests will be preserved, and, therefore, French interests.” “All very nice,” respond the French, “but we cannot agree to it ; it is contrary to your

promise to keep things as they were." The British rejoin: "We are very sorry you cannot agree with our excellent programme. As to promises, we never made any. We, doubtless, wished and intended to keep things as they were; but we did not know, when we resolved on the bombardment of Alexandria, that we should be drawn so far in. Being in, we must remain in till order is completely restored. This is our determination, and we propose announcing the same for the consideration of the Powers."

And, accordingly, during the last month, Earl Granville communicated a despatch of this tenour to the British representatives at each of the foreign courts for presentation to the respective governments. So far as has transpired, it has been well received. Germany naturally looks with favour on an arrangement which foils France a little, and, with Germany satisfied, Austria and Italy follow suit. Russia does not quite like it in one way; but in another, she is not displeased at the opening thus created for another hacking and hewing of the dying Turk. France is left alone. She talks largely about "resuming her liberty of action in Egypt," but does not propose to do anything for a variety of good reasons. She is in fact providentially paralysed while England takes her appointed position in a country dear to French ambitions. France sees plainly what has happened. A leading French journal (the *Journal des Débats*) declares that "England, by the position she has adopted in Egypt, has practically taken possession of the country, the establishment of the British Protectorate having all the effects of annexation." The journal proceeds as follows:—"The English have taken Egypt because the Suez Canal forms part of their road to India, and is indispensable for them. It is both useless and peurile to seek other reasons. Henceforth the English are masters of Egypt. We may regret to see this question settled without us, but we have

no right to protest against our exclusion from the arrangement, since it was justified by our abstaining from intervention."

#### FERMENTATIONS AMONG THE POWERS.

The reflex effects of British action in Egypt, are to be seen in the unsettlements fermenting among those European powers which have special interests connected with the partition of the Turkish empire. Russia and Austria particularly are in a state of commotion on this score. The political organs in the metropolis have been largely occupied during the month in the discussion of the war prospects arising out of this state of things. The gist of the matter is contained in the following condensation of an article in the *Standard*:—"The Turkish Empire, in its persistent decay, is the proximate object of that ever-enduring rivalry between Russia and Austria of which the perennial alarms of impending war are but the symptoms.

"If alarmist speculation has had of late more matter than usual to feed on, the cause is probably to be found in the development of events in the Balkan Peninsula. The fabric of the Turkish Empire is so unsound that a shock in any quarter threatens the whole; and the acute stage which the results of misrule in Armenia have reached, interests Russia not less as a European than as an Asiatic Power. But in Europe itself there are indications ample and serious enough that the Powers whose geographical position peculiarly tempts them to pretend to the reversion of the Sultan's inheritance, are attempting to strengthen their respective positions on the outskirts of his realm, and are displaying an activity which may develop before long into undisguised hostility. By the Treaty of Berlin Austria occupies Bosnia and Herzegovina; but the steps she has taken since the suppression of the recent rebellion show that she cherishes the design—which, indeed, she hardly concerns herself to disavow—of annexing them. This change, if it ended there, would be rather formal than substantial; but Russia fears, not without reason, that once the power of Francis Joseph is consolidated in the two Provinces, his troops will speedily advance to

the *Ægean*. It is conceivable that Russian statesmen might assent to the presence of Austria at Salonica, but they would certainly make it a condition that the long dream of the Czars could be realized and Constantinople become a Russian port. The solution of this much-pondered problem may be deferred till the hour of doom strikes for the Ottoman Power; but it must be remembered that, in the calculations of continental statesmen, the collapse of the Sultan's authority is recognised as one of the contingencies of which practical account must be taken. Russian statesmen, or—what comes to the same thing—Russian officials, it may be said, without any breach of charity, exert themselves to precipitate a catastrophe which other Powers would avert or postpone.

“The question is one for the European Powers to settle, not for any two of them; and of these Powers none has a larger interest, none has a stronger prescriptive right to make her influence felt, than England. The safety of our Empire is a consideration to which the Liberal Party are more disposed to allow weight to-day than they were when the steps taken by a Conservative Government to secure it offered material for Party advantage. War between Austria and Russia for the remnants of the Turkish Empire would be deplorable; but not less injurious to our national interests would be a pacific settlement whereby Russia would be compensated for the Austrian advance to Salonica, by receiving *carte blanche* to do as she liked on the Bosphorus. Yet, according to report, some such scheme as this is beginning to find favour both at St. Petersburg and Vienna.”

Russian and Austrian agreement for the peaceful partition of Turkey (hinted at in the foregoing extract) would compel England, even under a Liberal Government, to look after British interests in Asia Minor. The *Times* says:—

“No matter what ingenuity may be expended on these matters we shall sooner or later have to deal with Austria and Russia as Mediterranean Powers, and our capacity for meeting them on equal terms will depend on the wisdom and courage we display in utilising the opportunity we now enjoy for securing our most important Mediterranean interests.

#### TALKING OF PEACE BUT PREPARING FOR WAR.

The London correspondent of the *New York Sun* describes the situation as a “talking of peace but busily getting ready for war.” He says that side by side with peaceful protestations are reports of the most energetic military preparations on the part of Russia, Austria, and Germany. There is nothing in the situation pointing to an immediate rupture, but it is impossible to survey great powers armed to the teeth drawn up, growling and snarling at each other, and not feel that the usual result must ensue—that either they must dismember each other or dismember somebody else; and when the two hostile camps into which Europe is gradually resolving itself shall have settled their differences, it will probably be found that the settlement has been effected at the expense of the unfortunate Ottoman empire. Never did dissolution so plainly threaten the “Sick Man” as at present.

#### “THREATENED DISSOLUTION” AT CONSTANTINOPLE.

The symptoms of this “threatened dissolution” are not only outside but inside the “Sick Man’s” house.

“The condition of things in Constantinople” says the *Daily News* “seems to grow more and more alarming, especially to the Sultan and his Government. The common impression in Constantinople concerning Abdul Hamid is that he has actually lost his reason. Even according to the mildest descriptions of the Sultan’s moods and actions it would seem that recent alarms and the discovery of real or supposed plots against his life have so shattered his nerves that he is incapable of any counsel but that which is concerned with his own personal safety. No one is now allowed to enter the palace where the Sultan lives or even to come within its precincts unless he has been specially sent for by the Sultan himself. Even Ministers of State are, it is said, not admitted until they have satisfied the officers on guard either that they have come at the Sul-

tan's order, or that they are about to make an official visit to some person in office in the palace. It would not be surprising if it were to be found that the Sultan's reason had given way under the strain of difficulty and danger. He has, we presume, only too much reason to believe that large masses of his subjects are tired of his rule. Politically it can be associated in their minds with nothing but humiliation and disaster."

The Sultan, says the Athens correspondent of the *Daily Telegraph*, "cannot be brought to turn his mind from the intrigues by which he hopes to secure his personal safety, or to attend to the real business of the State, which consequently is at a standstill. Organised espionage pervades all classes of the community; men discuss public affairs with bated breath; Palace functionaries are one after another disgraced and threatened with exile, even with death, only to be recalled to favour. All this cannot but have its effect even in a country like Turkey, where public opinion can barely be said to exist; and though few dare to put their thoughts into words, the impression that the present *regime* cannot last is assuming ominous depth and consistence."

#### RUSSIA BECOMING MORE FORMIDABLE.

While matters are thus going all against Turkey, Russian movements in Central Asia become more formidable to British interests. Professor Vambéry, of Budapesth (the celebrated Asiatic traveller) thus writes to the *Standard* :—

"I have not the slightest intention of painting things blacker than they are, but I must say that there has been scarcely any moment in the recent history of Russian policy in Central Asia so threatening and so full of imminent danger to British interests as the present one is. An undisputed master in the Turcoman desert, Russia is not only safe from any interruption of her line of communication with the Caucasus, but these unruly sons of the desert will joyfully enter her service, for the *présteige* she has gained in the eyes of Turcomans and of Asiatics in general is immense; and they will readily fight for the Czar, for that mighty potentate does not give up places twice conquered, as you did with Candahar, but, as a really great Lord, overawes the world! Such are the pros-

pects of Russia in the west of Afghanistan. If we turn to the north, we find at the head of affairs in Russian Turkestan the very man to whose adventurous character, pluck, and zeal, Russia owes her actual position in Central Asia. I mean General Tchernayeff, who succeeded General Kauffmann as Governor-General, and who has quite recently occupied the place of his former exploits—Tchernayeff, the acknowledged hero of Pan Slavism, who, after the capture of Tashkend, wrote to a friend of his at Viatka :—'The mysterious veil which has covered hitherto the possibility of a Russian conquest of India begins to disappear before my eyes.'"

#### EVENTS IN FRANCE.

In France, events are moving in a direction favourable to prophetic anticipations. Gambetta, the pillar of the Republic, has succumbed to the effects of an accidental gunshot wound; and his unexpected death leaves an immense gap in the French political world—a gap which Prince Napoleon has made a foolish attempt to fill by promulgating a manifesto, claiming the throne as the heir to the defunct empire. The Prince's movement has landed him in prison; and though it can lead to nothing in Bonapartist interests, it is an excitement which may work favourably for that royalist restoration for which we are justified in looking. The Royalists seem to be wide awake in the altered position of things. A Paris letter says the Comte de Chambord recently received a visit from the Austrian Emperor, at which "the Emperor of Austria had assured him that both he and the German Emperor would give him moral support. A manifesto has been drawn up and will shortly make its appearance. The vexed question of the flag has been satisfactorily settled. On the day of his return the Comte de Chambord will issue a proclamation stating that, faithful to the standard of his ancestors, he will maintain the white flag as the symbol of the Royal power, but that it will simply be the King's banner, the tricolour remaining that of France. In other words, the white and the tricolour flags will hold the same position towards each other here as the Royal Standard and the Union Jack do in England."

## 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.

An unsigned communication from this place reports the departure to Liverpool of Brother John Fowler, whose removal is much regretted, as one of the most active and energetic brethren. From this and other causes the number of the brethren here is now reduced to 21.

### BEWDLEY.

Brother Betts reports the immersion of Sister Dorrell (from Cleobury), which was intended to appear in the December No. of the *Christadelphian*, but was omitted by an oversight. Referring to the monthly advent of this periodical, Brother Betts says, "I long to revel in its pages on Sunday, for its arrival is a red letter day with me."

### BIRMINGHAM.

During the month, obedience has been rendered by JOHN GENDERS (18), painter, formerly Wesleyan; Miss MARY GADD, domestic servant, formerly neutral; and JOSEPH WADDOUP, milkman, formerly neutral.

On the evening of Christmas Day, Brother Ashcroft exhibited a series of views (numbering about 60) of the Holy Land, in the Temperance Hall, to the brethren and sisters who assembled from their various homes gathering, at 6.30 p.m. The views were shown by magic lantern which was worked by an assistant, while Brother Ashcroft delivered a running descriptive lecture of great interest. The pictures were photographs, so that the brethren and sisters had the satisfaction of looking on various localities in the land of promise, as they now appear to actual visitors.

There had been a distribution of toys to the poorest of the Sunday School children on the morning of Christmas Day. Poor dears, the day was wet, and it is to be feared they got wet also.

The usual "open tea meeting" was held on Wednesday, December 27, when there was the largest assembly ever convened on such an occasion, including a number of brethren from various other towns. After tea, addresses were delivered by various brethren, principal among which, was an account by Brother Ashcroft, of an hour's duration, of his visit to America, and the incidents connected therewith.

On Thursday, January 4, a tea meeting of the young women of the ecclesia was held in the Temperance Hall, to hear an address from Sister Roberts (read by her husband). Besides the young women, who sat at the top tables, to the number of 70, about 50 or 60 of the brethren and sisters also partook of tea, and after tea many more came. The address (the first part of it) will be found in the present number of the *Christadelphian*. By request, the address will also be printed in separate pamphlet form. It will be ready along with the present number of the *Christadelphian*.

The quarterly meeting was held after the reading of Sister Robert's address. The business was

principally routine. An alteration of Rule xiv was adopted, by which, in the annual ballot appointments of serving brethren, the writing of "No" after any proposed brother's name was made optional.

For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come without invitation, and be able, at the low tariff of the cheaper temperance hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof. Arrangements are now in progress to supply this need. A house in one of the pleasant suburbs of Birmingham is being prepared as a private hotel, and will be ready in the course of a fortnight or so after this meets the eye of the reader. The house is next door to Brother Ashcroft (communicating internally with Brother Ashcroft's house) and will be separately managed under the supervision of Sister Ashcroft. The prices will be low enough to meet the most moderate convenience. Brethren using the place instead of the Birmingham hotels will be able to feel that they are giving the advantage to the household instead of the alien. No. 1, Cheltenham Villas, Churchill-road, standing well out of the town, in the direction of Sutton Park, will be a place where even the over-worked, in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes. Besides, there is a good service of tram and omnibus for those to whom a half-hour's walk is a difficulty. There will be further particulars afterwards.

LECTURES.—December 31, "Paul at Rome" (Brother Ashcroft); January 7, "Famine of the word" (Brother Shuttleworth); 14, "The sole authority" (Brother Hadley); 21, "Paul's interview with the Jews at Rome" (Brother Roberts).

### BRIERLEY HILL.

The public proclamation of the truth is steadily maintained here according to our ability. Since the last intelligence, the following brethren have lectured in the Town Hall:—Brethren A. E. Davies, Andrews, Taylor, and Shuttleworth. We had also a lecture from Brother Roberts, on Jan. 14th, subject, "The case of the Apostle Paul, and what he has to say to us." The lecture was heard by the largest audience we have had for months, and with the greatest attention. We regret to have to announce our loss of Brother and Sister Warrender, by their removal to Birmingham; and Brother Thorncroft has also removed to Surrey, much to our sorrow.—SAMUEL DAWES.

## BRISTOL.

Brother Hancock reports the obedience of GEORGE DIXEY, boiler maker (21), and THOMAS MARSH, gardener (23). He says: "These two, with Brother Payne, whose immersion was reported last month, have mutually aided one another in their search for truth, and it is comforting to all that they now form part of the one body of Christ. Our presence in Bristol, as a people testifying of Christ's kingdom, has been gratuitously advertised in Bristol by a local satirical paper, which has inserted a criticism of our mode of procedure and teaching, in one of a series of articles, entitled 'Pulpit Sketches.' The article treats us fairly, and, as an advertisement, may do us good service. The truth has great difficulty in bringing itself out of its obscurity, and therefore we must be thankful to the alien when they perform the service for us."

## CINDERFORD.

Brother Lander reports that the brethren obtained the insertion in the *Dean Forest Mercury*, of a letter, setting forth that as there was a misunderstanding prevalent among the people, and that erroneous statements were made by the ministers from time to time concerning us Christadelphians, the said Christadelphians called upon 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. The letter, as an advertisement, continued before the public for three successive weeks, without result, when another advertisement was inserted, "challenging any clergyman or minister to affirm, in public discussion, that the gospel, as preached in the Established and Dissenting communities, is the same as that preached by the Lord Jesus Christ and his Apostles, styled in the New Testament, 'The Gospel of the Kingdom of God.'" This likewise continued in the press three weeks, without calling forth a single word. A further advertisement invited any person bold enough in future to come forth in defence of popular theology, to send his name and address to the office of the *Mercury*, or to the Athenæum Buildings, Edmund-street, Birmingham. A dead silence is the only answer: but the advertisements may stop the mouths of those which did aforesaid abuse us from the pulpits.

## DALBEATTIE.

Brother Caven reports a gathering of brethren here from the adjacent districts on New Year's Day, which was made to them a day of spiritual festivity and enjoyment. After tea the chapters from *The Bible Compendion* were read, and remarked upon. "We also," says Brother Caven, "talked of personal holiness, which becometh the household of God, at all times and seasons."

## DERBY.

The time has not yet come, though it is probably not far off, to take definite ground in relation to the calamitous state of things here. As to Bro. George Stevens' death, it appears the report conveyed to us was not correct. Bro. Coates writes, at Sister Stevens' request, to say that Bro. Stevens was taken ill as far back as May last, and not a few weeks before his death; and that his disease (enlarged liver and congestion of the kidneys), was well understood by his medical advisers; also that Bro. Stevens' father is in the land of the living.

LECTURES.—Nov. 19, "The Millenium" (Bro. Bland, of Kidderminster); Nov. 26, "Jerusalem" (Bro. Tyler); Dec. 3, "Hath God cast away his people?" (Bro. Chandler); Dec. 10, "Salvation" (Bro. Dixon, of Leicester); Dec. 17, "The Messiah" (Bro. Reid); Dec. 24, "The Prince of Life" (Bro. Mabbott, of Nottingham); Dec. 31, "Bible Symbols" (Bro. Reid); Jan. 7, "The Bible, and how to interpret it" (Bro. Tyler); Jan. 14, "Immortality" (Bro. Ingham).

## ELLAND.

Brother Riley reports that since the last report from this place, there have been the following additions:—Mrs. MARY WILKINSON (48), formerly Free Church; Mrs. JACKSON (26), Mrs. JANE HOLROYD (46); JOHN WILLIAM THORNTON (28), formerly Particular Baptist. Brother Thornton was a prominent member of the Baptist Church, and held several offices. His acceptance of the truth has caused considerable consternation amongst his old friends, some of whom have been led to inquire into the things which have produced so great a change in him. Also on January 8th, HENRY STODDARD (41), neutral; BETSY ANN STODDARD (38), formerly Free Church. Jan. 11th, ELIZABETH GOLDING (25), formerly Primitive Methodist; LUCY WORSNOP (16), daughter of Brother and Sister WORSNOP; SARAH ELIZABETH BAIRSTOW (14), daughter of Brother and Sister BAIRSTOW; ANNIE MARIE DRAKE (14), daughter of Brother and Sister DAVID DRAKE; CLARA ELIZABETH SPENCER (16), daughter of Brother J. J. SPENCER. The four last mentioned are scholars in our Sunday School—a fact which gives great encouragement to those who are sowing the seed in this direction. We have also, by removal, the addition of Brother and Sister S. E. HOWE, from Huddersfield. There has been a course of six public lectures by Brother Handley.

## GLASGOW.

Brother Leask reports the removal of Sister Isabella Femister to London, where she will meet with the brethren in Victoria Hall, Westminster. On the other hand, Sister Lindsay has been added to our number by removal from Aberdeen. The second of the extra evening lectures came off on the first Sunday of January, the lecturer being Brother Joseph Bland, from Kidderminster. His subject was "The Angels, and the Promise to such as shall be 'accounted worthy' of equality with them." There was a fair audience. Brother Bland gave a word of exhortation in the morning.

Brother Paterson, sen., whose resignation was reported last month, writes:—"By not having the spirit, I mean that what they (the Glasgow ecclesia) are pleased to call exhortation, was not the result of the Deity dwelling in them by His Spirit, and operating upon their hearts, shedding abroad His love and comforting and strengthening them in the new life." He does not contend for the possession of the gifts as in the apostolic age.

LECTURES.—December 17, "Eternal Fire." (Bro. Campbell); 24th, "The burden of what God said when he spake at sundry times and in divers manners to the fathers" (Brother Thomas Nisbet); 31st, "Where is now the Prophet Daniel?" (Brother Steel); January 7th, "Bible Rewards: not what they are supposed to be" (Brother James Nisbet); 14th, "David and Christ: Peter's contrast" (Bro. Campbell).

## GLOUCESTER.

Brother Rogers reports that there is no falling off in the general attendance at the lectures,

though, on the other hand, the attendance does not increase. Many seem interested in the truth, but are very slow to accept it.

LECTURES.—December 3rd, "The Present and the Future Life" (Brother Wilson); 10th, "Original Sin, baptismal regeneration, the new birth" (Bro. Horton, of Tewkesbury); 17th, "The coming day of Christ"; 24th, "The nations under the rule of Christ for one thousand years" (Brother Taylor). 31st, "Resurrection and Judgment" (Bro. Clark).

#### GREAT YARMOUTH.

In the last month of the old year we had a profitable visit from Brother H. H. Horsman, of London, who lectured on December 3rd, subject "Christ is Coming." We have also been glad to have two other special efforts, arising from the presence of Brother Boshier, senr., who gave two discourses on Sundays December 31st, 1882, and January 7th, 1883, subjects "What is the Gospel?" and "Salvation." The attendance of the alien has somewhat improved recently, owing, we suppose, to constant advertising, and a more centrally situated hall.—J. H. DIBOLL.

(The Discussion Class referred to in last report was, by an editorial slip, described as a Sunday-school Discussion Class.)

#### HALIFAX.

Brother Firth reports the obedience of the following:—On December 28th, JOSEPH ARKROYD (36) and CAROLINE HOLMES (54); January 4th, WILLIAM GREENWOOD (39), WM. NORMANTON (27), and his wife NANCY JANE NORMANTON (27), ANN BROWN (46), ANNIE ELIZABETH DIXON (25), MARY H. HANSON (20), MARY WILKINSON (48), JANE HOLROYD (46), Mrs. JACKSON, and JOHN WM. THORNTON. The last four named will meet with the Elland ecclesia; the rest with the ecclesia at Halifax. The annual tea meeting was held on Christmas-day, when there was the largest gathering of brethren and sisters ever assembled in the county of Yorkshire. About 220 persons sat down to tea, and there were from 230 to 240 at the meeting afterwards. Brother R. Whitworth presided, and offered a few encouraging remarks on our work retrospectively, and concluded by saying that the year 1882 was an auspicious one so far as regards Halifax, there having been 20 additions without taking into account any of the above reported this month, which was due in a great measure to the exertions of the whole ecclesia, one and all trying to do what they can, coupled with the ability with which the truth has been presented to the people by the periodical visits of lecturing brethren.

#### HECKMONDWIKE.

Brother Wilde reports the obedience of SARAH CUNNINGTON (40), wife of Brother Cunnington, formerly Baptist, who was immersed at the meeting room, on the 10th inst. A Sunday school has been formed in connection with our ecclesia here.

LECTURES.—November 19th, "The return of Christ" (Brother J. Hirst, of Huddersfield); Nov. 26th, "The Resurrection" (Brother Armitage); December 3rd, "The Kingdom of God" (Brother Wilde); Dec. 10th, "Bible truth and its counterfeit" (Brother Woodhead); Dec. 17th, "The prophet like unto Moses" (Brother G. Drake, of Huddersfield); Dec. 24th, "What is death in relation to man" (Brother Wilde); Dec. 31st, "Immortality" (Brother Woodhead).

#### KEIGHLEY.

Brother Silverwood reports the obedience of Mrs. SARAH GREEN (30), who was immersed on December 30th. Also a lecture by Brother Mitchell, of Leeds, on "The origin, power, and final destruction of the Devil."

#### KIDDERMIMSTER.

Our annual tea meeting was held on Thursday evening, Dec. 28th, when a good company sat down to tea, including members of the household of faith, from Brierley Hill, Dudley, and Birmingham. A profitable evening was afterwards spent, addresses being delivered by various brethren. The annual business meeting was held the following Thursday. The finances are in a healthy condition. A Sunday school was commenced on the first Sunday in the New Year. Brother Thatcher is superintendent, and Brother Winbury, secretary.

LECTURES.—Dec. 17, 1882, "Universal One-Man Rule" (Bro. J. Thompson, of Birmingham); 24th, "Inspired and Uninspired Teachers" (Bro. J. Thomas, of Birmingham); 31st, "Watchman, what of the night?" (Bro. J. Bland); January 7th, 1883, "The Old and New Year, &c." (Bro. P. Hall, of Birmingham).—J. BLAND.

#### LEAMINGTON.

Bro. Need reports the organisation of a thorough house to house tract distribution of 500 per week, which, together with liberal advertising of the lectures has resulted in an encouraging attendance, and considerable public interest in the things presented. He also states that the truth has gained another adherent by the obedience thereto of JOHN HUDSON (63), Friendly Society's Valuer and Accountant. Bro. Hudson has long been investigating the gospel, and the brethren are made glad and hopeful by his intelligent appreciation of its glory.

LECTURES.—Dec. 3, "1800 years of apostasy" (Bro. W. Gilbert, of Birmingham); Dec. 10, "The world turned upside down" (Bro. F. Need); Dec. 17, "Hell" (Bro. W. Taylor, of Birmingham); Dec. 24, "One God" (Bro. F. Need); Dec. 31, "Watch Night" (Bro. W. Gilbert).

#### LEICESTER.

Brother Heme reports the obedience of Mr. and Mrs. THOMAS CLARKE, formerly neutral. They were inducted into Christ in the appointed way on Wednesday, December 27th, 1882, the occasion being doubly interesting by reason of it being the usual Christmas tea-meeting. Bro. Bryan Smither, who has returned to Sheffield after a sojourn here of about 15 months.

LECTURES.—December 17, "The Gospel" (Bro. Weston); 24, "The grace of God that bringeth Salvation" (Brother Dixon); 31, "The principles and responsibilities of the sons of God" (Brother Dixon); January 7, "The devil and all his works" (Brother Gamble); 14, "Prayers for the dead" (Brother Dixon.)

#### LIVERPOOL.

The immersions during the past month have been—December 30th, ROBERT HEPWORTH (19), painter, formerly Primitive Methodist; and on January 7th, EMMA EDWARDS, and J. BIRKMYRE ROBERTSON (18), Wesleyan Methodist, brother in the flesh to Brother James U. Robertson; and we have received back to fellowship Brother Peter

Whitfield, from whom we had to withdraw in November, 1881.

It is our painful duty to report that we have been compelled to declare to the ecclesia in Birkenhead that we cannot, as it is now constituted, recognize it as in our fellowship. The roots of the matter extend back a few years. Some four years and a-half ago, when Brother Roberts, of Birmingham, was lecturing in different parts of the country against the fables of Mr. Hine, Brother R. D. Robertson raised the question in our ecclesia, to which he demanded an answer, whether any brother could hold, as a matter of open and pronounced opinion, a different interpretation of the prophecies concerning the House of Israel from that entertained by the brotherhood throughout the world. The answer that we gave to that demand was in effect that no prophecy of Scripture is of any private interpretation, and that we must all speak the same things and be of the same mind and judgment. This caused the separation from us of himself and some others who went out, they affirmed from sympathy with Brother R. D. Robertson but not with his doctrine. They formed a meeting and remained separate and distinct from us for some three years when they sought our fellowship again and submitted their case to Brethren Charles Smith, of Edinburgh, and Henry Sulley, of Nottingham, who were mutually chosen by us to make the necessary examination. This proved satisfactory, and on the 13th of June, 1881, they were able to report to us that they were of "opinion that no cause now exists why the two meetings should not be united," and they recommended that the union should at once take place. The brethren of the Tranmere ecclesia, however, did not care to become one with us, and so there have been, since then, two meetings in this place; the Tranmere ecclesia meeting on the Cheshire side of the river Mersey, and the Liverpool ecclesia which now meets in the Temperance Hall, Hardman Street, Liverpool.

Shortly after their re-admission to our fellowship they organized a series of lectures, and we gave them assistance in this matter in common with brethren from other parts of the country. They obtained good audiences, and, as a result, added very considerably to their numbers. Among those whom they baptized was a Mr. Burton. This gentleman had previously attended a number of our lectures in Liverpool, and at their close had warmly contended with some of our brethren for the truth of Mr. Hine's Anglo-Israel "Identifications," quoting largely from the Bible for proof. He was, in fact, the most ardent advocate of these "senseless conceits" that we had ever personally encountered, both in public and in private interviews. Furthermore, he had applied for admission among us, and was twice examined with a view to immersion, once privately and once before a week night meeting of our ecclesia, and in neither case was the examination proceeded with, because of his incoherent and illogical applications of prophecies, concerning the children of Israel to the English nation. This was some five or six months ago. After this he applied to the Tranmere ecclesia for immersion and was not at first received; but being present on the occasion of his wife's baptism, which took place privately, at the house of Brother R. D. Robertson, he was there re-examined and immersed. This was on Thursday evening, August 24th, and on the following Sunday morning, August 27th,

he was received into their fellowship, at which time their brethren generally became aware of what had taken place, and they made numerous enquiries whether Mr. Burton had changed his mind. The answers they received were unsatisfactory. They then sought Mr. Burton himself and were convinced that no change whatever had taken place in his belief, and that he still held that "when Israel are wanted they will be found in the English and Welsh." The result of the agitation ensuing was a special meeting of the Tranmere ecclesia on the 3rd September to settle Mr. Burton's case, at which Mr. Burton declared his belief that Queen Victoria was a lineal descendant of King David. Brother R. D. Robertson suggested to Mr. Burton that there was a difference between matters of faith and of opinion; upon which Mr. Burton said it was his opinion. Some seven of the brethren who were present at the meeting and who witnessed this severe strain on the truth, and some three who, although not present, were well acquainted with Mr. Burton's real mind (in all ten, namely, Ezra Roberts, Emily Roberts, A. R. McKay, Richard Gee, Ellen Gee, D. W. Gee, D. Munnerley, A. J. Gee, Elizabeth Munnerley, and Alfred Stephenson), decided that they could not countenance such insincerity, and consequently they forsook their communion and made application to us for fellowship. We pointed out to them that before we could consider their application, they must first notify the brethren from whom they had decided to separate, of the proposed step, so that they might have an opportunity of preventing the threatened breach. This they did, but no notice was taken of their letter. So after waiting a week, they sent another note, formally advising them of their withdrawal, and, nothing being heard to reply to it, we decided to receive the applicants into our fellowship, after examination. This was done in due course, when we apprised the Tranmere ecclesia by letter of our action, and stated that our knowledge of Mr. Burton's belief was sufficient to enable us to endorse what the brethren who had left them had done, and at the same time led us to declare that they had by his admission become corrupt in the things of the truth, and we desired them to shew cause why we should, under the circumstances, continue to regard them as in our fellowship; the date of our letter was October 14. Ten days afterwards the majority of our brethren were surprised to receive, by post, a printed copy of our letter, and a long reply to the same by the Tranmere ecclesia. Their reply was disappointing. We wrote them, acknowledging its receipt, and desired some information on several points which we could not understand, if Mr. Burton had given up the beliefs which conflict with the Gospel of the Kingdom when they baptized him. The answer was entirely unsatisfactory. We were compelled to conclude that their letters completely confirmed the evidence which the brethren who came out from them furnished, that Mr. Burton still believed that Englishmen were the lost ten tribes of Israel, upon which we had rejected his application for our fellowship, and that the Tranmere ecclesia, who had received him, in defending their action, had virtually endorsed his views. Our charge therefore against them stood confirmed, and we consequently were compelled to stand apart from them, and to declare that we could have no fellowship.

Since then, on the 29th November last, a special meeting of both ecclesias was held, in the presence of Brother Roberts, of Birmingham, who had re-



ceived a protest from the Tranmere brethren against the publication of the report of our withdrawal in *The Christadelphian*, and who requested such a meeting that he might be enabled to decide whether the intelligence ought to be published or not. The result of that meeting was to publicly manifest the grounds of our action in separating ourselves from the Tranmere ecclesia, for both Mr. Burton himself, in answer to questions addressed to him, admitted that he still held the opinion that the English and Welsh "might be" the lost ten tribes; and Brother R. D. Robertson declared that he baptised Mr. Burton with the distinct understanding that he held that opinion, and that he would baptise any one holding the same. On Brother Roberts expressing himself satisfied that the Liverpool ecclesia had sufficient ground for their action, Brother Parker, of the Tranmere ecclesia, requested delay for re-consideration. It was then resolved, on motion properly made and seconded, that the action of the Liverpool ecclesia be suspended for one month, to allow the Birkenhead and Tranmere ecclesia to consider whether they could endorse the position assumed on their behalf, by Brother R. D. Robertson. The month expired on the 29th December, without satisfactory result. We conclude, therefore, for the present, that we have no other course open to us but to publish the matter. The following have joined us, since the 29th November, from the Tranmere ecclesia, viz., Annie Allen, F. A. Robertson, and R. S. Baldock, while we have had to withdraw ourselves from Brother R. G. Rees, who declared he could endorse Mr. Burton's opinions.—HENRY COLLENS.

In connection with the foregoing, Brother Parker, secretary to the Birkenhead ecclesia, transmits a resolution of which the following is the kernel:—"That this ecclesia cannot see it to be their duty to separate from Brother Burton on account of his holding the opinion that an Englishman might be an Israelite, admitting at the same time that an Englishman might not be an Israelite." Brother Parker hopes and prays the matter may not be published, as he considers the point unimportant. It looks unimportant; especially put in the form of a "might be." The way to estimate its importance is to judge it, not as a might be, but as a thing affirmatively maintained. Is it compatible with the truth to affirm that this British nation is the lost ten tribes? Because if it is not, then a "might be" is out of the question. If a might be is admissible here, why not in other elements of the truth? Why not receive people holding that the Church of Rome might be the Church of Christ or might not be; that sprinkling might be apostolic baptism, or might not be; that immortal-soulism might be true; that the land of promise might be heaven; that the kingdom might be beyond the realms of time and space, and so on with every item of truth. No earnest man could reconcile himself to such ambiguities on the verities of the holy oracles of God. A "might be" is equivalent to uncertainty, and uncertainty is incompatible with faith; and the faith certainly embraces the

identity of the house of Israel, for the hope of the gospel is the hope of Israel. It is far from immaterial what view we take of the community in which we dwell. One of the most important bearings of the gospel in its individual application relates to the attitudes we observe to said community. We are to be strangers and sojourners. An Israelitish "might be" concerning the Anglo-Saxons must logically unhinge this position. If a might be is to be countenanced, then an "is" cannot be objected to, and in that case the opinion considered so innocuous must lead to brethren taking part in British political and ecclesiastical movements. It must lead to identification and friendship with the world around us—(a friendship which we cultivate at the expense of the friendship of God), for if powerful Britannia is Ephraim, it must be Ephraim blessed, as the Anglo-Israelites contend, and what more natural in that case than for saints (the true sons of Israel) to join in the patriotism that glories in the lying strains of "Rule Britannia." It will be impossible on a full view of the bearings of the case, for earnest brethren to dissent from the action of the Liverpool brethren.—EDITOR.

LLANELLY.

God has been pleased to help the work at this place. Since the last report three have put on the sin-covering name, viz., MESSRS. THOMAS (formerly Baptist), RICHARD THOMAS (her son-in-law, also formerly Baptist), and Mr. JENKINS (formerly of no religious profession). There are some half dozen or more deeply interested. There does not appear to be any abatement in the interest shown. The meetings continue to keep well attended every Sunday evening. Even those who have not accepted the truth do not hesitate to say that the Christadelphians have caused more Bible reading in the town of Llanelly than ever was known before.—D. CLEMENT.

LONDON.

NORTH LONDON (*Wellington Hall, Wellington-street Islington, 11 a.m. and 7 p.m.*)—During the past month, the following have been led to put on Christ, and to resolve to make themselves ready, by a patient continuance in well doing, to meet the Lord when he cometh:—December 17th, HENRY JAMES YOUNG (who is in the office of Brother James Barker); Dec. 20th, Mrs. BASSETT, formerly Wesleyan; Dec. 24th, ALICE GRAINGER (sister in the flesh to our Sister Grainger), who formerly met with those who hold erroneous opinions concerning the putting away of sin, and who felt dissatisfied with her previous immersion; Dec. 31st, KATE BOYCE, sister in the flesh to Sister Semper, of Peterborough; and on January 10th, MARY ELIZA JAMES, formerly Congregationalist. Sister Emily Oakes has left London for Harrow; and Sister Anelia Warren has gone to reside with Sister Guest, at Bexley Heath.

The brethren and sisters as usual took advantage of the Bank Holiday (Dec. 26th), and had tea together in our Upper-street Hall. About 130 brethren and interested friends sat down, after which the number was considerably increased. Various addresses were delivered of an encouraging and strengthening character.

LECTURES.—January 7th, "The Curse pronounced in Eden" (Brother A. T. Jannaway); Jan. 14th, "Some Bible Truths misrepresented" (Brother H. H. Horsman); Jan. 21st, "The Wonderful Dream and its Marvellous Fulfilment" (Brother J. J. Andrew); Jan. 28th, "How are the Dead raised up?" (Brother R. Elliott).—WILLIAM OWLER.

FULHAM. (15, *Broxholm-road, Sands End, Fulham*).—It is my pleasing duty to report three cases of obedience to the truth—viz., on December 6th, DANIEL WHITTLE (27), formerly Congregationalist; on January 3rd, MARY ANN SMITH (44), formerly neutral; and on January 10th, WILLIAM EDWARD RIDLEY (27), formerly Roman Catholic. It is a source of gratification to us that two of these additions to our number, viz., the two brothers, are the outcome of our open air efforts during last summer in Battersea Park and on Eelbrook Common. I need hardly say that this success is a great encouragement to us, and will by God's help incite us to further efforts should we be spared to see another summer, and the Lord still tarries. We have a still further addition to our number in Bro. Chivers, of Oldham, who has come to reside near us. Our ecclesia now numbers 27.

LECTURES.—Dec. 3, "Nebuchadnezzar's dream" (Bro. Turner); Dec. 10, "Devildom, falsely called Christendom" (Bro. Hutchison); Dec. 17, "The Crucifixion of Christ" (Bro. Dunn); Dec. 24, "The Resurrection of Christ" (Bro. Timms), and on Dec. 31, in the place of our usual lecture we held an open tea meeting at 5 o'clock, the evening being devoted to singing and short addresses from several brethren, and which passed off most enjoyably and profitably.—H. E. MARSHALL.

WESTMINSTER. (*Victoria Hall, 327, Vauxhall Bridge-road, Sundays, 11 a.m. and 7 p.m.*).—I have to report a further increase of three to our ecclesia—one by the immersion of ALICE AMELIA ROWLAND (23), wife of our Bro. Rowland, whose immersion was reported last month, formerly Church of England; the other two by removal of Bro. James Thorneycroft from Brierley Hill, and Sister Femister from Glasgow, with both of whom we have received letters of recommendation (as essential now as they were in Paul's day). Their callings necessitated removal to London, and we are pleased to welcome them among us.

LECTURES.—Jan. 7, "Why I left the Baptists" (Bro. Thirtle); Jan. 14, "The Covenant with David" (Bro. A. Andrew); Jan. 21, "Jesus Christ is coming" (Bro. Dunn); Jan. 28, "Popular Religion Unscriptural" (Bro. Atkins).—FRANK JANNAWAY.

#### MALDON.

Brother C. M. Handley reports a visit, on Sunday, Jan. 14, from Bro. J. J. Andrew, who gave us a very fervent and faithful address in the morning, and lectured to a good audience in the evening. Subject: "Religious Sobriety contrasted with Religious Intoxication."

#### MUMBLES.

Brother D. Clement writes:—We are all electrified by the proposal of Mr. Oliphant, that the Christadelphian contribution should be devoted to the purchase of some land in Canaan for poor Jews. It will be a great honour to have a part, however small, in such a result. Surely these are very startling times to live in. Can we be blind to their importance? Is not the end near?

Are we ready? Momentous questions. We may profitably ask them all, and may the answer be one which (while given with trembling) may give us a hope in the day of Christ. Bro. Walter Hayward, of this place, has been married to Sister Mary Matthews, and Bro. Thos. Morgans to Sister Martha Rees.—D. CLEMENT.

#### NEWCASTLE-ON-TYNE.

Brother Harker reports the obedience of JOHN LEADBITTER (17, son to Bro. John Leadbitter) and of ANDREW STONEHOUSE (50), master mariner, formerly neutral.

LECTURES.—Dec. 24, "The prayer of Jesus" (John xvii.) (Bro. G. Davidson); Dec. 31, "The Devil" (Bro. W. McAlpine); Jan. 7, "The Scripture teaching concerning the nature of man" (Bro. Thomas Parker, Bilston), Jan. 14, "The King who shall rule all nations" (Bro. G. Davidson).

#### NOTTINGHAM.

Brother Kirkland reports the obedience, on January 1st, of EDWARD HEMINGWAY (19), formerly Wesleyan. Also, with sorrow, he notifies the withdrawal of the ecclesia from Rufus Godfrey Jones, on account of his disorderly walk and continued absence from the table. Sarah Ann Turney is now no longer in the fellowship of the brethren, she having united herself to a number of people calling themselves "Christian Brethren."

LECTURES.—December 17th, "Bible truths not generally understood" (Brother Ashcroft); December 24th, "The Bible" (Brother Horsman, of London); December 31st, "Babylon the Great" (Brother Richards).

#### PETERBOROUGH.

Brother T. Royce reports the baptism into Christ of ELIZABETH THROSSELL (45), mother of Brother Throssell, on December 19th; also that of JOHN WILLIAM CALLER (33), on December 20th. Both were previously members of the Church of England, and the brethren are much encouraged by their submission to the gospel.

#### SWANSEA.

After a satisfactory examination, on December 17th, we had the pleasure of immersing Brother JOB WIGGAN, baker, who was first attracted to the truth by hearing the lecture in our Town Hall by Brother Roberts, last year. On December 26th we held our annual tea meeting. A goodly number of brethren and sisters from Mumbles, Neath, and Cardiff were present. After tea the children of the Sunday School received prizes. Then followed addresses from the brethren. During the month we have been visited by Brother Beddoes, of Abergavenny, and Brother and Sister Roberts, of Birmingham.

LECTURES.—December 17th, "Victory over death" (Brother Beddoes); December 24th, "What is necessary to obtain salvation?" (Brother J. T. Jones); December 31st, "Palestine for the Jews" (Brother S. Davies); January 7th, "The Old and the New Year" (Brother Roberts, of Birmingham); January 14th, "He that liveth and believeth in Me shall never die" (Brother Gale).—THOMAS RANGLES.

#### WESTON, NEAR BATH.

Brother Whiting writes on Dec. 25, as follows:—There being an empty shop close by where I live, I made the best of it, getting it from the landlord and borrowing seats from the minister of the chapel, close by. Bro. Robinson, from Brad-

ford-on-Avon, delivered a lecture on "The Kingdom of God" to a small audience. He spoke, and they listened for nearly two hours. I am doing what I can here by giving away *Finger Posts*, and attending Bible classes. The former method I find the best.

## AUSTRALIA.

MELBOURNE (Windsor).—Bro. H. D. Hardinge reports the obedience of ELIJAH OSBORNE (19), groom, formerly Presbyterian, who was immersed after a good confession of the faith on the 6th of October, 1882. This addition makes the number of brethren meeting in the Oddfellows' Hall, Windsor, 22, who wish to be known as the Windsor (Victoria) ecclesia, the greater part having previously belonged to the Melbourne section of the Body of Christ, with whom they have recently united in the publication of 12,000 tracts with the address of the meeting room thereon. The little slips enclosed in Bro. Hardinge's letter indicate the right kind of activity in this quarter.

SYDNEY.—Bro. Hawkins states that the brethren here now meet in the Temperance Hall, Pitt-street, where a regular Sunday evening testimony is borne to slowly increasing numbers. The following immersions have taken place during the year:—CHARLOTTE ROSS (32), WILLIAM McCOOK (65), CATHERINE ANN STONE (21), FRANCIS D. GORDON (30), CAROLINE F. BURTON (28) wife of Bro. BURTON, ELIZA J. DOWNING (27), and EMMA ASPLUND. Bro. Charles Jones has been re-admitted.

The following have joined the brethren at Sydney from other places:—George Mitchell, formerly of Birmingham, long time separate; Bro. and Sister Cook, from Rockhampton, Queensland, recently immersed at Birmingham; Geo. Smart, from America; Bro. and Sister Fox, from Tamworth, England; F. C. Sendall, from London; Sister Salter, from Droitwich; James Molloy and W. Gibson, from Cootamundra. The death is also reported of Bro. Lawrence D. Toole, who fell asleep September 27th. The number of brethren now in Sydney is upwards of 60. Bro. A. Stone requests any brother who may be in the vicinity to call upon Mrs. Benjamin Stone, 101, Melville-road, Maidstone, Kent, to whom sundry books have been sent.

## NEW ZEALAND.

CHRIST CHURCH, CANTERBURY.—Brother Disher writes as follows:—I am glad to say that our numbers are steadily increasing. About nine years ago, when Brother H. J. Morgan and I left London for New Zealand, there were no brethren in Christ Church. Now we number 20, and meet together in unity and love. We have also a Sunday School, consisting of about 18 scholars. Our place of meeting is the Odd Fellow's Hall, Colombo Road, Sydenham. The only thing we seem to lack now is ability to put the truth before the public. This lack may, if the Lord delay His coming, be supplied by the advent to New Zealand, of some brother who is "able rightly to divide the word of truth."

DUNEDIN.—Brother Holmes reports the obedience of SAMUEL McCRAW (23), after giving an explicit declaration of the one faith. He hails from Belfast, arriving here with Brother Churchill about three years ago, and was formerly an Episcopalian.

EAST INVERCARGILL.—Brother MacKay writes as follows:—Since the last intelligence, four have been enlightened, and rendered obedience to the first principles of the faith, namely—ALBERT GERKES, SARAH MOSELEY (who was then on a visit to us), POLLIE HUGHES (who has lived with us the last five years, during which time she has manifested her love to Christ by ministering to the many brethren and sisters who call upon us), and SAMSON HODGKINSON, who walks seven miles to attend the Sunday morning meetings. We have also a brother J. G. Stuart, known to the Edinburgh brethren, meeting with us occasionally.

## SOUTH AFRICA.

PETERMARITZBURG (NATAL).—Brother Elliott reports reduction in numbers through division of which it is not needful to give the particulars. Suffice it to say that on the 30th October, Brethren Crichton, Gabriel, and Sutherland were withdrawn from, for their avowed belief that the birth of the spirit is a matter of present experience.

TARKASTAD.—Brother Shrosbree is pleased to report companionship in the faith in the person of Brother Pogson, who has come to reside in Tarkastad; and also by the immersion, upon a good confession, of CHARLES SHROSBREE (23), blacksmith, formerly neutral; WILLIAM H. MYCOCK (22), stonemason, formerly Wesleyan; JOHN M. LOGAN (32), painter, formerly Wesleyan; Mrs. POGSON, wife of Brother Pogson (20), Episcopalian; Mrs. SHROSBREE, wife of Brother A. Shrosbree (21); Mrs. JOSEPH (31), Episcopalian; Mrs. LOGAN, wife of Brother Logan (28); Mrs. JOHN BUSHEL (52), Wesleyan, with her husband (55); JOSEPH CLARK (34), husband of Sister Clark, formerly Church of England. Brother Shrosbree says:—"We only want a brother that is blessed with a good tongue, and who knows how to use it. We would then be quite set up. We have distributed a good lot of tracts, but the people wish to see larger works."

## UNITED STATES.

BALTIMORE.—Brother George A. Whittington reports the death, on the 18th of July, of Brother Michael Knight, in the 79th year of his age. Bro. Whittington says: "Brother Knight was a veteran in the truth, and never neglected the opportunity of declaring it to others. My intercourse with him was very frequent, and, on every occasion, he delighted to converse on the coming again of Jesus Anointed. As an advocate of the truth, he was one of the most uncompromising and earnest it has been my lot to meet with. He died as he lived—true and faithful, and his last articulations were touching the brethren and the kingdom of God. Our numbers have been increased by the addition of Brother D. T. DON, who was immersed into the saving name August 20th, and of Brother J. T. GROSCAP, immersed October 8th. We are expecting others to follow soon, and are striving earnestly for the one faith. Frequently much interest is manifested by visitors who borrow books, and make many inquiries on Scriptural points."

DAVENPORT (IOWA).—Brother Lee, writing Dec. 25th, reports a very agreeable and profitable visit

from Bro. and Sister Soothill of Harvard, Ill., and also Brother and Sister Geo. and Libby Mason, of Erie, Ill. Bro. Soothill addressed the brethren to their edification. Brother Lawrence Wheeler has removed from Davenport to join the brethren in Chicago.

**DIAMOND MINES (Ill).**—Bro. Atkins sends intelligence from this place, which lies 59 miles from Chicago. He reports the immersion of his wife, formerly of Swanwick, England. There are now 11 brethren in Braidwood, who are privileged with the gratuitous use of a large schoolroom, and all the coal they require every Sunday evening. They would be glad to have some competent brother among them to assist them in their endeavours to make good use of these exceptional opportunities. Their place of meeting is near the Chicago and Alton Railway. Work is plentiful in that region, and wages pretty good.

**GROESLEBECK (Texas).**—Brother Risien writes in sorrow on this wise:—It has become my painful duty to announce the death of my dearly-beloved wife, on Nov. 26. I feel the blow heavy indeed, the more so because I was not able to reach her before her mind gave way—being absent from home at the time. Oh! the uncertainties of this life! One Sunday we were all well and happy together, and the next she breathed her last, and three of my dear children fell sick. How such events make us long for the time when the power of death shall be for ever destroyed! There are now only three of us in this place. We meet as often as we can for mutual upbuilding in the faith, trusting that our elder brother is at the door.

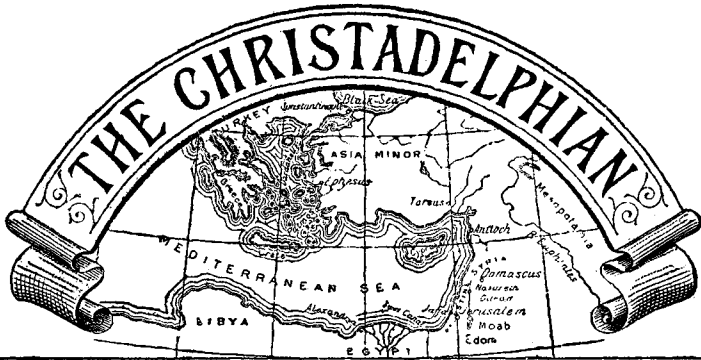
**JERSEY CITY (N.Y.).**—Bro. J. M. Washburne reports the immersion, on Sunday afternoon, Dec. 10, of four young men, viz., JAMES SHAW (23), and JOHN SHAW, jun. (21), sons of our Bro. John Shaw; JOHN N. SCOTT, jun. (21), son of our Bro. John Scott; and JULIUS O. BOGGS (19), son of Bro. Boggs, of Washington, D.C. Also the immersion of the wife of Bro. Glover; and the further addition by the removal of Bro. C. F. Rowley, from Washington, and Sister Jane Johnstone, from Manchester, England. Sister Johnstone was in this vicinity some time, and says she was unable to find any of the brethren or the meeting-room, until she had sent a letter home for an address. To prevent the recurrence of which, Bro. Washburne gives the addresses of Bro. Vredenburgh, 103, Walker-street, New York; Bro. Coddington, 421, Atlantic Avenue, Brooklyn; Sister Lasius, 38, Graham-street, Jersey City Heights; and Bro. Washburne, 272, Second-street, Jersey City. Sister Todd, of Saratoga, N.Y., came over 200 miles to attend Bro. Ashcroft's lectures, and she was well paid for her trouble. Also Brothers George and William Edginton came from Scranton, P.A., and were much strengthened. Our meetings are well attended, and the brethren seem to have their hands full in the work for the truth. Much could be said about Bro. Ashcroft's stay among us, but suffice it to say that the brethren feel satisfied at the effort put forth, and feel unspeakably grateful for the circumstances which allowed him to come.

**LEXINGTON, LEE CO. (TEX.).**—Brother Snavely reports the obedience of D. W. and his wife, H. V. HOWELL, formerly neutral, who were assisted in putting on the name (other than which none is given under heaven among men for their salvation) by Brother Famin Keel. They are now rejoicing in hope of the glory of God, and waiting for His Son from heaven.

**ROCHESTER, N.Y.**—Brother Tomlin reports that Sister Amelia J. Cook, whose immersion took place last July, and was duly noticed in the *Christadelphian* at the time, died of tumour, Dec. 7th, 1882, aged 22 years and 7 months. Although a great sufferer, her mind was clear almost to the last, and she rejoiced in a knowledge of the fact that she had when able to attend to such important matters, believed and obeyed the gospel. We were all very much edified and encouraged by Brother Ashcroft's visit to America, and, although the time was far too short, yet good was done in the cause of truth.

**SPOTTSVILLE (KY.).**—Brother R. C. Green writes:—Dr. Thomas introduced the truth here some 30 years ago. The good seed soon sprang up, and prospered till the no judgment doctrine came. This caused great trouble among the brethren at the time, and came very near destroying the influence of the truth in a public way. A few, however, remained who, though not in harmony, continued to meet and break bread. A great effort was made on the part of some to hush the matter and prevent further discussion, and thus things have remained, with only an occasional outbreak, until recently. The question of the nature of Jesus, which created so much trouble in England in "1873," created some little stir, but was not regarded as a matter of much importance, the brethren for the most part, however, inclining to the free life theory. Since "1879," the two subjects have again been brought before the ecclesia, causing some of us to resolve to unite ourselves on a surer basis of fellowship. With a view to this end, on the eighth of October, 1882, an agreement was presented to the brethren, setting forth that we, the undersigned, agree that the (published) statement of the "one faith" upon which the Birmingham ecclesia is founded, is true and Scriptural, and that the fables specified therein should be rejected, that the above should constitute the basis of fellowship among believers of the truth, and that we hereby withdraw from fellowship with all who will not endorse the above by signing this agreement. This was signed by Jas. W. Griffin, L. M. Griffin, E. J. Griffin, A. T. Green, W. J. Green, R. C. Green, Mary J. Griffin, Sallie E. Lester, Patsie M. Griffin, E. W. Pruitt, Elizabeth Butler, Virginia A. Butler, Sue F. Green, Bettie Cosby, Oma Griffin, J. E. Griffin, W. J. Conaway, G. P. Pruitt. Since the recent agitation previously mentioned, the following named brethren, becoming dissatisfied with their former immersion, have been reimmersed: J. E. Griffin, Jas. W. Griffin, E. J. Griffin, G. P. Pruitt, E. W. Pruitt, Elizabeth Butler, Virginia A. Butler, Bettie Cosby, Oma Griffin. Brother Jas. W. Griffin, who has been a devout member of the ecclesia since its earliest existence, made a very interesting and impressive address at the water's edge, explanatory of his present action. Brother Pruitt and Sister Elizabeth Butler expressed themselves in a similar manner privately.

On the 15th of October, we met to break bread for the first time in our new capacity, in the same house in which we formerly met, only at a later hour (one o'clock) the remaining party continuing to meet at the usual hour (ten o'clock). We accept this inconvenience, rather than contend for the house. We now number 18, who are thankful "to our Heavenly Father" to be able to meet together in the unity of the Spirit and the bond of peace, and to worship him in the spirit of truth and holiness."



*"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. 225.

MARCH 1st, 1883. A.M., 5973.

Vol. XX

### THE TRUTH AND THE PEOPLE.

Dr. Thomas, speaking of his experience in certain parts of America, says : — " Our experience in connection with the word of truth is, that the truth is too grand for the comprehension, too self-denying for the carnality, too exalted and refined for the ignobleness of the people. We have had persons too numerous to mention, who have professed a zeal for it, that have done more to injure it, and those who advocate it, by their malpractices, than they could possibly have done by the most overt and fiercest hostility. The truth is not to blame for this. It is good seed, incorruptible, and calculated to bring forth good fruit ; but, however good the seed, it will be choked and perish if the soil into which it is sown be foul with thorns, briars, weeds, and pebbles. Educated in superstitions, strong fleshly propensities and the love of the world pre-occupy the soul, sear the conscience, and render it callous. This is the soil for the most part that has hitherto presented itself for tillage. It has all, with but few exceptions, been broken up, or fallowed, by the husbandmen of the Bethanian Vineyard here. Instead of preparing the land well, breaking up the clods, fertilizing it, and sowing it with good seed, they just skimmed over the surface with the rudest implements, and sowed the ground with cheat. The consequences have been most calamitous. Most of those we have had the misfortune to do with seem to be pre-eminently incurable. The truth has no power over them. They have professed it so long as it has served their turn ; and when this hath been an-

swered they have thrown off the mask, and turned aside to Satan. O Lord, thou God of truth and righteousness, how long ere thou wilt arise and vindicate thy way in all the earth? Shall thy truth for ever be the sport of fools, a mantle for hypocrisy, and reproached by evil-minded and wicked men? Thou hast for a long time kept silence and refrained thyself, as thou hast said; Oh that thou wouldst rend the heavens and come down, and utter thy voice out of Zion as on Sinai in the days of old: that the ungodly and the sinners may no more insult thy holy name!

“The interest created by our former visit to these sections of the State, had operated unfavourably upon the peoples’ leaders, who in all ages have ever caused them to err. As they could show their displeasure in no other way, they determined to put their neighbours to all the inconvenience they could, and to compel them as much as possible to stay at home. In this policy they succeeded to a considerable extent; for having excluded them from the meeting houses, there was no alternative but to betake themselves to the woods, or remain at home. The majority, who wished to hear, absented themselves, fearing to sit in the forest for two hours in the sickly season.

“We drove twenty miles on Monday morning to a stopping-place, where we found a gathering of the people in the woods, within a few hundred yards of two ample meeting houses. A stand had been prepared, but as it faced the wind, which was rather fresh, it was demolished, and another erected of cord wood, that happened to be on the ground, overlaid with the boards. Here we took up our posi-

tion, and, with our hat upon our head, after the Jewish synagogue fashion, addressed an attentive audience about two hours. It may be a gratification to the Methodist and Baptist leaders of that circuit to know, that they inconvenienced us as well as their fellow-citizens greatly. Our health had been previously much deranged by the Fall weather, having been seized with emesis at the moment of departure, with loss of appetite and debility; so that a two hours’ discourse in the open air, where the voice was unconfined, and the wind maintained an incessant rustling of leaves and branches overhead, was a very disconcerting, annoying, and fatiguing condition of affairs. It was difficult to speak and difficult to be heard. Both, however, were accomplished; and none materially suffered from the incidents of the case, but the dog-in-the-manger party whose bigotry is condemned and despised by the more liberal of their own friends.

“On Wednesday we had to betake ourselves to the woods again, about a hundred yards, or thereabouts, from the Campbellite meeting house. Oh, the lamentations that used to ascend, with upturned faces and uplifted hands, to the skies, about Baptist persecution and illiberality in shutting ‘Us,’ the pure-hearted, the meek, the much-abused, the prove-all-things, the courageous, yet peaceable, ‘reformers,’ out of their pulpits and conventicles! The public never heard the last of these Jeremiads until their own conduct convicted them of the same ‘unrighteousness.’ They now know experimentally how the Baptists *felt* respecting them. They are now the illiberal and unrighteous persecutors,

to use the style of the late I. M. H., our zealous adversary, and apostle of their faith. The public was dinned with their tales of suffering for conscience sake until its sympathy was excited, and it responded to their appeal to build a meeting house which should be free to all who would preach with the privilege of replying to what they said. Could any thing be more liberal and just? Surely that public deserves commendation that stood between the persecutors and their victims, saying, 'O ye Sects, ye shall not prevent the people from hearing both sides of all religious questions. If ye shut your doors, we will open others. We will have a *house of our own* in which truth and error may be canvassed freely; and as we are not selfish, and have no pecuniary interests at stake which the truth can jeopard, we invite you, and all who differ from you, to address us under our roof, that we may see the light if any shines among you.' Generous and enlightened public, worthy art thou of praise! All gratitude to thee for securing to the truth an open door, which timid errorists can never shut. Thou hast provided poor wandering, homeless truth a shelter,

and none henceforth can turn her out of doors, exposed to sit upon the ground, scorched with the noonday sun, or chilled by the shivering blast.

"Ah! reader, the children of error are wiser in their generation than the friends of light. The public that built 'the meeting house' has been duped, cheated, mocked! The Campbellite leaders, no better principled than other sectarian leaders, having induced the public to build '*a free house*,' have secured it to themselves.

"The gospel of the Kingdom and name of Jesus, which is the truth, and no man can refute it, is shelterless in sight of the public's free house. It is denied admittance by those who used to boast of their earnest desire to 'prove all things,' and their readiness to hear even Satan himself, so confident were they that 'the ancient gospel,' or the truth, was with them! But O how the times have changed, and the reformers with them! They, who used to be always talking about their religion, now talk of nothing less. They have shut themselves up in their houses, and turned the truth as a houseless beggar from their doors!"

### DR. THOMAS 45 YEARS AGO, ON THE COMING OF THE LORD.

Dr. Thomas wrote this in 1838 to the editor of the *Morning Watch* (we are indebted for a copy of the letter to Bro. E. Roberts, of Birkenhead.)

"DEAR BROTHER,—I am glad you have taken up the subject of the personal, and, indeed, speedy return of our Master. It ought to be the very pith and marrow of a Christian's hope,

for, unless he return there will be no resurrection of the just; no transformation of the living. Not a day passes over my head but I long to see Him here. I am sick at heart when I reflect on the world, civil and ecclesiastical, as it is. But we shall reap, if we faint not. We must therefore keep on looking unto Jesus who,

when He comes, will bring our reward with him.

"There are few who discern the signs of the times. They hear of revolution upon revolution; of the universal effort of the people to gain the ascendancy over monarchy and aristocracy; they hear of the chamber of peers being abolished in divers countries, and of attempts to effect the same thing in England; national religions, both in protestant

and catholic countries, are being subverted; in short, they are aware that there is a struggle throughout Christendom between . . . democratic licence, and kingly despotism, and yet they cannot see that the end of the times of the Gentiles is at hand. The end, when the great voice from the temple of heaven from the throne shall issue forth, saying, 'it is done.'

"JOHN THOMAS, M.D."

### A YEAR'S LABORIOUS SEARCH—WITH LITTLE RESULT.

(The papers publish the following thirty-eight lines as "the result of a year's laborious search among the voluminous writings of thirty-eight leading poets of the past and present." The peculiarity of the composition lies here: that each of the thirty-eight lines is a quotation from a separate author, yet strung together so as to make sense, and tell the same tale. It is a very mighty feat to very small purpose. The upshot is only to tell us what the Bible so plainly tells, and sad experience so constantly forces upon our notice—that "our days upon earth are as a shadow, and that all is vanity and vexation of spirit." It tells us this dark truth without that admixture of light which makes bitter Bible truth wholesome. However, it is a pretty toying with a vastly important matter, which may yield a passing pleasure to the wise, though disregarded by the fool, who will be much more intent on identifying the authorship of the lines than in giving place and effect to the dreadful fact they shadow.—Ed. *Christadelphian*.)

#### L I F E.

Why all this toil for triumphs of an hour?  
 Life's a short summer, man a flower.  
 By turns we catch the vital breath and die—  
 The cradle and the tomb, alas, so nigh.  
 To be is far better than not to be.  
 Though all man's life may seem a tragedy.  
 But light cares speak when mighty griefs are dumb;  
 The bottom is but shallow whence they come.  
 Your fate is but the common fate of all;  
 Unmingled joys to no man here befall.  
 Nature to each allots his proper share;  
 Fortune makes folly her peculiar care.  
 Custom does not often reason overrule,  
 And throw a cruel sunshine on a fool.  
 Live well, how long or short permit to heaven.  
 They who forgive most shall be most forgiven.



Sin may be clasped so close we cannot see its face,  
Vile intercourse, where virtue has no place.  
Then keep each passion down, however dear ;  
Thou pendulum betwixt a smile and tear.  
Her sensual snares let fruitless pleasures lay,  
Witchcraft and skill to ruin and betray.  
Soar not too high to fall, but stoop to rise ;  
We masters grow of all we most despise.  
Oh, then, I renounce that impious self-esteem ;  
Riches have wings, and grandeur is a dream.  
Think not ambition wise because 'tis brave ;  
The paths of glory lead but to the grave.  
What is ambition ? 'tis a glorious cheat !  
Only destructive to the brave and great.  
What's all the gaudy glitter of a crown ?  
The way to bliss lies not on beds of down.  
How long we live, not years but actions tell ;  
That man lives twice who lives the first life well.  
Make then, while ye may, your God your friend,  
Whom Christians worship, yet not comprehend.  
The trust that's given guard ; and to yourself be just :  
For live we how we can, yet die we must.

—Mrs. H. A. D.

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## 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. 25.

The apostacy of Solomon bore bitter fruit in the succeeding reign. It had been divinely intimated that retribution would befall the house of David in the form of political rupture—the secession of ten of the tribes from their allegiance to David's house. How this was brought about in the manipulation of natural causes we have already considered in *The Ways of Providence* (now published as a separate volume). We have nothing now to do with that phase of the matter. Our business is to scan the new situation for such glimpses of the visible hand of God as may be discernible.

And we get one glimpse at once. When the ten tribes (repulsed by Rehoboam's unconciliatoriness of speech) had fairly revolted, and shown the seriousness of their revolt by stoning his representative, Adoram, Rehoboam took the course natural to all sovereigns in all history in such circumstances. He assembled and equipped an immense army to put down the rebellion. With this army he was on the point of marching, when "THE WORD OF THE LORD CAME TO SHEMAIAH, THE MAN OF GOD," ordering the abandonment of the enterprise : "Ye shall not go up nor fight against

your brethren the children of Israel. Return every man to his house: for **THIS THING IS FROM ME**" (1 Kings xii. 24). Here was a phenomenon, unheard of in modern experience, but not new in the history of Israel. The history of Israel has been a history of divine direction from the beginning—direction suspended since the work of Christ in their midst, as foretold, as necessitated by the situation, but suspended only for a while, as explained in the same word, to be renewed when the Lord takes hold of the nation again, at the return of Christ, for his own glorious ends, which will involve the highest blessing to all mankind. It was no piece of political advice that Shemaiah gave. As a piece of mere advice, it was to be scouted on every ground of political expediency. As a piece of advice, Shemaiah, as a courtier, had he been such, never could have had the temerity to volunteer it. As a mere inhabitant of Jerusalem, it was contrary to all experience of human nature that he should have counselled a course so opposed to the heated impulse of a war-bent community. It was a divine mandate he delivered—a command from the eternal throne, to desist. Nothing but such could have averted the needless effusion of blood impending; nothing but such, or some other miracle, could have averted the perhaps frustration of the divine purpose—that the ten tribes should become separate; for there is little doubt that in their then unprepared state, the ten tribes could have made little stand against the disciplined army of Rehoboam. The mandate was effectual. Rehoboam recognized the divine voice, and dispersed his gathered army, and allowed the ten tribes to organize themselves in peace under Jeroboam.

Jeroboam's position, prospects, and career we have also had to look at (in the book before referred to) in the light of the ways of Providence. It is the miraculous element we are now in search of. Therefore, we pass over the absurdities of his irrational reign, and ask only for those points and cases in which the hand of God was visibly manifested. God did not at once desert the ten tribes, although the ten tribes, under the barbarous policy of Jeroboam, entirely deserted Him (in their national capacity, at least). His hand was visibly shown in their midst for two centuries to come. Indeed, during that period there is more recorded exhibition of the visible hand of God in the midst of the ten tribes than in the midst of the kingdom of Judah, though, on the other hand, the visible hand of God continued (intermittently) in the midst of Judah for nearly 800 years after the ten tribes disappeared from the stage of history in regions beyond the Euphrates. We will hurriedly survey those exhibitions in the midst of the ten tribes during the comparatively short duration of their kingdom, and then get back again into the current of Judah's history—a history glorious yet in this respect, as we have said, for nearly 800 years, and ending with a blaze which all the world has seen (from the hills of Nazareth) but which, through the combined effects of a travestied theology and mis-directed science (on some points) is getting very dim and almost invisible to the world's vision. Let us have patience: the darkness was in the programme. We read it there. The light is coming again, and this time, never to go out upon earth. "The glory of Yahweh shall be revealed and

all flesh shall see it together." "The glory of Yahweh shall rise upon thee, O Israel, and the Gentiles shall come to thy light and kings to the brightness of thy rising."

The first exhibition of the visible hand of God in the midst of the ten tribes was of a peculiar character. It occurred in connection with a divine protest against the enormities of Jeroboam. Jeroboam had established idolatry at two centres, Dan and Bethel, as the religion of the new kingdom, and had appointed national feasts on dates "devised of his own heart." On one of such dates, Jeroboam himself attended at Bethel to conduct the idolatrous ceremonies. There was peculiar sacrilege in the practice of idolatry in this place which had been named **THE HOUSE OF GOD**—(*Beth-el*)—by Jacob on the occasion of Yahweh manifesting himself by the angels of his power. In the height of the ceremonies, while Jeroboam standing by the altar, was about to offer incense, a voice from the spectators near the altar apostrophised the altar in this strange and impressive way: "O altar, altar! Thus saith Yahweh, Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." Everybody pricked up their ears we may imagine. Jeroboam, looking sharply round, picked out the offender with his eye, and holding his hand threateningly towards him, ordered his attendants to lay hold of the person who had dared upon such a contempt. His attendants no doubt were quick to obey the command, but before they could carry it out, the King himself became the subject of their solicitude. His outstretched arm remained outstretched, and it was visible to all that he wanted to pull it in and couldn't. What a spectacle! What a humiliation! There stood the King, his impulse subsided, but his arm sticking out ungainfully like a lifeless piece of carpentry. His arm had been suddenly paralysed in the act of threatening the bearer of a divine message. A further token was given to all, that the message was divine. The deliverer of the message added: "This is the sign that the Lord hath spoken: behold, the altar shall be rent and the ashes that are upon it shall be poured out;" and the narrative informs us that "the altar was rent and the ashes poured out from the altar according to the sign which the man of God had given by the word of Yahweh." The king could not resist the evidence of his senses: his dried up arm—the shattered altar. He recognised the hand of God, and besought the man of God to entreat Yahweh that His hand might be restored; though this was about the whole extent of the king's solicitude; for we do not read that he took to heart the lesson against his idolatrous ways: "And the man of God besought Yahweh and the king's hand was restored him again, and became as it was before." Then the king was disposed to be very courteous, and invited the man of God home, and offered to be liberal with him. But the man declined.

The man of God was from Judah. He had received orders from Yahweh to attend the feast at Bethel, and to deliver his message against the altar, and then to come away at once and depart on his homeward journey southwards without so much as eating and drinking in the place. The act of

eating and drinking is naturally a sign of peace and friendship, and there were to be neither with a community (though originally called of God) who had declined from ways acceptable to God—a lesson not without its modern applications. The man apprised the king of this command he had received, and at once set out on his return journey, by a different road from that which he took in coming (as he was also commanded). His departure was observed by certain young men who had witnessed the whole transaction with no small degree of interest, as probably thousands of others had done. These young men, on returning home, narrated to their father all that had happened. Their father was an old man, but lively, and felt a deep interest in this prophet from Judah, he having at one time been a prophet himself. Ascertaining which way the prophet from Judah had gone, he mounted his ass—(a very different animal in the East from his much laughed-at comrade in western countries)—and went in pursuit. Coming up by-and-bye with the prophet from Judah—(whom he found resting under an oak)—he asked him to come back with him, and partake of his hospitality. The prophet of Judah repeated what he had said to Jeroboam—that he dare not: that his instructions to the contrary were clear and explicit. Then the old man, remarking, “I am a prophet as thou art,” lied to him to the effect that God had ordered him to bring him back to his house. To this the prophet from Judah ought not to have listened. He knew what his instructions were: and he ought not from any human mouth have taken the countermand of those instructions, especially knowing as he did that God does not vary like man. But probably the idea of going back was agreeable to him. He was tired: he had a long way to go: he was all by himself: and he was naturally very accessible to the idea of rest and company. And he chose to think it might be the Lord’s will, and he went back—in direct opposition to what he had been commanded. Comfortably housed and enjoying the hospitalities of the lively old man (“a prophet as thou art”), he was sitting at table with him, when the Spirit of the Lord came upon his entertainer, the lively old man, and compelled the lively old man to address his guest there and then in words very much out of place under one’s own roof, according to the rules of human etiquette: “Thus saith Yahweh, Forasmuch as thou hast disobeyed the words of Yahweh, and hast not kept the commandment which Yahweh thy Elohim commanded thee, but camest back and hast eaten bread and drunk water in the place of which the Lord did say to thee, Eat no bread and drink no water, thy carcase shall not come unto the sepulchre of thy fathers” (1 Kings xiii. 21). What a confounding of both host and guest! When the meal was finished, the prophet from Judah sorrowfully resumed his journey on the back of an ass which his host saddled for him. He had not gone far when, in a solitary part of the road, a lion leapt forth from the thicket and tore him from the ass’s back and killed him. The lion did not mangle his body, nor did it touch the ass upon which he rode. The fact is, the lion had an unconscious commission. The Spirit of God controlled its movements, and beyond the will of the Spirit it could not go. It stood beside the ass and the dead body—a spectacle to all who passed by—which they probably would do quickly. The news soon got to Bethel

and the lively old man—no longer lively—recognised the meaning of the report, and rode to the spot, and lifted the carcass of the prophet from Judah on to his own beast, and carried it back to the city “to mourn and to bury him.”

The whole case is melancholy to human feeling, as are a thousand other woes that have come from the breach of the simple but blessed and essential law of obedience. It was probably transacted and written with a view to illustrate (among many other illustrations) the imperative nature of this law; for Paul informs us that “whatsoever things were written aforetime were *written for our learning.*” It is a lesson that could not be illustrated unambiguously without the direct unveiling of the divine hand in miracle. It is a lesson which has lost all power in the present age of the world, but which will shortly be renewed by more terrible things than the tragic death of a prophet by the roadside. A whole world has to be afflicted when Christ has returned, as it never has been afflicted, before the glory of Yahweh fills the earth, as it will, to its utmost bounds.

The visible hand of God was again shown well on in Jeroboam's reign. Jeroboam's son fell sick. Jeroboam was anxious about his recovery. Who could tell whether he would get better? He remembered the prophet who had informed him, during Solomon's reign, of his coming elevation to the kingdom of the ten tribes. If he could only get at him, he felt sure he would get to know what he wanted. But he felt it incompatible with his dignity, and with his relation to the kingdom of Judah, that he should enquire directly. In fact, he would not let it be known that he had anything to do with such an application. His wife was not known by face outside the palace. He would try and get the information through her. “Arise,” said he to her, “Disguise thyself that thou be not known to be the wife of Jeroboam, and get thee to Shiloh. Behold! there is Ahijah the prophet, who told me that I should be king over this people. . . . He shall tell thee what shall become of the child.” Jeroboam's wife did so, and duly arrived at Shiloh. But before her arrival, Ahijah, though blind with age, was aware of her journey and its object. Yahweh, by the spirit, had informed him of both, and that she was coming in disguise, and He put a message in his mouth for her. Ahijah watched for her coming. In due time, he heard the sound of her approaching footsteps. She presented herself at the door, having maintained her disguise successfully to this point, and was doubtless ready with her presents and some ingenious profession, by which to extort from the prophet the information wanted, without the discovery of who she was. Alas! who can be concealed from God? It was a long time before the generality of the people understood the greatness of the God who revealed himself by Moses and the prophets, and wrought wonders among them by the hands of his angels. They little understood that, though dwelling in the far distant heavens, he was everywhere present by His spirit, and that the most trifling circumstance cannot occur without his knowledge and permission. “Come in,” said Ahijah, “thou wife of Jeroboam,” scattering her careful plans at one stroke; “why feignest thou thyself to be another? I am sent to thee with heavy tidings.” Jeroboam's wife was

doubtless astounded at this sudden breaking through of her disguise. She might have expected such a thing if she were capable of reflection. She expected the prophet to know about her sick son, and whether he would get better—she might have surmised that the power equal to the discernment of such a thing would be equal to the discernment of the individuality of the woman who came to enquire. This apparently had not occurred to her; so there she stood in helpless amazement, dropping her *incog*, and waiting to hear the heavy tidings. These first concerned her husband's un-circumcised behaviour, and the dreadful consequences that were in store for him and his house (1 Kings xiv. 7-11). Then, as to her child, the prophet told her to go home, adding this calamitous information, "When thy feet enter into the city, the child shall die." We can easily imagine the dejected state of mind in which Jeroboam's wife would make that journey homewards, after such a message. She had got nothing by coming but woe. It would have been better not to have known what was coming. The ignorance in which Jeroboam sent her forth was bliss by comparison with the doleful knowledge which, though she were a queen, the prophet (no courtier) had communicated to her. Her own part was made specially bitter by the fact that she would never see her son alive again, and that her own arrival home would be the signal for his death. "The ways of transgressors are hard." The whole world's history is proof of the fact, and Jeroboam's queen and partner in iniquity could not hope to be an exception while she trudged northward with heavy heart, full of the heavy tidings for which her lord was waiting. She arrived in due course at Tirzah, where Jeroboam dwelt, "and when she came to the threshold of the door the child died." There was no magic in this junction of circumstances. It was the careful adjustment of events by the all-brooding and all-perceiving and all-controlling Spirit of God, whose intents in the case had been communicated to the prophet Ahijah.

It was a good many years before there was any further exhibition of the visible hand of God in the midst of the ten tribes. Affairs took the course indicated in the message by Ahijah. Disaster befell the house of Jeroboam; and the ways of Israel did not improve under his successor. He had not been in his grave two years when a military conspiracy assassinated his son, and elevated a captain, Baasha, to the vacant throne—a man who, following the insane example of Jeroboam in a longish reign of 24 years, had his dynasty disposed of in the same way in the person of his son Elah. This youngster proving a monster of profligacy, was put to death by his servant Zimri, who also slaughtered all his friends. This Zimri, who had been a military captain like Baasha, got himself made king; but it was only for a few days. Omri, the general of the army, disposed of Zimri and his adherents, and also of Tibni, another aspirant to the throne, who took advantage of the confusion of the times to push his personal ambitions. Omri, quenching all rivals, was himself made king, and reigned twelve years, leaving the throne to his son Ahab, in whose reign it was that there occurred that memorable exhibition of the visible hand of God that made up the life of Elijah, and that gave to the world some of the most signal illustrations of the possibilities of a state of spirit gift.

The immediate occasion and character of the work of Elijah, like all the prophets, was that of rebuke. The ten tribes, who, though separate from Judah, were still a part of God's chosen seed of Israel, had for several generations abandoned themselves to the grossest forms of disobedience. They had suspended the laws and institutions Mosaicly enjoined, and adopted the ways of the heathen around them. The result of such a course had been plainly foretold by Moses in his sublime addresses to them on coming out of Egypt, and that result was about to come upon them in fulfilment of the message to Jeroboam's wife, to whom on the occasion above referred to Ahijah had said, "Yahweh shall root up Israel out of this good land which he gave to their fathers, and shall scatter them beyond the river." The time was not very far off for this gathering cloud of judgment to break over Israel's head. But, as was His merciful wont, Yahweh was also about to engage in a final expostulation with his people in a form that could leave them no excuse. He was about to raise them up the prophet Elijah, with a successor Elisha, in both of whom, the power and the expostulation of Israel's God were to be manifest as they had rarely been in previous messengers of his rebuke and mercy. It will be interesting to follow the incidents of their remarkable careers. They afford us peeps behind the scenes at some points—liftings of the curtain that divide the inner universe of divine operations from the perceptions of merely animal and sinful men; and show us some things to which we may stand related in futurity, should it be our happy portion to be chosen of the Lord for a place in that glorious family, which for ages he has been preparing for the perpetual inhabitation of the globe.

Of Elijah, we know nothing in a personal sense beyond the fact that he was "of the inhabitants of Gilead"—a region lying on the eastern side of the Jordan, which was allotted to the tribes of Reuben and Gad by Moses, before the crossing of the Jordan. He was called "the Tishbite," probably from the name of the village or town to which he belonged, a style of description of which there are numerous illustrations in the course of the Scriptures. We suffer no disadvantage from ignorance of Elijah's family antecedents, as the whole interest of his case centres in what God did by him. He was a man of exceptionally faithful character, in the divine sense. He was "very jealous for the Lord of Hosts" (I Kings xix. 10), which must have been a very notable thing in a country which Jeroboam and his successors had turned entirely aside from the worship of the God of Israel. There probably were others scattered here and there throughout the hills and valleys of the trans-Jordanic tribes who had preserved a memory of Yahweh's dealings and a knowledge of Yahweh's testimonies, and who stood aloof from the almost universal idolatry that prevailed. There is, indeed, a very pointed declaration of the existence of such a class in God's communications with Elijah, at a certain stage of his work; when Elijah having said, "I am left alone," Yahweh replied, "I have reserved unto myself seven thousand men that have not bowed the knee to the image of Baal." Still, of their existence Elijah was unaware. Elijah imagined he stood alone, which, undoubtedly, in his particular neighbourhood he did. It was this solitariness

of his position that made his faithful jealousy for God so noticeable. It was this faithful jealousy that fitted him to be the vehicle of such a signal display of power as took place in him, and to be honoured as Moses even himself was not honoured—honoured by translation that he should not see death—waiting in a living reservation for the further and far more effective work that Yahweh has in store for him with the same people—the same ten tribes, who were duly rooted out of the good land as threatened; and scattered in hopeless exile to this day, from which they never have returned, but from which it is in the purpose of God to bring them, under Elijah's leadership, certainly at a later if not an earlier stage of their restoration.

Ahab, having married the daughter of the most idolatrous of all the idolatrous sections of the Canaanitish residuum (disobediently left unexterminated in the land of Israel after Joshua's conquest), viz.: Jezebel, daughter of Ethbaal, king of the Zidonians, gave himself the fullest rein in a line of things which had been established ready to his hand by a long line of kings before him. He plunged entirely into idolatry in all its phases—omitting no opulence, no enormity, no extravagance. He erected a temple to Baal, the God of the Zidonians, in the very capital of his dominions—Samaria; and in this temple he reared an altar, travestying and outraging the divine appointment by Moses. He also made a grove for those open-air carousals which it was customary to hold under the name of feasts to their god—degrading carousals in which licentious delights were an essential ingredient in the ceremonies of worship. He went to extreme lengths. He gave the priests of Baal a high place at his court, and carefully excluded from his surroundings every person and thing who stood in any way related to the God of Israel. "He did more," we are told, "to provoke the Lord God of Israel to anger than all the kings of Israel that were before." It was not as the result of any great energy of character that he did so; for, on the whole, he proves a weak man. It was his complete subservience to a bad wife that led him to such excesses. But his having such a wife was itself a sin against God; for as a son of Abraham, and a descendant of the men brought out of Egypt by Moses, he was bound to make no alliance with the women of the Canaanites. The case was bad altogether; and God was about to show His anger by the hand of Elijah the Tishbite.

EDITOR.

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## NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY.

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*(Continued from page 66.)*

FRIDAY, SEPT. 29.—Arrived at Hamilton, and was met at the dépôt by Bro. Farrar, formerly of Elland, near Halifax, England. The truth has but two or three representatives in this place at present outside Bro. Farrar's own domestic circle, and anything in the nature of a costly public effort was felt to

be impracticable under the circumstances. Time was when "the gospel of the kingdom" had in Hamilton several who would have willingly strengthened our brother's hands in the work of its proclamation. But some have lost their first love, and made miserable exchange of the "blessed



hope" for the attractions of "this present evil world." And others have removed to other localities. It is not in mere natural impulse to continue the struggle between flesh and spirit year after year. The latter will inevitably succumb to the all-conquering might of carnal propensity, unless the inward man is renewed day by day, and his wants are seen to with as much care and scrupulosity as are generally bestowed upon the nourishment of "this corruptible." In circumstances of isolation from their brethren, some have bitterly bemoaned the dearth of spiritual sustenance, and experienced a greater tendency towards unsaintly moods and ways than when enjoying the stimulus of large and profitable meetings. "Animal food," writes one, "is plentiful here, but spiritual food is scarce." May not this feeling be allowed too great indulgence! No doubt the company of many congenial souls does much to beguile the way, and render the profession of the faith somewhat less arduous; but is there not a danger lest we should form the habit of depending more upon brethren than upon the life-restoring power of the word which, in the first place, made those brethren what they are? With the Scriptures readily accessible, no one need complain of the absence of that which is able to build him up and make him grow. It is one very remarkable feature connected with the work of the truth in these days, that it aims at producing men and women who make the Bible their habitual meditation, and who, like Job, esteem the words of Jehovah's mouth "more than their necessary food." He who attains a like degree of appreciation will inevitably experience the corresponding nutritive and assimilative effects, in growing conformity to the mind of the Spirit, and readiness for the day when the Spirit itself will be a manifest and universal fact upon the earth.

The evening was spent in profitable conversation at Bro. Farrar's house. He occupies a position of some responsibility

at a large clothing establishment in the city, and has won the entire confidence and respect of the firm. His excellent judgment and executive ability attracted notice, and secured for him a place of authority and trust in connection with "the unrighteous mammon," which he is occupying in hope of the day when "the true riches" will be placed in hands that have proved their fitness to manipulate them by the exercise of all good fidelity in "that which is least."

The following day I took the cars for Rochester in the State of New York—a journey of about 6 hours. Had again to cross the boundary line which separates one nationality from another. The inevitable overhauling of baggage at the suspension bridge which spans the Niagara. The officer levied \$3.25 duty on a travelling rug I had strapped up on the seat of the car. I protested that it was the ordinary effect of a traveller, and as such not subject to any impost. When Paul was about to be scourged, he went the length of declaring against the illegality of the proceeding, but no further. This unrighteous official in his anxiety to make at least *one* entry in his books that day, and so keep up something like an appearance of attending to his work—did what at one time I should have resisted to the uttermost. He was little acquainted with the motive which prompted my submission to a piece of flagrant injustice, as he himself must have known it to be. These precepts of Christ are simply sublime. There is no form of commandment that bears with so heavy a strain upon the impulses of the flesh. "He knew what was in man" when he said "resist not evil." Eternal life could hardly have been made to hinge upon the observance of a more difficult precept. But who can question the wisdom of it, or fail to see divinity in its enactment? The literature of the Gentiles nowhere furnishes an instance in which prospective authority and honour are made contingent upon the immediate endurance of evil such

as is calculated to make the natural man's blood suddenly reach a temperature of quite abnormal height. While others are engaged in the bootless task of attempting to remove the evils and exactions of this civilized barbarism, the servants of Christ are able tranquilly to accept their portion in whatever form it comes, and to regard it as ordained by the Providence of God in view of the trial and perfecting of their obedience, against the day when the bounds of men's habitation will be readjusted, and all the ridiculous barriers to inter-communication which now exists will be swept for ever away, and the supreme authority be their inalienable right. It is worth 3 dols. 25 cents to have these thoughts well graven upon the "fleshy table of the heart;" so that after all, the *Stars and Stripes* did not get the entire advantage.

Arriving in Rochester, I was soon under the hospitable roof of that modern Gaius, Brother Tomlin—a man in whom love for the things of God and zeal for their purity are ruling passions—which is more than can be said of all in this city who claim alliance therewith. The principal afflictions which have befallen our brother and his sister wife, have been "because of the word." Their distinct perception of its doctrines and precepts has obliged them to refuse complicity with error and disobedience when presented in specious and plausible forms; and the firmness of their attitude, and their uncompromising determination to lend no countenance by word or deed to what they know to be at variance with the holy oracles, have made pain and sorrow their companions for several years past, and brought the circle of their local fellowship to very small dimensions.

A goodly number of brethren from adjacent towns made a meeting place of Bro. Tomlin's house, and the time between the lectures (of which there were five given in four days) was passed in profitable interchange of thought upon various parts of the Word, which yields so unfailling an in-

terest to those whose minds have been transformed by its renewing power. The lectures were all fairly well attended, and secured an attentive and respectful hearing, which was a source of gratification to the brethren, considering the pre-occupied state of the public mind which has no relish or affinity for divine sublimities, but is content to root and grovel in the trough and mire of carnal pursuits.

Rochester is a city of considerable architectural magnificence. Its streets are wide and—except in the more important business portions—well lined with trees, whose shade is acceptable in the extreme heat of the summer. The suburbs are indicative of great wealth, if splendid mansions may be taken as a sign thereof. But what avails it all, when death may unceremoniously enter any day and tell the opulent sinner that he has written his last cheque!

Went out into the country a distance of about six miles to see an invalid sister who had not long been immersed, and who since has died. Found her prostrate through agonising pain, but tranquil in mind and rejoicing in the blessed hope of emancipation from this body of weakness and dishonour at the appearing of the Lord, to whom the Father has been pleased to give power over all flesh, with a view to the rebuilding of a portion of it from the desolations of the grave. There is, and can be nothing like "the hope of Israel" as a means of solace when dissolution threatens "the earthly house of this tabernacle." It has been apostolically spoken of as "strong consolation," and no dying man or woman in whom it has been, has ever been wishful to exchange it for something else. Every other refuge is a "refuge of lies," and every other hope is a hope that will perish. Sister Cook will awake when arrives "the time of the dead" to find the tumour gone and herself become strangely and suddenly well. There was hope in her death that she will be counted worthy of a place in the glorious family of God, in the day of

its organization on a basis that will permanently exclude sorrow and pain and all "the former things."

Elmira was the next place on the programme on leaving Rochester, the distance being about four hours' ride. Here a goodly number of brethren and sisters had assembled at the house of Bro. Walker, where an abundant repast had been prepared, and was found an acceptable preliminary to the still more refreshing intercourse which followed. Bro. and Sister Walker have long worn "that ornament of a meek and quiet spirit, which, in the sight of God, is of great price." Their lot has not been exempt from suffering, and that of a character which produces exceeding great desire for the promised redemption. Death has invaded their domestic circle, and left to them their house desolate. Interesting and well-beloved forms of life have withered in their embrace, and have had to be put out of sight, against the day when those that are in the graves shall hear the voice of the Son of God, and shall come forth. It is the same sad story wherever one goes. The largest city on the face of the earth cannot boast a single immortal inhabitant. The cemetery is a recognised and indispensable institution everywhere. We wait until the earth has moved round the sun seventy times, and then lie down to rise no more, *unless we belong to a rising household*. Sorrow and care, and toil and weariness are our portion meanwhile, and the elements of genuine satisfaction are not present, even in the most inviting conditions of existence as now constituted. For perfect happiness it is indispensable that we be surrounded by those whom we can admire, and love, and enjoy, and who will *always remain*. The gospel alone makes us offer of such complete and unalloyed gratification, in the entire abolition of death from the circle of our companionship, besides the presence for ever in that circle of all that can render intimacy precious and friendship desirable for any

period, whether long or short. No good thing will be withholden from them that walk uprightly.

The vines luxuriate outside Brother Walker's house, in a garden of fruit trees, which he does not consider it necessary to protect from the incursions of neighbouring boys by anything in the way of a fence. It is the rarest thing for an apple to be stolen from the tree, although the theft could be most readily accomplished. The circumstance pleasantly reminded me of that promise of universal tranquility and goodwill, when mankind will need no locks nor bars, but be safe from fear of depredation and evil the whole, world throughout. Then shall the earth yield her increase in vast and varied harvests of luscious fruit, "pleasant to the eyes and good for food," and God's great goodness no longer receive that swinish and thoughtless appropriation wherewith the multitudes now seize upon it in entire forgetfulness of Him.

Elmira is a city of considerable attractions, almost surrounded by hills. It is divided by a river, which separates the business portion of it from the pleasant suburbs which adorn the opposite bank. Here one of the Beecher family occupies the pulpit of a fashionable Congregational church, and is the object of a wide popularity, although he has not managed to make himself quite so notorious as his famous brother (Henry Ward) in Brooklyn. It is said that he has some acquaintance with and admiration for the truth, but is bent upon retaining the sympathy and approbation of his contemporaries, which he manages to secure by a judicious silence where candour and consistency would suggest earnest and emphatic reiteration. There are in connection with his church a variety of institutions intended to furnish amusement and act as a general galvanizing agency to the entire concern. Theatricals and masquerades are mentioned as adjuncts that have been found useful in view of the comprehensive character of the objects on whose behalf

churches are supposed to exist. Yes! anything and everything save the hope of Israel, and a reasonable attention to the commandments of God. The standing marvel is that men should require argument to convince them that these systems have not the slightest real connection with the work of the Apostles in the first century; and that they should be apparently unable to see through the deception which is certainly being perpetrated upon them in the name of the Lord.

One of the sights of Elmira is the State Prison, to which, along with three other brethren, I procured access as a free man, and was politely shown over the vast premises by an attendant. Here a great number of distinct manufactures are carried on by the prisoners, whose lot does not appear so dreadful as one would have supposed. True, they are kept hard at work, but the dietary scale is liberal, and they are so well cared for in other ways, that it is said to be no uncommon thing for a man to commit some petty larceny just before winter sets in, in order to ensure a comfortable housing for the cold weather. It is no exaggeration to say that American gaol-birds fare much better, and sleep in cleaner and more cheerful apartments than do thousands of the working classes in England. Their anxieties, in some cases, only begin when the term of their incarceration approaches its end. We noticed that many of the cells were decorated with pictures, and contained other accessories to comfort, which we were informed were the rewards of good behaviour. Sometimes a gang is told off for a day's labour on a neighbouring farm, under cover of a warder's rifle, whose aim is said to be wonderfully exact, the men chosen for this work of supervision being the pick of a class known as "sharp-shooters." Woe to the rash man who attempts to defy the accuracy and promptitude of their fire! He bites the dust.

Wondered for a moment what Christ will do with these results of Gentile legislation at his coming. "The Lord loos-

eth the prisoners" (Psalms cxlvi. 7), but this must be his own prisoners—prisoners of hope at present immured in the pit wherein is no water. To loose the ordinary sort of prisoners would be a dangerous proceeding. To them rather a deeper prison with more company and of a sort little expecting such treatment. "The kings of the earth, upon the earth . . . they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison" (Is. xxiv. 22). Is it not written, "He putteth away all the wicked of the earth like dross?" (Psalms cxix. 119), and again "He will give them that are wicked to the sword"? (Jer. xxv. 31). This is a solution of the criminal difficulty that would be a little startling to modern reformers, but which will be far more effectual than the state prison system. Doubtless he will not respect the laws by which the nations have attempted the impossible task of self-government, but will set all their enactments at defiance, and reconstruct the whole framework of society on principles that will admit of no improvement or modification as long as ever the earth is tenanted by mortal men.

Attentive audiences numbering on an average about 200, assembled to hear the lectures which were given in a large parlour belonging to the "Young Men's Christian Association," an institution which exists for a variety of purposes in which, however, is not included the dissemination of the truth concerning Christ and his commandments. There were not wanting those whose interest was excited on behalf of the things presented and who would gladly have heard more about them. But the imperious demands of the near future forbade a more protracted stay in beautiful Elmira, and a farewell meeting of the brethren in the house of Brother Walker, brought to a close for the time being a fraternal intercourse whose early resumption was matter of general desire. The kingdom of God will stamp with the

seal of permanency the intimacies and joys which it inaugurates, and make ample amends for all the regrets and tears of this present shifting scene. The same brotherly kindness that had been experienced elsewhere, was the writer's portion at Elmira, and he gratefully records the fact, and prays that his brethren here may "always have all sufficiency in all things," and be "enriched in everything to all bountifulness which causeth thanksgiving to God" (2 Cor. ix. 8, 11).

On the morning of October 10th I took the cars for Hoboken, New York—a pleasant run of about 7 hours by an express train. Lovely scenery nearly the whole of the distance. Cultivated fellow passengers, so far as regards the courtesies and urbanities which make the intercourse of a few hours agreeable, and preferable to the social conditions which coarseness and vulgarity create. Found the journey an acceptable means of refreshment and rest after the weariness of public effort. It is now and then good for man to be alone. While entire solitude would be an evil and a bitter thing, occasional privacy is indispensable to the growth and development of the new man in Christ. Such retirement is quite possible, even in an American railway train, for the ruminant mind can find plenty of occupation under such circumstances in the thought of the glorious things revealed. Great regard is had to the comfort of the passengers by this route. No need to be in the least distressed about necessary food on the way, as the following will shew:—

"The attendant of this car will take your order for a lunch, as per Bill of Fare on inside pages, telegraph for the same, and bring it to you in the car on arrival at next station, neatly served in a lunch-basket of convenient size and shape, specially suited to this purpose, and take charge of basket and dishes after you are through with them."

When travelling is under divine control there will doubtless be every attention paid

to the convenience and wants of those who journey beneath such safe and desirable auspices; but there will be this important difference between that condition of things and the one which now obtains: there will be nothing sinister or selfish at the bottom of the "lunch-baskets" of that joyful era, and man will have ceased to have interest in his fellow for the contemptible reasons which so often and so exclusively inspire that interest now, and will no longer regard him as a creature out of whose necessities so much gain may be gotten.

Arriving at Hoboken, I found brethren Seach and Washburne anxiously waiting to pick me out from the crowd, and was by them immediately conducted to the house of Sister Lasius, which I entered with indescribable sensations as I remembered that from this neat but unpretentious structure had proceeded so much that has been ministrant to our edification and profit. Even the troublesome mosquitoes did not succeed in seriously interrupting the train of reflection which my immediate surroundings occasioned. It was felt to be a great privilege to stand within the gates of a residence from which the greatest man of this generation had been carried to the place of his temporary repose.

*(To be continued.)*

WHAT WE ARE APPROACHING.—A Mr. Blake, astronomer of South Cleveland, Ohio, claims that the earth is now undergoing wonderful climatic changes, consequent on a change in the earth's position, caused by the clustering of planets in 1877. He predicts wonderful occurrences during the next ten years. Doubtless some will believe, and be scared. Jesus had to warn his own disciples against false predictions of His coming. In our day, it is necessary to be on our guard against false representations of "what we are approaching." The cosmic philosophers always turn out mistaken speculators; for the simple reason that the universe is bigger and better managed than their premises allow for. "We are approaching" a change, but not a cosmic crash.

## THE DEATH OF SISTER HOPPER.

Oh, sorrow heaped on sorrow, this dark and doleful night !  
What new strange woe is this, that clouds our tear-dimmed sight ?  
A sister taken from us, who gladdened all our life,  
Who cheered us in the darkness, encouraged in the strife ;  
She lies all still and solemn in dreadful death's embrace.  
'Twas only yesterday she smiled with love's enlivening grace.

I know that death is busy, and daily fills the tomb  
With some for whom the living would gladly make fond room ;  
But also know I rarely does death take such a prize,  
Puts out such sparkling light, seal up such hope-lit eyes ;  
Yea, rarely leads it captive, such prisoner of hope ;  
Rarely force the living with such bitter pangs to cope.

Our sister was a starlight in a cheerless age and old,  
When men, through stress of evil, are stolid grown and cold.  
She came bright as a sunbeam, to cheer us on our way,  
A foretaste of the goodness of the bright and coming day.  
A messenger of truth to many a darksome home,  
Where, but for her kind offices, blind footsteps still would roam.

We weep not for our sister ; she is a jewel hid,  
Laid up against the feast-day—to the royal marriage bid.  
Her day of task is ended, her change and troubles o'er,  
The whims and chafes of sick rooms will trouble her no more,  
The well-fought fight is ended, the battle bravely won,  
The hard-kept course is finished, the work all truly done

'Tis for ourselves we mourn her ; left in the dark to wait,  
Without her cheering presence to soothe our evil state.  
No more her sparkling brightness shall chase our gloom away,  
No more her faith-fed sweetness encourage in the way,  
No more her heart inspire us with courage for the fight,  
No more her life to teach us to walk as sons of light.

With thanks to God we rally, and wipe our tears away,  
With death we may not tarry nor bow to grief alway ;  
We rouse us for the journey by her so bravely done,  
And gird us for the battle by her so hardly won ;  
To serve where she so succoured, to wait where she so true,  
To joy what she rejoiced in, to work like her. Adieu !

Adieu, till breaks the morning on the dark horizon here,  
And drives away night's shadows and brings day's gladness near.  
Till then we take this comfort that thou hast not to wait,  
Death, robbing us, relieves thee, blots out the afflicted state ;  
With lightning speed it wafts thee o'er the gulf of time's delay.  
And brings thee in a moment to the longed-for promised day.

—A Mourner.

## THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

We have received the following letter from Mr. Oliphant, in acknowledgment of the remittance of £300. It will be seen that the investment of the money has commenced, in the purchase of a piece of land at Shefr Amr, which, as we gather, lies about ten miles due east from Haifa, between the Sea of Galilee and the Mediterranean coast, and a little to the north-west of Nazareth, from which it may be distant also about ten miles. We should judge, by the Palestine exploration map, that Shefr Amr is in a level country, bounded on all sides by hills, especially to the north, where the Lebanon range towers to a great height. It is within easy distance of localities everlastingly memorable—notably Nazareth, the scene of the Lord's sojourn in the flesh till 30 years of age. To the west is the valley that witnessed the discomfiture of Jabin's generalissimo, Sisera, at the hands of Deborah and Barak. The future is more interesting than the past: and to this our readers' eyes will naturally turn. The beginnings of all the works of God are small, but they are great at the last, as in the parable of the mustard seed.

The beginnings of the colonization movement in Palestine at present are all small; but they point the way to great things—not, however, to be realised till after the Russian invasion of the newly-recovered country, when the King of Israel, having rolled back the tide of invasion as invasion was never rolled back before, will unfurl the flag of David, and command the obedience of the world.

The work is not only small, but is being obstructed in a very marked manner, as will be seen from Mr. Oliphant's letter and appendix. This also is what has happened before—to wit, Egyptian increased oppressions of Israel when Moses had risen for their deliverance, and the intrigues and

oppositions of Sanballat and other adversaries on the return from Babylon. The infatuated hostility of the Sultan is likely to lead to the supercession of his authority altogether. Russia and Austria, scheming in the north for a peaceful partition of the Sick Man's estate, will not find England behind hand in the Syrian territory, so essential for England's defence. The Turk's hostility is likely to challenge the attention of Parliament. Once this is disposed of, and Syria placed under the direct administration of England, there will be an end to Israel's difficulties, and a development of the colonization movement that nothing will impede.

It will also be seen, from Mr. Oliphant's letter, how acceptable the clothing that has been getting ready is likely to prove. The boxes will be made up with as little delay as possible, but we shall hold back one or more, to give all in every part an opportunity of completing what they may have in hand. The articles are principally of feminine apparel. It is desirable that there should be a proportion of male garments, and, in view of Israelites "in rags," even second-hand clothing would probably not be unacceptable. Let all who are moved in this direction hurry on their arrangements, that we may show Her Majesty's consul at Haifa that there are some in these far-off islands of the sea on whose ears the words fall not dead which say, from Yahweh's mouth, "Blessed is he that blesseth thee."

The following is Mr. Oliphant's letter, and also his letter to the *Times*, to which he makes reference. (We are indebted to Bro. Thirtle for the *Times* letter.)

"Haifa, 14th January, 1883.

"DEAR SIR,—I have to acknowledge the receipt of your letter of the 23rd ult., containing draft on Beyrout for £300. I had already advanced £20 on that sum out of my own funds for the payment of

earnest money to a native Rabbi, whom I have charged with the purchase of land, so as not to lose time, as, in order to make favourable purchases, the land has to be picked up in small patches from the Fellahin, and a trifle paid as earnest money on concluding the bargain. The purchase has to be effected slowly and carefully, as the prices would at once rise were it to become known to the natives who was the purchaser. I have one family already installed at Shefr Amr, who, as soon as the purchase of enough land to support them is concluded, will be placed upon it. They have a little means of their own, and I will not advance them more than is absolutely necessary. The clothes, &c., of which you speak will be invaluable; many of these poor people are almost in rags. The way to send them is by the "Moss," or one of the lines of steamers trading to Beyrout, and in order for them to pass the Custom House easily, please have them addressed to Dr. Schmidt, H.B.M., Vice-Consul, Haifa, and send me the bill of lading. You will see from a letter which I am sending to the *Times*, the violent opposition which the Turkish officials are throwing in the way of Jews of any nationality landing here. I have written privately to friends to have the whole question of the exclusion of the Jews from Palestine by the Turks brought up in Parliament, and if your society could bring pressure to bear on M.P.'s, or public opinion in the matter, it would be very desirable. It is monstrous that British subjects should be prevented from landing in Palestine because they happen to be Jews.

"Yours very truly,

"L. OLIPHANT.

"Mr. R. Roberts, Athenæum Buildings,  
"Edmund Street, Birmingham,  
"England."

To this the following answer has been returned:—

"Athenæum Buildings, Edmund Street,  
"Birmingham, 5th Feb., 1883.

"DEAR AND HONOURED SIR,—I have duly received your acknowledgment of the remittance contained in mine of December 23rd; and note with gratitude your instructions as to the best mode of forwarding the articles of clothing to which I made reference in my last. On these instructions, I shall be most pleased to act, and as expeditiously as possible. If there

is any delay, it will be to allow contributors in various parts of the country an opportunity of completing their contributions on a satisfactory scale.

"The opposition of the Porte seems unfortunate. It may, however, tend to the nullification of Turkish authority altogether in Syria, in view of the ominous combinations in the North for the partition of the Sick Man's estate, and the necessity for England to counterpoise the new arrangements by an enlarged footing in Asia Minor.

"We have little or no political influence. What we can do shall be done to support your endeavours to bring the subject under the notice of Parliament. With that view, I purpose sending copies of your letter to Mr. Bright and Mr. Chamberlain, both of them our borough members; and both of them, I should think, likely to be jealous of English privileges, especially as against the effete authority of Turkey.

"Shefr Amr, I take it, is in a line due east from Haifa, about ten miles inland—half-way to the Sea of Galilee, and a little to the north-west of Nazareth. If you know of any Biblical association, they would be deeply interesting to the readers of the *Christadelphian*.

"With best wishes and many thanks and prayer to God for the success of your wonderful work,—Faithfully and obediently yours,

ROBERT ROBERTS."

The following is Mr. Oliphant's letter to the *Times*:—

"To the Editor of the *Times*.

Sir,—Six months ago I forwarded you a copy of a printed form, issued by the Turkish Consular agents in Russia, prohibiting Jewish emigration to Palestine. I now enclose a copy of a circular, issued by the local Turkish authority here to all the foreign Consular agents, from which your readers will perceive that the prohibition to settle in Palestine is now extending, contrary to treaty, to British subjects if they happen to be Jews. The strenuous terms in which this circular is conceived have arisen from the fact that the Roumanian Jews, unable any longer to fight against the legal disabilities under which they have been placed in Roumania, have persisted in their efforts to carry out the wish, which is so dear to them, of emigrating to Palestine, for the purpose, as Turkish subjects, of forming agricultural



colonies in that country. Knowing the opposition they would have to encounter, I have, for nearly a year past, used what influence I possess to persuade both the Russian and Roumanian Jews rather 'to bear the ills they had than fly to others that they knew not of,' and to postpone emigration to a more propitious juncture. But the pressure in Roumania was too great, and several parties of emigrants left that country, and succeeded in commencing the establishment of two or three colonies in Syria and Palestine—one on a farm owned by an Austrian subject, at Summarin, about 16 miles from this place, and another small one not far from Tiberias. About thirty men have been actively engaged in tilling the land at Summarin for some weeks past, their wives and families remaining housed in the town of Haifa. By the last steamer six or seven families arrived to join these agriculturists, but were forbidden to land, together with all the Jewish passengers who happened to be on board.

"Dr. Schmidt, the English Vice-Consul, finding that among them were several British subjects, who were not emigrants, called on the Caimakam, informed him of the fact, and was assured that the mistake would be remedied on the return of the steamer from Beyrout, whither she had carried all her Jewish passengers.

"While there a violent storm came on, and about 120 of these unfortunate people, most of them deck passengers, were exposed to the greatest privation and suffering. The captain humanely provided them with biscuit, and managed to get them under cover, and Rustem Pacha, the Governor of the Lebanon, taking compassion on their condition, allowed three families to land within his jurisdiction, a few miles beyond Beyrout, whither the steamer had run for shelter. The remainder were brought back here. In the meantime the enclosed circular had been issued, and the English Vice-Consul was informed that if he attempted to bring the British subjects on shore force would be used to prevent him. Policemen were stationed on board, and to such an extent was the prohibition enforced that one Jewish passenger, an Austrian subject, who had business here with his Consul, was not allowed to set foot on shore, though he was brought to the wharf by the Austrian Lloyd's Company's agents, and, being on his way to Alexandria,

had no intention of remaining on shore above an hour. Among the English passengers was a Jewish Rabbi from Bombay, anxious to visit Jerusalem, and at least five persons with British passports, being either British subjects or under British protection. Some of these latter were natives of Tiberias, who had gone overland to Beyrout, and intended to return by sea, and who now found that instead of being able to get back to their homes they were to be carried on to Egypt.

"The British Vice-Consul made an urgent demand in writing, accompanied by a protest, insisting upon permission for the British subjects to land being granted, but no notice was taken of it. As he had only his *cavass* to assist him, he probably exercised a prudent discretion in not bringing on a personal collision by attempting to carry out the landing of the British subjects by force. There were eight or ten Austrian subjects on board, two of whom had served for 20 years in the Austrian army, and I understand that strong representations have been made to the Austrian Consular agent on the subject. I have thought it as well to bring this matter to the notice of the public, as, in case any English Jewish gentlemen contemplate visiting Palestine this winter, it is as well that they should know beforehand that, according to the last official announcement, the fact that they are British subjects, travelling with British passports, will by no means secure them against being classed as emigrants and prevented from landing in Palestine.

"I am, Sir, yours obediently,

"LAURENCE OLIPHANT.

"Haifa, Palestine, Jan. 12."

Translation of copy of circular addressed by the Caimakam of Haifa to the Consular representatives of foreign Powers. After the usual compliments—

"I have to inform you that I have just received a telegraphic order from the vilayet of Syria, dated the 14th (26th N.S.) December, 1882, by which Jewish emigrants are prohibited from landing in Syria, and especially from being allowed to inhabit Palestine; that this prohibition is absolute, in the absence of a superior order to the contrary; and that I am to communicate this measure to the Consuls of the friendly Powers. I therefore beg to make you acquainted with this order.

"(Signed) MAHMOUD TEWFIK."

THE CREDULITY OF THIS SCEPTICAL AGE.—It is sometimes said that this is an age of scepticism, but it is rather an age of credulity, when so many men are ready to receive (under the name of Darwinism) the theory of Epicurus and Lamarck, in defiance alike of science and common sense. When Darwinism was first propounded religious people were irrationally alarmed, few of them understanding how far the alleged law of evolution was proved. Many show now an

equally irrational readiness to admit the possibility of the theory being wholly true. They are not aware that the highest authorities in special departments of science are opposed to Darwinism. In regard to botany Dr. Carruthers, in regard to the lower orders of animal life Davidson and Barrande, maintain that facts do not support the theory, although some have the hardihood to assert that it is universally accepted by scientific men.—*Leisure Hour.*

## SECOND ADDRESS TO YOUNG WOMEN OF THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA.

BY SISTER ROBERTS (READ BY HER HUSBAND.)

*Continued from page 81.*

### PEACE OF MIND.

Nothing will make you happier at the close of the day than the thought that you have been courageous for him—that is to say if you are truly his. If you have really given yourself to him, and have not merely joined the ecclesia so that you might pass muster as a sister. Some will prove at last to be mere wood, hay and stubble. Such will not continue, if they even begin in the way of wisdom. The parable of the sower explains to us how it is that some who begin in seemingly a right way, do not hold on. They are hindered by the difficulties, and give in when they find that before wearing the crown they must carry the cross. But some will receive the good seed in the right spirit, prepared to go where and to do what their Lord commands. "They bring forth fruit with patience," they "endure to the end." These are they who trim their lamps daily, whose light shines with a steady brightness, always ready to reflect the truth in some shape or form—in testimony for its maintenance against error, or in rejoicing in the hope which has been enkindled by its loving reception. They also are the class who take the means to

have the seed sown in their hearts well watered, both in the attendance of public meeting, and in the private reading and study of the Word. No wonder that the seed withers up in some hearts. It has been planted down among so many thorns that it is choked, and the thorns, or things of the present, receive all the moisture, and grow accordingly. The two classes have always existed from the beginning, and they exist to-day. We cannot always distinguish them while they are in course of development. They require time to be manifested; but meantime the process is going on in each case which will ultimately ripen—in the one case, resulting in acceptance with joy unspeakable, and in the other with rejection in anguish unavailing. No one will be rejected but the disobedient, who might by taking heed have been among the joyfully accepted. Be careful, then, that nothing is left undone by you which you can possibly bring to bear to secure this endless life of well-being which will bring you everything you deem desirable now, or could possibly wish to possess. "Lord, what wilt thou have me to do?" is the language of the true child of God, and at every stage of life this is the language of

earnest desire to do the things that please Him. Get into the right way yourself—be sure you are in it, and then see what you can do to help others in it. Continue in this endeavour, however long your day may last, and you will not be found lacking when you are called upon to give an account of your stewardship.

#### COMPANION FOR LIFE.

No sister will treat this subject with indifference who has regard to the ultimate issues of life. It is a subject which has often been mentioned, and one would think must be well understood, and yet we are constantly hearing of sisters making alliances with those who are not in the truth. Even during the year that has just gone, we have had cases of this direct disregard of apostolic command, not to be unequally yoked together with unbelievers. A sister who contracts such a partnership is laying up for herself untold sorrow in the future. She is sure to be greatly hindered in her endeavours to fulfil the law of Christ, and the chances are, as has actually happened in almost every case where a sister has married an alien, she will be turned entirely out of the way. Let the young sisters be most careful not to form even an ordinary friendship with any who is not a brother; but above all not to consent to be united for life to a man who is not a brother. Do not deceive yourselves with the idea that it will come all right after marriage. If a sister can help an unbelieving friend it is while yet unengaged. Do not trust to promises of putting matters right after. The matter is too serious to be left to after chances. If there is a chance of your influencing such a friend, you have a greater chance of doing so if you withhold your friendship until he has first yielded obedience to the truth, then he would be in a position to be your true companion and helper. So much of your future happiness and welfare depends upon a wise decision in such matters, and duty to Christ is so clear in the matter that you cannot be too earnestly entreated to give it your most serious

consideration, and as you sow now you will afterwards reap.

#### PRAYER.

Another secret in the growth of the good seed in youthful, but good soil, and next in importance to the reading of the Word, and, indeed, to be placed along with it is daily prayer to God. At first it is not possible to realize how great a help this is, nor how great the privilege of being permitted to approach God, as a child of His; in confidence that He will hear and answer our petitions. It is generally some dire affliction or strait to which she is brought that brings the young sister to this, and sooner or later this experience of affliction and chastisement is the lot of all who are born into the family of God. It will be much easier and a sweeter comfort to come to God in affliction, if from the start we make it a rule to pray to him daily. The very coming to him, in the spirit of submission; in supplication for forgiveness and guidance, will give tranquility to the mind—a gladness that there is some one very great who cares for you, and who has promised great things in the future, and asks you to share them. Your knowledge of God will grow, and while your reverence for Him will increase with that knowledge, you will prize more and more the unspeakable boon of being allowed—nay, invited to come near to Him in the name of Jesus. The oftener you take advantage of this invitation, the more likely you will be to appreciate it, until your approaches to God will become seasons of communion, in which you will rise much higher than you could at first, for now you will be able to realize more of His greatness and majesty and of His exalted supremacy as the Creator of all things, His surpassing goodness in all that He has purposed for us in the future, in having called us to be co-workers with Him in His glorious scheme to redeem this earth and its inhabitants, and to fill it with His glory. You will better realise to what a high and holy calling you are called by the gospel, and

you will better realise who it is that has called you, and what He requires of those whom He has thus called. And while you will never be beyond the need of all the care which you found necessary at first (for the heart is deceitful, and we are always liable to be drawn aside by the allurements which appeal to the old man of the flesh), still these exercises of reading and prayer to God form a powerful aid to the subjugation of the old man, and the development of the new.

#### HELP IN TROUBLE.

And when trouble comes to you—real afflictive trouble, you will find that there is true help to be found in prayer to God. He does help, He does sustain, He does comfort in trouble. You may think many grievous thoughts about the trouble, how it might have been avoided, and that you have brought it on yourself, and fear that in your case God has had nothing to do with it, and fail to receive the help you so much need, because you do not ask or expect it. Now, in whatever way the trouble may have come, if you belong to God, it has not come by chance. He guides your affairs. He plans your good and your evil. You must have evil. We all scheme to keep out of it, and if we could manage it we should never have any trouble, and we should then not be suitable for God's purpose at last. Human nature requires to be chastened that it may be purified and made meet for the Master's use. It is God's plan, because in His wisdom it is the best, the only plan whereby this erring nature may be perfected for the glorious destiny He has in store for it. Let not the young sister then be cast down when trouble comes, but rather recognise it as God's fatherly dealing with her. Let her seek His presence and ask His strength. He has promised it. It is in times of weakness we require it. Trust Him when things look dark. His power is equal to letting in the light upon your path. "Who is there among you that feareth God and walketh in darkness and hath no light,

let him trust in the name of the Lord, and stay upon his God." Wait upon Him, He will hear you and answer you, but perhaps not as you expect or wish at present, still have faith that all will be for the best, though it seems otherwise. His word cannot fail, and that is our confidence. "Come unto me." "Look unto me." "Cast thy burden on the Lord and He will sustain thee." All who trust Him find it so in the long run.

#### ORDINARY TIMES.

While this is true in a special sense when we are exercised in sore affliction, it is true at all times that God careth for us, and that He wishes us, and asks us, to cast our cares upon Him. He wishes us to acknowledge Him in all our ways. Whatever we undertake, our daily routine of duties or more perplexing engagements should all be undertaken as in His sight. His blessing and guidance asked and desired all the day long. In this spirit we feel that everything we undertake is done to Him, and we shall assuredly often realize that He hears and answers our prayers. When things come out differently to what you purposed or desired, wait before you conclude that it is a pity it is so. Most likely in course of time you will be able to see that His way was best, and He knows better than we do what is best for our ultimate good, and that is the true standard of goodness. This life is so short that we make a great mistake if we measure the goodness of our experience by what it brings us here. We shall probably find when we come to look back upon our mortal experience, that, but for the dark and sorrowful passages in it, we should never have attained the crown of life. How well it is for us that God, in His wisdom, has hidden from us what our experience here is to be, and graciously unfolds it to us day by day as we are able to bear it.

If it had been otherwise arranged, and each one had received her programme of all she had to go through from the time she entered the straight gate which

leadeth unto life, until the day on which she was to finish her account, it is to be feared very few would feel that they could go through it, but would give it up as an impossible task, and so it does prove in many cases, where the difficulties deter from, instead of impelling to, active exertion. If no progress is made from the time the armour is put on till the time it is put off, the ability to cope with trial and difficulty is never developed. On the other hand, if we obey as far as we can see our way, and seek to know the right way, this practice increases the power to do and to endure what is commanded, and what the young beginner would pronounce impossible is daily practised by the steady student, and brave soldier in the heavenly warfare. How wise, then, to seek daily that help which alone can enable the weak to be strong for the battle of life, and will eventually lead to victory.

#### MARRIED CARES.

Then there comes a stage further on in life when the sister in Christ, who is still young it may be, finds herself surrounded with many cares from which the young unmarried sister is free. It will be good for her if she have been able to make a right start in the married state, with the companionship of one of like precious faith, for then she can better regulate her life and her house, with a view to making the truth the guiding and predominating motive power in all she undertakes. She will be happy in this most important relationship, if she find in her husband a helper and a stimulator in divine directions, which he will be if he is a true brother, and not a merely nominal one. It is one of the most pleasant experiences with which one can meet, to find husband and wife happily united on the basis of mutual love naturally, and under the power of the truth individually besides. Sometimes it happens that the husband is very earnest in the truth—trying, in all things to be subject to it, and the wife is not. She has perhaps yielded obedience more for the sake of being at one with her husband,

than because she realised the goodness of the message which the gospel brings and the responsibility of those who have enrolled themselves as candidates for the blessings of the future age, and so she is lacking in enterprise, and is not so helpful as she would be, if she rejoiced, like her husband, in the glorious hope of eternal life in an incorruptible body, and in the highest and most desirable companionship. And in so far as this is the case, her husband is deprived of her valuable and warm-hearted co-labourship. Some times the wife is the one who is warmhearted in the truth, and the husband is not. The sister in that case is at a great disadvantage. She is without that stimulating help which the husband undoubtedly ought to be to his wife, "nourishing and cherishing her even as the Lord the Church," seeking her highest good by taking the initiative, and encouraging her in every good work. She who has the advantage of having made a right start, and had the companionship of a true brother, has all the more responsibility attaching to her position. "To whom much is given of them much is required." She has as it were unlimited scope for service in the truth, according to her circumstances in life. If we lived in times of persecution, no doubt we should often imagine how zealous we should be if we only had liberty to carry out our desires. We should think, to begin with, if we could only secure a Bible all to ourselves, how we should study it—how we should ponder its words—its precepts, and its promises. How we should try to remember the exact words of David when he was in affliction, and his songs of thanksgiving when he was delivered out of trouble. How we should treasure every opportunity of snatching a look at the forbidden book, and make sure that we had a "thus saith the Lord" for all we did. How we should think, too, what we should be prepared to do for Christ's sake, if only we had a home, and an ecclesial circle in which to serve him without the fear of

being put in prison. It is good for us sometimes to think of these things, and to contrast our surroundings with what it might be if the "Man of sin" still had the power to prevail against the saints as he formerly had.

#### AT LIBERTY.

Now, you dear sister, in the favoured position you occupy, are at liberty to show how you *choose* to spend the opportunity thus afforded. In these times of liberty, you can do as you like. You are at liberty to serve Christ, or you can serve yourself. You can serve him little or you can serve him much. Remember you ought to be an example—you ought to show by your example how you estimate your privilege, and how you choose to use it. If you rightly estimate the advantages of your position you will think of this; you will stir yourself up to do things for Christ because you are at liberty to do it, and because you know that you will surely regret it if you do not. It is a good plan to dedicate yourself every morning to God and His service, asking His guidance and strength. "Give thy strength unto thy servant." So prays David, and every night reckon up whether you have faithfully done what you could. You will almost be sure to find that you have not done all that you purposed or wished, but if you have striven all day to do the will of God you have been redeeming the time, and the day will stand inspection at last. Where you have failed you will be warned for the future, and where you have erred let it be confessed and forgiven. Day by day, day by day, in this way, and step by step, you will at last arrive at your last day, as some of our number have done this year, when your race will be run, and your warfare will be over, and the victory will be won. Be sure that you are not satisfied with less than is possible. We are told to be *perfect*. We are by no means perfect when we begin the race. We have much to learn, and we have to acquire the power to put in practice what we learn. Still, we are

told to be perfect—to go on unto perfection. We read of some who were said to be perfect and upright before God. God said to Abraham, "Walk before me and be thou perfect." Abraham believed God, and he showed his faith by his works. We are called upon to do the same: to be the children of Abraham, to be perfect, as he was. "*He* staggered not through unbelief: but was strong in faith."

#### SHOW YOUR FAITH.

We ought to act as if we believed God in the things He has promised—also in obeying Him. The more you try to practice obedience—that is doing things because God has commanded them, the more will you realize the truth of what the apostle John says, that "His commandments are not grievous." You will find that you can do what you thought it impossible to do, and, in your privileged position, you ought to venture beyond what others dare, because you are at liberty to do it if you are courageous enough to do it. Your love for Christ, and your desire to have his approval when he comes, will suggest many ways in which you can turn your liberty to account. If you make up your mind that you will use your liberty to fellowship his sufferings, to carry his cross, and to be with him in all you do, you will be able to help those who are less fortunately situated, by your example. If they see you set light by the things of the present world, that the things pertaining to the truth may be attended to, they will feel stimulated by your courageous example. If they know that you make it your choice, and your practice to give heed to the voice of wisdom in the Scriptures daily, they will be helped in their endeavour to do the same. You may be so situated that you have very little time for deliberate reading, because of the multitude of duties that your family and household, and perhaps business, demand of you. Still, you feel and know that you *must* read some every day, that the lamp may burn steadily, and that you may with all readiness meet the various emergencies of life.

You know that your final success depends upon it, and you *must* have it.

INGENIOUS INVENTION.

You will have this reading by some ingenious invention, if it is not to be had any other way. A little at a time perhaps, but you will have it. A little extra, too, if possible—that is, a little enriching to the mental furnishing beyond the daily prescribed portion which is absolutely necessary for existence. Such books as *Eureka*, for instance: is it possible for a busy mother ever on her own initiative to attain to the reading and understanding of it? The mind that has received the ideas contained in such a book, or had the ideas contained in it passed through the brain, is in a very different condition from the one who never has. If you would like to have your mind opened up to a higher preception of what God has purposed for you in the future, and how He has been unfolding His plan in the past, let your ambition be to know what that wonderful book contains. A sentence or two at a time will supply you with food for the day when you cannot get more, and there are many ways by which such an apparently impossible task is to be accomplished. Only be in earnest in your desire for the knowledge it contains. That is the first requisite. Then your ingenuity will bring it about. I have heard of many ways. One sister used to read a sentence or two, then go on with her work, thinking about what she had read, then take another chance as soon as possible for another sentence or two in the same way resuming her work. I have it suggested to me that I should tell of another sister who keeps the volume open on her bedroom mantelpiece, so that while dressing, or attending to little matters about the room, she can cast her eye on the page, and in this way carry away a valuable amount of information and food for reflection, and also for conversation. The same plan might be adopted with reading the Bible or any other book, where it is

difficult to get time to sit quietly down without interruption. Several classes have been formed, too, now, for the reading of *Eureka*, so that anyone who can spare an hour away from the scene of household duties can have the advantage of hearing it read and commented upon. A true sister who appreciates her liberty in Christ, and has the opportunity, will not fail to gain all the information of this sort that is within her reach; for the more she knows of the mind of the spirit, the greater her power in every spiritual direction. The things pertaining to the present life are so urgent in their demands, that if you give in to them, you will have no time or opportunity for taking in and assimilating the things of the spirit.

RECOGNISE THE SITUATION.

You have to recognise the situation, and frame your life accordingly. Something must be left undone. Some give the preference to the mere passing requirements of every-day life. They tax themselves to get all the supposed necessary things done. And they, and their houses and children, look like it. Everything is in what is called "apple-pie order." Much time is bestowed on each department, and the verdict is that they have not a minute to spare for reading. It takes them all the time to get through. They must have the children look nice, and they cannot bear a spot or a stain anywhere on their furniture. What shall we eat and what shall we drink, and how shall we best set out the delicious things we contrive, to please the palate, and wherewithal shall we be clothed, are the all-absorbing themes with them, and any interruption to this regular round of self-imposed slavery is a cause of irritation and loss of temper.

I know of one sister who regretted much when she came to die that she had spent her time in this way, and said if she could have her time over again, she would give more time to reading, and especially to reading the Bible. I knew another with whom it was just the opposite. The Scriptures were her constant study and comfort.

She gave them an early place in the daily programme, and the future in consequence was an ever present reality to her. She was content to have things in the present befitting, a stranger (one not at home) and a pilgrim (one passing through), and when her turn came to die, she was ready to lay down her weary head in prospect of a glorious resurrection to a permanent and perfect state of things. Take for instance now, a sister who is delicate in health. She is likely to take a sober view of things. She is not able to do this and that, that perhaps she would like to do, and she says, "I am not able to do so and so. I can manage without," and she gets along. She cannot go through such an elaborate programme as her

stronger sister, and she resigns herself to it. She is perhaps forced to have seasons of quiet rest. In these she can read a little and meditate upon what she has read, and she is inwardly furnished and enriched. Now why should a busy sister wait until forced by illness to take time to read and think? If she would stop to consider, she might as well, and much better, take a little time—make a little time, for taking in the wisdom that is to guide her in the way that leadeth unto life—content to get along in other things in a middling way. Let her make sure of that as a first necessity, and she will be helped to find out what the things are that she can leave out.

(To be continued.)

## THE FIGHT AND VICTORY OF FAITH:

*Address delivered to the Birmingham Christadelphian Young Men's Mutual Improvement Society.*

BY BRO. J. J. HADLEY, OF BIRMINGHAM.

Our brother Paul, writing to Timothy, who is a pre-eminent example for the imitation, especially of young men, says, in his first epistle, "Fight the good fight of faith, lay hold on eternal life." Warfare of some kind or other, strife, difficulty, labour, pertains to the whole world of earthly existence. There is the struggle for existence itself, which has attracted so much notice from the biologist, and has led some men to the conclusion that this struggle, long continued, has caused the development of the various living forms with which we are acquainted from one common original, which they denominate living protoplasm. More living forms come into being than there is room for the continued existence of, and those who are best able to cope with the difficulties of their surroundings, win in the contest, and hand down their superior qualities to their descendants, who have to carry on the struggle in their turn. This is what is called the survival of the fittest. It is not my object to enter into a discussion of the fallacious conclusions involved in the development theory, as it is called, but I

merely wish to emphasise the fact of the universal prevalence in terrestrial existence of the element of strife. There is in connection with it, and especially in relation to its higher and moral aspect, a survival of the fittest, but it is not secured by natural development and selection, but by providential oversight and divine selection, about which I may say something further on. Limiting our view, however, to the case of man, we find that, in addition to the mere struggle for existence, man sets himself many a war to wage. He is ruled for the most part by the lust of the flesh, the lust of the eye and the pride of life, and to satisfy these he will face difficulty and danger and will spend years and years in anxious toil. The ranks of the statesman, the soldier, the scientific student, the learned professions, the merchant, the tradesman, and even the artisan afford us ample illustrations of this, though in the last named category the struggle often merges into that lower phase of a struggle for mere existence itself. The statesman for fame's sake—or perhaps for love of country—will deprive himself of leisure



and rest, will face perhaps undeserved abuse, and will tax his powers of mental and physical endurance to the utmost; the soldier, to gratify a fleshly ambition, will encounter the most hazardous undertakings of the battle field; the scientist, intoxicated as it were with the gratification of overcoming one difficulty, or solving one problem, will go on to the next and the next with an absorbing ardour which permits him to think of nothing else; while those who are engaged in the pursuit of wealth, or that which wealth may purchase, present to us the spectacle of a hurrying crowd chasing with mad and selfish eagerness that which too often proves a cause of bitterness, and at its best fails to give the desired satisfaction. Thus is the world of humanity of a piece with the ceaseless activity of the wind, the rains, the rivers, and the seas. "All things are full of labour; man cannot alter it; the eye is not satisfied with seeing, nor the ear filled with hearing." Thus must our portion be a labour and a warfare—a labour to gain that upon which our yearning hearts may fix, and a fight to overcome the difficulties which may be in our way. But we started from words which imply that there is a choice of conflicts. Paul says "fight the GOOD fight," implying that there may be, as we know there are, warfares which are not good—not established upon a basis of right, or not attended with good results if victory be achieved. The warfare, however, to which Timothy was urged was good in both these respects—it is *the good fight of faith*. The idea of difficulty and warfare is intimately associated with the idea of faith, and that to an extent of which many people have a most inadequate conception.

The word Faith covers a very wide and very deep signification. It might be expected that such should be the case, when in relation to the whole course of religious life, rightly understood, and to its results it can be said in Scripture language, that we are "sanctified by faith," and "saved through faith." To the minds of many people the idea is present that it is the easiest thing in the world to possess faith, as easy as to use the mere form of words just quoted, brief and simple as it is. This idea is reflected in such phrases as those which are common in some of the religious discourses of the sects in which the seeker

after some good thing—something better and more satisfying than appears to be obtainable through the operation of earthly schemes and human wisdom—is told he need do nothing but "only believe," and all is accomplished. On the other hand there are persons who conceive it to be impossible to have faith such as the Bible describes and requires, who say that faith and reason are opposed, and that following their reason, which they know to be a good servant in relation to worldly matters, they cannot believe themselves, nor conceive of other persons believing except by their allowing their imagination and their feelings to take the place of their reasoning faculties. The truth of the matter lies not with either of these opposing sides—the faith which is "as easy as winking," is not the faith which the Apostles preached as the principle upon which men are to be saved; and, on the other hand, the "reason," which is an insuperable obstacle to faith, is either a prejudiced judgment, which usurps the name of reason, or else it is reason which is exercised upon only a part of the facts which ought to come under its consideration. Now, to obtain full assurance of faith—that unswerving confidence which leads to obedience, when obedience is hard; and to patient continuance in well doing, which wearies not, though the struggle be long, involves a moral conflict. It is not obtainable by the mentally indolent, to whom credulity or ignorant unbelief are alike easy, according to the direction of their likings, but rewards only the efforts of those who try to ascertain all the facts, who, in the course of their investigation, almost inevitably light upon difficulties, but who persevere in overcoming them. The existence of difficulties in the matter is a thing to be expected. There were difficulties in the way of faith even in the days of inspired messengers and of miraculous confirmation of their testimony. Take the case of Christ, and the test of faith involved in his claim to be accepted as the Messiah by his own generation. Apparently in some particulars he was at variance with Moses, in whom, little as that generation loved or understood what he had written, they had in a certain way a strong confidence. Moses had commanded cessation from labour on the Sabbath day, and traditional interpretation of the Mosaic ordinances would bring Jesus into the ranks of offenders against

it. Here was a difficulty which would not at first sight strike us, but was evidently present with considerable force to the minds of some of Christ's contemporaries. Moreover, to the poorer and less independent order of Jewish society, there was the further difficulty that none of the trusted leaders had admitted Jesus' claim; and what if he wrought miracles, displaying a control over physical conditions which belongs not to man in his ordinary calling. Might not these have been but the work of spirits of evil, in whose existence and power there was then a general belief? These were difficulties in the way of discipleship which, to those of perverse mind, would be insuperable, and afford what they considered ample ground for dismissing the pretensions of Jesus of Nazareth with contempt; and even justification for inflicting upon him the punishment of death as a deceiver of the people. To others who had a genuine fear of God, and an earnest desire to know the truth, and walk according to it, the same circumstances would be, doubtless, hindrances of which they would appreciate the full force, but patiently investigating, judging not hastily, nor by the outward appearance only, they would find that they were to be explained, and that the grounds for faith immeasurably outweighed the apparent grounds for unbelief. There were difficulties also to be overcome by those who listened to the preaching of the Apostles after Christ's death and resurrection—there was scope for unbelief, otherwise belief could hardly be accounted as a virtue, well-pleasing to God as it is declared to be. But if such was the case in the days of Christ and the apostles; and similar circumstances could also be pointed out as belonging to the period of the ministration of Moses and the prophets, is it to be wondered at that in our day, when for over eighteen centuries there has been no such interposition of divine power as there was at times in the history of Israel, there should be manifold difficulties to meet and to overcome, before the mind can become thoroughly assured. The objection has been often urged by unbelievers that a divine revelation ought to be so clear and free from difficulties as to *command* the assent of everybody; and that if the Bible were God's word, it would be in such a form that everybody must believe it. Though plausible, the objection, as

nearly every objection proceeding from the same quarter, is shallow in the extreme. Who shall say that in selecting and disciplining certain men's characters, so as to render them fit for his further use, God may not choose whatever means He pleases, and I repeat that were His revelation such as to *compel* the assent of everybody, whether he loved truth or not, whether he desired to please God or not, faith would be robbed of the quality which renders it of any value. Those who know anything of geometry will know that the three angles of a triangle which has three equal sides are all equal to one another, and that there are other propositions obviously impossible of denial. There is no room to dispute the proposition; a person cannot disbelieve it, however much he wished, or however much at variance with accepted theories he might desire to be. Everybody believes it, and more than believes it, but what merit is there in that? No moral faculty is involved in the assent given to the proposition, and it is believed alike by the godly and the ungodly, by the honest man, and by the thief, by the lover of truth and he who delights in falsehood. Since putting into writing the foregoing thoughts I have come across two extracts in my note book in which the same idea is involved. One of them was taken from Horne's introduction to the study of the Scriptures and is in answer to the question: ought we to expect absolutely irresistible evidence in support of the Scriptures? The author says "The not having *more* evidence for the truth of the Gospel is not a sufficient reason for rejecting that which we already have. If such evidence were *irresistible*, it would restrain the voluntary powers too much and fail to answer the purpose of trial and probation. Men's moral probation may be whether they will take due care to inform themselves by impartial consideration; and afterwards whether they will act as the case requires upon the evidence they have." The other extract is from a book I once read known as "Nelson's Cause and Cure of Infidelity." It is in the form of an objection and an answer: "Objection: All religions as well as Christianity present their prophets, their sacred books, their martyrs, and their miracles, and who is to decide between their claims? Does God expect everyone to be a critical judge? Answer: (1) We

are acquainted with nothing valuable which has not its counterfeits. (2) The counterfeit often appears to the incompetent brighter and more captivating than the genuine original. (3) We are called upon to struggle for qualifications to decide, and to aim at superior judgment in proportion as our interest is threatened, and in accordance with the value of the thing presented. To judge ably of things exceedingly valuable is worth uncommon industry. (4) Men never complain of anything being liable to counterfeit pretensions, religion excepted; and they never complain of the necessity of their exertions to qualify themselves for judging between truth and falsehood in any case but in that of religious truth. (5) Men never say that because it is difficult to tell false gold or silver from the genuine coin, therefore they will cast all away; though thousands are poor judges in such cases from want of attention."

Reverting to the subject of the nature and force of the proof available in support of the claim of the Scriptures to be a divine revelation. I am reminded of a very truthful and striking sentence in one of the works of John Henry, now Cardinal Newman. He uses the term "certitude" in reference to our conviction of the truth of the Christian religion, and says:—"My argument is as follows: that that absolute certitude which we were able to possess, whether as to the truths of natural theology or as to the fact of a revelation, was the result of an assemblage of concurring and converging probabilities, and that both according to the constitution of the human mind and the will of its maker; that *certitude* was a *habit of mind*, that certainty was a quality of propositions; that probabilities which did not reach to logical certainty might suffice for mental certitude; that the certitude thus brought about might equal in measure and strength the certitude which was created by the strictest scientific demonstration."

The faith of which the Scripture speaks and of which we have illustrations in Christ and Paul and their followers is a habit of mind—a *certitude*—an *assurance* of things not seen, a conviction of truth in relation to promises, which is the result and the reward in our case of an industrious examination of the converging probabilities—in other words of the variety of circumstances which all point in one direction. It is well that we should under-

stand what we have proper reason to expect as the grounds of faith in the day in which we live, so that an undue expectation may not form a stumbling block in our path. The question that is placed before us for our examination is broadly this: Did God make known his ways unto Israel, as the books of Scripture allege that he did, and, if so, have we a trustworthy record of the manner and the matter of such revelation? To an affirmative answer to this two-fold question there are many converging lines of circumstances, and the proof, though short of a mathematical demonstration, is yet so strong as to justify every sacrifice which the doctrines of Christ and his apostles call upon us to make, and to entail a heavy responsibility if we refuse to make it.

(To be continued.)

CURIOUS REMAINS AND CURIOUS SPECULATIONS ABOUT THEM.—Mr. Rassam, the well-known discoverer of Assyrian antiquities, speaking recently at a meeting of the Victoria Institute, London, gave an account of an old ruin that he visited 15 miles from Bagdad. The ruin was about three miles in circumference. He said: "After digging for four days, he came upon the top of some walls. We soon found that we had come upon an enormous building, in which we began to find inscriptions. We first of all discovered four rooms, and then came upon a fifth. They were what I should call generally of the Assyrian or Babylonian order, and paved with bricks or stone; but the fifth room was paved with asphalt, the discovery of which brought to my mind Solomon's saying, 'There is nothing new under the sun.' Previously I had always thought that asphalt was a modern invention. Singular as this discovery was, we dug through the asphalt, and in a short time we were rewarded by coming upon a copper, on which we found inscriptions. From this copper we took two cylinders. These were covered with inscriptions, which we supposed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah, after the Deluge, and where, according to tradition, Noah buried the antediluvian records. Afterwards, many thousands of tablets were found lower down, which the discoverers are inclined to think were placed there by Noah!"

### THE MUSIC HYMN BOOK BEST—"THE WHY AND THE WHEREFORE."

Several have expressed the wish to have a small hymn book without the music. The wish is a natural one from certain points of view; but, though there are reasons in its favour, there are reasons which tell decidedly against it, as going to show that more evil than good would come out of such a wish having its way. Principal among these is this, that it would open the way for the return of an evil which the Music Hymn Book was got up for the express purpose of undermining, and which it has thoroughly undermined; and it would undermine a benefit which the Hymn Book was intended to confer, and which it has conferred. Ten or twelve years ago, our singing was poor everywhere, which would not have mattered much had not the way been barred against all general extension of improvement, and had it not been for another evil; the few who delighted in the vocal form of praise got together here and there for practice by musical score, and these stuck together in the meetings, and began to constitute a separate class in the body—a choir in fact—whose existence drew a line of demarcation between those who sang and those who did not—a violation of the apostolic rule which makes the whole community a worshipping body on a common footing, without distinctions. The fumbling out and distribution of technical documents at the commencement of singing came to be very offensive, and to lay the foundation for emulations and distinctions inconsistent with the fundamental characteristics of the body of Christ. It was felt that all this would be disestablished—would, in fact, have the bottom taken out of it if we could have a hymn book with the music on the same page. It would place all on the same level, and while of no particular use to those who could not technically use it, it would be no detriment to such, while it

would gradually, quietly, and unconsciously extend the ability to so use it among the general body, and at the same time obliterate the tendency to develop choir-singing with the many carnal incrustations that form around such a thing. This object has been entirely realised. The music is a common possession; there is no partition between those who have music books and those who have not. There is a keeping at bay the ecclesiastical distinctions in vogue among sects. The ability to use the music at the same time has immensely developed everywhere, as compared with the state of things previously existing. The attainment of the power to sing heartily and well, and the preservation of the feature of family unity in our worship, are both points of great value to have achieved. There is no disadvantage or grievance to set against these points. The price, which was an obstacle at first, has been brought to a point within the common reach. At first published at 6s. 6d. (for necessarily the cost of producing such a hymn book was immense), it has been brought down to 2s. The only drawback is the size of the book for children, and perhaps the price for the very poor; but these are not for a moment to be reckoned against the solid spiritual advantages secured. The desire of those who wish to have something cheap to hand to strangers, while to be respected as regards the goodness of their intentions, will strike the scripturally imbued mind in the opposite of a favourable way. It is a mistake to do anything that obscures the apostolic, if unpalatable, fact that men not in Christ are unjustified persons, and cannot approach God with acceptance. The sects do not recognize this fact. They aim only at attracting persons to their meetings, and having "successful" gatherings, and a prosperous "cause." They, therefore,

resort to every artifice that will coax the people into attendance. Among others, they press hymn books upon the attention of all comers, whom they watch with eager eye. All this is very nauseous to men in subjection to the mind of the Spirit. These have no object in getting up "successful" meetings; they have no "cause" to promote; they have no motive in propitiating the children of the devil as such. Their simple business is to do their duty, and testify the truth. If in the doing of this they have numbers and success, well and good; but they do not aim at the latter, but are rather, on the whole, suspicious of the latter, and certainly the last thing they would do would be to hide, or prostitute, or corrupt the truth, for the sake of getting the favour of such as have not submitted to the righteousness of God. What is it but doing this to hand a hymn book officiously to a stranger? You tell him by your act that he is an accepted worshipper of Jehovah and an heir of eternal life when he is neither one nor the other—the apostles being our authority. If you say the stranger will think us cold and unfriendly, you only illustrate the fact that the truth itself is to the natural man a thoroughly unpopular thing. Any attempt to make it popular with such is to go upon a dangerous line and one that will certainly lead to corruption—first, a hiding of disagreeable facts and then a doubting of them, and finally a casting of them away altogether. This has been the process in a good many instances where the impossible experiment has been made of trying to be friendly with the world and friendly with God at the same time. Leave the strangers to themselves in this particular. If they buy a book and use it, it is no business of yours to prevent it. But it is a mistake to enact a lie for the sake of courtesy. Printing hymns in a cheap form without music for the sake of the stranger who have nothing to do with hymns until they put on the name of Christ, is not a mea-

sure that will receive the sympathy of those who wish to stand for the purity of the gospel truth; while, if printed for brethren and children, it would be an attack,—insidious and silent and unintentional, but still an attack—on the good results secured by the Music Hymn Book. For these reasons, there can be but one verdict on the proposal—well meant but unwise.

EDITOR.

**THE TEMPLE.**—It is reported at Odessa that the Sultan has given orders for the remains of Solomon's Temple to be restored, and the surrounding place to be cleared of all rubbish. Such matters are often "reported," and come to nothing. Still they are doubtless an ingredient in the preparation for coming events, which will be solid realities some day.

**THE GREAT RIDDLE OF HUMANITY.**—The Jews are the great riddle of humanity. The history of the world has passed on, a fleeting panorama, apparently, to one spectator only—the Jew. In the dawn of human progress his form fills the horizon, and every page in the annals of culture bears the impress of his influence. And yet never were the Jews either numerically or politically powerful. Originally but a small nation, they endured unparalleled political woes, were decimated and ostracised, but yet were not exterminated; they were dispersed amongst the people of the earth, and all their political bonds utterly destroyed, but still they preserved their distinctiveness. Alternately the objects of persecution and massacre, cursed and shunned of all men, they have with mysterious persistence seen race after race of their conquerors rise and disappear. Through all the vicissitudes of their own and the world's history they have lived on unimpaired, and their powers of endurance have apparently triumphed over the passions and numbers of their conquerors. The Hebrew of to-day receives, through an unbroken line of descent, the living traditions of 5,000 years ago, and stands before the world the only link between these modern times (Ah, Mr. Editor of the *Leisure Hour*, there is a simple explanation of it all, which seems hid from the wise and prudent—Ed. *Christadelphian*), and misty epochs when humanity was cradled.—*Leisure Hour*.

## The Christadelphian.

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

MARCH, 1883.

An interesting letter from Mr. Oliphant, acknowledging the receipt of the Christadelphian contribution to the colonization of Palestine, and reporting the steps he is taking in the purchase of land, will be found on another page.

Brother Parkes, of Bilston, who has been to Palestine in the course of his life, suggests the desirability of keeping open the colonization fund, and of each ecclesia having a collection once a year on its behalf, at the commencement of each year until the Master arrive. "Depend upon it," he says, "the work is of God, and will not only be fraught with benefit to the Jews, but with happiness to us, and redound to the praise and glory of God."

Touching Mr. Oliphant, who has undertaken the administration of the fund already raised, a correspondent in the *Jewish Chronicle* says:—"It would be a great error to look upon Mr. Laurence Oliphant as an enthusiast, guided only by religious or sentimental motives, because he takes up the plan of Jewish colonisation in Palestine so energetically. He is certainly anything but that; on the contrary, Mr. Oliphant shows himself a matter-of-fact man, a thoroughly practical observer, for whom old-world traditions and poetic visions have only a value in as much as they may be made instrumental in furthering the great practical and commercial interests of the age. He would be the last to think of reviving an ancient Jewish kingdom, and to fit a piece of Old Testament religious life into the framework of our modern life; but he has theoretically and practically studied the question of a Jewish colonisation of Palestine from a religious, a politico-commercial, and a humane point of view, . . . and has thus arrived at the result that the plan is by no means a chimerical one, but that,

on the contrary, it is practicable on a large scale, and would then prove a blessing for the Jewish race; but also at the same time a very beneficial measure not only for the East, but for the whole civilized world."

The Haifa correspondent of the *Jewish Chronicle*, referring to the harshness of Turkish opposition to any further landing of Jews in Palestine, says it may "force the question of Jewish colonization in Palestine upon the notice of the British public more effectively than has been possible hitherto." He hopes "that influential Jews will take this matter up, on political grounds." He adds "The question whether English Jews are henceforth to be forbidden to live or even to land in Palestine, is one to which they cannot be indifferent, and the way to test it would be for English Jews to become the purchasers of a tract of land in Palestine, no matter how small, for colonization purposes, and place upon it a group of their poorer coreligionists carefully selected and whose previous knowledge of agriculture and general antecedents might be some guarantee for success. Many such are to be found.

The same correspondent has the following significant remarks on the strategic bearing of the various activities now manifesting themselves in connection with Palestine:—"The French are every day more and more consolidating their influence in Palestine, and owing to the territory possessed and power enjoyed by the monks of Carmel, their position in this locality is the dominant one among the natives. In Russia a society has been formed under the presidency of the Grand Duke Nicholas, which has for its objects: 1st, The interests of the Greek Church in the Holy Land; 2nd, the protection of pilgrims; and 3rd, the exploration of Palestine. Considering what has already been done in the last direction, this last device is too transparent to conceal the real motive of the society, which is political. But the geographical position of Palestine renders it imperative that British interests should not be subordinated to those either of Russia or of France, and it is through the sympathy with, and protection of, the interests of the Jewish race in these regions, that her own can be most effectually secured."

Brother Henry Eastwood, of Finsbury Park, London, N., says:—"Enclosed, I hand you a cutting from a paper called the *Miller*, which gives the result of the harvest in Palestine for 1880, showing the amount of grain exported therefrom. This is the first intimation of the sort I have seen, although I have been in the 'corn trade' for some years, and as the paper does not come under the notice of the general public, I thought perhaps it might be interesting to some of the readers of the *Christadelphian*, especially as the money collected on behalf of the Jews by us is likely to be devoted to the purchase of agricultural implements. You will notice they are enabled to compete with other countries in exporting grain, although, no doubt, they are at a great disadvantage in not having railroads to convey their produce to the seaboard, and no doubt have to raise their crops in a far more rough-and-ready way. If they can do this under all these disadvantages, it plainly shews that the country only requires to be opened up, and some capitalists to interest themselves in the matter, to make the laud sufficiently tempting for Russia to endeavour to conquer for herself."

The following is the "cutting":—

"GRAIN TRADE OF PALESTINE.—We are indebted to Mr. James Hilpert, of Jaffa, for the following statistics with reference to the grain export trade of Palestine in 1880. The yield that year was only a medium one, but when the crops are successful all over the country the exports increase to more than double these figures:—

| Ports. | Wheat.<br>(bus.) | Barley.<br>(bus.) | Dari Seed.<br>(bus.) |
|--------|------------------|-------------------|----------------------|
| Jaffa  | 245,500          | 97,000            | 192,000              |
| Gaza   | 63,000           | 311,000           | 16,000               |
| Caiffa | 135,800          | 53,000            | 119,200              |
| Acre   | 473,000          | 88,500            | 184,000              |
| Total  | 923,300          | 554,500           | 511,200              |

The shipments are chiefly to Mediterranean ports, Italy and France taking the largest portion."

A "CHRISTIAN FATHER'S" BLUNDER.—(Moses and Michael Angelo).—The artist has drawn Moses with horns upon his head! Why? It has puzzled many. The fact is, it is due to a blunder by the so-called Christian Father, Jerome, who, in translating the Hebrew into Latin, made the Mosaic account say that when Moses came down from the mount, his face or head was "horned." It was horned with light truly: but this idea was not conveyed by Jerome's abrupt translation.

## THE SIGNS OF THE TIMES.

THE BRITISH OCCUPATION OF  
 EGYPT.

NORTHERN PLOTS AGAINST TURKEY.

THE EASTERN QUESTION COMING UP  
 AGAIN.

POLITICAL CHAOS IN FRANCE—  
 ROYALIST PROSPECTS.

PROGRESS OF THE PALESTINE COLO-  
 NIZATION.

England is in Egypt, and cannot get out. This all men see, except the ultra-Radical supporters of the British Government, and even they are beginning to think it is so. Lord Dufferin, Mr. Gladstone's own manager of the Egyptian Question on the spot, has, after long and patient study of the subject, sent home a dispatch stating his conclusion that the British ascendancy in Egypt must continue an indefinite period. The *Daily News* does not like this conclusion at all, but even it recognises facts. It says:—"The Government have taken on themselves, or have had forced on them by events, a most serious responsibility in Egypt. Thus far the responsibility is not only great in substance, but it is without limit of time." We stand in a "peculiar relationship to Egypt at present; a relationship which it is, perhaps, not too much to say, we have never held to any country before."

We quote the *Daily News* because it most accurately represents the sentiments of the party that meanwhile govern the country. That party are helpless in the presence of events. God has com-

pelled them in the workings of His Providence to occupy Egypt in the face of their own traditional policy: and he is compelling them to remain where party consistency would incline them to leave. The hostility of the Egyptians themselves to the British occupation is operating in this direction. The symptoms show that if British troops were withdrawn, there would soon be another insurrection. Thus a recent telegram from Alexandria, referring to the gradual substitution of the new Egyptian gendarmerie for English troops, says:—

“Every time one of these posts is relieved there is a manifestation among the native population, accompanied by insolent expressions in reference to the Christians. A day or two since, on the arrival of 500 of these gendarmes from Cairo, the native population was very excited. European ladies were spat upon and insulted, and there were cries of ‘Death to the Christians!’ This feeling does not exist in the villages, but in Alexandria the hatred against the Europeans that found vent on the 11th June, 1882, still prevails; and although with British troops here the European population has nothing to fear, if the troops were withdrawn a second exodus would occur directly.”

The *Daily Telegraph* says that, in spite of the Radicals, who pardoned the war as an accidental outcome of “the old Adam,” from which even Liberal statesmen are not quite free, who, having strained at the “gnat” Cyprus, cannot be expected to swallow the “camel” on the Nile,

“The canal becomes every year more and more an English ditch. The road to India still lies, and will lie, by the Nile, and its safety demands ‘a settled Government’ at Cairo. England and Europe still have capital in Egypt, and with a good ruler are likely to increase it. Therefore, though no Protectorate be announced, a protectorate must virtually exist if it is the secret resolve of our rulers to interfere again should the anarchy of last year recur or should British interests be again endangered.”

#### THE SULTAN'S EMBARRASMENTS.

The Sultan does not know what to do with England's “Note” on the subject of

Egyptian re-organization, the feature in which that alarms him is the absence in said note of all recognition of Turkish lordship in that country. He has had many conferences with his ministers and changed his mind several times. His inclination is to scout England's pretensions altogether, and he takes a wistful look at powerful France, which equally with himself has been tumbled out of the country. He thinks it would be very feasible if France would join him in opposing England in the matter: but France, in the throes of a prolonged domestic crisis, without a head to direct her policy, lies paralysed in foreign directions, and can give no sign. Then the Sultan looks at England again and wonders whether it wouldn't be better to work amicably with her. He cannot make up his mind. After many conferences and discussions he has sent no answer. A happy thought occurs to him: write to the Khedive and ask what he thinks of England's proposals. This has been done, and we read “The Turkish reply is accordingly postponed until the Khedive's answer has arrived at Constantinople. A new journal, published in the Turkish capital, states that what the Sultan is most apprehensive of is that he will lose Arabia through the conversion of the Red Sea into an English lake. Aden, Perim, and five other fortified points are already in English hands, and now Lord Granville proposes to allow the Khedive—that is, practically England—to erect fortifications in the Suez Canal. Turkey therefore will probably find her road to Arabia sooner or later closed against her.”

#### PROPOSAL TO BUY OFF TURKEY.

Meanwhile, it is reported (we must wait to see with what truth) that the Gladstone Government have resolved to buy Turkish opposition out of the way by offering to purchase the Turkish right of tribute over Egypt. The London correspondent of the *Liverpool Post* says:—

“It is said that Lord Dufferin, acting under instructions from the Cabinet, has



arranged for the commutation of the yearly tribute which Egypt pays to the Sultan, and which amounts to £705,000. The sum named as the purchase money is £6,000,000, a stroke at once so bold and so prudent. There is at least no improbability about it. The Sultan is his own master, and his heirs, if they ever come to the throne, must look out for themselves. A bait of six millions in ready money is more than Turkish flesh and blood can stand. The release of Egypt from this yearly drain of something like three-quarters of a million would give an enormous impetus to the prosperity of the country. It is stated that the scheme of repayment by Egypt extends over twenty-one years, which would immediately reduce the annual tax by one-half, with a prospect of its final extinction in the next generation. Politically this step would rivet the hold England has already obtained upon the country. Having gone bail for six millions, it will be accepted as a natural consequence that England will have to keep pretty close to the side of Egypt, at least till the money is repaid."

#### NORTHERN PLOTS AGAINST TURKEY.

The enemies of Turkey in the north, unable to thwart England's Egyptian policy, are secretly arranging to turn it to their own profit. There have been ominous goings to and fro of Russian diplomatists between St. Petersburg and Vienna, and it is openly acknowledged that Russia and Austria have arrived at a friendly understanding for the division of European Turkey. France might dissent, but she is powerless in her Republican seethings, which prevent a definite or consistent foreign policy. Germany, while not indifferent, sees herself compelled in a manner to be passive in the presence of Russo-Austrian hosts, who would readily find in French revenge an eager ally against her in case of need. Mr. Labouchere, in his paper called *Truth*, says:—"One learned in Continental politics tells me that Austria and Russia have agreed upon a joint policy in regard to European Turkey, and that Bismark sees with considerable dissatisfaction the moment approaching when Prussia will find herself, as during the seven years' war, exposed

to the united attack of her three powerful neighbours. He complains that he will not be able to rely, should such a contingency occur, upon the good offices of England, so long as her destinies are in the hands of so pro-Russian a minister as Mr. Gladstone."

The *Sheffield Daily Telegraph* has the following pungent remarks on the situation:—

"There is no pretence of consulting the wishes of the populations of Turkey in Europe. The leading idea at St. Petersburg is still the robber idea of the Emperor Nicholas. Turkey is the 'sick man,' therefore let us fall upon the 'sick man' and rob him. Such is Russian Christianity. Turkey is a 'sick man' because his next neighbour, a notorious criminal, of Herculean proportions, has often with felonious intent fallen upon him and murderously assaulted him. And although the 'sick man' has, with antique valour, made heroic resistance, his rest is broken, his treasury impoverished, his bones bruised, and his spirit weakened within him by the effects of the almost incessant assaults made upon him in his own house for the past 200 years. That he is 'sick' is no marvel."

(Ah, Mr. Editor, there is another explanation of his sickness which you do not recognise, but which is the true explanation for all that. God is working against the Turk for his own purpose. However, let us hear you.—Ed. *Christadelphian*.)

"Facts, however, have no power to teach either charity or consistency to the new order of Liberals. They see Bulgaria given over to an iron despotism, its Press silenced, its patriots arrested, its taxes trebled, its Constitution overthrown, its army Russianised, its Ruler a satrap of the Czar its popular rights as guaranteed by Treaty contemptuously ignored, its pledges of protection, irrespective of religion and of race, cruelly broken—yes, they see all these things, and they see along with them the undisguised intention of Russia to pounce upon Constantinople at the first opportunity; yet they, as Liberals, still cling to the political cant of 1877, still hug the hypocrisy which served them so well in that year, and still affirm with smiling effrontery that the enslavement of the Dulcignotes and the Russianisation of Bulgaria were two acts in one morally magnificent drama of—'Liberation'!

Worse than this, our Liberals of the new school studiously ignore the great truth that the older and wiser Liberals held, with Napoleon I., that the existence of an uncovetous and a warlike Power, like that of the Porte, as the independent guardian of the Bosphorus and the Dardenelles, was a happy circumstance for Europe. The older and more far-seeing Liberals devoutly believed that the perpetuation of the Empire of a people at once so aggressive and so resolute as the Osmanlis was not only desirable as a safeguard against the dreaded conflagration which must, as they saw, arise over the partition of such an Empire, but was all but indispensable for the protection of British India. Before the flaccid mind of the present Lord Derby became a factor in English politics, there was hardly a public man in England, whether Conservative or Liberal, who did not see that Turkey stood between India and Russia like a barrier of steel, and few were the men of any party who did not hold that it would be suicidal folly on the part of Englishmen to play into the hands of the military colossus whose ambition it was, and is, to absorb all the shores and the approaches of the Black Sea, and to convert that sea into a Russian lake we learn without surprise from the *Standard's* Berlin correspondent that Russia has been seeking to bribe Austria into consenting to a partition of the Turkish Empire.

“Before the last attack upon Turkey the new Liberals gave solemn assurances in Russia's behalf, and they lifted up their voices in rebuke. They seriously assured English Liberals that Russia was disinterested; they smote with lofty scorn and contemptuous disdain all who said that she was aiming at annexations. How they praised, how they blessed Russia then, and how withering were the reproaches they levelled at persons who were so ‘base’ and ‘vile’ as to pretend that Russia was drawing the sword for any less worthy reason than for Freedom, Humanity, and Benevolence. Well, our readers see for themselves what has come of those vows, pledges, and prophecies. The solemn assurances are stultified, the prophets have proved false prophets, the severe reproaches hurled at unfortunates of our way of thinking are made ridiculous, and our ‘base’ and ‘vile’ suspicions are more than justified by accomplished facts.”

#### THE EASTERN QUESTION RISING AGAIN.

A conference is sitting at the present moment in London on what is called the Danube question, but which is more truthfully described by some papers as the Eastern Question. Ostensibly, it is a question of regulating the traffic on the river Danube, so as to harmonise the interests of the various nationalities abutting thereon. Russia, whom the Berlin treaty restored to her position on the Bessarabian bank of the river, makes claims concerning the control of the mouth of the river which other nations (particularly England, who owns the principal part of the shipping trade on the river) cannot accept. The object of the conference is to come to some arrangement. A Roumanian paper observes that the question “will not be ultimately settled until the important political events to take place at no distant time have happened. The Danube Question will be solved of itself when some great political event has solved the entire Eastern Question.” A singular observation pointing to the imminence of great events. We know the purpose of God requires these; but it is interesting to see the diplomatic recognition of them as facts in the wind.

#### WHAT IS TO BECOME OF GERMANY?

The destiny of Germany in the presence of these threatening problems is a theme that exercises some. Germany is an element in the autocratic confederacy that comes to perdition on the mountains of Israel at the Lord's return; but the question is, as vassal or ally? The former, think some. The *Statist* has an article on the antagonism between Germany and Russia, and the tendency of events to bring on a trial of strength between the two powers, in which one or other would have to go to the wall. It says:—

“The source of the antagonism is the threatening growth of Russia in population, which has been going on ever since Russia,

under Peter the Great, began to take a part in the politics of Central and Western Europe, and began to gain a distinct superiority over the Turkish Empire. Of course, it will be said that, from the point of view of civilisation, a Power like Germany need not be concerned with the growth of a neighbour like Russia, as Russia can hardly be conceived to have any motive for aggression against Germany; but this is to look at the matter from a wrong point of view. The point from which it will be looked at both in Germany and Russia is that Russia intends to be preponderant militarily, and to give the law to Europe, and Germany also has, to some extent, the same ambition; and between the two there can be no reconciliation. There is also the prospect of an immediate collision of interest in consequence of the impending break-up of the Turkish Empire, and in consequence of Austria possessing a Slavonic population, which is attracted, to a certain extent, by Russia. There is a possibility of Russia not only going on increasing by the growth of its population, but also by the virtual annexation of Bulgaria and Servia and the Slavonic provinces of Austria. If Russia is allowed to acquire this addition to its strength, then Germany, as the next neighbour, will almost be overwhelmed. The Russian population in Europe, with these additions, would in a few years be 120,000,000, against 60,000,000 only of German population, including the Germans in Austria. Russia being in this way an inevitable enemy of Germany, the Germans must necessarily consider how they are to meet the great peril beside them, which is increasing from year to year and from decade to decade. Ought they to defend themselves now, or very soon, by an offensive movement upon Russia, or will it be better to wait? It seems to us that to this question there can only be one answer. From a German point of view, the prudent course will be to attack Russia now; and if Russia has less chance of a French alliance than it had by Gambetta's death; then this chance the less for Russia is all the more Germany's opportunity."

—————  
POLITICAL CHAOS IN FRANCE.

In these political unsettlements, events in France are watched with keen

eyes everywhere. Political chaos seems to be the state of things prevailing at the present moment. Prince Jerome's manifesto, referred to last month (following on Gambetta's death) seems to have upset the equilibrium of the political machine altogether for a time. Putting him in prison did not mend the matter at all—just the contrary. The question was, what to do. A bill was brought into the French Chamber to expel the whole race of pretenders, imperial or monarchical; but this only had the effect of bringing out distinctly the friends of royalty, who, though not powerful enough to have their way, managed to modify the Bill somewhat, giving the Government power merely to do what was proposed. Their modified Bill then went up to the Senate (the French House of Lords) and there the fight was keener and more embarrassing than ever. The Senate is more royalist than the Chamber, but it was afraid of going too much in the face of the Chamber, in case of getting itself voted out of existence in the constantly impending "revision of the constitution." Therefore it pared down the Bill, but did not altogether extinguish it. It proposed to give the Government power to prosecute the princes, in case they did anything to assert their claims. When this went back to the Chamber it was indignantly rejected, and a stronger bill than ever adopted. All France vibrates with the antagonisms of these two bodies. There is no stability of the authorities. Two ministries have already fallen in the tussle: and the commercial men of the country are getting alarmed at the injurious effects that are resulting to trade. They have petitioned the President to put a stop to these turmoils and changes if he can, and give stability to the country. Hah, messieurs, there are higher ends being worked out than you know of. Bro. Hayes remarks, "Surely the Republican ministers must have but small faith in the Government of which they are the head. I am watching the

result of the present crisis with considerable interest. Will it lead ultimately to the re-establishment of monarchy in France, which the prophecy seems to require in these latter days?" It is not at all improbable that this may be the result. The harm done by these constant unsettlements will doubtless predispose men in France to monarchical institutions as affording promise of stability and quiet; and in case of an appeal to the country, this feeling will be sure to be taken the fullest advantage of by the friends of the princes; with what results we shall see anon. Sooner or later, "the ten kings" (of which the French monarchy is the leading member) must be in position for "the war of the great day of God Almighty," in which their leagued opposition to "the Lamb" ends in the universal perdition of their order, and the establishment of a new and happy state of things, with the rejuvenated Holy Hand as a glorious centre.

## THE JEWS AND THE HOLY LAND.

### THE PALESTINE COLONIZATION MOVEMENT.

Notwithstanding the opposition of the Turkish Government to the landing of Jewish emigrants, "the *Hamagid* is informed that the Governor of Jerusalem has instructed the authorities at Jaffa to permit the landing of intending Jewish settlers in Palestine, provided their passports do not bear the word "emigrant." This stipulation is said to be in accordance with Turkish law.

"The colonists from Moinesti in Roumania, who have settled in the neighbourhood of Safed, have received permission from the authorities to erect stone houses on their settlement. The Government treats them very favourably and accords them every protection, whilst the Arabs, who it was feared would be hostile to the new comers, treat them with the utmost consideration and serve them faithfully. The land which the Colonists have purchased is said to be remarkably fertile and produces all kinds of fruit and vegetables.

Water is plentiful, there being three wells on the estate.

"The Roumanian Jews are actively continuing their propaganda in favour of the Colonization of Palestine, and numerous additional Societies having this object in view have been formed in several towns, notably at Braila and Galatz. The latest Society established at Galatz bears the name of 'Hechaluz' and already contains 460 members.

"The Central Roumanian Committee have purchased the village of Samaria, which is situated in the neighbourhood of Jaffa. The climate is said to be excellent and the water supply is abundant. Fifteen families have already settled in the neighbourhood of the village, and forty-five more families are to be sent thither as soon as possible. The Central Committee have, however, wisely stipulated that only those families will be despatched who are able to deposit 2,000 francs towards the defrayal of the expenses which have been and are still to be incurred. Thirty-five families have already been found who are able and willing to comply with this stipulation. Later on when the colony shall have been firmly established and proved itself to some extent successful, a few poor families will be sent out.

"The 40 young Russian Jews, who were last summer received into the Jaffa Agricultural School, have formed a Society, the object of which is to give a practical agricultural training to competent young men. The Russians are making excellent progress, and give every promise that they will soon become proficient as agricultural teachers.

"The Association 'Pesach Tikvah', which has founded a colony near Jaffa, has provided itself with large quantities of seeds, and is engaged in constructing comfortable and well-situated houses for the settlers from Europe.

"In addition to the first convoy of Roumanian Jews which the Central Committee at Galatz for the colonization of Palestine sent to its newly-acquired property near the village of Samaria, in the neighbourhood of Jaffa, two more batches of emigrants have left Roumania bound for the same destination, one consisting of forty-three souls, and the other, which left on the 24th November, numbering 130 persons. The committee has furnished the settlers with every kind of implement which may be required

for agricultural purposes, and has also provided them with food sufficient to last until they are able to eat of the produce of their land. The selection of the emigrants is made not only by the Central Committee at Galatz, but also by the affiliated committees in other parts of Roumania.

"The colonisation movement has been received with great enthusiasm by the Jewish students at the High Schools and Gymnasium in Bucharest, who have founded a society bearing the name of Mr. Laurence Oliphant to further this object. This Oliphant society (there being several in other parts of Roumania of the same name) already possesses a fund of 16,000 francs.

"The Director of the Agricultural School of the Alliance Israélite Universelle at Jaffa is cordially co-operating with the heads of the society "Pioneers of Zion" in that town—the society founded by Russian Jews to promote the colonisation of the Holy Land—and he has selected seven men from among the colonists, who are being boarded at the school, where they are receiving a proper agricultural training. Favourable reports have been received of their progress.

"The movement has aroused sympathy even in the remote region of Sumatra (East Indies), where a fund is being raised to aid this object. A first instalment consisting of several hundred francs has already been forwarded to Jassy."

The foregoing items are from the *Jewish Chronicle*. The Haifa correspondent

of that paper says: "The efforts for forming agricultural colonies for Jews are being steadily pushed forward in various parts of the country, in spite of adverse circumstances. Notwithstanding the prohibition against the landing of Jews in Palestine, there are now forty emigrant families in this place, who have been despatched hither by the Central Roumanian Colonization Societies with a view of their being established upon a property which has been purchased for them at Summarin, a small hamlet about sixteen miles from this place. I visited this estate a few weeks ago and found it pleasantly situated on the most southerly spurs of the Carmel range, at an elevation of about 400 feet above the sea level, and about three miles distant from the small port of Tantura, the Biblical 'Dor,' near which the society has also purchased some property, the whole amounting to about seven hundred acres of pasture and arable land.

"For the first year the crop will be raised collectively, and the proceeds partitioned by the society, but as matters become more arranged the land will be divided among the several proprietors. Another colony consisting of about twenty-five families have established themselves at Janna, about an hour's distance from Safed. I hear that they have purchased their land at a cheaper rate, and have succeeded in establishing themselves more rapidly than those here, but I have not yet had an opportunity of visiting them, so as to judge for myself."

## AN IMPOSSIBILITY IN CHRIST'S ABSENCE.

"If you should know any people who would like to try something like the communism of the early Christians, I should be much obliged if you would put me in communication with them, for I am pretty well satisfied that neither health, happiness, nor even material prosperity are possible, unless we can get rid of the antagonism, which is the natural result of a system of money, property, etc. If such a movement as I propose should meet with too much persecution in England, it would be very easy to go to Palestine, where I think it would have every chance of success. Union is strength."—J.D.N.

ANSWER.—We know of no people who would like to try spiritual communism, either in England or Palestine, in the absence of Christ. And we certainly should not recommend any one to try an experiment which must inevitably end in mortification and disaster in the absence of Christ. There can be no doubt that the well being of the human race will remain unattainable while the present social system continues; but it is not in the power of man to alter this system or to successfully work a communistic system, separately from it. "The communism of the early Christians" was not of the nature

indicated by our correspondent's allusion. Presumably he refers to the fact that the Pentecostian believers, in the fear excited by the wonder-working of the apostles, "sold their possessions and goods and parted them to all men as every man had need," being together, and, having "all things common" (Acts ii. 45; iv. 32). But this was not an attempt to set up a system. It was an act to meet a special emergency. Believers ran a common risk of outlawry in a city where it was a decree of the authorities that "whosoever should confess that Jesus was the Christ should be put out of the synagogue" (Jno. ix. 22). Therefore it was the best way of meeting a common peril and evading a persecuting law, to turn their property into money and confide it to the apostles for use as their spirit-guided judgment should direct. It was not established as a law for the believers, or even as a peculiarity of their polity. It is never enjoined as a command: it is never even recommended in exhortation. On the contrary, the apostolic writings subsequently recognise the existence of rich and poor (1 Tim. vi. 17, Jas. i. 9-10) and the domestic independence and responsibility of every brother (1 Tim. v. 8). Communism is in fact an impossibility in the absence of Christ. For success, it would require either one of two things: perfect faithfulness to duty in each member of the community, or the presence of an infallible and omnipotent Director. The first con-

dition is an impossibility in a state where the unfaithful element is expressly co-existent with the faithful; and the second is unattainable in the absence of Christ. Consequently, the idea is impracticable in the present state of things. Nay, it is excluded by the nature of the present state of things; for the present state, in relation to the saints, is one of stewardship, of which account will have to be rendered at the coming of Christ with a view to his judgment of the steward. 'Now it is required of a steward that he be faithful;' but if you take away his separate responsibility by fusing all interests and obligations into a common mass, you put faithfulness or unfaithfulness out of the question. Communism is a pleasant ideal; but it cannot be realised under existing conditions. It will be realised when Christ gathers together the children of God into one. The present chaos is an affliction and a curse. It is part of the evil resulting from God having withdrawn himself from man on account of sin, and having left man to manage his own affairs—(miserable management); but we should have a worse evil if we broke down the barriers which allow a little good to be developed in the midst of abounding evil. The only thing to be done is for each man, as far as he can, to carry out Christ's commandments in patient preparation for the day of gladsome unity under one head 'over all earth.'—EDITOR.

## 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.

We continue to present the truth to the alien some are interested. On December 26, we held our first tea meeting. The brethren and sisters did their best to make it a success. At the same time we gave the children in our Sunday School a tea, and presented each of them with a Bible. It was a very enjoyable time, and gave the brethren and sisters an opportunity of becoming more acquainted with each other. I have also the pleasure to report the immersion of AGNES SARAH LONDON, wife of Brother T. London, which took place on the 2nd February. It is cheering to us to have the evidence that the Gospel is working in our midst; others are interested. Another event of importance is that two lectures have been

(delivered in our own hall, by Brother F. Janna-way, of London, on February 5th and 6th. Prejudice keeps us out of some of the halls in the town, and the others being engaged for other purposes, we were obliged to have our own meeting place, which proved to be too small to accommodate those who wanted to hear. However, we got 120 inside, and others went away unable to gain admission. There were not so many the second night.—M. WHEELER.

### BIRMINGHAM.

During the month the truth has been obeyed in baptism by the following persons:—MRS. MARY KING (51), formerly neutral; RICHARD T. LANE (29), clicker, formerly Baptist; JOHN PRIDE (35), jeweller; Mrs. EMMA PRIDE (36), both formerly

Church of England; JAMES PRIDE (56), tailor, formerly Wesleyan; MARY ANN FORMAN (19), formerly neutral.

The usual tea meeting took place on Shrove Tuesday, in the Temperance Hall. There was a large attendance of brethren and sisters. In the interval between the tea and the meeting, the articles about to be despatched to Haifa, for the use of the Jews in the Holy Land, were exhibited in front of the platform. They comprised a great variety of female wearing apparel, and also an assortment of ready-made clothing for men and boys, purchased at the last moment out of the surplus over the £300 sent to Mr. Oliphant. These, by the kindness of a brother, have been provided at first cost. They have been made up in three large boxes, which are about to be despatched to the British Consul at Haifa, in accordance with Mr. Oliphant's letter, appearing this month. The contents of the boxes are as follows:—

The following is a complete list up to the date of writing: Box I.—Twelve boys' trousers; 28 men's do.; 6 do. (corduroy); 6 do. (fustian); 4 boys' do. (cord and fustian); 2 men's do. (second hand); 13 boys' waistcoats; 6 men's do.; 2 boys' jackets; 6 men's do.; 2 boys' and 1 man's linen jackets; 4 men's coats; 1 boys' suit; 1 youth's do.; 3 men's coats (second hand); 1 vest (do.); 7 men's suits; 1 dozen hosiery; 8 men's shirts; 12 do. (second hand).—Box II.—Six women's wincey dresses; 28 girls' stuff dresses; 6 women's print dresses; 9 girls' do.; 1 bodice (second hand); 6 women's skirts; 7 girls' do.; 24 boys' shirts; 3 linen aprons; 6 pinafores; 2 children's stays; 13 baby shirts; 2 little boys' shirts; 1 pair of socks; 9 girls' flannel petticoats; 17 women's do.; 3 men's flannel shirts.—Box III.—Ninety-nine women's chemises; 29 girls' do.; 4 men's collars and 3 ties. (A few supplementary articles have since been added).

A writer to the Birmingham *Mail*, with an accuracy that does not generally characterise newspaper reports of matters connected with the truth, gives the following account of what has been done by the brethren for the relief of the persecuted Jews:—

"The ultimate restoration of the Jews to Palestine is included, of course, in the articles of belief of the orthodox, though in this practical and somewhat sceptical age the possibility of every member of the Semitic race now scattered in all quarters of the globe settling down in that circumscribed territory known as the Holy Land, is sometimes challenged. That there are many people who firmly believe such an occurrence will come to pass is evinced by the fact that within the past few weeks £300 has been collected in Birmingham and sent out to Palestine for the purpose of facilitating Jewish immigration into that country. This sum, which has been subscribed by members of the Christadelphian community, has been remitted to Mr. L. Oliphant, a gentleman who is well known for his exertions on behalf of the persecuted Jews in Russia. From Haifa he writes acknowledging the receipt of the money to a Birmingham gentleman connected with this denomination. Large numbers of Jews, he states, are arriving from Southern Russia and Roumania, whose destitution is most pitiable, and with the sum he has received he purposes purchasing a small territory in the plain of Esdraelon, contiguous to Bethlehem and Nazareth, and allowing four or five Jewish families to settle upon it upon terms that would easily allow

them to acquire the freehold in the course of a few years. Should the scheme succeed there will, therefore, be in Palestine a small colony of Jews, whose origin is due to Birmingham Christadelphians. To relieve the necessitous circumstances of many of the Hebrew immigrants into Palestine which Mr. Oliphant refers to, a very large supply of various articles of apparel have been contributed, which are now in course of transit from Birmingham to the East."

It is a piece of novel information that the return of the Jews to their land is an item of orthodox belief. We have not a copy of the Thirty-nine Articles at hand, but if our memory serves us there is very little said about the Jews in those articles in any shape or form. The idea of their return to Palestine has been pretty generally scouted all along, and it is questionable whether the belief exists anywhere outside the brotherhood in any really practical shape, such as would inspire to deeds of self-sacrifice on its behalf.—ASSISTANT-EDITOR.

LECTURES.—Jan. 28, "Paul as a writer" (Bro. Roberts); Feb. 4, "Judgment to come" (Bro. Roberts); Feb. 11, "Modern civilization" (Bro. Ashcroft); Feb. 18, "Responsibility and its results" (Bro. Roberts).

On behalf of the brethren meeting in the Ward Hall, Bro. Seamark reports that they held a tea meeting on Feb. 12, the object of which was to lay before the parents and friends of the Sunday School children, the things they most surely believed among the Christadelphians. Addresses were delivered by Bren. Walker (who occupied the chair), J. Andrews, J. Angilly, Brady, and J. Thomas. The points dealt with were—"That we believe the Bible from end to end; that we believe in one God and Jesus Christ His Son, and in the Power of the Holy Spirit." "The Devil, not a personal being, and hell not a place of burning for immortal souls;" and "That Jesus will return from heaven to take away the curse from off this fair earth, and reign as a glorious King from the rivers unto the ends of the earth, when all shall know him, from the least to the greatest."

LECTURES.—Jan. 14th, "Inspired and uninspired teachers" (Brother Thomas); Jan. 21, "Can morality save from death?" (Brother Collins); Jan. 28, "Jesus at the door; how many will open to him?" (Bro. J. Andrews); Feb. 5, "How the blood of Christ saves" (Bro. J. Andrews); Feb. 11, "The first of a series on the life of Paul" (Bro. J. Andrews).

#### BRISTOL.

I have to report the obedience to the truth of FRANCIS A. COLLINS (36), cooper, who, after an intelligent confession, in which he proved that the truth had been the subject of deep and earnest study with him for some time past, was immersed on Sunday morning, Jan. 14, also that Bro. H. H. Horsman (London) delivered an impressive lecture on the evening of Feb. 4, subject, "The resurrection of the dead. What is it for? Its prominent place in Bible teaching contrasted with its neglect by modern teachers."—S. HANCOCK.

#### CARDIFF.

On Christmas Day, there was a tea meeting held in Cardiff, at which there were about 34 brethren, sisters, and friends, and 31 children present. Afterwards there was a distribution of prizes to

The scholars connected with our Sunday School. And then several addresses were given by brethren, interspersed with singing. A very enjoyable and profitable evening was spent.—Our Bible-class in Penarth is progressing nicely. We have several friends who are much interested, and whom we hope to see take the right step towards salvation presently.—G. A. BIRKENHEAD.

## CREWE.

Brother Atkinson writes:—"For the last twelve months, we have not had any visiting brother to lecture for us, but have set the truth before the public ourselves as best we could—very often to small audiences. On January 21st, we were cheered by the company of Brother J. U. Robertson, of Liverpool, who gave us words of exhortation in the afternoon, and a lecture at night. Subject—'The Creator Spirit.' We shall hope to keep on sowing the seed, and that God's blessing may attend our labours."

## DERBY.

During the month, obedience has been rendered by HENRY STENSON, blacksmith, formerly neutral. We have also gained two by the removal of Brother and Sister Broughton, of the Ward Hall ecclesia, of Birmingham, who have come to reside here permanently. We have had two nights' discussion on "The re-building of the Tabernacle of David" (Acts xv.) Mr. S. Jackson, who professes to be a "disciple of Christ," sent a request asking us to discuss the subject at our Wednesday evening meeting, which we consented to do. Mr. Jackson contended that the "Tabernacle of David" was built up at the first appearing of Jesus Christ. Brother Chandler denied, and maintained that it could not be until the second appearing of Jesus Christ. Each opened with a twenty minutes' address, and then questioned each other. There was considerable interest exhibited, in fact, it was this discussion which led Brother Stenson, who had been looking into the truth for some time, to make up his mind, being able to detect sophistry of Mr. Jackson's reasoning. The lectures are being well attended.

LECTURES.—January 21st, "The sure word of prophecy" (Brother Chandler); January 28th, "The Covenants made with Abraham and Moses" (Brother Reid); February 4th, "Immortality and future punishment" (Brother Ingham); February 11th, "Bible misunderstandings" (Brother Reid).—M. M. REID.

## DEVONPORT.

Brother Baser reports the immersion on Sunday, February 11th, into the all-saving name, of THOMAS POPE (67), who was formerly a wanderer from sect to sect in the hope of discovering a place of rest. He thanks God that He brought him into contact with Brother Locke, who made known to him the hope of the Gospel, which removed the darkness in which our brother was walking, and made the light to shine upon him to the putting on of Christ. (It is impossible, without a more exact knowledge than a letter can give, to express an opinion upon the righteousness or otherwise of separation from what is believed to be disorder. The law of Christ requires union; doubtless there are times when withdrawal is a duty.—Ed.)

## EDINBURGH.

On New Year's-day we had a social tea meeting. In addition to the usual programme of singing and addresses, we had an exhibition of dissolving

views, principally of Palestine, and the distribution of prizes to the successful scholars of the Sunday School. Several scholars were presented with "Stories about the Stars and Stargazers," an interesting little work written by Sister Doig.—Brother and Sister George Todd have removed to Tranent. We were sorry to lose their company, but have no doubt they will be a gain to the ecclesia whither they have gone.

LECTURES.—Nov. 19, "Christ" (Bro. Blackhall); 26, "The great salvation" (Bro. Wm. Grant); Dec. 3, "Revelation and the present time" (Bro. Lavrock); 10, "True wisdom" (Bro. Smith); 17, "Immortality" (Bro. Wm. Grant); 24, "The blood of Christ effectual" (Bro. Smith); 31, "The song of Moses and the song of the Lamb" (Bro. Blackhall).—W. GRANT.

## ELLAND.

It is my pleasing duty to have to report the additions to our ecclesia of W. H. TREDALE (19), formerly Particular Baptist, and ANN SOWER, formerly Free Church, who were immersed on Sunday, Feb. 11.

LECTURES.—Jan. 14, "Diversity of religious belief, its evils, cause, and cure" (Bro. Bromley); 21 "Believe on the Lord Jesus Christ, and thou shalt be saved" (Bro. Marsden); Jan. 28, "Sprinkling, pouring, immersion, baptized, and re-baptized" (Bro. Bairstow); Feb. 4, "The rich man and Lazarus" (Bro. Drake); Feb. 5, "The beast, his image, his mark, and the number of his name;" Feb. 6, "The Dream of a great despot; its interpretation by a great prophet, and the fulfillment thereof by the great God" (Bro. Hodgkinson, of Peterborough); Feb. 11, "Were the apostles expecting to go to heaven, or the return of Christ" (Bro. G. Drake). The attendance of the alien to the lectures for some time has been very satisfactory.—JOHN H. RILEY.

## FALMOUTH.

Bro. Warn says:—I have the pleasure to announce this month the obedience of one whose examination was referred to in October's *Christadelphian*. This is the first fruits here, but it will not, I hope, be the last. Our new brother, JOHN WHITE by name, was immersed on Jan. 21 last. He is 71 years of age, and it is through great difficulty that he has obeyed the truth, being a great sufferer from sciatica. He formerly belonged to the Congregationalists, but for some time past has been searching for the truth, and when it was presented to him he received it with thankfulness, and now knows that the truth has made him free. We break bread together every first day of the week. After being a smoker for fifty years he has now given it up, and he is as well as myself (who was a smoker for fourteen or fifteen years, but have now given it up). I hope that this will be an inducement for those brethren who have not yet overcome the enslaving habit, to break from it. I hold a class every Sunday evening, and am taking those who attend through the *Declaration*. There are about half-a-dozen who are getting enlightened, and one expressed himself as eagerly looking forward for Sunday to come. The Kingdom has been our only subject as yet, and I find this the best way to introduce the truth to strangers.

## GLASGOW.

The third of the special evening lectures was delivered by Brother Charles Smith, of Edinburgh, on Sunday, 4th February, his subject



being "The Coming of the Lord Jesus to set up the Kingdom of God upon the Earth." There was a very good attendance, and, as usual, he exhorted us in the forenoon. The other lectures have been as under:—January 21st, "The Resurrection: its place in Scripture" (Brother Thomas Nisbet); 28th, "Abraham and his Faith;" "Christendom regardless because misled" (Brother Steel); February 4th, "Can any be Saved without Belief of the Gospel?" (Brother James Nisbet); 11th, "Are Englishmen Israelites?" (Brother D. Campbell).—JOHN LEASK.

(The Glasgow brethren wish it stated that Brother Paterson's explanation last month, as to the cause of his withdrawal, is not correct; that the real cause lies in his doctrine that the spirit operates separately from the word in the enlightenment of believers: in proof of which, they submit correspondence. There the matter must be left.—Ed.)

#### HALIFAX.

Bro. Firth reports another addition to the ecclesia, viz., FRED HOUSEMAN (23), formerly Church of England, who was assisted into the only saving name on Jan. 10th. The lectures continue very well attended on Sunday evenings.

LECTURES.—Jan. 7, "The restitution of all things" (Bro. J. Briggs); 14, "Our earthly house of this tabernacle" (Bro. R. Whitworth); 21, "Obedience" (Bro. R. Smith); 28, "Salvation, and the conditions upon which it may be obtained" (Bro. C. Firth).—CHAS. FIRTH.

#### HIGH WYCOMBE.

Bro. Money reports a visit from Bro. Ashcroft. The placards announcing lecture were in some cases torn down, and much antipathy was manifested, but we obtained a thorough good audience, who listened with marked attention.

#### HUDDERSFIELD.

Bro. Hirst reports four additions to the ecclesia here by immersion, viz., on Dec. 3rd, 1882, DAAID BROWN (24), and his wife, SARAH ANN BROWN (24), formerly Baptists; and on Jan. 28th, FLORENCE ANNIE BATTYE (20), and ELIZABETH HEELEY (21), formerly neutral.

#### KIDDERMINSTER.

During the past month three immersions, in connection with our ecclesia, have taken place at Birmingham, viz., CLARA SMITH, a sister of Brother Smith, of this town; Mrs. BIGGS, the mother of Brother and Sister Biggs; and Miss HANKIN; they have each been interested in the truth for a considerable time. The first named was immersed on January 13th, the other two sisters on February 3rd. There is much to encourage the friends of the truth in this town. A great stir was recently caused in the religious community by the announcement that a person named Barker—a member of the Congregational Church—had sent in his resignation with a view to join the Christadelphian body. The announcement seemed incredible. He was looked upon as one of the staunchest supporters of orthodoxy—so called. He had been for some years the superintendent of the largest Sunday School in the town, and had taken a very active part in various work connected with the chapel. Moreover, he had never attended any of our meetings, nor come—as we supposed—under the influence of the truth. The report, however, was confirmed.

We had a most excellent meeting when Brother Chamberlin attended. The room was filled to its utmost extent, and the audience listened most attentively to a very fine lecture. The brethren here are extremely sorry to hear of the illness of Brother Chamberlin; we all hope that the Lord will grant to him a speedy recovery. Permit me here to express the thanks of the ecclesia to the brother or sister who forwarded, without any note, the No. of the *Christadelphian* which was required to complete a volume.

LECTURES.—January 14th, "Did Paul preach the Gospel apart from Moses and the prophets" (Brother J. Andrews, of Birmingham); 21st, "Why I left the Methodist ministry and became a Christadelphian" (Brother J. H. Chamberlin, of Willenhall); 28th, "The Immortality of the Soul a myth, &c." (Brother J. Bland); February 4th, "The sufferings of Christ and the glory which shall follow" (Brother H. Jackson, of Birmingham); 11th, "But as truly as I live, all the earth shall be filled with the glory of the Lord," &c. (Brother E. Challinor, of Birmingham).—J. BLAND.

#### LEEDS.

Since I last forwarded intelligence, we have lost one, and added one by removal. In December, Brother Sherwood (after a residence in Leeds of over twelve months) returned to London; and on February 8th, Sister Siddall removed from Birmingham to Leeds. We held our annual tea meeting on December 26th, when we had the company of brethren and sisters from the neighbouring ecclesias. I am glad to be able to report a better attendance at our lectures since the first Sunday in the year. We have commenced the distribution of handbills of the lectures and *Finger Posts*.

LECTURES.—January 7th, "The Resurrection of the Dead" (Brother W. Andrew); 14th, "The Judgment" (Brother Cowperthwaite); 21st, "Heaven (God's Dwelling-place) not the Future Home of the Saved" (Brother Philipotts); 28th, "The Hell of the Bible" (Brother W. H. Andrew); February 4th, "The Devil" (Brother Mitchell); 11th, "The Unclean Spirits or Demons" (Brother W. H. Andrew.)

#### LLANELLY.

Brother D. Clement reports that the truth is creating "no small stir" here. The interest is on the increase. The lecturing room is nearly full every Sunday evening, and there is never any interruption, or anything like disorder. On Feb. 13, there was a tea meeting, for the purpose of providing an opportunity of intercourse with those attending the lectures, which has not been possible on Sunday after the lectures, a "Blue Ribbon" meeting being held in the hall after our lectures at 8 o'clock each evening. The tea meeting passed off very satisfactorily. A little over 60 came together—brethren from Mumbles, Swansea, Neath, Llanelly, and about 25 enquirers. Addresses were delivered, bearing chiefly on the duty of all present to make choice of the truth, and to seek first the Kingdom of God, and His *righteousness*. Some few questions were put, and a very cheering, and, we trust, profitable meeting terminated at 9 o'clock. There are six applications for immersion.

LECTURES.—"The first ship-builder and his contemporaries: a lesson and a warning;" "The third heaven, into which Paul was caught" (Brother W. Clement); "The approaching downfall of human government;" and "The true eternal city" (Brother D. Clement).

## LIVERPOOL.

On the 10th of February, obedience was rendered to the truth by THOMAS RYLANDS (36), hardware dealer, formerly of the Methodist Free Church, who resides at Pemberton, near Wigan.—In December last, Brother Benjamin Jones and Sister Mary M. Robinson were united in marriage.—Sister Sophia Trimby has returned to Frome, and we have received into our fellowship Sister Harriet Pyne, who has removed to Birkenhead from Cheltenham.

LECTURES.—Jan. 14, "What the voices of the Prophets have to say of Christ" (Brother J. U. Robertson); 21st, "God's Solution for Man's Perplexities" (Brother J. S. Dixon); 28th, "Famine of the Word of God" (Brother F. R. Shuttleworth); Feb. 4th, "The genuine Apostolic Original contrasted with Modern Salvationism both in word and deed" (Brother Robert Ashcroft); 11th, "The Land of the Jew" (Brother Joseph Bland).—HENRY COLLENS.

## LONDON.

NORTH LONDON (*Wellington Hall, Wellington Street, Islington, 11 a.m., and 7 p.m.*).—Bro. Owler reports the following additions by immersion on Feb. 7, MARY ANN HATTON, sister in the flesh to Sister Hatton, and at the same time FRANCES SARAH THROSSSELL, sister to our Bro. Throssell (Westminster ecclesia), and daughter of Sister Throssell, of Peterborough. Mrs. JANE PITTAWAY, daughter of Bro. James Robertson, formerly of Turriff, now of Grantown, N.B., who was immersed in Aberdeen in 1863, has been received into our fellowship after a satisfactory interview with our brethren. Bro. A. Taylor, who left some years ago with those who held erroneous views concerning the taking away of sin, has also returned to our fellowship. By removal, we have added Brother and Sister J. P. Jones and Sister Florence Townsend, from Birningham, and Brother Sherwood has returned to London from Leeds. Our Brother Samuel Ware has left London for New York in search of employment.

Bro. Owler, in addition to the death of Sister Hopper, reported in the intelligence from Westminster, reports the death of Bro. Sherring, who put on Christ ten or eleven years ago. "The only intimation we had of his death was its announcement in the newspaper. It appears that our Brother Sherring and a man named Albert Lake had taken a sub-contract for the construction of a gas-house now being erected for the Metropolitan Railway Company near Neasden Station, north-western suburb of London. At noon, on Feb. 1, Sherring, who had been doing some bricklaying work, was walking towards a shed, to place his tools there, when the engine of a Metropolitan train struck him, killing him instantly. Our brother, who was forty years of age, leaves a widow and seven children."

The lectures are very well attended at present; indeed, all the agencies we have in operation for the proclamation of the truth seem to attract attention, and the interest well sustained.

LECTURES.—February 4th, "The origin of man" (Brother W. Atkins); February 11th, "Baptism" (Brother F. Dunn had arranged to deliver this lecture but was unable to do so on account of indisposition, and Brother Hutchinson was sent in his place); February 18th, "Filling the earth with glory" (Brother Elliott); February 25th, "The Jews and their furnaces of affliction" (Brother J. J. Andrew).

WESTMINSTER (*Victoria Hall, 327, Vauxhall Bridge Road, S.W. Sundays, 11 a.m. and 7 p.m.*)—Brother F. Jannaway reports the addition by immersion on January 21st, of Miss LOIS CHANDLER (20), school teacher, daughter of Brother and Sister Chandler, of Derby, formerly neutral; and Mrs. SUSSEMS, sister of our Sister Rowland, who was immersed on the 11th February. Brethren in many parts of the kingdom will be surprised and grieved to hear that our beloved and worthy sister, Annie Hopper, fell asleep on Jan. 26. Till within a fortnight of her decease she was apparently in her usual health. The event is rendered all the more painful by the fact that she was to have been married a week later. Those who personally knew our sister are unanimous in their opinion that she lived in the truth, by the truth, and for the truth. Why such a valuable servant should be removed we must leave in the confidence that it is one of the many events which take place for the ultimate good of those who love and fear God. We must recognise God's hand in the matter, awaiting the time when we shall not see through a glass darkly, but when we shall know even as we are known. Our Sister Hopper was interred on Wednesday afternoon, Jan. 31st, in the presence of nearly 150 brethren and friends, in the West Brompton Cemetery, at which place a chapel is provided for the use of Dissenters, but which was far too small to accommodate the large number assembled. A short service, was, therefore, also held at the grave-side, Brethren J. J. Andrew, R. Elliott, and A. Jannaway taking part. The hymn entitled "Brief life is now our portion," and the anthem, "The redeemed of the Lord," were sung.—Bro. F. Jannaway was united in marriage to Sister Rosa Thirtle on the 1st February.

FULHAM (*15, Bracholm Road.*)—We are still labouring to spread the truth in this neighbourhood, and it is pleasing to be able to report that we are freely assisted in our efforts by our brethren from Islington, as will be seen by the names of the lecturers given below. It is also satisfactory to be able to state that we have anxious enquirers after the truth.

LECTURES.—Jan. 7th, "The Glory of Christ" (Bro. Pittman); Jan. 14th, "The tabernacle of David, which is fallen" (Bro. Timms); Jan. 21st, "Search the Scriptures" (Bro. Owler); Jan. 28th, "The Athenian inscription 'to the unknown God' and its parallel in our own day" (Bro. Rae).—H. E. MARSHALL.

## MALDON.

Bro. C. M. Handley reports the visit of Bro. Ashcroft to this place, who delivered a course of three lectures, and also addressed the brethren in their own place of meeting. The attendance of the general public was not such as might have been expected, considering the highly interesting character of the subjects announced, and the strenuous efforts that had been put forth by the brethren to arouse their slumbering neighbours. The slender audiences Bro. Handley accounts for partly on the ground of the influence of pre-arranged, and partly on that of the inclement weather, while experience has shown that Sundays are the best days on which to invite the attention of the Maldonians to Bible matters. Those who did come were, however, of the honest hearted and enquiring sort, and the brethren were rejoiced to hear the truths which, under the Providence of God, they have been led to embrace and appreciate enunciated in a forcible and attractive manner. Bro. Handley concludes by saying:—"It was a

visit long to be remembered by all, and I have no doubt both our beloved brother and ourselves will have to thank God in the day of the Lord Jesus that he was made such a blessing to us."

#### MANCHESTER.

Bro. Yardley reports the addition of Bro. Donald, who was formerly in fellowship with the Renunciacionists.

#### MUMBLES.

Brother D. Clement reports the death of Margaret Winstone (widow), aged 74. Her age, and also a lingering illness, prepared her and us for the end, so that it did not come unexpectedly. She had been connected with the truth for years past, and was exemplary in her walk and conversation. The brethren had the comfort of being allowed to bury her in the parish churchyard after a fashion in harmony with the truth, a privilege which we value the more, having been denied it previous to the passing of the Burials Bill. Our village is in an unusual state of excitement, in consequence of a fearful storm on the Gower coast, which has caused several shipwrecks, and a great loss of life, notably the dashing of the Mumbles' lifeboat against the rocks, and the death of four of the brave fellows attempting to save a ship's crew. The crew were saved (except one), and of the lifeboatmen, four were drowned. Our Brother D. Lewis had a very narrow escape. He was about to take his place in the boat, when another asked to be allowed to go in his place. But for this, we should doubtless have had to mourn the loss of a brother, whose zeal in the truth for many a year is known to all in this neighbourhood. We all feel thankful to God for His regulation of this matter for our good.

#### NEWARK.

On January 18, 1883, we had the pleasure of baptising into the death of Christ, in the hope of eternal life in the kingdom and beyond, WILLIAM CLEMENTS (25), of the Midland Railway. His native place is the Forest of Dean. Several more are making enquiry.—JOHN HAGE.

#### NEWPITSLIGO.

Brother Mather reports the death of Brother William Haburn on the 9th of January, aged 78 years.

#### NOTTINGHAM.

Since our last report, two more have rendered obedience to the truth—ROBERT TUDOR (76), formerly Primitive Methodist, and ALBERT SMITH (21), formerly neutral, brother in the flesh to our Bro. Thos. Smith. They were immersed Jan. 30, 1883. All our meetings are well attended both by brethren and sisters and strangers, a goodly number of whom appear interested in the truth.

LECTURES.—Jan. 7, "Angels" (Bro. Richards) 14, "Faith and works" (Bro. Richards, Jun.); 21, "Promises made by God to man yet unfulfilled" (Bro. J. T. Hawkins); 28, "Paul's shipwreck" (Bro. Ashcroft)

#### SHIPSTON-ON-STOUR.

It is now more than two years since any intelligence appeared in the *Christadelphian* from this place, but it gives me pleasure on the present

occasion to notify the deliverance of two lectures here last month by our "late Rev." brethren, viz., Brother Chamberlin and Brother Ashcroft respectively, to fairly good audiences, a favourable notice of which appeared in one of the local papers. We derived great pleasure from, and were much strengthened by, their visit. Several of the alien who heard the lectures have expressed themselves pleased, and have spoken to me of the eloquence displayed; in fact, this seemed to be the only fault they had to find with the lectures, because they said many would be unable to understand all that was spoken, except it was the more educated portion. The following is the Press notice:—"THE CHRISTADELPHIANS.—Another meeting of the Christadelphians took place at the George Hotel, Assembly Room, on Sunday evening last. On this occasion, a Mr. Ashcroft, an ex-Congregational minister, gave an eloquent lecture to a fairly good audience, taking for his subject 'Stubborn Facts and Bible Truths, not generally understood.' It should be mentioned that Mr. Ashcroft has recently left the ministry, with its honours and emoluments amounting, it is said, to over £400 a year, to embrace the principles of these peculiar people called 'Christadelphians.' It may here be remarked (as the question has often been put) that the tenets, as one of the prominent articles of their belief, is that we are soon to expect a Jewish kingdom to be established in the Holy Land, and that the Messiah will soon appear to accomplish the fact. The lecturer appeared to be a profound scholar familiar with Scripture, had a choice command of language, engagingly fluent, of good delivery, and a good speaker, and he was evidently a gentleman that had been familiar with the platforms and pulpits of this and other countries. He comes from Birmingham, and has just finished a long tour in America. The service concluded with anthem and prayer. Mr. Chamberlin, the lecturer on the preceding Sunday evening, was for a considerable time minister at the Congregational Chapel, Rother Street, Stratford-on-Avon."

#### STOCKPORT.

On the 14th January we had the pleasure of inducting into that worthy name by which we are called LUCY HANNAH WRIGHT, wife of Bro. John Wright, of this place, formerly connected with the Independent Methodists. On Sunday, January 11th, Bro. Handley paid us a visit, and lectured several evenings the following week to attentive audiences.—THOS. BAKER.

#### WEST BRIGHTON.

Brother Randell reports the return of Sister Parsons from Ireland, also that Sister Agnes Cheshire, of Peterborough, is meeting with them. On Sunday, Feb. 11, Brother Barnett, of London, gave a good lecture on the subject of immortality. Brother Luce has given a course of lectures on the coming of Christ, and the Kingdom of God.

#### AUSTRALIA.

SYDNEY.—Thursday, November 9th, being observed as a general holiday in these Colonies, it was thought by the brethren a good opportunity to hold an out-door gathering, to enable those

living far apart to become better acquainted, and to converse with one another and enquiring strangers on matters of interest. A quiet -pot was selected at the head of a pretty bay on the Lane Cove River, and a small steamer chartered to convey us there and back. About 50 brethren and sisters, 20 visitors, and, say, 100 children left Sydney at 9.30 a.m., and, on arrival, proceeded to select various camping grounds under the welcome shade of the trees. At noon we all assembled, and Bro. J. S. Hawkins read Acts 23 and 24 chaps., and two hymns were sung. The time till 4 p.m. was spent in a happy manner by all, when we again assembled, sang two hymns, and proceeded in a body to the boat, hymns being sung during the return voyage by some. Thus (thanks to our Heavenly Father) we were enabled to spend a pleasant and profitable day, without anything happening to cast a gloom over the scene. A wish was expressed, and heartily echoed by all, that before another year passed we might be gathered to, and approved of by, our Lord, and so obtain an entrance into the kingdom that shall not be destroyed.

Since writing the above we have had the pleasure of immersing into the Christ CHAS. NOTLEY (30), formerly connected with the Wesleyans. Brother Sendall, since his arrival, has been living with our new brother, and introduced the truth to him, which he embraced with ready mind. Brother and Sister Tunnicliff, from London, have arrived per ship Bann, and seem likely to remain in Sydney. We have regular Sunday evening lectures at the Temperance Hall, Pitt Street, by various brethren, though we do not report the subjects of discourse, as they are very similar to those reported from wherever there are fellow labourers.—J. J. HAWKINS.

## NEW ZEALAND.

ROCKLAND.—Bro. A Taylor reports:—"Since our last letter we have received an addition to our number by the arrival of Brother and Sister Freeman from the Bristol ecclesia, whom we all love very much in the truth; also a young man, CHAS. COOPER, bookbinder, formerly Baptist, who we hope will be very useful in our Master's cause, in assisting to call out the necessary people for His name. We desire very much to hear from Brother Jno. Faulk, who left here for America, if you would allow this to be the medium of calling his attention to the fact. The same address as when he left will find me."

OUTRAM.—Brother Simons reports the sorrowful news of the death of Sister Elizabeth Joseph, aged 71, wife of Brother J. W. Joseph, who sorrowed, but not as those without hope. She fell asleep on Monday, December 18, 1882, after a rather lingering break-up for the last few months, but was little confined to her bed. She was conscious nearly to the last, and broke bread with Brother Joseph on Sunday, December 17, but appeared to take no notice of anything afterwards, and suffering but little pain all through. We rejoice to think that her sleep will be short, even to the living.

WAITOTARA.—Brother Beaumont writes:—"We are a few of Christ's brethren, that is everywhere spoken against in this dark corner of the globe. Brother and Sister Moon, late of Mumbles, have been in this isolated place for four years; I and Sister Beaumont have been here one year. We left Neath, S.W., in July, 1881. We meet

together in Brother Moon's house every first day of the week to break bread together, which brings our minds to think of the glorious future, how near we know not to us, when Christ, our elder brother, will be at the head. Brethren, we need your assistance, one and all, by praying for us, that we, with the help of our Heavenly Father, may cause a little light to shine in this dark corner. If any brethren should be leaving home for New Zealand, and for this coast, we should be glad to hear from them, and would give them a hearty welcome."

## UNITED STATES.

BALTIMORE (MD.)—Brother H. Packie, jun., writing January 16th, says:—"In my last communication I neglected to give the name of Brother GEO. R. DANIELS, who was immersed May 27th, 1881. We would be pleased to have his name appear among those who have come from darkness to the glorious light of the gospel. I have also the pleasure of noting the obedience of Mrs. ALICE LATCHFORD, at a great age, namely, 90 years." On the 19th day of February, 1882, after a most intelligent confession of her faith, she was buried in baptism, thus putting on the only name given among men whereby we can be saved. It is a sore thing among us to find the superstitions of nearly a century's following to be cast aside as nothing, and the mind at that age able to take hold of the truth in its purity, and with striking intelligence show an earnest disposition to be in the right way. Such was the case of Sister Latchford. I have also to report the obedience, August 27th, 1882, of MARY A. WILLIAMS, and my wife, MARY A. PACKIE. My joy can alone be realized by those of a like precious faith. The ecclesia in Baltimore are now in a fair way of doing good work. Recent reorganization, and a manifest disposition to work together with some system, and with an eye single to the glory of God, make us feel that the future will result in great good. At all events, we are determined to use every effort in our power to so let our lights shine that others may be brought to the knowledge of the truth and thus glorify God."

BOSTON (MASS.)—Brother Mackellar reports the return of Brother Edmund Edgecomb; also Brother Philip Brown, who came from Edinburgh, Scotland, nine months ago, but who was led to believe that we were not sound in doctrine, and that there were among us certain that were not fit to associate with. "Brother Brown has come to the conclusion that his informers have been misleading him, and he now rejoices in being united to the body of Christ in Boston; also Sister Elizabeth Seaborn, who met with us on Sunday for the first time since her return from Canada. We are truly grateful to the Deity for the above results, especially as there has been an enemy among us who have tried to cause schism. We are keeping the truth before the Boston public. Several are reading *Twelve Lectures*. We have adopted the statement and basis of fellowship of Birmingham, as the rules, with slight alterations, are better suited to our circumstances."

WEST CARROLL (IA.)—Brother P. F. Sanders reports the advent of his three brothers (both in flesh and spirit) with their families to this place from Independence Co., Ark., which has been a joyful event to himself and the few scattered herabout who are waiting in patient hope for the Kingdom of God.



"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. XX.

### ILLUSTRIOUS YOUNG MEN.

*(An address delivered before the Nottingham and London Christadelphian Mutual Improvement Societies.)*

BY BROTHER J. J. ANDREW, OF LONDON.

Under this title, whom shall we enumerate? Shall we ask the many historians and biographers, whose object has been to chronicle the words and actions of those whom the world esteems great? Undoubtedly they can tell us of men who, in early life, have succeeded in achievements which excite the admiration of mankind. They can speak in eloquent language of young men who, in the various walks of life, performed deeds which exercised great influence on their own and subsequent generations; who, as warriors, surmounted all obstacles in their victorious path, and made nations tremble at their feet; as statesmen, steered with skill their political barque through the stormy sea of national life; as explorers, imperilled their lives in seeking for paths untrodden by civilised man; as students of science, sacrificed comfort and ease to solve the problems of nature; as artists, portrayed, on canvas or stone, conceptions of grandeur and beauty; as writers of poetry or prose, presented their thoughts in a way which commanded attention and homage.

Illustrious, in a comparative sense, such men have certainly been. They have shone with a brighter light than the general mass of mankind. But of what has the light been composed? Of the same elements which human

nature, individual or collective, can alone generate. It is a light which is very circumscribed in its operation. It cannot exhibit anything beyond the range of the natural vision; and it cannot illuminate its own individuality. In other words, it cannot tell what man is, whence he is, or whither he goes; neither can it direct his actions aright during the allotted span of life. Compared with light from God it is darkness indeed. It virtually ignores the Creator. It owes its activity to that applause which extols valour, ability, and skill, apart from the creative wisdom and power which made such deeds possible. Mutually destructive though they be, these performances are, by one class or another, assumed to be right, and their authors are treated as if they had made themselves. It is not with luminaries of this description that we have now to deal.

To live a life out of harmony with current thoughts and aims, in order to obtain the approval of the only true God, is a proceeding which never entered into the heart of man to conceive; and if it had done, it could not have been realised without a communication from heaven, setting forth the principles on which divine commendation is bestowed. Wonderful though the structure of the human mind may be—and it is, indeed, a marvellous piece of workmanship—it cannot be denied that its innate products are immeasurably inferior to that which proceeds from the Creator of mind. With equal truth may it be said that human actions which are based upon, and in harmony with, divine inspiration, must be superior to those which emanate from the brain of man.

With this guiding principle before us, where shall we look for the most illustrious among the sons of men? Is not the scope of our selection necessarily limited by the area of the divine revelation? If so, we are excluded from taking into account, not merely the majority, but the great bulk, of the human race. The heroes of classic days can find no place in our list, and those whose principles of action in modern times have been the same must also be omitted. The identity between the human estimates of greatness in all ages of the world can be demonstrated by historical analogy. But it does not require such a tedious process as this. It is proved by the fact that the leaders of men in the past have been adored by all subsequent generations. They have their worshippers and imitators even in the present time. In evidence of this, witness the large amount of time which is given in the highest seats of learning to the writings of idolatrous Greeks and Romans. The ways of men have changed, it is true; but the motive power by which they are actuated is the same now as it has been since sin entered the world, namely, the glorification of the flesh. To do all things to the glory of the Creator requires an amount of self-sacrifice and subordination of natural desires, of which unenlightened man is wholly incapable, and in which but few of those who receive the light are successful. It is this few who are alone deserving to be called "illustrious" in the highest sense of the term. The word is derived from the Latin *in* and *lustrō*, to enlighten. There must be light before there can be an enlightening process. But

light, both in its literal and figurative sense, differs in kind, and is varied in degree. In the physical world it may be anything from the rushlight to the sun. And who is there, when he can enjoy light from the great orb of day, would prefer that which is obtainable from oil or coal? It is on this simple principle that in treating of illustrious men, only those are selected who have put into a practical form the highest kind of light, and, in one sense, the only true light.

It may be said that the area of choice is very small. Truly, it is. But is that a reason for ignoring the barrier by which it is surrounded? Do not experience and common sense teach us to select the best of that which is obtainable? Does any sensible man condemn the electric light because it is not in more extensive use? We have to deal not with wishes, but with facts. The men in whom divine light has shone have always been few. We yield to none in the desire for this state of things to be reversed: but the Son of Righteousness can alone do this. Until then we must be content with the situation as we find it, and be thankful that there is sufficient light to mitigate the surrounding gloom.

Small as is the number of really illustrious men when compared with the many names which fill encyclopædias of biography, that number is far too great to be considered now. The title at the commencement does not require it. The middle-aged and the elderly are, for the time being, passed by. It is those who have been illustrious in early life that we propose to consider. And what topic could be more suitable for young men? Among

the many ties of sympathy which draw human beings towards each other, equality in age is not the least. The young find companionship in such as have reached the same stage of life rather than in those who are beyond it. And the aged appreciate the society of such as have passed their meridian better than that of unripe experience. The reason for this is not difficult to find. The human mind passes through various phases, which have been appropriately compared to the seasons of the year. The spring-time of life is full of hope and activity, while its autumn is characterised more by memory and reflection. Between the two there is a natural want of affinity. "The glory of young men is their strength, and the beauty of old men is the grey head" (Prov. xx. 29). Strength on the increase cannot understand that which is on the wane. And strength which is well nigh expended has lost its relish for that which has been a source of vanity and vexation of spirit. Between the thoughts of youth and age there is as wide a gulf as between the budding flower and the decaying leaf.

To point the young to the achievements of their seniors has no other effect than to generate a conception of what they hope to do in a somewhat indefinite future. But to portray the praiseworthy actions of their equals in age, stirs up their latent emulation at once to do likewise. It is with this object that we purpose confining ourselves on this occasion to men who have been illustrious in early life.

And who is it fitting to take first? On chronological principles, the eleventh, and most renowned, Son of Jacob. The life of Joseph is

both fascinating and instructive. His adversity and prosperity are accompanied by features which touch the two extremes of human sympathy. This dual experience began at a very early age. Specially beloved by his father, he was on that very account hated by his brethren. Their hatred could not have been a secret, for it prevented their speaking peaceably to him. In such circumstances as these, the family circle could be anything but a pleasant one for the youth. How little he realised the depth of their hatred, is evidenced by the innocence with which he told them dreams that had the effect of intensifying it. The sequel supplies a forcible illustration of these testimonies:—"Jealousy is cruel as the grave,"—(Cant. 8. 6), "Whosoever hateth his brother is a murderer" (1 John iii. 15). True, murder was not the actual outcome of their hatred. They purposed it, but, by one of those providential interpositions which are constantly counteracting the plans of both righteous and wicked, their design was frustrated. Reuben, who was more mercifully disposed than the rest of his brethren, induced them to forego their murderous intent, thinking that he would afterwards be able to restore Joseph to his father. His influence was allowed to exert itself as far as it was in harmony with Jehovah's will. The preservation of Joseph's life was a part of the unrevealed programme, but restoration to his father was not. Reuben was, therefore, by some unexplained occurrence, separated for a time from the rest of the company, and, during his absence, at the suggestion of Judah, covetousness prevailed over a desire for destruction.

Their conduct is an unmistakable warning not to allow jealousy or hatred to obtain a lodgment in the mind. These vices may find their way into the family, into business, or into the ecclesia, and work untold mischief. The only safe plan is to repress them immediately they appear with as much force as a man would crush the head of a poisonous serpent.

There is no record of the attitude which Joseph assumed amidst these trying episodes. Anxiety and fear must have agitated his mind as to what the end would be. The character which he subsequently displayed is indicative of patient submission. Whatever hopes he had must have been based on faith in the God of Abraham, Isaac and Jacob. Born in Padan-Aram, prior to the last change in the wages of Jacob, he had had ample time to learn the meaning of the religious ceremonies which his father attended to, from time to time. And can it be supposed that his father's intense affection for him would not be accompanied by instruction concerning Jehovah and his promises? After being sold to the Midianites, Joseph had no opportunity of learning about the God of Abraham, and his gracious purposes towards the family of which he was a member. His God-fearing conduct while in the land of the idolatrous stranger is sufficient to shew the strength of his religious convictions before leaving home. And well for him that it was so. It preserved him from the corrupting influences that surrounded him in Egypt. Some young men there are who can only keep in the path of rectitude when outward circumstances are favourable. Not so with Joseph. When transferred to the



house of Potiphar he did not fall into the ways of the benighted household of the captain of Pharaoh's guard. Neither did he despise his heathen master. On the contrary, he served him faithfully and "found grace in his sight." Moreover, "the Lord was with Joseph," and "made all that he did to prosper."

A position of comparative honour and prosperity is no safeguard against envy and temptation; indeed, oftentimes it invites an attack from these foes. And so Joseph found it. The ordeal to which he was subjected was a severe one, but his integrity was equal to it. He passed through it scatheless, but not without an abrupt termination to his prosperous occupation. From this incident there are two lessons to be deduced—first, the importance of being faithful to the divine commands at the risk of temporal loss; and, second, that the reward for such a sacrifice must not be expected immediately—it may not come at all in this life. In Joseph's case he reaped a rich reward, but not without a dreary interval. God had a purpose with him, of which he was not aware. Nevertheless, he pursued the same Godly course in adversity that he had practised in prosperity. And, as a result, "the Lord was with him," and "gave him favour in the sight of the keeper of the prison," who "committed to Joseph's hands all the prisoners." Through this exaltation he was brought into contact with the King's imprisoned baker and butler; and this gave him an opportunity of honouring Jehovah. When told of the enigmatical dreams, he replied, "Do not interpretations belong to God? Tell me them, I pray you." Why did he desire to hear them? To show the power of

Him whom he served. And how could he do this? By interpreting the dreams. But how was he to obtain the interpretation? By praying to God. Joseph did not promise it; he suggested the possibility of it being granted. He doubtless saw in the incident a probable means of escape; for when he had explained the first dream, he asked the butler, when restored, to mention him to Pharaoh, that he might be released. As a God-fearing young man, he no doubt often prayed during his incarceration for deliverance, but as yet, his prayer was unanswered. The dreams of these two men presented an opportunity such as he had not had before; he embraced it; gave practical proof of his faith in God; was heard; and solved the problems of the two dreamers. He saw them quit the prison, with wistful eyes that he might soon follow. But his patience was to be still further tested. "Two full years" elapsed before he was summoned from his dismal "dungeon." From a human point of view this delay was attributable to the thoughtless ingratitude of the butler; but, perhaps, if the request of Joseph had been attended to earlier, it would have been without effect. Certainly it would have been if God had not blessed the effort. Joseph's name was introduced to Pharaoh at a time when he was in a dilemma; those whom he usually consulted in such matters were equally perplexed; and, as a last resource, Joseph was sent for. The impulsive nature of the proceeding is shown by the statement that "they brought him hastily out of the dungeon." The sudden transition from a prison to a palace was enough to disconcert one

of his years. But his presence of mind served him well. Pharaoh attributed to him the power of interpretation; but he at once disclaimed it, saying, "It is not in me; God shall give Pharaoh an answer of peace." This reply presents a contrast to that which he had given to the butler and baker. To them he indicated the source of interpretation, but to Pharaoh he says positively that God will explain. It is not stated on what grounds he was able to speak with such certainty. He may have been inspired for the occasion, though this is not necessary. His strong faith, God's previously revealed interpretation, and his spiritual perception of God's hand in his circumstances, may have combined to give him the conviction on which his promise to Pharaoh was based. That confidence was not misplaced. Without, apparently, any interval—and to an imperious Eastern potentate this would have been detrimental—Joseph was enabled by God to explain the king's enigma. The result was that when thirty years of age he was placed second to Pharaoh over the land of Egypt. And here we must leave him. His subsequent career comes not within the scope of our subject.

As a model for young men he is as perfect as they require. Between his exaltation and his God-fearing character, there is a close relationship; the one was, to some extent, the consequence of the other. If he had not been a young man of faith, he would not have been suitable for the high position in which God placed him. As virtual ruler of Egypt he prefigures those who are destined to rule all nations. His faith and rectitude during preceding vicissitudes,

present, in a practical form, the only way by which young and old in similar circumstances can inherit that universal throne. Slavery or imprisonment, in a literal sense, may not be the lot of any of the present generation; but some there are who have experienced these things in a figurative form. God can easily make our circumstances as irksome as those of any slave or prisoner. Should He think fit to do so, let Joseph's bearing be our example.

The biography of Jacob's most conspicuous son is unique. In but few others are we presented with so much detail of early life. It does not follow from this that other young men have not been quite as upright. It merely shows that the positions which they filled did not call for a fuller narration. Of those who are mentioned, sufficient is said to show that their faith in God was quite as strong, and that it was displayed in the midst of adverse circumstances.

Among these was Joshua: who when but "a young man" (Ex. xxxiii. 11) was appointed the "minister" of Moses (Exod. xxiv. 13), whom he accompanied into the Mount on that memorable occasion when "the glory of Jehovah" was revealed. Joshua had previously distinguished himself in a contest with the Amalekites. The conflict was preceded by the people murmuring against Moses for want of water (Ex. xvii. 1-7). So great was their anger that they were ready to stone their leader. How Joshua acted on the occasion we are not told. But, from the fact that he was just afterwards told by Moses to "choose out men" and "fight with Amalek" (Ex. xvii. 9), we may reasonably conclude that he was not one of the rebellious murmurers.

The record of his reception of the mandate is very concise:—“So Joshua did as Moses had said to him, and fought with Amalek” (v. 10). To obey Moses was to obey God; to obey God required faith. This was a striking characteristic of Joshua. When the borders of the promised land were reached on the first occasion, he was chosen one of the twelve men sent to spy the land. This took place in the second year after leaving Egypt. Joshua had, therefore, not yet passed from young to middle life. How did he act on that occasion? Not with the majority. He did not wait to see what the others thought of the land, and then fall in with their view, for the sake of peace and unanimity. He, with Caleb, exercised an independent judgment. The ten spies who brought an evil report of the land said the inhabitants “are stronger than we” (Num. xiii. 31), but these two said “Let us go up at once” (v. 30); “if the Lord delight in us, then He will bring us into this land” (Num. xiv. 8). So indignant were they with the people for listening to the evil report that they “rent their clothes”—a proceeding which, however opposed to modern ideas of propriety, was proof sufficient of their earnestness and zeal for the word of the Lord. It was no light matter to take up such an isolated position. With the exception of Moses and Aaron, possibly no one was in sympathy with them; for “all the congregation bade stone them with stones” (Num. xiv. 10). But at this stage, God mercifully interposed for their protection:—“The glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.” Thus

does God oftentimes, though seldom in such a visible manner, throw a shield over His faithful servants when in positions of danger. “The Angel of the Lord encampeth round about them that fear Him and delivereth them” (Ps. xxxiv. 7).

Not many children have the advantage of being brought up in the nurture of the Lord from infancy. Samuel was one of the few. Immediately after being weaned, he was given by his mother to the service of the Lord. From this time he saw his parents but once a year, when they came up to the yearly sacrifice. It is recorded that he “ministered before the Lord, being a child girded with a linen ephod,” and that “the child Samuel grew, and was in favour with the Lord, and also with men” (1 Sam. ii. 18-26). The advantage which Samuel had in commencing life was not thrown away afterwards when surrounded by influences of an evil character. Israel was, at that time, in a degenerate condition; even the sons of Eli were guilty of flagrant violations of the law, which, as priests, they had undertaken to administer. The result was that “men abhorred the offering of the Lord.” The state of things illustrated the saying, “like priest, like people.” With priests who are called “sons of Belial,” the people are not likely to have been any better. Jehovah’s displeasure with them is shown in their defeat by the Philistines when the ark of God was taken and the sons of Eli slain. But Samuel was among the exceptions to the predominant disobedience. By his example he caused the light of God’s law to shine amid the national darkness, and as a result of fidelity in obscurity he was in due time exalted to shine on a higher

platform, during which the enemies of Israel were not allowed to prevail. "The hand of the Lord was against the Philistines all the days of Samuel" (1 Sam. vii. 13). The illustrious child was father of the illustrious man. And so must it be with the children of God now. By shining in their diminutive probationary sphere, they are preparing the way to shine more perfectly and on a scale of greater magnitude in the new heavens and new earth.

A practical manifestation of faith in God requires no special set of circumstances. Every position in life affords scope for its operation. It can be displayed in the prison; and on a throne; in peace and in war; in private life and also in public; in youth and in old age. In Joseph we have a specimen of it in subjection to wickedness, whilst in David, when a young man, it is to be seen in victory. The event by which we are introduced to the youngest son of Jesse is the anointing by Samuel. He had seven brothers; why was he chosen in preference to them? The war with the Philistines gives us a clue. In that war the three oldest followed Saul as warriors (1 Sam. xvii. 13.) On behalf of the Philistines, Goliath defied Israel morning and evening for forty days, to the consternation of his opponents; for "all the men of Israel fled from him" (v. 24). The three eldest sons were not exempt from the general dismay. David during a visit to the camp of Israel heard of the giant's defiant attitude, and he virtually condemned the cowardice of the Israelitish warriors by asking "Who is this uncircumcised Philistine that he should defy the armies of the living God?" (v. 26). By this he incurred the anger of his

eldest brother, who treated him with supreme contempt. But Saul heard of David's inquiry and sent for him. Nothing daunted by the derision he met with, he spoke to Saul in a more emphatic manner—"Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (v. 32). To faithless Saul this appeared the height of presumptive folly—a shepherd youth fight an experienced giant warrior! Could there be a greater disparity? Nothing less than insanity could really entertain such a duel. Thus does faith always appear in the eyes of those who judge only by the sight of the eyes. But David's reply to Saul, and the sequel proved that the ruddy youth of fair countenance was actuated by neither folly, presumption, nor madness. Young though he was, he had experienced the power of God. Beset by a lion and a bear he courageously slew them. He knew that it was not solely by his own wisdom and strength; for he declared that the Lord had delivered him. On this fact he based a reasonable conclusion; the Lord, who had delivered him from the lion and bear, would deliver him from the defiant worshipper of false gods. Furthermore, as a God-fearing youth, he must have been familiar with the promise given through Moses that, if not afraid of the nations of Canaan, God would dispossess them for Israel's benefit (Deut. vii. 17-24). As an encouragement to rely on this promise, the children of Israel are reminded of what God had already done unto Pharaoh and Egypt. David had thus two strong reasons for the course he pursued, one national, the other individual. This

suggests the reflection that one object for which God works deliverance is to give confidence in His power in subsequent difficulties. Where this is not the result, the privilege is misused, and His goodness despised.

The reply of David to Saul appears to have convinced the king that there was some reasonable ground for the stripling's confidence; for he proceeded at once to arm David with helmet and coat of mail. The youth of strong faith felt ill at ease in these human devices; and on remembering that he had not, according to custom, tested the armour, he at once threw it off, and determined to rely upon a simple stone and sling. Had he depended solely upon these the encounter might have had a very different result. But these were mere accessories—necessary, no doubt,—but the least important part of his panoply. He was protected by the shield of faith, as shewn by his reply to the blaspheming boaster "Thou comest to me with a sword and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hand" (v. 45, 46). The result, though unexpected by Philistines and Israelites, was, we may be sure, no surprise to David. He had taken up Goliath's gauntlet for the purpose of vindicating the God of Israel. He acted in faith, and was confident of the issue. Well might he afterwards say in Psalm lxxi. 5 "Thou art my trust from my youth." And well will it be for all who have the advantage of entering into covenant with God in early life to be able to

say, "Jehovah has been my trust since ever I heard His word."

(To be continued.)

ASSYRIAN ANTIQUITIES.—A new collection of tablets, dug from the ruins of Sepharvaim, has recently arrived in Britain. The tablets consist chiefly of trade documents, and largely of contracts for the sale or supply of corn and other agricultural products. They are dated about B.C. 646 Sepharvaim, from which they come, is mentioned by Sennacherib in his letter to Hezekiah as one of the cities whose kings had been unable to resist the might of the Assyrians.

REMARKABLE BUT INTELLIGIBLE.—That the Holy Land, notwithstanding the reverential interest felt towards it alike in the Christian and Jewish faiths, should in a scientific sense have remained through many centuries an almost unexplored country is no less remarkable perhaps than the immense amount of knowledge rapidly acquired during the last few years concerning all that pertains to its ancient history.—*Morning Post*.

THE DOCTORS *v.* MOODY AND SANKEY.—The *Medical Press and Circular*, referring to the visit of Moody and Sankey in the country, warns weak-minded people against the pernicious influence of the hystero-religious mania. The gospel preached by Paul calls for no such medical warnings. The spirit of the true gospel is "a spirit of power and of love and of a sound mind."

PALESTINE EXPLORATION.—Full particulars are published of the recent discoveries made by Captain Conder on the east of the Jordan. These are of great Biblical interest. Captain Conder has identified Bamoth Baal, Baal Peor, "the top of Baal Peor which looketh towards Jeshimon," and the "Sanctuary of Baal Peor," in the Jordan Valley, where the Israelites worshipped while in Shittim. The monuments which still stand as they stood in the days of Balak illustrate the religion of the people whom the Israelites were to dispossess; and with this knowledge to help him, he has stood upon Pisgah and seen, like Balaam, only a part of the Israelite encampments; upon Barmoth Baal, and also seen only a part; and upon Baal Peor, and seen how Balaam would have seen them all—"Israel abiding in his tents, according to their tribes."

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**A PRAYER OF YOUTH.**


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*“Wherewithal shall a young man cleanse his way? By taking heed according to Thy word” (Ps. cxix. 9).*

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An untaught youth, O Lord, I am,  
Exposed to life's besetting snares ;  
My wild impetuous passions tame,  
Lest, unawares,

My feet should wander far from Thee—  
Far from the path of safety run ;  
Thy word, O Lord, my guidance be,  
That I may shun

The ways of sin and sinfulness ;  
Thee may I honour all my days,  
That I may never more transgress  
Against Thy grace.

O, guide my youthful feet to tread  
The road to the eternal life ;  
Thus, by Thy holy spirit lead,  
Amid the strife

Of this dark scene of toil and woe ;  
Let pardon to my sins be given,  
That I assured, my name may know,  
Inscribed in heaven.

—JOHN HAWKINS.

*(Written forty years ago.)*

“WHEN” ?—A paper commenting on the millions of mankind sunk in idolatry and worse things in various parts of the earth, says: “When will the light of the ‘glorious gospel’ shine on these ignorant nations of the earth? Human efforts alone cannot be expected to accomplish the work in many centuries. And yet the object is worthy of zealous exertions.” If the gentleman who puts the question knew the truth, he would not be embarrassed. He would know, first, that the gospel never was intended to enlighten the nations of the earth, but only to “take out of them a people,” and, secondly, he would be aware that the work of human reformation will be undertaken and accomplished

by Christ at his coming to set up the kingdom of God when all others are broken in pieces.

ROME OF TO-DAY.—The Paris correspondent of the *Daily Telegraph* refers to a proposed congress of “free-thinkers” in Rome, in a building close to the Vatican. Let anyone acquaint himself with the history of Rome for the past 13 centuries, and he will be able to estimate the significance of such a meeting in Rome of to-day. It indicates the end of the Roman supremacy which has cursed the world for centuries ; and therefore indicates the approach of another supremacy of a vastly different character.

## NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY.

(Continued from page 113.)

WEDNESDAY, OCT. 11.—First thoughts on awaking this morning were a resumption of those with which the brain was busying itself the previous evening before unconscious slumber supervened. They were connected with the memory of the great man in whose house I was now a sojourner, and who doubtless would have been incredulous had he been told that an ex-member of the craft against which he was won't to launch his vigorous and well-merited fulminations would one day be a welcome guest beneath his roof. And little did I think, when about nine years ago I was sitting in my study at Rock Ferry and engaged in conversation with a Unitarian friend who had dropped in to spend the evening, that I was ever destined to enter the residence of one whose name was then mentioned in my presence for the first time. "I have heard," said he, "of a wonderful book on the Apocalypse by a Dr. Thomas, of America, which is said to be the best that has ever been written on that subject." My friend was one of the *literati* of the day, but I have never learned that he turned his knowledge of the existence of *Eureka* to any good account beyond this. That the work should have received favourable mention in the circle in which he moved is a somewhat remarkable and pleasing reminiscence. Its great literary excellence would doubtless explain this circumstance in a great measure, for the Dr. had few, if any, superiors in the art of using a piquant and forcible method of communicating ideas. And then his ideas were always so well worth communicating, and the topics on which he exercised them so transcendently important. In mere intellectual respects, he towered high above any writer in orthodoxy, with whom I had a personal acquaintance, and it has been my lot to know several who had managed to achieve celebrity by the use of the pen. How

much he wrote! And with how entire an absence of that stimulus which prompts the efforts of literary men in general! They write for fame or money, or both, but he could have been actuated by neither of these motives, for doubtless he could have earned for himself much more of both in the profession he first adorned. The brethren who saw their opportunity, and co-operated with him in the work of giving forth to the world the volumes which bear his name, did good service indeed to the cause of apostolic truth, and could not have linked their zeal and self-denial to a weightier enterprise.

While here I took occasion to visit the grave of this truly noble man in Greenwood Cemetery, just outside the city of Brooklyn. Passing into the office, I enquired for the burial place of Dr. John Thomas, who had died in 1871. The clerk (with a politeness and readiness to oblige, which seemed to be generally characteristic of American society), lifted down the register for that year and searched until he came across the entry, the particulars of which he copied on a slip of paper, which he then handed to me with ample directions how to find the spot. I was not long in reaching the monument erected to the memory of our beloved brother, and never did the sight of any place of sepulchre create in me the sensations which were peculiar to that moment. By the graves of distinguished sectarians and illustrious statesmen I have stood without experiencing more than the ordinary sadness and solemnity which the thought of death is calculated to produce; but here, at the grave of a man I had never seen, the emotions immediately escaped control and demanded expression in tears, and through those tears I pictured the form of John Thomas in that glorious *Anastasis* of which he wrote so well—no longer the subject of

calumny and hatred or the subject of weakness and pain, but girded with imperishable honour and strength, one of a mighty host hailing from many generations and lands, but all appreciative of "that hidden wisdom" which he so successfully unfolded, and on behalf of which he put forth the exceptional culture, and the untiring industry of a genius that was controlled and sanctified by the word of eternal truth! And I further endeavoured to anticipate the quality and fulness of that joy which will thrill that immortal company as they find themselves triumphant over death, and as with united voice they "extol the stem of Jesse's rod" and cry "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And the hope became strong within me that I myself might be permitted to swell that mighty song-stream, though I might take an inconspicuous station, and though by reason of much unworthiness the tones I uttered might be subdued and lowly!

The inability of the brethren to secure the building, whose use had been partly promised them (a building formerly used as a Congregational Church), almost threatened to make it impossible to arrange for any public lecture other than on Sunday, in their own meeting-room, in Jersey City. The proprietors of the place, on whose occupancy the managing brethren had counted, on hearing the nature of the proposed effort, declined to let the structure for such a purpose, and the most diligent enquiry failed to place another building at the disposal of the truth. Consequently we were obliged to be content with the ordinary meeting-place of the brethren, which was a less eligible hall than had been thought of—inconveniently situated at the corner of a street—the constant roar of whose traffic through the open windows rendering the work of the speaker arduous in the extreme.

Jersey City is far from being Paradise restored. The "Heights," where Sister

Lasius resides, are pleasant enough, but to get from there to the Ferry at Hoboken necessitates a walk or ride through regions to which distance itself would scarcely lend enchantment. A large and not over-cleanly population—of German and other nationalities—shares the surface of the ground with considerable areas of stagnant water, from which exhale odours which, to say the least, are not redolent of the lily and the rose. The houses in several cases stand surrounded with this water, and are in a very neglected and tumble-down condition. It is altogether a place that would stand a great deal of improvement and repair.

The fortunes of the truth in this the vicinity of the Doctor's residence have been very varied, and the number of those able to rejoice in having had the privilege of fraternal association with him is now but small. By these, however, the recollection of his wonderful expositions is gratefully cherished, and their admiration of his intellectual and spiritual character has suffered no abatement since his removal from the scene. He, like Peter, "endeavoured that after his decease they might have these things always in remembrance." And, although some might regard his work in New York as having been something like a failure, yet the numerical results of it compare favourably with those which followed upon the labours of Noah, and such brethren as Brother Johnson will justify the expenditure of great zeal and patience in their production.

The ecclesia at present meeting in Jersey City is not a numerous one, the names on the roll perhaps not amounting to more than 50, but there exists a unanimity among them which all must feel to be a refreshing contrast to the former state of things, when perpetual strife and confusion reigned. This more tranquil condition of affairs is due in no small degree to the earnest and well directed endeavours of Brother Seach, who presided at all the lectures in an exceedingly able and appropriate man-



ner, but who *will never take the chair at a lecture again!* Chairmanships are an institution he has done with for ever! And the cares incident to active and prominent occupation in the service of the truth, will weary and distract him no more. The intelligence of his sudden death from heart disease, came like a thunder-clap upon the brethren, three weeks after he had introduced the writer of this narrative to the Jersey City public in a way that left nothing to be desired. He was then subject to paroxysms of dreadful pain, the severity of which was increased by undue exertion and worry. Those who best knew him wondered how he could, in his physical condition, devote so much time and attention to the affairs of the brethren, and maintain an attitude of so great kindness and patience towards all who came in contact with him. The natural tendency of the functional disorder from which he daily and nightly suffered, would be to produce excessive irritability and peevishness. Against these things he had striven so successfully that no one would have imagined from his temper, that he was the subject of of the exquisite torment which the Doctor declared he must have experienced. He died upon the floor of his own bed-room, in the presence of his sister-wife, who, thus deprived of the solace of his companionship along the narrow way, commands the profound sympathy of her brethren and sisters everywhere, who hope with her toward God, and await the revelation of His Son from heaven, who alone has the keys of the cemetery, and is able to call back our brother from the cold embrace of death, and eternally establish him in being.

Brother Seach had been fortunate in procuring a superior education in early life—he having belonged to a cultivated family, who are now well-circumstanced in the city of New York. Though his parents are not connected with the brethren, they yet allowed every facility for his

interment in the presence of the brethren, with the use of such offices as might be deemed appropriate by them. The truth found him in the employ of the Government at Washington, where he was in receipt of what would be considered a comfortable remuneration. This position he abandoned for conscience sake—feeling unable, as a Christadelphian, to comply with certain regulations which seemed to him to trench upon the obligations he had now contracted towards Christ. He therefore relinquished the appointment, and was cast without resources upon the world. This circumstance alone may be regarded as an idea to the general state of his mind in relation to all divine things. They occupied the first and highest place in his affections and resolves, and everything else had to give way. His place among the brethren is a vacancy which will not be readily filled. With him probation closed at a time when his entire enthusiasm was engaged on behalf of the truth and all its varied associations. “Happy is that servant whom his Lord when he cometh shall find so doing.”

I had time while here to become tolerably well acquainted with the principal features of the city. A good view of the whole was had from the roof of some insurance buildings in Broadway, whither I was accompanied by Bro. Washburne. This Broadway is not what its name had prepared me to expect. It is a street of ordinary width but of very unusual length. The dexterity required in crossing some portions of it gives an almost acrobatic character to one's movements, owing to the crowded state of the thoroughfare, and the contempt which the drivers of vehicles have for human bones. The public buildings are fine and very numerous in the better portions of the city, but the streets in the vicinity of the docks are not specimens of the most perfect civilization. The low Irish element in these parts is productive of the usual amount of degradation and squalor, and creates in the en-

lightened mind a painful contrast with the type of humanity which will everywhere be prevalent in the days of the kingdom of God when all the worthless and wicked of the earth will have passed for ever from its surface. What vast changes would be required in all directions before New York and Brooklyn could be brought into harmony with the mind of God! Commercially, socially, morally, religiously, municipally—take it which way one will—the whole bent of human activity and desire is an illustration of the popular disregard of the first and great commandment, “Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy soul, and with all thy mind.” We need to measure mankind by this standard in order to approximate the degree of importance which attaches to them in the divine estimation. The process convicts them as rebels against the Author of the Universe, and reveals the entire reasonableness of those fiery judgments which will decimate and purify society at the appointed time.

WEDNESDAY, OCT. 18.—Left the house of Sister Lasius this morning for Washington, D.C. Interesting journey through Philadelphia and Baltimore and much attractive scenery, occupying about 8 hours. Brother Boggs greeted me on my arrival at the depôt, and as we were passing out, called my attention to a brass star which had been inserted in the floor of the waiting room. “This,” said he, “is the spot on which President Garfield was assassinated.” Thought immediately of the coming order of Presidents and Rulers who shall enter upon their work *bullet-proof*. Brother Boggs was disposed to consider the death of Garfield as God’s rebuke of the public tendency in America to glorify the creature—and especially of the occurrences that were connected with Garfield’s assumption of the presidential office. Though the national motto is “In God we trust,” there is much which goes to prove that God has a very small place in the popular recog-

nition here as elsewhere. And Washington was wholly given up to man-worship on the day in question, to the utter exclusion of God from the public mind. It is a beautiful city—wide streets, well boulevarded and full of attractive stores—while the buildings that are open to the public are of exceptional interest to a stranger like myself. The capital is one of the most imposing structures that are to be seen on the face of the earth, and being well situated on rising ground and quite white, its magnificent proportions are displayed to the best possible advantage. Would that it were connected with the government of the house of David in Jerusalem, and one of the places from which went forth an authority which America sorely needs as well as all other nations under the sun. In that case the monument erected outside to the praise and glory of George Washington, would find no place. This piece of sculpture declares him to have been “first in war, first in peace, and first in the hearts of his countrymen.” Wherever do the American people put their God?

(To be continued.)

(EXPLANATION.—The writer of this narrative deeply regrets to learn that he has unwittingly misrepresented the case of a certain sister who resides in Davenport, Iowa, and whom he anonymously referred to in the January instalment as “decidedly hostile towards the friends of the truth.” This statement is vehemently contradicted not only in Davenport, but also among those at a distance, who have known the sister in question and her husband for years, and who certify that they are both of good standing in the faith, and devoted friends of all who love the ways of God who are ever made welcome and comfortable at their home. In thus expressing his sorrow at having been made the vehicle of a vexatious and injurious mis-statement, the Assistant-Editor takes comfort in the fact that

as no names were published the matter is scarcely of more than local consequence, and the husband of the sister in question has been privately congratulated on the

splendid opportunity thus afforded him of rendering obedience to one of the most difficult of Christ's commands.)

## THE FIGHT AND VICTORY OF FAITH.

*Address delivered to the Birmingham Christadelphian Young Men's Mutual Improvement Society.*

(CONCLUDED FROM PAGE 127.)

We start with the circumstance of the claim made by the different writers of the Bible that the statutes and ordinances which they sought to impose upon their readers were from God, and that it was God who interfered with and governed the people upon whom those statutes and ordinances were imposed. Of every utterance of man, and every pretension made by men, we are in the habit, based upon experience, of judging by the following method: first, we remember that it is more natural and easy to state the actual fact than to state that which is contrary to fact, unless there be some unpleasant consequence to be anticipated from speaking truth, or some advantage to be gained by uttering falsehood; and we then proceed to enquire whether there is any circumstantial confirmation of what is stated, and whether there is any motive which can operate to induce exaggeration, misrepresentation, or falsehood. If we find some corroboration, on the one hand, and upon the other fail to find any motive for falsehood, we come to the conclusion that the statement made is true, and act in the belief of it.

In the case of the Scriptures the only circumstantial confirmations of which they are capable relate to the historical portions, and of such confirmations new ones are constantly being discovered. The books of Moses show us a picture of Egyptian life at the time at which those books were alleged to have been written; a picture easily drawn by a contemporary and a partaker of the Egyptian civilization of the period, but which would have been hard for a later writer—such as Ezra, say, who has been alleged by some to have been the author of the levitical legislation. That picture, as we find it in the Penta-

teuch, is amply confirmed by the monuments unearthed at Memphis and Thebes, and other places in comparatively recent times. The greatness of the population and of the political power of Egypt—the fertility of the land which rendered it once the granary of the world—the practice of embalming the dead—the possession of considerable scientific knowledge, which are all incidentally and naturally referred to by Moses, all find confirmation in the archaeological discoveries of modern times. Such confirmation goes to the extent of showing that the authorship of the books attributed to Moses, at least belongs to Moses' day. In the same way, we find confirmation of the history of the kings in certain little matters where that history touches the history of other nations and countries than that of Israel, and in the case of the records belonging to the period of Babylonian supremacy the corroboration is even yet more striking. With the exception of passages here and there, which are evidently interpolations originally in the form of explanatory notes, the Bible writers are free from the perpetration of what are called anachronisms, or violations of the true relation between time and events. Suppose you had a book purporting to be written in the time of Queen Elizabeth, and recording events then current, and the author represented that one of the personages of whom he wrote received certain tidings, and at once went to the station and took the first train for London, a careful reader would at once say, this was written not in the time of Queen Elizabeth, but in that of Queen Victoria, because we know from other sources that there were no railway trains in Elizabeth's time. No such anachronisms occur to in

dicating that the historical portions of Scripture are works of the imagination, but on the other hand, there are agreements of a kind which show that the authors were well informed upon the subjects of which they wrote, and truthfully used the information they possessed. There is the further feature characteristic of the Bible narratives that they possess a simple and truthlike manner, which exercises a considerable influence in their favour. They show no signs of artful scheming to dispose of doubts that might be supposed to arise in a reader's mind. Nothing is said to prepare him for what is to follow, and nothing said afterwards to dissipate his doubts; but the record is a plain and straightforward one, left to stand upon its merits, and serving to discharge the writer's responsibility, whether those before whom it comes will bear or will forbear. And then as to motive. If the things the Bible alleges are falsehoods, or misrepresentations what motive of self-interest, ambition, or any other could induce the utterance of them? Look at Moses who stands humanly as the inaugurator of the system of religion under which the nation of Israel lived for centuries. He appears to have sought no personal advantage for himself or his family. No praise does he assume for having originated the system which he propounded, and no royal dynasty did he seek to establish in the line of his descendants. The very priesthood is given not to his own children but to those of his brother Aaron. Nor in friendship to them did he seek their glorification, for Aaron's subserviency to the people in the matter of the golden calf is recorded to his personal discredit, while in respect of his sons we read of the presumption of Nadab and Abihu in offering strange fire and of the dire judgment which fell upon them in consequence. We find in Moses no accommodation to the humours of the people, no seeking to make himself a glorious name, for his addresses to the nation rebuke rather than compliment, and the biography of himself spares not to record the features of weakness in his character which show him, notwithstanding the greatness of his mission, to have been only an "earthen vessel." The point has been often emphasised so as to have become almost trite among those who

know the truth that the principle exhibited in the case of Moses of "not unto us but unto Thy name give glory," is consistently maintained by all the chain of prophets and apostles which followed. It deserves to be emphasised and kept in memory, because it is so much at variance with the promptings of human vanity, and because it is a characteristic in which the Bible is unique. This feature of uniform consistency, together with that kindred feature of perfect continuity and harmony, both in the scheme of hope and moral teaching maintained by a succession of writers spread over some sixteen centuries, I place among the converging considerations to which I before referred. It is one, to my mind, utterly inexplicable, save by one common origin, and that higher than human nature. What we find in Moses, as regards the character of unselfishness and the absence of present personal interest, is displayed in Paul, who stands in as correspondingly prominent position in relation to the promulgation of the later phase of the divine revelation which is associated with the name of Christ. He not only received no temporal advantage such as men usually strive for, and sought for none, but for the master's cause whom he served. He was a continual sufferer, and is believed to have sealed his testimony with his blood. No motive being found for falsehood, and with every confirmation where confirmation is to be expected, the witnesses of whom we have to judge stand before us as men of honesty and truth, leaving for us only to decide whether or not they were labouring under a mistake—a supposition more difficult of acceptance than that of the accuracy of their story.

I turn to another striking feature—that of the portraiture of Jesus Christ, as it is presented to us in the writings of the four evangelists. We have there "presented to us a picture which is without parallel, of one who while truly man, possessing every sympathy which is human, illustrated, as no other man did, the holiness, truth, and mercy which belong to the character of God, displaying also the possession of wonderful powers derived from God to be exercised in confirmation of his claims. It is conceivable that a number of the most refined, the most comprehensive-minded and benevolent of men might unite together to describe an ideal

character for human imitation—a character higher than what is met with in actual life, as single writers have created heroes embodying their particular views of what is most noble and lovely—though it is inconceivable that a party of such men should agree to palm off their ideal or fancy portrait as that of an actual personage. But we have, as I said, in the picture of Jesus Christ, a character unmatched by any real or ideal portraiture to be found outside the covers of the Bible, and we have to consider how came it there? It is to be observed that our conception of Jesus is not derived from any formal panegyric, or set praise of him, but by the combined effect of a large number of brief notes of his sayings and doings. We read his words, and we are bound to agree in the simply recorded observation of some who heard him, that “never man spake like this man;” we see the record of his works, and regarding not alone the mere power involved in them, but the direction and end with which the power was used, and we are bound to admit that his works testified of him that his Father had sent him. I submit that this dramatised account of Jesus Christ could not have been the fiction of the evangelists nor the collection of myths developed in the early Christian Church. The evangelists did not belong to a generation of Jews capable of inventing such a fiction. The thought of their age in its highest developments was contrary to that which we see embodied in the gospels, as is evident by the antagonism which both Jew and Greek brought to bear upon the doctrine of Jesus and his followers. But it is not from the educated and exalted that we derive the picture before our view, but from the poor and humble—men whose lowliness perhaps the better fitted them to be the artless recorders of what they saw and heard, though it rendered them from their surroundings the less qualified to construct an artful fiction. The manner in which a multitude of parts blend into a complicated but harmonious whole is against the idea that the various things recorded of Christ were gradually developed myths of the early church, and though we find all kinds of developments of theories respecting the recorded circumstances concerning Christ. There is an absolute absence of evidence in favour of the theory that the Jesus of the evangelists is a gradual growth by tradition, of an ideal widely differ-

ing from the actual life of the person concerning whom the tradition arose. Not only is there no evidence of such a growth, but there was no time for it between the date at which there was no Christianity at all in existence, and the date when numerous communities existed accepting records of the same kind of Christ as that which is pictured to us in the evangelists. These narratives, in their artless simplicity, in the almost cruel truthfulness with which they record the unbelief and slowness of heart oftentimes characterising Jesus’s closest friends—in their never suppressing any circumstance concerning Christ, which might apparently tend to detract from his glory or hinder the acceptance of his claims—strike anyone who is acquainted with them with the idea that the easiest of all explanations is that the life of Jesus, as portrayed, was an actual life, and that the eminently holy character, the conception of which we gather from that life, was a real character, the unique excellence of which marks the manifestation of the invisible God.

I cannot do better than close this section with a quotation from Jean Jacques Rousseau’s conversations with Eekerman, in which he says:—“My friend, men do not invent things like this, and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospels have characteristics of truthfulness so grand, so striking, so perfectly inimitable, that the inventors would be even more wonderful than he whom they portray.”

It is only a pre-existent bias of the mind which refuses to recognize the possibility of what is called “the supernatural,” or any deviation from the fixed laws under which our globe and its inhabitants are normally placed, that prevent men perceiving the weight of such considerations as I have pointed out, and which might be far more forcibly stated than I have stated them. To a rightly-disposed mind, well informed of all the facts, the conviction will come with power that Jesus of Nazareth was no myth, but a real person, while the experience of those who follow in his footsteps will confirm the Master’s words when he said, “If any man shall do the will of Him that sent me, he shall know of the doctrine whether it be of God, or whether I speak of myself.”

If the claim of Moses to have been the minister of a divine covenant foreshadowing things to come, and if we find in Christ the minister of that better covenant which the first anticipated, then many other things in relation to the Scriptures follow. There follows to some extent a probability that there should be prophets in the interval, and that there should be qualified and authorised witnesses to Christ such as the apostles. On behalf of both of these the Scriptures raises the claim of inspiration and divine authority, and in some cases of working miracles in confirmation of their words. Each of the two classes however will stand the test when tried separately. The prophets speaking of things to come and counselling their contemporaries concerning the ways of righteousness, always maintaining, too, the same line of thought, the same hope concerning the future are proved to have been reliable messengers by the fulfilment of their word in all those respects for which the time for fulfilment has transpired. The things which have happened to the land of Palestine and to the Holy City; the exile of Israel and their sufferings in Gentile lands have for nearly two thousand centuries been witnesses to the truth of the prophets. Moreover, prophecy and its fulfilment are not merely things of the past, for in our own days we have seen events in European politics having relation to the land and people of Jehovah, gradually, but with rapidity, shaping themselves into the form pre-determined and pre-revealed by the prophets as that which they will present at the epoch of the great event which the Scripture leads us to anticipate and to fix our hopes upon—the coming again of the Lord Jesus Christ. The circumstantial prophecies concerning Nineveh, Babylon, Tyre, and Rome, with the historic fulfilment of them, have also a high evidential value, as they also convey important matters of doctrine. It was asked by Christ's contemporaries whence he—the humbly born carpenter of Nazareth—had obtained the wisdom and knowledge manifest in his utterances, and we cannot fail in our turn to ask concerning the prophets of Israel, whence gained they that power of accurate scrutiny into the events, not alone of the near, but of the far distant future, which the wise men and teachers of no other nation have possessed? The prophets then stand the test of judg-

ment by what has followed; their predictions were the challenge to subsequent generations, that they spoke from God, the challenge is taken up with the result that their claim is vindicated to the utmost. In like manner we take the case of the apostles, and try to explain their attitude and action with the wide-spread effects that followed as the consequence upon the supposition that they were false witnesses or self deceived, and the result is utter failure. The only reasonable explanation of what they were and what they did is that truth and fact lay at the bottom of the whole matter—the greatest fact being that Jesus, who was crucified, rose from the dead and worked with them in the fulfilment of their mission.

Such considerations as I have briefly sketched, and others of like nature, possess strong evidential force, separately and in detail, but their greatest weight is in their convergence. They are cumulative, but their cumulative weight is only apparent to those who take the pains to make themselves acquainted with them. Such will find them immeasurably to outweigh the difficulties that exist, allowing the difficulties also to exercise their collective force.

Why have I dealt so much upon this phase of the subject? Is it because so much effort, so much zeal, so much self-denial is required by the doctrine of Christ in the lives of his servants, and because such zeal and such denial can only result from strong conviction, and we live in a day when no resource is left untried to weaken conviction of the truth of God, and to reduce religion to a mere matter of speculative opinion? "This," says John, "is the victory that overcometh the world, even our faith."

The fight and victory of faith is first for the standing ground, and that gained, there is the further warfare to wage, which is involved in doing Christ's commandments, against which the flesh, weak and rebellious, and the world, proud and self-seeking, array all their force. For successful combat there must be a resolute heart, trusting in God, and a full equipment of spiritual armour. The resolution must be fortified by daily reading of the counsel of God, that reading at the same time furnishing us with the weapons of our warfare. One other thing must not be omitted, as absolutely essential to success, namely, the availing ourselves of the

great privilege of communion with God in prayer. I emphasise this especially to the young men. Let not your observance of this duty and privilege be a cold formal performance, but the pouring out of the heart in faith and fervency. The faithful fervent prayer of a righteous man availeth much. Let it be remembered that if the requirement of Christ, that if any man will follow him, he must deny himself and take up his cross, is a great one, so also is the reward. That reward is no less than life eternal and authority in the strongest and most glorious administration that the world has seen. For power and dominion, nay, for mere applause, men have been found to contend even unto death; and if for prizes such as flesh and blood can give, which, when won, speedily melt from the grasp, such zeal and effort are put forth, should they be wanting in that good fight of

faith, whose prize is everlasting? "Unto him that overcometh will I give to sit down with me upon my throne, even as I also overcame, and am set down with my father upon his throne." May you choose and earnestly pursue that warfare at the end of which you may be able, looking back upon it to say, "I have fought a good fight, I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day." That crown will be given to the fullest to live, the fullest to possess power. It will be bestowed with infallible wisdom by a judge who will select not those who possess the most brute force, but those who possess the qualities most worthy of existence, and most attended with beneficent results.

### A LITTLE FLOCK NO MORE.

A little flock! So calls He thee,  
Who bought thee with his blood;  
A little flock—disowned of men,  
But owned and loved of God,

A little flock! So calls He thee;  
Bride of the first-born, hear!  
Be not ashamed to own the name;  
It is no name of fear.

A little flock! Yes, even so;  
A handful among men;  
Such is the purpose of thy God—  
So willeth He. Amen!

Not many rich or noble called,  
Not many great or wise;  
God chooses for his purpose great  
Things poor in human eyes.

A little flock! 'tis well, 'tis well;  
Such be her lot and name;  
Through ages past it has been so,  
And now 'tis still the same.

But the chief Shepherd comes at length,  
Her feeble days are o'er;  
No more a handful in the earth,  
A little flock no more.

No more a lily among thorns,  
Weary, and faint, and few,  
But countless as the stars of heaven,  
Or as the early dew.

No more a wanderer in the earth,  
No more down-trodden, see!  
That mighty multitude shall shine  
In robes of victory.

Unfading palms they bear aloft,  
Unfaltering songs they sing;  
Unending festival they keep  
In presence of their king

**THE NILE AND THE THAMES.**—A London paper reports the visit of a vulture, which, after skimming high in the air near the General Post-Office, perched upon the cross of the steeple of St. Vedast. The editor facetiously asks was it an Egyptian

vulture—a symbol that the land of the Pharaohs is passing into other hands—the Nile becoming subject to the Thames. The question is of no interest except as indicating the drift of public events—a drift in the right direction.

## SECOND ADDRESS TO YOUNG WOMEN OF THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA.

BY SISTER ROBERTS (READ BY HER HUSBAND.)

*(Concluded from page 124.)*

### NOT OF THE WORLD.

Many of the things that worldly women think essential are non-essential with us. And here comes one great advantage of not having friends of this world. By not having worldly friends, we are at liberty to do our part better. Worldly friends are a snare. They look at things from the opposite side from what a woman does who is striving to please Christ. Their thought all the while is what will commend itself to the good taste of the present evil world, and in most cases what a woman of the world would commend and admire is what the true sister of Christ cannot. The only safe course is to refrain from friendships with the world, and if you do you will find your way wonderfully relieved from the hampering tyranny of conventionality. You feel outside "society," so called, and you rejoice in your freedom. Your chief anxiety, too, is to be approved of Christ when he comes, and this strong sentiment will continually come to your aid. Your dress may not be fit for the promenade, but it is fit to visit the poor in, and for the purposes of the truth generally. You desire to be about your Lord's business. You are serving him in whatever you do, whether directly or indirectly. "Whether, therefore, ye eat or drink, or whatsoever you do—do all to the glory of God." If in such

common place matters as eating and drinking, then in everything else that pertains to this life you can serve and glorify God. If you make this your rule, you cannot be friends with those who are of the world, for your aims will be different, and you cannot afford to give the time and attention to the things of the present which they think necessary. For this reason you will not be regarded favourably by the friends of the world: they will not understand you; they cannot understand you, and you must be content to be misunderstood. God knows your endeavour to please him. Your Lord and Master sympathises with you; for he underwent the same experience and he will be with you and help you. He will give you courage to bear the askance, and perhaps derisive, glance when your neighbours see that you have courage to disregard their standard of what the purpose or object of life ought to be. His words, which you delight to read daily, will be in your mind, a store of ready admonition and counsel, as to your behaviour in all circumstances, whether adverse or otherwise, and you know he has said "if my words abide in you, ye shall ask what ye will, and it shall be done unto you." If his words abide in you, your requests are likely to be such as he can grant. We can have this confidence that he hears



the prayers of those who abide in him, and obey his commandments.

GO FORWARD, WITH MIND STORED.

So let the sister who is bent upon pleasing Christ, go forward in the assurance that he is with her, and in that confidence she will astonish even herself at what she will be able to do. With a mind stored with the truth, in loving and longing anticipation of the time shortly to come, when Christ himself will be manifested, she will not quail before any of the tests to which every child of God must be subjected before being pronounced fit for the kingdom of God. She will be ready with her testimony to those who are outside, to whom she may have access. Benevolently making opportunities for their benefit, not caring if she be considered weak-minded or too strong-minded. She wishes to earn at her Lord's mouth the favourable verdict that "She has done what she could," and she is only satisfied when she can conscientiously say this of herself. Not that she will ever reach the time when she will have no weakness to lament or shortcoming to regret; but the colour of her daily life will partake of this constant desire and aim. This was the Apostle Paul's attitude in the truth; he says, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

PERFECTION.

This pressing toward the mark indicates a certain definite object in view. Paul prayed that the brethren might be pleasing in God's sight—perfect in all things doing His will. He desired the *perfection* of the believers. We are often exhorted by Him to be perfect. Christ himself taught his disciples to follow a certain course in life that they might be perfect. The Apostle James also exhorts to the same end—"that ye may be *perfect* and entire, lacking nothing." This Scriptural perfection must mean something attainable. We would not be asked to be what we could not possibly be. We have mentioned before Abraham who was told to walk before God and be "perfect." We know what

sort of man he was. Then concerning Job, we are told that he was a *perfect* man, in explanation of which it is added, "and upright, one that feared God and eschewed evil." There were those in Paul's day who were perfect in the Scriptural sense, among whom he includes himself, saying to the Philippians, "Let us, therefore, as many as be *perfect*, be thus minded;" that is to say, all pressing forward together, with the same ultimate aim, in love to God, and the love of the brethren, striving to be accepted of the Lord, and to attain to a place in the resurrection. We are called to God's kingdom and glory. What for? That we may reflect His glory throughout the ages. If a thing answers the purpose for which it is made, it is a perfect thing. A watch, for instance: if there is a flaw in the machinery, and it won't go, you say of it, "Oh, it's of no use, it won't go, it's imperfect." But a *perfect* watch gives you the right time, and answers the purpose for which you purchased it. It may not be the handsomest or most costly of watches, but it keeps good time, and, in comparison with the one which won't go, it is perfect. So with us. God has made us for His glory; for this purpose He has called us out of darkness into His marvellous light. If we walk in the light we glorify Him, and we are perfect in His sight. Justified from our sins and accepted in the Beloved.

Perfection of character is not to be attained all at once: but, by taking heed to our way, that we may order it according to the written Word, the progress is steady. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Practice in anything will lead to perfection at last; but there may be much stumbling and disappointment at first; courage and perseverance continued will bring triumph in due time.

SERVANTS.

So far, we have traced the course necessary for the young sister, and the sister engaged a stage further on in the midst of

busy family life, and surrounded by many cares and responsibilities ; in all of which there are many difficulties to be encountered by a true sister of Christ. The source of strength is the same, though the circumstances may differ. Each one will find that if she only try it, and persevere in the trying, she will always have a strong tower into which to run for safety in trouble, and a counsellor to direct in every emergency of life. The sister who is in the position of servant, need be no exception. Paul especially mentions servants, and gives them the encouraging assurance that they also will be judged on the same principle as all their fellow believers. Obedience underlying circumstances is required of all. A servant's duties are very plainly laid down. If she wants to be strong in her position, and sure of pleasing Christ, who is her master, she will render a humble and faithful service with good will, as to Christ himself, as the apostles commanded. In this spirit her services will be rendered willingly, readily, heartily, not grudgingly. Some young sisters overlook this, and probably for want of studying what their duty is, are unhappy and dissatisfied, because, though sisters in Christ, they are not treated as on a level with those whom they serve. There is a time for everything. There is a time for masters and servants, who are in the truth to be all one, as when they meet to worship God and to remember the Lord Jesus in breaking of bread, or any other gathering on the basis of the truth. All are alike before God, but He asks us to conduct ourselves in certain relations in certain ways towards Him and towards each other. Servants He commands to be obedient to their masters, and masters He commands to be kind and considerate to their servants. Where each has a regard for the word of Christ, there is sure to be no hitch ; even where a servant finds herself under an unreasonable master or mistress, she has a guide to go by. She is not to answer back again in the spirit of retaliation, even when found fault with when doing right, far less when she is in

fault. She will find the Scriptural prescription work well. Solomon says, "A soft answer turneth away wrath ; but grievous words stirreth up anger." How true this is ; if you are found fault with, and you give an angry answer, you make matters worse. If you take it patiently and show by your manner that you desire to do the right thing in a pleasant manner, the way is clear for amendment, and probably a better understanding. In this way the sister who is a servant can commend the truth where she may have an unbelieving master or mistress, and she may help her mistress, if she is also a sister of Christ. She may always take comfort from the thought that her present position of hardship, if such it be, will not last for ever ; and in counting her way to God in well doing, she is in the way to secure His favour, and in His good time she may find herself in happier circumstances. The great mistake generally made is that of looking at circumstances and individuals, and blaming them all round, instead of endeavouring to perform individual duty as in the sight of God, and being satisfied with the knowledge that He knows and will approve, if His will be done, where it is impossible for any human heart to know or appreciate. Faithfulness through good report and bad report, making His commands your guide, will bring you out at last among the approved and chosen. Loving Christ, you will love those who are like him. The characteristic of the family of God is love. Love leads to a tender interest in the object of it. The great aim of those professing the truth should be to develop those qualities which evoke love. Study to provoke love. If you wish to be loved, try to be loveable. Love begets love. A ready and obliging disposition in a servant, makes her valuable to her master and mistress. She has her sphere, and an important one, though limited in which she can show her loyalty to Christ.

#### GOOD MANNERS.

The truth really helps the development of good manners. It inculcates true

politeness. "Honour to whom honour is due." Some who profess the truth seems to think that this is not required of them. I am not now referring specially to servants or sisters, probably none of that class are present. Only it is well to be warned of the existence of such, for all the precepts of the truth are binding. We are told to "be courteous." "Honour all men." "In honour preferring one another," and many like exhortations. To follow up these maxims is to develop a character which will ennoble the possessor of it, whatever their position in life. A servant who has a believing master and mistress is asked to give them even more honour than if they were unbelievers. A believing master and mistress are called upon to be kind and considerate to their servants. They must attend to their part. But a sister who finds herself in difficult and adverse circumstances, is like her other sisters to endure in patience, and not in any way to manifest impatience or resentment. It would be well for both mistress and servants to regard the circumstances of the other. We are told to consider one another. This will lead the servant to honour, in the true sense, those whom she serves for Christ's sake, and the few who may be called from among the rich will, on the same principle, esteem the poor, who have received the love of the truth, and are striving to walk worthy of it. In this way master and servant, each in their sphere, can commend the truth, and receive approval from their common Master. The servant, like her mistress, will have to make an effort to get her reading, and she will manage it. It is quite a common thing now to see a Bible on the kitchen table, as in days past it might have been seen daily on a brother's bakehouse trough. "Where there is a will there is a way" in this matter of daily reading, and the difference is manifest even now in those who read and those who do not. Servants in the world honour their masters and mistresses and defer to them according to their wealth, &c. But a sister of Christ will be faithful in her duties

from a higher consideration than that. The former do it with eye service, to please man. She not only to please her earthly master and mistress, but that she may please him who has called her to a high honour in the future if she is faithful to his commands now. She, like all her sisters, whatever their occupation, for there is no exception to this rule, will have to bear the cross first, before she can wear the crown.

#### ISOLATED SISTERS.

There comes sometimes a note of lamentation from isolated sisters, and with a few words for their encouragement, this address will close. A sister writes to say that she reads with great interest and hearty response, the exhortations from month to month in the *Christadelphian*, and she would so gladly take part in the many forms of service therein referred to. She says these duties imply the existence of an ecclesia—a community among whom and by whom the various acts of service recommended can be rendered. But here she is, shut up in a lonely home, with no one to whom she can speak, or give the tracts that have been on her shelf for years. What is she to do, she asks. Well, God is just, He does not ask where service cannot be given. A lonely sister can at least hold fast to the sure word of promise. Abraham was all alone, and his case brings courage to us in these late Gentile times. He held fast, without wavering; our sister must do the same. If she cannot distribute her tracts where she is, let her put herself in communication with some ecclesia where they can be distributed. They will distribute the tracts for her, and thus she will work through them, while they on their part will feel that in so doing they are helping that lonely sister to do what she cannot do herself. She may find agents for other forms of work. A letter to the sisters who are privileged to have companionship in the truth, would doubtless stir them up to be more hearty in the performance of the many little things in their power, which they could not have the opportunity of doing

if they were in complete isolation like their sister. She may by this means recall some to a sense of the responsibility resting upon them in consequence of their superior advantages.

Let all who are lonely do likewise, and constitute themselves workers together with those who are associated together in communities. It may be little they can do, but if they do that little, it will be reckoned to their account. If they can do much, then much will be required. And as we sow now, we shall reap afterwards. Nothing could be fairer than that. If we sow sparingly, we shall reap sparingly. If we sow bountifully, we shall reap bountifully. God is bountiful, and when He promises that we shall reap bountifully at His hands, we know that great will be the reward for those who thus honour Him.

It is presumable that even an isolated sister will have some living soul to whom she may show the power of the truth in her own life and conversation. Her children, if she have any, ought to be an object of solicitude to her in such circumstances, taking pains to instruct them and train them up in the fear of God. This is specially incumbent on parents who have not the opportunity of sending their children to a Christadelphian Sunday School. If, from any cause, they feel necessitated to send them to a school where error is taught, their diligence should be thereby increased to make manifest the contrast between Bible and Orthodox teaching. This will quicken the young minds, and lead them early in life, to contend for the truth in its purity. Neighbours, servants, any one at all capable of receiving the truth, may be tried for sowing the good seed. If the soil be barren, you are not responsible for that. Be diligent in what is possible.

Those who, in these days of darkness, whether in isolation or as members of busy communities, seek the light which shines from the pages of the Bible; that they may, by faith in what they read, become

conformed to the image of Christ, and walk in his steps—having the same mind as he had—obedient in all things, even unto death, fully assured that what God has promised, he will perform in due time. These brave ones belong to the same class which Paul strove to develop in his day, and whom we are striving to imitate, that we also may be added to their number and be presented perfect in the day of Christ.

Although the apostle of the Gentiles classed himself with the perfect of his day, it was evidently in the sense that they were all of one mind, striving after perfection, for in the same connection he says of himself, "Not as though I were already perfect;" he had not yet finished the work of perfecting holiness in the fear of God—the process was going forward. Shortly afterwards, in prospect of death, he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also who love his appearing." He did not need to say in prospect of death, "O, if I had my life to live over again, I would do differently." His motto in life was, "To me to live is Christ, and to die is gain."

We cannot do better, dear sisters, than imitate Paul in this and make his motto ours through life. Christ before us now, and Christ before us at the end. All who have succeeded in the past in obtaining the approval of God, have been just like ourselves, encompassed with weakness. They were conscious of it, as we are, even to the verge of despair. But they held on. Faith in God gave the victory, and it will make us more than conquerors.

We read of the wonderful things that were done by the Saints in the days of old, and we are apt to think we could not have done as they did, and we are apt to think of them as if they were specially prepared people for the work they had to do. And

so they were. There were thousands of people in the earth at that time that would not, and could not do the things they did—they were specially prepared. They were strong and of good courage, by reason of their faith in God, and God worked with them.

We also, in these latter days, are a specially prepared people. The merely natural mind would not, and could not, do the things that we are called upon to do; but the enlightenment of the truth nerves our hearts and hands to do strange things. By faith we overcome many a hill of difficulty, and endure what the natural mind

would not brook for a moment. We are by faith enabled to humble ourselves as little children, that by child-like obedience to Christ's commands we may enter into his kingdom and share his joy.

Let us, dear sisters, all of us—young, middle-aged, and elderly—strive together to make this year, upon which we have just entered, the best of our lives, by the increased heartiness and steadfastness of our love and service in the truth. We may truly salute each other with the Jewish salutation, "May the Messiah come this year," with the additional wish that we may all be found ready.

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## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 243.

### SPRAY FROM THE WATER OF LIFE.

Compare the heavens and earth with the mere works of man, and you will find no greater disparity than there is between mere human books and those archives of light which have come to us in the Scriptures.

Pre-existence will finally be affirmable of all those who are raised from the dead to inherit the kingdom of God.

Man begins and ends; but with God there is neither starting point to life nor termination to existence.

Multitudes of friends cannot save us; houses and lands cannot save us; business cannot save us; money cannot save us; a good constitution cannot save us; a fine education cannot save us; there's only one thing that can save us, and that is the keeping of the commandments of God and the faith of Jesus Christ.

'Tis not enough to fight and run away; he who wins eternal life must both fight and conquer.

Mites suit for widows who possess no more, but they don't suit for those who are blessed with better store.

To talk Christ is easy, but to act out his self-sacrificing life over again is quite a different experience.

The truth brings earnest full-handed work to all to whom it comes: happy they who, consecrating their supreme energies to its service, sternly refuse to waste their precious hours in mere worldly friendships and tea party vanities with truth-hating Gentiles.

Christ first and business after, will be the motto of men and women of faith.

If brethren desire successful results for the truth, let them cease the everlasting morning, noon, and night attentions they give to every mortal thing under their hand; and instead thereof let them use more of their best faculties in devising for the truth, and more of their best endeavours and other means in its abounding and bountiful service.

Christ and the truth are the supreme things; nothing else matters very much; house just a little, children just a little, business just a little; but Christ everything, Christ to the front in word and deed.

Men will praise thee when thou doest well to thyself, but Christ will only praise thee if thou doest well to him.

Keep Christ in the eye and you will always have light in your sky.

A fat and flourishing state of things in a meeting can never be secured by mere passing and casual attentions; nor by any pinchy economics whatever.

The greatest and most real and lasting successes that the truth has ever achieved in any part of the world, has only been accomplished by the most unsparing labour, the most ceaseless and benevolent enterprise on the right hand on the left, together with the most unflinching and uncompromising course of daily duty in the interests of Christ

There is a place for reconciliations ; but mere mistaken conciliatory action, where trenchant smashing up requires to be done, is only like daubing the tottering wall with untempered mortar.

A policy that is soft as a muffin, and yielding as india rubber, is worse than useless in the conduct of the truth's affairs.

A bickering, strifeful management of the truth's affairs is the sure road to ruin.

A sacrificing of the interests of the truth to mere personal ambitions, and carnally motived objects, is a course that will at last bring it to ignominy and shame.

If you wish to succeed in the truth, either within or without, banish your miserable economics from Christ's service altogether ; and let him have the fat of the land in all departments of his work.

If you want to pinch, pinch yourself, don't pinch Christ ; if you want to pinch, pinch your own estate, put down your un-pilgrimage-like surroundings, cripple the mere showy superfluities of Gentile fashions ; or, if need be, dispense with some of the utilities and conveniences of life, rather than allow the truth to go barefoot and Christ's work to be starved to shivers.

#### REFERENCE TABLET NO. 244.

### CHRONOLOGY OF BIBLE BOOKS.

#### BOOKS WITHOUT DATE.

*Obadiah.*—Although there is no introductory date attached to this prophecy, such as is common to most of the other prophets, yet there is internal evidence (verses 11, 14) that it was delivered subsequent to the destruction of Jerusalem by Nebuchadnezzar, for the prophet refers to the unbrotherly attitude of Esau upon the occurrence of that calamity ; and this is confirmed by Ezekiel (xxxv. 3-5), who notes the same circumstance in a similar prophecy against the same people, delivered in the next chapter but one to that in which the taking of Jerusalem is recorded, from all of which we conclude that the

prophecy of Obadiah was delivered in the first, or other very early year of the Babylonish captivity.

*Habakkuk.*—The apocryphal appendix to the book of Daniel speaks of Habakkuk as contemporary with Daniel. The Pseudo Epiphanius and Dorotheus relate that "when Jerusalem was sacked by Nebuchadnezzar, Habakkuk fled to Gstracine, where he remained till after the Chaldeans had left the city, when he returned to his own country, and died at his farm, two years before the return from Babylon." The prophecy itself favours the conclusion that it was delivered but a short time in advance of that first invasion of the Chaldean power, which took place under Nebuchadnezzar in the third year of Jehoiakim, and which included Daniel among the captives. The words, "in your days," shew that it was delivered to the generation that witnessed the invasion. Up to about the middle of Manasseh's reign the invading work was in the hands of Assyria, whose king—Esarhaddon—took Manasseh prisoner. But the words, "Lo I raise up the Chaldeans," suggests the preparation of a new invader ; and this is according to facts, for the next invasion was no longer from the Assyrian capital, (Nineveh), but from the headquarters of the Chaldeans (Babylon), who, about the 15th Josiah, seized the Babylonian part of the Assyrian empire ; and later on, in the same reign (about the 29th) overthrew it altogether. Then by the 31st of Josiah, the Babylonians arrayed themselves against Pharaoh Necho, in the neighbourhood of the Euphrates. It was here that Josiah (intermeddling) lost his life ; and it was now that he was succeeded by Jehoiakim, whose third year witnessed the introductory invasions of the Chaldeans. From all of which we conclude that the prophecy belongs to the latter part of Manasseh's reign, where it is placed in the Talmud, and where also it is assigned by rabbinical tradition.

*Joel.*—As a little "straw" bearing upon the question of date in this case, it may be mentioned that the Jews (according to Statham), hold Joel in exceptional esteem, as they say that he "received the Cabula, or traditional explication of the law, from Micah." This, whilst of no value whatever in other respects, serves to indicate the historic place assigned to this prophet in Jewish tradition. The Talmud

also places him within thirty years from Micah, which gives us the reign of Manasseh as about the time of the prophesy. And this is not a little remarkable, that whilst none of the dated prophesies are said to have been delivered in the reign of Manasseh, yet prophets (in the plural) are distinctly mentioned in this king's reign (2 Kings xxi. 10), and we may especially note the recorded fulfilment of prophesies connected with Manasseh's sins, which seem to be the very counterpart of Joel, for it is said (2 Kings xxiv. 2), that the Lord sent against Jehoiakim bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of Ammonites, to destroy Judah, according to the word which He had spoken by His prophets. Now Joel apparently predicts the same thing under the political metaphor of four successive bands of devouring worms and locusts, each in turn adding to the desolation of the country (Joel i. 4).

*Malachi.*—A comparison of the first three chapters of this prophecy with the last chapter of Nehemiah's will show that Malachi was contemporary with precisely the same state of things as called forth Nehemiah's latest reform. The complete restoration of the State having been accomplished by Nehemiah in the allotted "seven week" of years (dating from 20th Artaxerxes); we may next look for the fulfilment of Malachi's "burden," which seems to be supplied in the events of the reign of Ochus which are thus recorded in Bagster's Bible: "The Jews were not long allowed to enjoy a state of peace and prosperity, for Ochus who succeeded Artaxerxes Mnemon having ascended the throne marched into Judea, took Jericho and carried away a great number of captives; part of whom he sent into Egypt, and settled the rest in Hyrcania along the shores of the Caspian Sea." This happened B.C. 364, or 43 years from the restoration of the State. Malachi was doubtless either the contemporary of Nehemiah's latest reforms or his early successor. The latter may more likely be the case, as he is not mentioned (like Haggai and Zechariah) in Ezra or Nehemiah's narrative. In this case, his prophecy may likely have been added by the same hand as inserted the succession of the priesthood in Nehemiah down to the end of the Persian empire; which was conquered by Alexander, B.C. 334.

CHRONOLOGICAL TOTALS.

|   |       |
|---|-------|
| Years in Genesis ... ..   | 2309  |
| „ Exodus ... ..   | 156   |
| „ Lev., Num., Deut... ..  | 38    |
| „ Joshua ... ..   | 30    |
| „ Judges ... ..   | 437   |
| „ 1 Samuel ... ..   | 53    |
| „ 1 Chronicles ... ..   | 40    |
| „ 2 Chronicles ... ..   | 486   |
| „ Ezra... ..  | 72    |
| Years between Ezra and Neh. ...   | 12    |
| Years in Nehemiah, from 20th Ar-<br>taxerxes to restoration of<br>State | } 49  |
| Priestly register in Neh. down to<br>end of Persian Empire              |       |
| Years from end of Persian Empire<br>to Christ                           | } 334 |

Year of the World 4089

Dr. Thomas quotes the 4079 of the Chinese Jews as the nearest approximation to the truth that he had met with: but there are writers who have come even nearer than this, viz., Ribera, who makes the number 4095, and Genebrard, who makes the number 4090, and Arnold de Pontoe, who makes the number 4088. —*Vide Cassell's Popular Bible Educator.*

REFERENCE TABLET 245.

GATHERED GEMS.

"So long as the nation of Israel remains dispersed and the land of Syria depopulated and desolate; peace societies are engaged in the labours of 'Sisyphus.'"

"The peace society is an empty bubble, the idiotic hantling of mauding avarice and infidelity."

"In a family where law is maintained you have whips and tears."

"In families where there is no law the children escape the rod."

"God being the father of Jesus, the Heir-Apparent of the throne of Israel, and the father of all Jews and Gentiles believing into his name; these all being the sons of God are *ex necessitate rei*, the brethren of Jesus Christ, the Crown Prince of Palestine."

"The privilege of being a brother of the Sun of Righteousness transcends in honour and dignity any title borne by the most ancient and proud nobles of the world."

"When the divine family of sons and daughters shall be perfected in all its members, they will be images of the invisible

Father, developed upon the principle of knowledge, faith, obedience, love, and power, by which all things are subdued."

"The work of Christ's brethren is to prepare themselves, and as many others as possible with them, to meet the King at his appearing."

"Christ's brethren accept no compromise: they accept nothing short of unconditional and absolute surrender: they tolerate no rivals without, nor any heretics nor schismatics within, without bearing testimony against them."

"The idol-worshipping children of Satan called the sons of God 'Christians'; they gave this name reproachfully, but the Spirit of the Eternal Father styles them the brethren of his Son."

"Christ Jesus is the image of the invisible God the first-born of every creature: the intellectual, moral, and material image of the Deity, whom no man hath seen or can see: to which image as the model man all foreknown of the Father are predestined to be conformed in character and substance."

### LOOKING BEYOND THE SADNESS.

Time is ever onward flowing  
Nothing can its course impede,  
Cause to hasten, or retard it,—  
It can never once recede.

Life is but a moving shadow,  
Even in its fullest prime,  
But a shadow quickly fleeting  
O'er the boundless sea of time.

Time is like the rolling ocean,  
Life is but the flowing tide,  
Every day two tidal motions  
O'er the ocean's surface glide.

Life is like to some bright flowers  
Which can only last a day;  
When the day gives place to darkness  
All their beauty fades away.

Every day we see around us  
Someone falling to the grave,  
And, of all the race of Adam,  
None can succour, none can save.

But ere long the Lord and Master  
Will return with wondrous power,  
And with out-stretched arm redeem us  
At the resurrection hour.

Then this sad and mournful story  
Will be changed to joyous song,  
For our frail and mortal nature  
Will become for ever strong.

Thus we look beyond the sadness  
Of this dying mortal state,  
Firmly hoping for the gladness  
Which the gospel bids us wait.

T. T.

THE BISHOP OF LICHFIELD has taken advantage of a letter addressed to him by the Vicar of Alfreton, to declare that the Church of England believes in an intermediate state "as clearly as the Church of Rome." Dr. Maclagan must be congratulated upon his courage. Not every bishop holding the same view would venture to give expression to it. But there is no doubt that the belief in an intermediate state is rapidly gaining ground in the country. As the Bishop of Lichfield says, the clergy of the English Church do not "work upon the fears of the ignorant by teaching them that

the gift of God can be purchased by money." Thus the London *Figaro*. The doctrinal agreement of England and Rome extends to a variety of other matters besides "the intermediate state" and the concord is more significant than perhaps the Bishop is aware. "She hath made *all* nations" to drink of the wine of the wrath of her fornication," and England has had a right good swill of the intoxicating draught. If the "fears of the ignorant" were not there for the clergy to operate upon the churches might close their doors at once.



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

*(The Editor considers himself liberty to quote from letters that are not marked "private." When so marked, the mark should be inside the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)*

A. S.—It is better in immersions to use the formula, "baptizing into the name of the Father, and of the Son, and of the Holy Spirit," than simply "baptize into the Lord Jesus," for this reason: the former keeps the truth concerning Christ in the foreground, that he is the manifestation of the Father by the Holy Spirit, and that what he did, he did not of himself as a man; whereas the latter leaves the way open for the idea to grow up that Jesus came in his own name (which he expressly says he did not), and not in his Father's name (which he expressly says he did). True, the formula is orthodox, but then it is also apostolic, and essential to the full expression of the truth concerning Jesus.—Ed.

H. P.—The formula in use in Birmingham is this: The person about to obey the truth having declared his belief in "the things concerning the kingdom of God and the name of Jesus Christ," the immerser says, "Upon this public confession of your faith, you are baptized by God's commandment into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of your sins." This is a seemly, Scriptural and appropriate description of the act to be performed. But nothing depends upon a set form of words. It is the believer's submission to the commandment of God that is counted to him for righteousness and union with Christ.—Ed.

G. B.—A cheap musicless hymn-book would soon come into general use, if once started, however restricted the use intended by its compilers; the music hymn-book would, sooner or later, be driven into the corner, and be limited to the few who could use the score, and thus we should be landed back into the old system and the old evils, to the regret of those who had not meant such a result. It is better to "leave well alone," than, for the sake of a very slight convenience, to imperil the good results that have been achieved.

Accept the assurances of our belief in the goodness of your feelings and the excellence of your aim. The other points need not be debated. There is a medium in the application of every principle which sensible men will find and observe.—Ed.

### Job's Adversary.

R. S.—The adversary of Job (*Hebrew Satan*) doubtless exerted the power that produced some of the afflictions that came upon Job (Job ii., 7) but it was power divinely conferred and used by divine permission for the purpose. It was not power in the adversary's own hand in the way popular theory ascribes to the popular devil. It was power granted by God for the purpose of subjecting Job to evil in proof and vindication of his excellence. This is shown by verse 6, chap. ii. The whole operation was divine—the adversary (whoever he was) being used instrumentally to accomplish divine ends, as in the case of Jesus (Jno. xix. 11; Acts iv. 27-28). It was the Lord that brought all the evil on Job (Job xlii. 11); it was the hand of God that touched him (xix. 21). If the power so used was exercised in some cases through an adversary, it was none the less the power of God and not the adversary's power.—Ed.

### Letting the Light Shine.

An energetic worthy sister who keeps a shop, says "I have printed a good sized card for my window, worded as follows:—  
"TO ALL WHOM IT MAY CONCERN.—  
The truth of God, in other words the gospel of the kingdom, has in recent years been dug out from a mass of theological chaff and dust. Search the Bible, which is pre-eminently the Book of the Kingdom, soon to be set up. The Lord Jesus has been raised from the dead for the express purpose of ruling the world in righteousness (Acts xvii. 31). The signs in the political heavens tell us plainly that he will arrive on the scene shortly. Who stands ready? The Bible true. Read it!"

**The Trial Useful—Even “Mr. German Mysticism” and his Answerer.**

Bro. Heath, of Crewe, writes:—“About 14 years ago I met with a student of science. It was my duty to assist him in learning the trade of a smith, and in many conversations we had, I found he held strange notions. He doubted the reality of things. He believed nothing was tangible, that everything was visionary and delusive; that our life was a dream. We only thought we were real, and acted. I was orthodox at the time; I have since learnt the truth, but the impression made on my mind has remained ever since. I could scarce believe the man sincere; but when I read *The Trial*, I saw the man again clearly depicted in Mr. German Mysticism. How it has strengthened my faith.”

**Forgotten, and Never to be Forgotten.**

Brother J. N. Jones, of Worcester, Mass, U.S. A., says:—“Time rolls away, never to return. How soon even the most interesting events of the past year will be forgotten, or, if remembered, only to seem like a dream, or a tale that is told, so weak is our nature. But one thing we ought never to forget, and that is that our deeds, both good and evil, for the year A. D. 1882, as of all other years, have been placed on record in the ‘most holy place,’ in the Lamb’s book of life. We keep this in view, with unwavering confidence in the words of the King, who said, ‘If ye love Me ye will keep My commandments.’ We are determined to overcome, and by meditation and study of the word, to improve each fleeting year while sojourning in this evil age, earnestly contending for the truth in its purity and simplicity. We rejoice and are strengthened to see the bold and unflinching position of the two Editors of the *Christadelphian*, and the unity of their sentiments as expressed this month. We believe you wield a power or wholesome influence greater than you are aware, perhaps, and we have often been overwhelmed with gratitude to God for raising up strong and faithful men to comfort His people in this age of darkness and death.”

**The Hope of Israel, Formulated by a Jew in the Second Century.**

Brother George C. Barlow copies the following from *Rome and the Early Christians*, in which a Jew, speaking with a Christian, in the second century, laments

the disasters that had befallen his race, and gives expression to the hope of Israel, which will certainly be realised:—“Judea was once happy in her ancient faith, and happier still in the great hope, inspired by our prophets in endless line, of the advent in the opening ages of one who would redeem our land from the hand of the oppressor, and give to her the Empire of the World. Messiah, for whom we waited (and while we waited were content to bear the insults and aggressions of the whole earth, knowing the days of vengeance were not far off), was to be to Judea, more than Aurelian to Rome. He was to be our prophet, our priest, and our King, all in one; not man only, but the favoured and beloved of God; His Son, his empire was not to be like this of Rome, hemmed in by this sea and that, hedged about by barbarians on this side and another, bounded by rivers and hills, but was to stretch over the habitable earth, and Rome itself to be swallowed up in the great possession, as a little island in the sea. And this great kingdom was never to end. It could not be diminished by an enemy taking from it this province and another, as with Rome, nor could there be any power whatever out of it that could assail it, for by the interference of God, through the right arm of our great Prince, fear, and the very spirit of submission were to fall on every heart. All was to be Judea’s and Judea’s for ever, the kingdom was to be over the whole earth, and the reign for ever and ever. And in those days peace was to be on the earth, and universal love. God was to be worshipped by all according to our Law, and idolatry and error cease and come to an end. . . . Now for two centuries, all has been gone. Judea, the beautiful land sits solitary and sad, her sons and daughters wanderers over the earth and trodden in the dust. When shall the light arise, and he whom we yet look for, come and turn back the flood that has gone over us, and the fortunes that has befallen one and the other? The chariot of God carries, but it does not halt. The wheels are still turning, and when it is not thought of, it will come rolling onward with the voice of many thunders, and the judgment shall sit, and justice meted out to all.”

**Good Rules Not Everything.**

W. H.—There can be no doubt about the necessity for a proper system of rules for the harmonious working-out in an

ecclesia of the objects of its existence: the edifying of itself in love. We have found the Birmingham rules to which you refer to work very well; but in small bodies, some of the Birmingham rules would not be necessary. But the best system of rules will be a failure if the members of an ecclesia are unsubject to the commandments of Christ which prescribe patience, benevolence, submission to wrong, and a controlling regard to the approbation of Christ in all we do. Where men love God and their neighbours as themselves, almost any rules will work well if they are in the least reasonable. If these two commandments, on which hang all the law and the prophets, are not in force, no set of rules will protect a community from the destructive personal ambitions of the carnal mind.—Ed.

#### Marriage with Unbelievers.

A. B.—The question whether it be right for a believer to contract a matrimonial alliance with an alien has received exhaustive treatment in these columns in past times, and it seems unnecessary to do more than simply call attention to “what Paul says on the subject.” That the apostle’s injunctions on the subject should be disregarded in any particular ecclesia, only shews how difficult a thing it is to procure practical recognition in all quarters for those divine precepts which are given as the tests of obedience and the conditions of access to immortality. “She is at liberty to be married to whom she will; ONLY IN THE LORD.” (1 Cor. vii. 39). “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness (either on the part of man or woman) with unrighteousness? . . . or what part hath he (or she) that believeth with an infidel?” If these commands were not prohibitive of the alliances contended for, we should feel at a loss to know in what terms such prohibition could be intelligibly expressed. In the case of persistent refusal to be governed by the mind of the spirit, the duty of every enlightened servant of God is unmistakable. He is bound to have no fellowship with disobedience.—ASSISTANT-ED.

#### A New Belief.

A brother writes:—“A new belief has risen up concerning the Kingdom of God

and the existence of mortal nations during that kingdom. Its promoters contend that Israel, after the flesh, will not be gathered in, nor will they comprise the subjects of that kingdom in any sense whatever; but that it is only Israel, after the spirit, that is signified, for, say they, ‘flesh and blood cannot enter the Kingdom of God.’ They also contend that all flesh, at the second coming of Christ, will be destroyed, in harmony with Paul’s words to the Thessalonians, 2nd Epistle i. 8-9, where he writes concerning those who know not God, and who obey not the gospel of our Lord Jesus Christ, who he affirms shall be punished with everlasting destruction from the presence of the Lord, and in accordance with Christ’s own words to his disciples—that as it was in the days of Noah, when the flood came and took them all away—so shall also the coming of the Son of Man be—that is, all those who know not God shall be taken all away in like manner.”

REMARKS.—The above is certainly a remarkable example of that “vain jangling” to which some turned aside, even in Apostolic days (1 Tim. i. 6). We can imagine how Paul would have looked aghast at such an extraordinary application of his words! If all flesh is to perish at the appearing of Christ, and there are no mortal nations to govern, the great bulk of inspired testimony relating to the Kingdom of God becomes at once unintelligible. We read in Zechariah, “Every one that is eft of all the nations which came against Jerusalem” (ch. xiv. 16); and in the Apocalypse the “sea of glass having been mingled with fire” (Rev. xv. 2); and in Christ’s promise that His apostles should “sit on twelve thrones judging the twelve tribes of Israel” (Matt. xix. 28). The use of language that would apparently imply a universal destruction of human beings from the face of the earth, has to be restricted to the “all” who are the subject of inspired discourse, in the particular cases referred to. These are all such as will find their antitypes in the ungodly populations that were all swept away by the flood, and are obviously not to be confounded with the classes who are characterised by devoutness and the fear of God, and are the victims of sincere and earnest delusion; nor yet with those on whom the flame of divine judgment will operate with chastening and purifying effect. There is

such a thing as an unskilful use of the word of righteousness, and a wresting of the Scriptures. Of these this "new belief" seems to furnish an altogether exact though preposterous illustration.—ASSISTANT-ED.

**The Believing Devils who trembled.**

R.S.—The demons of Jas. ii. 19 who "believed and trembled" were the men who were the subjects of demoniacal possession (as popularly estimated) who had knowledge enough to recognize Christ and fear him, but were incapable of carrying out their faith savingly by good works, which is the subject of James's discourse. Mark iii. 11 informs us that "unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God;" that is, men having unclean spirits fell down before him, &c.—the unclean spirit and the man having it being used interchangeably. So, demons, and men having demons, were, in the language of James, the same thing,—the first being the shorter and elliptical mode of description. Demons were nothing in the abstract (compare 1 Cor. x. 20 with 1 Cor. viii. 4; also Deut. xxxii. 17 and Ps. cvi. 37). They were imaginary beings believed in by the Gentiles, whose belief furnished the nomenclature of mental disease with the circulation of the Greek language, without, however, carrying with it the sanction of the belief in which the nomenclature originated. The powers of nature which the heathen ascribed to demons were real; the diseased condition or uncleanness of spirit that lay at the root of madness was a reality; but in neither case was the reality such as the Pagans had imagined to themselves. The powers of nature are not separate intelligences but the institutions of eternal power existing in one God, the Father of whom are all things; madness is not due to the presence of a personal entity—good, bad, or indifferent, but to derangement of the machinery of thought—fearfully and wonderfully made—which God has constituted to work in certain ways—the violation of which results in aberration and hallucination, as in dream, when the latent normally-produced impressions of the brain are set loose from their relation one to another.—ED.

**"Striving against Sin."**

"AN ANXIOUS ONE."—Jesus says, "All

manner of sin shall be forgiven unto men except the blasphemy of the Holy Spirit." Consequently, when the conditions of forgiveness are complied with—(contrition, confession, and abandonment)—a man innocent of the unpardonable sin (and a man in modern times can hardly be guilty of that) should never give in to despair. Let him take God at His word, and have faith in forgiveness, and begin the struggle again. Better to die fighting against sin than to sign an unconditional surrender. In the one course, there is hope; in the other nothing but certain ruin, blackness, and death. Jesus commands us to forgive an offending brother "seventy times seven," who turns again saying, "I repent." And he teaches us to pray the Father to "forgive us our sins as we forgive them that trespass against us." What greater encouragement can the repentant sinner have to resume the work and walk of reformation? A man should never conclude that "he has gone beyond the limits of divine forbearance" until he hears the awful fact proclaimed at the judgment seat. Heb. x. 26 refers to presumptuous and despiteful sin, as shown by Paul's comparing it with "despising the law of Moses," and defining it as a "treading under foot the Son of God" (verse 28, 29). It has no reference to the struggling sinner who falls through weakness, as in the case of Peter's denial of the Lord, and who repudiates his act in tears. 1 Cor. iii. 15 has no bearing. This refers to a man's work in others—not in himself, as shown by Paul's comparison of himself to a builder, Christ to the foundation, and brethren as fellow-builders. A man's work enduring in others will ensure a reward on their account, yet only if he himself be able to stand the fire of judgment. If he is able to stand the fire himself, he will not be lost on account of the failure of his work in others. The judgment is an ordeal doubtless awaiting every saint at last—for justification or condemnation. Too much stress cannot be laid on Dr. Thomas's teaching in *Anastasis*,—that the accepted will first have to "tell the story of their lives." This does not mean, however, that that story will have to be without flaw before acceptance can take place. It means that it must reveal a sufficient approximation to the mind of Christ to justify him in granting forgiveness of all offences. If offences were not forgiven, no flesh could be saved. Hence the point of Peter's question, "If the righteous shall

scarcely be saved, where shall the ungodly and the sinner appear?" Hence also David's declaration, "If thou, Lord, shouldst mark iniquity, Lord who should stand? But there is forgiveness with thee that thou mayest be feared" (Psa. cxxx. 3, 4.) The rejected will not be forgiven because their case in no way commends itself to Christ's regard as a merciful judge. The point for all "anxious ones" to see to is that their course be such that they may obtain mercy. Let them with iron resolution keep out of temptation's way, remembering the declaration of the word that blessedness appertains to the man who standeth not in the way of sinners. Do not parley with sin. It is easier to keep out of the maelstrom at a distance. Let them give themselves in their leisure to prayer, and the Lord's work in some form or other—(distributing *Finger Posts* is better than the passive state that leaves a man exposed to the devil's shafts)—and the Lord will help them to obtain the victory. The battle is only short at the longest, and will soon be over.—EDITOR.

#### Children in Relation to Prayer.

H.P.—It is our duty to "bring up our children in the nurture and admonition of the Lord;" for so Paul commands, and so common reason dictates. Over whom can we have such influence in bringing to the way of truth? Now, it is the most elementary principle in Scriptural instruction that we are to love and fear God, and pray to Him; and we cannot teach the children godliness, without teaching them this. But you ask: how can we teach them to say "Our Father," when God is father only to his sons, viz., those who become such by adoption through Christ? It is obvious that in the perfect sense, they cannot use these words; but there is an imperfect sense illustrated in the Scripture statement, that God is the Father of all, and the Saviour of all—(Mal. ii. 10; Eph. iv. 6; 1 Tim. iv. 10). In this imperfect sense, they are creatures having their existence in God, and dependent upon Him for the continuance of their being: for God giveth to all life, breath, and all things. This creature dependence is a fact which God is pleased to see recognised, as evidenced in the case of the Ninevites. This recognition will not be displeasing to the Father of all when accorded by the children of His own servants; and it will be a wholesome

exercise for them. It is only when this recognition is linked with the assumption of an eternal relationship and heirship of salvation which do not exist, that the recognition in question is out of place and unacceptable. When the true position is discerned, it is far otherwise; especially in view of the standing invitation there is to our children and to all men to ascend a stage higher, and become "the children of God by faith in Christ Jesus" (Gal. iii. 26). Our children stand specially related to this invitation in so far as they are under our direct influence, and their wills are in subordination to ours. That they should consort with us in all spiritual exercises is reasonable and good, as in the case recorded in Acts: "They all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed" (xxi. 5). There is more likely to be harm in barring off the children than in admitting them to association in spiritual things so far as their case allows. It is only in the case of strangers coming into our assemblies that there is danger of compromising the truth; and even then, the danger is due to the ascendancy of the falsehood that all men are children of God and acceptable worshippers in Christ. If there were no such view, the case would be easier. If the public recognised that they are unwashed sinners of the Gentiles, "having no hope and without God in the world" (Eph. ii. 12), there would be little fear of creating misunderstanding by our advances to them. But we countenance a falsehood in asking the indiscriminate public to approach God as children. Our own children, whom it is our duty to teach the knowledge of God in all its bearings, and for whom, on account of our complete control over them, we are responsible, are in a different position. We may teach them to acknowledge God as the author of their being, while leading them to discern that as regards eternal life and fellowship with God, they have no relation or hope out of Christ.—EDITOR.

#### The Use of Instruments in Public Worship.

D.D.—Musical instruments came into use in the meetings of the brethren from the need felt for aid in their vocal efforts in their weak beginnings. When voices were few and poor, singing was found to be a painful exercise instead of a source of

edification. A backbone of correct musical sound gave the voices something to rest on, and left the mind more at liberty to rise on the wings of the sentiments expressed. Thus it was exactly to "assist the devotions of his people" that this feature came to exist. Doubtless, in many cases, musical instruments could now be dispensed with, though there is no particular reason why they should. Your remark cannot be substantiated that instrumental music was "prescribed as part of the Mosaic service, and was removed along with the other peculiarities of that service." There is no evidence on the one point or the other. David was a lover and an inventor, and an expert performer on musical instruments, without Mosaic authority. The psaltery and harp were not "prescribed." They were the free-willofferings of David's ardent joy in God. That we are not under the law does not prove that we are not at liberty to imitate David in this particular, for singing also was practiced under the law, and, if the mere fact of the abrogation of the law proves the abrogation of all things associated with it, it would prove the abrogation of singing and prayer, which would be proving quite too much for your contention. In such things there is a margin left for the good sense of wise and loving men. General rules are given them:—"All things to be done decently and in order;" "All things to be done for edification," and such like, but the particular form of things on many points is unspecified. Where we shall meet, at what hour, in what order conduct our exercises, what kind and quantity of wine to use, what psalms to sing, what words to employ, whether all to sing together or to sing one by one, whether to sing in one key or in discord, whether in parts or in unison, whether with instrumental assistance or without—all this is left for the loving agreement and decision of the assemblies of the Lord's friends. There were instruments in the past; there will be instruments in the future, and there may be in the present if it is found to help the cause of edification. It is wide of the question to say the apostacy use instruments. This is not a sufficient condemnation of anything. They use Bibles, as well, and have collections, and sing, and preach. Shall we discontinue these things for such a reason? The question is, is a thing *right*, and good, or even, is it not wrong, and

good? "Let all things be done unto edifying." This simple rule settles much.—  
ED.

#### Stones cry out: The Bible vindicated.

Brother J. Day forwards the following interesting extract from *Creation's Testimony to its God*:—"When facts, wholly unnecessary to the completeness of a narrative, are with that narrative interwoven; and after appearing detrimental for ages, and causing the authenticity of the whole narrative to be called in question, prove, at length, the strongest means of its corroboration,—if that narrative claimed to be inspired we might well conceive that such an apparent exercise of prescience were in so far a substantiation of its claim. This is frequently the case in the incidental references to other nations with which the Holy Scriptures abound—references which, if the writers had been impostors, would have formed a certain means of their conviction. Yet the case I am about to bring under notice, is, I acknowledge, one of the most remarkable of its class. In the thirty-ninth chapter of Isaiah, at the first verse, we are informed that "Merodach-Baladan, King of Babylon, sent letters and a present to Hezekiah, King of Judah, for he heard that he had been sick and was recovered." In the twentieth chapter of the Second Book of Kings, and at the twelfth verse, the same fact is repeated, with a little verbal variation—the name of the king being there given Berodach-Baladan, instead of Merodach. This King of Babylon, to quote the words of Dr. Wiseman, 'makes no other appearance in sacred history; and even this one is attended with no inconsiderable difficulty. For the kingdom of the Assyrians was yet flourishing, and Babylon was only one of its dependencies. Only nine years before Shalmanassar, the Assyrian monarch, is said to have transported the inhabitants of Babylon to other parts; and Manasses, not many years after, was carried captive to Babylon by the king of Assyria. Again, the Prophet Micheas [Micah] about this very period speaks of the Jews being carried away to Babylon, while the Assyrians are mentioned as the enemies whom they have principally to fear. All these instances incontestably prove that at the time of Hezekiah, Babylon was dependent on the Assyrian kings. Who, then, was this

Merodach-Baladan, king of Babylon? If he was only governor of that city, how could he send an embassy of congratulation to the Jewish sovereign, then at war with his liege lord? Such an apparent discrepance could not escape the notice of the sceptic; and what made the matter appear worse, was, that profane records were not only silent about any king of the name, but mentioned none with whose history this incident could in any way be reconciled. Herodotus, the so-called 'father of authentic history,' gave no clue to the unravelling of the difficulty. The canon of Ptolemy furnished no king of the name. Scripture seemed to stand at once in direct contradiction to itself, and to that which might have been expected to corroborate its details: and this instance was seized upon as one of *detected* forgery. The entire absence of even indirect corroboration, while, under the circumstances of the case, the occurrence was so very unlikely, certainly rendered in the passage, though twice repeated in the sacred volume, one of considerable doubt and difficulty. And 'in this darkness and doubt,' to quote again the words of Dr. Wiseman, 'we must have continued, and the apparent contradiction of this text to other passages would have remained inexplicable, had not the progress of modern oriental study brought to light a document of the most venerable antiquity. This is nothing less than a fragment of Berosus preserved in the chronicle of Eusebin . . . . This interesting fragment informs us that after Sennacherib's brother had governed Babylon as Assyrian viceroy, Acises unjustly possessed himself of the supreme command. After thirty days he was murdered by Merodach-Baladan, who usurped the sovereignty for six months, when he in turn was killed, and succeeded by Elibus. . . . Nothing was more probable than that Merodach-Baladan, having seized the throne, should endeavour to unite himself in league with the enemies of his master, against whom he had rebelled.' Had the matter ended here, I would have left it in the hands of Dr. Wiseman; but at this point, the evidence of providential care, of God's wisdom, power, and goodness, only just begins. Eusebius was a Christian historian; a Christian also was Gesenius, who recovered this fragment in modern days; moreover, the existence

of such a man as Berosus has been denied; and there have not been wanting those (for I have met with them) who were ready to assert, that, as both the others were interested in the authentication of the Scriptures, this fragment itself might be only an interpolation, or a forgery. And yet, what more could the sceptic ask, or the Christian hope for, in the shape of corroboration? Here was a passage, from a perfectly independent source, which not only met the difficulty, but explained it also. And such substantiation of any fact connected with secular history would have been considered as even more than sufficient. Man could conceive of nothing further; and yet something still more tangible was in store, preserved by the providential care of Him whose Word was called in question. The earth contained it, hidden in her dark bosom; and she hath given back from her bosom the buried records of the past! When Wiseman lectured on this interesting theme no human instrument had disturbed the ashes of Kouyunjik, no human heart conceived what were the wonders beneath its mound. But Nineveh has arisen from the dust, and the ruins of the palace of Sennacherib have burst upon our view. They are only ruins; and yet the tongue of fire, the throes of convulsed nature, and the iron hand of time, have spared what was necessary to corroborate the Word of the living God. Beneath the bodies of the gigantic human-headed bulls, that graced the entrance to that gorgeous palace, are inscribed, in letters still almost perfect (though the colossal images are broken), the records of that monarch's wars: and there we read that in the first year of his reign, he went forth against 'Merodach-Baladan,' who had recently recovered Babylon, from which his father (Sargon, or Shalmanannu) had expelled him; and totally defeating that king, marched upon the city of Babylon, from which he took a vast quantity of treasure. Yes! Merodach-Baladan, whose existence was supposed to be a dream; whose name was affirmed to be an indelible blot upon the Scriptures, that proved them unauthentic; whose deeds were too insignificant to appear in the annals of his own country, had yet his name recorded on the walls of the palace of his conqueror; and its stones have been faithful to their trust, and preserved, down to the present age, this unmistakable evidence that the Holy Scriptures are

correct, even where they appear to contradict themselves, and occupy a position utterly at variance with what has long been called authentic history!"

**The Enquiry: "What am I to do?"—Further answered by the Enquirer.**

Our readers will remember the sister's enquiry to this effect, and the answer thereto, in the *Christadelphian* for January last. We have since received her response to remarks then made, from which our readers would like to see the following

**EXTRACTS:**

"Remarks" in *Christadelphian* may be summed up in *passive endurance*, instead of *active endeavour*. So be it. "He that endureth unto the end, shall be saved." Thank God. If one could not do as he would, he must do as he can. Brick will not be required where no straw is given. If there be not even stubble, chaff only, that a puff of wind bloweth away. What then? A kind neighbour takes Methodist papers and periodicals, but dare not read the *Trial* after examining it, an intelligent woman who writes newspaper articles, that can sit attentive with her fine eyes full of wondering incredulity, and listen to the stupendous truths of the Bible, then says "If what you say be true, I care nothing about it. If I can live this life as I like, I care not after I die to live again," etc., etc. "And so the weary world goes on." I stand alone. Without the companionship of the women about me, for their way is not my way. Dear brother, I pray God, the "remarks" may give the same comfort to others that they have given to me. Why not add a department for sister's correspondence to the *Children's Magazine*? It would make it a greater success, would it not? What are women as a rule, but children of a larger growth? It is difficult for them to attain to the cold, white heights of a man's understanding, judgment, and logic. She wants the warmer atmosphere of sympathy, companionship, and love. I have never yet read of gratified ambition bringing happiness, least of all to a woman. A woman gets happiness through the affections, never through the intellect. If there was nothing in Christ's teachings to touch the heart—an appeal to the intellect only, I would have no choice but to become an infidel. Woman has her own peculiar sphere, the qualifications for

which call for the ready hand and loving heart, the rather than the keen discernment and close reasoning of a deeply-thinking mind. But let her become cultivated, accomplished, learned in how great, so ever, a degree, no where does it show to such advantage as in her own home. Home is woman's true sphere. There she is happiest with her loved ones gathered about the home hearth-stone, and she the centre of beneficent influence. If she is not happy there, she will never be so anywhere. There all the natural refinement and delicacy of her nature will shine with a tenfold brilliancy. I believe this to be true. Of all the rare and radiant pictures, fresh from my own moulding, and that fancy crowns with halos of light, the brightest and best have ever been *woman*. Woman a queen—a loved and loving queen of her own household. A *real feminine womanly woman*. The great German poet hath said:—

"Rest is not quitting a busy career,  
Rest is but fitting of *self* to its *sphere*."

As much truth as poetry, is it not? But what then? Perverse nature is capable of some strange freaks in this degenerate age, such as giving a woman a man's head, for instance. "Whatsoever ye do, do it all to the glory of God." So Paul exhorts. Now I have been thinking this must apply to house and dress, as well as everything else. House properly kept, and dress in elegant simplicity, would have no room for the most worldly to point at her the finger of scorn, and put the Lord to shame in her person. (The Lord is more honoured by manifested faith and obedience than in artistic accessories.—Ed.) Back in the States one sister complained of another for keeping a dirty house, and the other retorted that she wouldn't take her house to the kingdom with her. Certainly not, but her reply was something like that of a brother who thought there was no need to give up the filthy use of tobacco because his *vile* body would be changed. They forget, don't they? Its the deeds done in this vile body that will be judged. Why not stand a whole head and shoulders above the world? (Except in worldly things: lust of the eye, pride of life, &c.—Ed.) Let a sister of experience tell us how she brings up her children in the "fear and admonition of the Lord." How many young, tired mothers would bless her for the help. No hypothetical case, or deal-



ing in generalities, I pray you. But methods clearly and sharply defined. My own personal plea in behalf of a woman's corner, is that it has been one of the misfortunes of my life to have had the greater part of it (my time at college excepted) thrown among those who have looked to me as a teacher and guide. Now it has become a great longing to in some way reach those who will take my hand, as it were, and lead me as a little child is led. Whose words I can listen to with the purest confidence, without questionings or doubts. I want to get closer to those I love and reverence, for the truth that's in them. Moreover, I would rather be a fool among the wise, than wise among fools. God is merciful, "and his mercy endureth for ever." If, peradventure, it be His will that the above find favour in your sight, and lead to results, well and good. I shall be glad and grateful. But if not! Why, good still.—L. T.

(Yes, dear sister, and experience will show you that results never come up to expectations. All our ideals are too high at the start of life. We imagine a world of people that does not exist. All is weak, humdrum, and abortive. Imaginative literature (and all literature is more or less imaginative) has conjured fancies that are doomed to be dispelled in bitterness in every age and country. Only the Bible representation of things is true: that this is an evil state; that the thoughts of man are vanity; and his ambitions, schemes, and activities, "vexation of spirit." The love and fear and service of God, in Christ; and a life surrendered, in self-sacrifice, to the hope of the salvation to be brought unto us at the appearing of Christ, represent the only policy that yields peace and satisfaction, and, even then, the weakness of Adamic nature ensures a constant admixture of affliction and sorrow. There is no good for man but Christ, and this only in the consummation.—Ed. C.)

#### Holiness among the Brethren.

Brother James Harding, of Swansea, who smoked tobacco for forty years, during the days of his ignorance, writes as follows:—"After seeing in the *Christadelphian* the account of Brother Captain Roberts leaving off smoking, it stimulated me to write and tell you that seven months since, I determined to give up smoking, after having smoked 40 years. I was a heavy smoker. I read many times in the

*Christadelphian* remarks on smoking, but felt I could not give it up. When I spoke to some brethren about it, they said it was no sin, but I always felt condemned myself. At last I made away with every pipe. I am thankful to say I am better without the tobacco, both in body and mind. I cannot understand brethren saying they cannot give up smoking. I felt I should not like Christ to come while I had a pipe in my mouth."

REMARKS.—Jesus had to say to his disciples on one occasion, "Ye know not what manner of spirit ye are of,"—that is, the manner of spirit appertaining to the family to which they belonged. It is to be feared the same remark is true of many who embrace the truth in our day—though under a different heading. They are called to holiness (1 Thess. iv. 7); but they do not seem to realise the fact. They live as if it were not so. They would not in words deny that holiness becomes—belongs to—characterises the house of God. They would admit that it is true that they are called to be holy: but they nullify their admission by the restricted interpretation they put upon it. It would be hard to put into words their idea of holiness: but it is practically limited to our abstract relation in Christ—*i.e.*, the light in which God regards us in Christ. It is not in their treatment of the subject allowed to include personal habit or condition.

It requires but a small degree of familiarity with the Scriptures to see the narrowness—the dangerous deficiency—of such a conception of the subject. It is true that holiness in its Scriptural definition begins, and has its foundation in what has been accomplished in Christ; and that we are holy and without blame in the justification we have by faith in him: but that it goes much further is the lesson of every epistle of Paul, and of every indication contained in that "form of the knowledge and of the truth" which God has given us in the law. We are to be holy in ourselves, as well as in Christ; "holy in all manner of conversation" (behaviour) (1 Peter i. 15; Eph. i. 4; v. 27; 2 Peter iii. 11): "holy both in body and spirit" (1 Cor. vii. 34) "clean from all filthiness of the *flesh* and spirit" (2 Cor. vii. 1). It is the express command of Christ. The command is reiterated by the apostles, as above, and in many other places.

What does it mean? Does it only mean ceremonial separateness? Surely, no man of any breadth of acquaintance with the holy oracles would limit it thus. Such a limitation would deprive the exhortation of all point. We are already ceremonially separated in the belief and obedience of the gospel; there is no need to exhort to what is already done. It is not in this sense that the Father is holy. He is holy in Himself. It is thus we are to be. It is personal holiness that is in danger of failure, without which ceremonial holiness is a mockery. The Father, He is holy, clean, pure. This is the standard of saintship held up by Christ. It is to be realised by them in *everything* (so Paul says, and reason enjoins), in thought, action, personal habit, body, spirit, as well as spiritual relation.

God has given us an elaborate illustration of the meaning of holiness in the law He gave to Israel, which not only instituted ceremonial separatenesses, but enjoined personal cleanliness and holinesses in all relations. Let anyone read the 19th, 20th, and 21st chapters of Leviticus, for example, in the light of the frequent interjection "Ye shall be holy unto me, for I, the Lord, am holy." It is true the law of Moses has been set aside as a means of justification, but this does not invalidate it as an exhibition of the mind of God in which the saints are to find guidance, nor does it remove it from the sphere of their enlightenment as to the nature of holiness. The law is "holy, just, and good," and "*the righteousness of the law is fulfilled in believers, who WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT*" (Rom. viii. 4). Looking to that law, we see what God is pleased with in the corruptible sons of men; ardour of worship, mercifulness of disposition, justice of action, purity of thought, cleanliness of body, and separateness from the heathen, which are all comprehended in the term "obedience," because they are all commanded. Are they less commanded under Christ than under Moses? On the contrary, they are more commanded. Christ's very work is to "purify unto himself—(make holy unto himself)—a peculiar people, zealous of good works" (Tit. ii. 14), and he commands us by the apostles "as he who hath called you is holy, so be ye holy *in all manner of conversation.*" "Come out: be separate:

touch not the unclean." "Keep yourselves unspotted from the world."

Now are we to be clean in one thing and not in another? Clean in doctrine and not in practice? Clean in heart and not in body? Clean in view and not in habit? Are we not to be clean and holy *in all senses*? It is even so commanded; and though it may suit worldly convenience to cry down a zealous compliance with the divine standard as "strait-laced," such a cry will sound strangely in the ears of all in the presence of Christ. None will be more frightened at it or ashamed of it than those who now raise the cry. It is a cry to be disregarded by wise men. Men who make the word of God the rule of their lives will not give place to it in the least. They will say with David—"I am a companion to all those that keep thy precepts," and, if necessary, they will add—"Depart from me ye evil doers, for I will keep the commandments of my God."

Men who reek with tobacco and beer, who muddle their faculties in mere sensuous stimulations, whose persons and talk are a loathing, are not "holy in all manner of conversation." On the contrary, in many cases, the Gentiles shame them by comparison with the unholy ways by which they bring the holy doctrine of Christ into reproach.

It has been necessary to fight for the truth in its theoretical accuracy. It may be necessary to fight the cause of holiness—the cause of the commandments of Christ—without submission to which, theoretical assent to the truth is worse than no profit. We love peace and hate war; but if we must fight or give in to those who would undermine faithfulness or holiness in the house of Christ, by apologising for worldliness, using the liberty of the gospel as a plea for serving and advocating the service of the flesh, we can only say that men who desire to be faithful can accept but one alternative, at the risk of all consequences.—EDITOR.

#### Was Paul Mistaken?

M. C.—For the whole question is narrowed down to this—either Paul was, or he was not, mistaken. It is certain he deliberately subjected himself to miseries whose very mention occupies half a-dozen verses in one of his letters (2 Cor. xi. 23-28). He could have put a stop to the trouble any day. Now men are not accus-

tomed to put up with such experiences when by a single act of volition they can be avoided, unless there be some powerful inducement behind all. There may be honour, or there may be riches—men will endure great hardship sometimes in quest of these. An ambitious man, anxious to attract public attention in a way that would feed his vanity, might trail himself through the mire for a while. And a covetous man might count no inconvenience too great for temporal endurance, if there were a reasonable prospect of affluence before him. But Paul's course had neither of these attractions. It is true there are few names held in higher honour than his now, but he did not know that this would be the case. An admiration and an eulogy that come centuries too late for their object to be in the least gratified by them, form rather a slender sort of motive to the cultivation of the ambitious sentiment. In his own day there was not a man who was more slandered and reviled and cursed. But was it wealth he was after? If so, he had got on the wrong tack entirely. He wrought with labour and travail night and day that he might not be chargeable to any man. "These hands," said he, "have ministered to my necessities, and to them that were with me" (Acts xx. 34). It was simply the case of a man acting in harmony with the evidence of his own senses. He had *seen* a certain Person, the sight of whom changed the entire current of his existence from that day forward. "Have I not seen Christ Jesus the Lord?" "Last of all he was seen of me also as of one born out of due time." The mistake, if any, would come in here. But about *what* could he have been mistaken? About his having seen a person in more than broad daylight whom he never wanted nor expected to see at any time or under any circumstances? One whom he hated with the utmost degree of intensity, whose memory was most opprobrious to him, and whose friends he was there and then driving before him to prison and to death? People are not in the habit of making such remarkable mistakes as that. They can generally trust their own eyes, and if they are not to be allowed to do so, the whole law of evidence will need very serious alteration and revision. Nor is it customary for men to hold on to a mistake so tenaciously and so long as Paul did to his declaration that he had

seen Christ, when there is so much to induce them to re-examine the matter, as there was in his case? Mere stupidity and mulishness will carry a hair-brained enthusiast along the path of obloquy for a considerable while, and help him to endure much privation and suffering. But then Paul was not "as the mule which hath no understanding." A half-crazed person could never have written letters such as those which came from his pen. We have to take his unexampled tribulations together with his high type of intelligence, and his general excellence of character, and draw from altogether our estimate of the value of his declaration that he had seen Christ Jesus the Lord. His history is capable of rational explanation on this ground, and on no other. No man of intelligence would care to undertake the work of accounting for Paul's course of life, apart from the facts that Christ rose from the dead, and that Paul had seen him. The proposal was made to a Birmingham minister, not long since, and by him respectfully declined. We can imagine a no more hopelessly embarrassing undertaking, and were it suggested to any man of letters, he would be found wholly disinclined to make the attempt.

A risen Christ was the explanation of the fact that Paul allowed himself to stand in jeopardy every hour. The evidence that satisfied him ought to be sufficient for us. Sane men of superior intellectual capacity are never known to commit themselves to a course of deprivation and manifold annoyance as he did, without carefully investigating all the evidence that is accessible, and which is the motive power of their behaviour.

And if Paul was not mistaken in respect to his having seen Christ, it is but a reasonable assumption that neither was he with regard to the mission upon which Christ sent him—a mission in which we, as Gentiles, are peculiarly interested, for we are in no more favoured a position naturally than were the Gentiles of the first century to whom Paul was sent. There was no salvation for them independently of the things he was authorised to proclaim, and we are precisely where they stood. The philosophies and traditions of men are as impotent to save us as them. If Socrates was of any value as an instructor of men in the knowledge of God and an exponent of the doctrine of immortality, then Paul was an

unnecessary itinerant, and gave himself an endless amount of needless distress. If mere morality can rescue a man from the grip of death, and give him a title to eternal life, then the apostolic movement was a gratuitous absurdity and a transparent folly. If we were not death-stricken, if there were no such institution as the cemetery—if it were true that we are immortal at the core of our existence, and that the body is but the outward shrine in which the real personality dwells, in that case we might easily dispense with all the teaching which involved Paul in such perpetual distress. But as long as there remains in palpable operation the law of sin and death: as long as we behold mankind

following one another in rapid and unending succession to the congregation of the dead: as long as we continue certain on the point of human helplessness in the presence of this universal mortality: as long as we retain the conviction that there is but one way by which a dead man can be restored to life and eternally established in being, and that the apostles were the men sent to show the people what that one way is—so long shall we be capable of a just appreciation of Paul's work, and so long shall we account it the greatest honour that can, at present, be our portion to be allowed to identify ourselves with the movement which had its beginning in the revelation of God's Son in him.—ASSISTANT EDITOR.

## The Christadelphian.

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

APRIL, 1883.

A combination of circumstances has compelled the omission, this month, of "The Visible Hand of God," "Sunday Morning," and "The Signs of the Times." We hope to resume all next month.

We propose the publication of an article in demonstration of the authenticity and genuineness of the first two chapters of Matthew and Luke. They are of equal reliability with any part of the apostolic writings. The doubts on the point that have distressed some are perfectly easy to account for. They are without real foundation.

### BROTHER ASHCROFT AND THE AMERICAN BRETHREN.

We are in receipt of a somewhat numerously signed petition, from fourteen places in the United States, praying that Brother Ashcroft may remove from England to America, for the service of the truth there,

and offering to do liberal things for the furtherance of the scheme. The petition is backed by one or two importunate persuasive letters. The whole have been submitted to Brother Ashcroft, who has naturally been much exercised by them. Brother Ashcroft asked the Editor to decide the question for him. The Editor declined the responsibility, in the absence of authority from God, to dispose of any man's destiny. He merely indicated his views, and left the matter with Brother Ashcroft to decide, offering to acquiesce in any decision he might arrive at. Brother and Sister Ashcroft then thoroughly considered the proposal between themselves, and next day, Brother Ashcroft addressed a letter to the Editor, requesting him to announce to the American brethren their decision to remain in England under present circumstances. The Editor has forwarded this letter to the promoters of the petition, and there the matter ends for the present. Brother Ashcroft may visit America again at some future time, should the American brethren think fit to arrange; but his basis of operations will be in Birmingham, until some very decided circumstance indicate the divine will to be otherwise. We may publish the documents next month. There is no room in this number

## THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

Three large boxes of clothing have gone to Haifa, by the steamer *Thebes*, which sailed from Liverpool on Saturday, March 3rd. A fourth box is slowly filling, and will be despatched as soon as there is a sufficient quantity of clothing to completely fill it. Several parcels have reached the office during the month, notably a large one from Maldon.

Agreeably to the promise contained in the letter published last month, the Editor submitted Mr. Oliphant's letters to Mr. Bright and Mr. Chamberlain, from whom he received the following replies:—

“132, Piccadilly, London, Feb. 24, 1883.

“DEAR SIR,—I do not know much on the question in which you have written to me. If it comes before Parliament, I shall hope to be able to give some attention to it. —Yours very truly, JOHN BRIGHT.

“Mr. Robert Roberts Birmingham.”

“40, Princes Gardens, S.W., Feb. 24, 1883.

DEAR SIR,—I have your letter of the 20th inst., with the papers enclosed. I was not aware of the state of things described therein, but have no hesitation in saying that if the alleged facts are as reported, I shall gladly support any representations which it may be decided to make to the Porte against the exclusion of the Jews from Palestine. Meanwhile, I will make some further inquiries into the matter, and am, yours faithfully, J. CHAMBERLAIN.

In a day or two afterwards, the subject came before Parliament. Mr. Sergeant Simon asked whether the attention of the Government had been called to Mr. Oliphant's letter, and “whether Her Majesty's Government would cause inquiry to be made into the circumstances, and would represent the case to the Turkish Government with the view to the protection of Her Majesty's Jewish subjects in the future, and

to the rescinding, if possible, of the order prohibiting the settlement of Jewish emigrants in Palestine.”

Lord E. Fitzmaurice replied:—“The attention of the Secretary of State was called to the letter to which my hon. friend refers, and Her Majesty's Chargé d'Affaires at Constantinople has been instructed to make urgent and pressing inquiries, and report as to the alleged treatment by the local authorities of Haifa of these British subjects of the Hebrew faith, and to take any opportunity which may arise of calling the attention of the Porte to the violation of the general principles of religious liberty laid down in the Imperial firmans.”

The Editor forwarded Mr. Bright and Mr. Chamberlain's letters to Mr. Oliphant, from whom, in a few days, he received the following letter (in reply to the letter appearing last month). It will be seen Mr. Oliphant was in Egypt at the time of writing, and was hoping to be back in Palestine in a fortnight from the date of his letter, when doubtless the clothes would have arrived.

“Cairo, Egypt, 6th March, 1883.

“MY DEAR SIR,—I must apologise for not having answered your last letter before, but I have been absent from Haifa—having been summoned to Egypt on some matters of importance, and being desirous also to look into the state of affairs in the neighbourhood of Jaffa. Before I left, the purchase of the land in the neighbourhood of Shefr Amr had not been concluded, owing to the Arab proprietor having at the last moment heard of the railway for which a concession has been obtained, which I hope will be commenced shortly from Acre to Yisr el Medjania on the Jordan, and which, as it will pass near Shefr Amr and across the plain of Esdraelon, has induced them to raise the price of their land, just as it was on the point of being agreed upon. As the land is held in partnership by families, purchases are very difficult on account o

getting all the members to agree. After everything seems settling, one of them changes his mind and the whole negotiation is delayed. However, I hope, on my return, which will be in about a fortnight, to hear that the purchase has been concluded. But the whole country has become excited in consequence of the projected railway, and I am anxious not to pay a higher price for the land than it is worth. I shall also hope, on my return, to find the clothing, &c., which you have so kindly contributed.—Yours truly,

“L. OLIPHANT.

“P.S.—It is impossible to buy land on the actual plain of Esdraelon. It is all owned by rich bankers, of the name of Sursuk, and some of it by the Sultan himself.”

Bro. Thirtle, of Hanley, writes February 22nd. as follows, concerning the spot where Mr. Oliphant is trying to purchase a piece of land for a Jewish colony: “Have you noticed what Thomson says of Shefr Amr in *The Land and the Book*? He mentioned the place several times in chap. xxii

(edition of 1862—not the last), when describing his expeditions round about Acre. As to Shefa 'Amer or Shefr Am he asks: ‘Is there any mention of this place in the Bible?’ He proceeds to answer the question thus: “None that I know of; nor has it yet been identified with any historic name. In old Arabic authors it is written Shefr-am, and this looks like Kefraim which Ensebiussays was six miles north of Legio. May it not also mark the site of that Haphraim [Hebrew, Chāphārāim] which was assigned to Issachar? [Jos. xix.-19] If it was none of these, then I know nothing about its history. The remains of an old church, and those of some other buildings near it, indicate both antiquity and importance, and so do the tombs in the rocks. The situation is conspicuous, and the surrounding country delightful. The inhabitants may number two thousand—a mingled population of Druses, Moslems, Jews, and Christians, who do not only farm these hills and valleys, but trade with other towns, and with the Arab tribes of the desert.”

Other interesting matter we must reserve 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.*

### ABERDEEN.

Brother Craignyle reports the obedience of Dr. JAMES MURRAY, formerly neutral, whom he describes as the first fruits of the recent public lectures. The following have also been added, viz., Brethren ROBERT ENSLIE, JAMES AULD, WILLIAM COOPER, and Sister COOPER (wife of the last named), who became separated over two years ago; together with Brother and Sister WILLIAM CHALMERS, who had come to a knowledge and obedience of the truth by the help of these brethren during that time. There has been the further addition of Brother ALEXANDER ROBERTSON, who has been out of fellowship for several years, but has now returned, his sister-wife having become re-united some time previously.

Brother John Henderson has returned from Cardiff. This adds still another this month.—“On the other hand, death has removed from our midst our aged brother William Garden, who fell asleep in Christ, on the 11th inst. He was a weaver by trade, and had been in failing health for some time, but did not think his end was so

near. I also deeply regret having to mention the severe trial that has fallen upon our esteemed brother and sister Quire, in the loss of their only daughter Ann Paul, who died suddenly on the morning of the 13th instant, in the bloom of youth, aged 20 years. Sunday, the 11th instant, brought to a close the course of winter evening lectures by Bro. Mowat, the attendance upon which throughout has been very satisfactory.”

### ABERGAVENNY.

Although we are unable to report any addition to our number, yet there can be no question the truth is being heard and its influence felt. Among the sects, Romish, Anglican, and Dissent, there is a scramble, not only for proselytes, but that most essential element—in fact, the very life blood of their system—money. The churches are behind in their expenses (*vide* enclosed printed appeal). Some of the chapels appear to have only one prospect before them, viz., liquidation, while our community, with its unpretentious little synagogue, is, I firmly believe, the only solvent one in this town. We had our annual fraternal

gathering on Monday evening, 19th February, when the brethren and sisters took tea together. Brethren Ashcroft and Turner, of Birmingham, and Sears, of Blaina, were with us. It was indeed a time of strengthening and refreshing, the singing of psalms, hymns, and spiritual songs interspersed with words of exhortation and comfort, being kept up until a late hour.

On Tuesday and Wednesday, 20th and 21st February, Bro. Ashcroft delivered two lectures to very attentive audiences in what was formerly a Baptist Chapel, but is now a Public Hall. We were all very much edified and delighted, and the lectures were also appreciated in no small measure by the strangers who were present. A report (of one column length), appeared in the *Aberdeen Chronicle* and a similar one in the *Hereford Times*, both of which have a large circulation. It occurs to me that much good can be done by getting reports of our lectures inserted in the newspapers; and if the press do not send reporters, one of the brethren should make a summary and offer it to the local correspondent or the editor. This, in our experience here, is always accepted.

—W. BEDDOES.

#### ARBROATH.

On 24th December, we were cheered by a visit from Brother W. Grant, of Edinburgh, who lectured to a fair audience, his subject being "Does it matter what we believe?" Other lectures have been—Dec. 31, "The Last Day"; January 7, "The New Covenant and its Confirmation"; January 14, "Absent from the body, and present with the Lord."

We had also a visit from Bro. D. Campbell, Glasgow, who lectured on 25th February, on "Immortality not a present possession, but a gift for future and conditional bestowment." Other lectures have been as follows:—March 4th, "The Battle of that Great Day of God Almighty;" March 11th, "Peter's Sermon on the day of Pentecost, contrasted with modern sermons."—W. ROBERTSON.

#### BEWDLEY.

Brother Betts, writing from this place, says:—"During the past month death has visited our little flock and removed our recently immersed Brother Henry Hunt. His race has truly been a short one, but he was sensible to the last, and resisted all attempts of the alien to shake his belief in the promises. For a few days we thought Sister Hunt would not survive the shock, but we are glad to say she is gradually recovering, and hopes to be at the meetings again shortly."

#### BIRMINGHAM.

During the month obedience has been rendered by the following:—Mrs. ELIZABETH HAYWARD (49), formerly neutral; Miss ANNIE PERKS (20), schoolmistress, formerly Church of England; Miss NELLIE GLOVER, (18), daughter of brother and sister Glover; and eleven others who will unite with other ecclesias. The obedience of AGNES HOLLAND (26), domestic servant—ought to have been reported in last month's intelligence. Sister Holland was immersed on January 18th, and was formerly a Congregationalist.

The boxes of clothing for the Jews in the Holy Land duly left Birmingham at the beginning of March, and have been despatched to Haifa via Alexandria, per the steamer *Thebes* (Moss line). A letter from Mr. Oliphant, from Cairo, says he will be on the outlook for them on their arrival. Several further parcels of clothing have arrived, and a fourth box is being filled and will be despatched when full.

Brother Eaborn emigrated to the States a month or two back and is located at Corning, within twelve miles of Elmira, N.Y. One or two others are on the point of emigrating through want of employment.

Brother Chamberlin has obtained a situation in Birmingham, which he thinks will be a permanent one. The brethren unite with him in hoping so.

The Board School lectures continue, which, with the steady and extensive distribution of *Finger Posts*, is telling more and more in favour of the truth.

The usual "Good Friday" tea meeting—(having no connection with Good Friday except as a day of leisure)—an enjoyable gathering, was to be preceded by the usual ramble in the wilds of Sutton Park, on the part of 100 or more of the brethren and sisters, to be conveyed thither in reserved carriages, and to spend the day as "the sons and daughters of the Lord God Almighty"—not in riotous mirth, but in cheerful and sober intercourse, in which the Bible readings for the day and the singing of hymns are a prominent feature.

LECTURES.—Feb. 25, "The Jew and his advantage" (Bro. Roberts); March 4, "The Blood of Christ" (Bro. Roberts); 11, "The whole truth" (Bro. Shuttleworth); 18, "The First and Last Adam" (Bro. Bishop); 25, "Vexed Questions" (Bro. Ashcroft).

Brother Seauark, on behalf of the brethren at Ward Hall, reports the addition of GEORGE N. HARRINGTON, formerly Church of England, and brother in the flesh to Brother J. A. Harrington, who was immersed into the all-saving name on Saturday, March 11th.

LECTURES.—February 18th, "Watchman, what of the night?" (Brother J. Bland, of Kidderminster); February 25th, "Lucifer" (Brother W. Taylor); March 4th, "Paul's answer to Agrippa" (Acts xxvi. 28-29), (Brother J. Andrews); March 11th, "What must I do to be saved" (Brother J. Thomas).

#### BLANTYRE.

Bro. Brown reports an addition to the fellowship of the brethren in this place in the person of Sister Margaret Nelson (widow of Bro. John Nelson, a report of whose death appeared in the *Christadelphian* under Wishaw intelligence some nine months ago), who has been connected with the brethren at Wishaw for nearly three years, but now finds it more convenient to associate with the ecclesia at Blantyre.

#### BURTON-ON-TRENT.

There are a few brethren in this place who, in connection with Bro. Powell, are doing what they can to "hold forth the word of life" in the midst of the prevailing darkness and who are endeavouring, by its means, to prepare themselves for the unspeakable honour which will hereafter be found to have been connected with all true service for Christ. Lectures are delivered on Sunday evenings, at the Cocoa Cafe, Horninglow Street.

#### CARDIFF.

Bro. Birkenhead reports removal of Brother Henderson to Aberdeen, from which place he came to Cardiff a few months ago.

LECTURES.—February 4th, "Revelation" (Bro. M. Rees); 11th, "The Hell of the Bible" (Bro. G. A. Birkenhead); 18th, "Resurrection" (Bro. Lloyd); 25th, "Revelation" (Bro. M. Rees).

Bro. Birkenhead also reports that Sister Amy Lloyd has removed to Romford, Essex.

## EDINBURGH.

We have lost by removal to Traenot, Brother and Sister Andrew; and by emigration to Brisbane, Queensland, Brother Thos. D. Mitchell. The loss in numbers has been made up by the return of Brother Brown from Boston, United States, and the removal from Motherwell of Brother and Sister John White, who have come to reside in this city.

LECTURES.—January 7th, "Can there be National Christianity in the present Dispensation?" (Brother Smith); 14th, "Prophecy" (Brother Smith); 21st, "The Things which God hath prepared for them that Love Him" (Brother Blackhall); 28th, "Britain's doings in Egypt viewed prophetically" (Brother Laverock); Feb. 4th, "The Angels" (Brother William Grant); 11th, "The Cross and the Crown" (Brother Smith); 18th, "The Good Confession" (Brother Blackhall); 25th, "The Human Soul" (Brother Smith). We have had a special course of lectures—four in all—in the Stockbridge district of the city, and the attendance and interest throughout was encouraging.—W. GRANT.

## GLASGOW.

Brother Leask reports that Sister Paterson and Brother Peter Paterson have withdrawn without assigning any reason; also that the brethren have been gratified by a visit from Brother Handley, who lectured Sunday, March 4th (the fourth and last of the special course of lectures). He lectured again on Sunday, March 11th, and was to lecture on Sunday, the 18th. The subjects of the first two lectures will be found below. There was an evening meeting for conversation on the second of the Sundays mentioned.

LECTURES.—Feb. 18th, "The Lord Jesus Christ" (Brother T. Nisbet); 25, "Baptism" (Brother J. Steele); March 4th, "Are there Infants in Hell?" (Brother J. Nisbet); also March 4th, "If a man die, shall he live again?" 11th, "Cornelius: a lesson to the 'pious' of this generation" (both by Brother Handley.)

## GLOUCESTER.

Brother Rogers reports the addition of Sister KATE WEEKS, from the Bristol ecclesia.

LECTURES.—January 21st, "The Purpose of God upon the earth" (Brother Hall, of Birmingham); January 28th, "The Day of the Lord" (Brother Otter, of Cheltenham); Feb. 4th, "Bible Questions for Bible Readers" (Brother Taylor); Feb. 11, "Who are the Christadelphians" (Brother Bishop, of Birmingham).

## HALIFAX.

Bro. Firth reports strenuous exertions here on behalf of the truth during the last few weeks. The visits of several brethren have encouraged us in the glorious work of the truth. February 4th (afternoon, 2.30), "The Beast: his image, his mark, and the number of his name." (Evening), "Wisdom and Ignorance: stepping stones to life and death" (Bro. Hodgkinson); 11th, "The Gospel" (Brother J. Briggs); 18th, "Bible teaching" (Brother W. Thomas); 25th (afternoon), "The Old Testament Dispensation." (Evening), "The New Testament Dispensation" (Brother F. R. Shuttleworth), who also lectured on Monday evening, at eight o'clock, on "The Millennial Dispensation."

During the month there have been two week night lectures in the Mechanics' Hall, by Brother Roberts of Birmingham, at the first of which, there would be about 1,000 people—the largest audience that ever heard the truth in Halifax. Subject: "Their truthfulness, and therefore the

divinity of the Bible, established by every legitimate test to which it can be subjected." The subject on the second night was: "The Bible, in harmony with the scientific demonstrations of the mortal nature of man, and opposed to the long-established but rapidly-dissolving philosophical-theological dogma of native human immortality." The occasion of these lectures was the holding of large public meetings in connection with the Christain Evidence Society, at which discussion took place at the close, between the audience and the engaged lecturers. Much interest was thus aroused, but the Bible being but poorly championed on the occasion, the brethren felt there was an opening for a special effort, and engaged the Mechanics' Hall for two nights, extensively advertising the two lectures as above, and offering the opportunity of discussion at the close. The result was a very large audience at the first meeting, which there doubtless would have been at the second, but for the prevalence of snow tempest. As it was, about 500 people came out. There was very little discussion. It was stated that the secularists, as a body, resolved, in advance, to stand aloof. Why? Nobody could scarcely tell. But it is well known that unbelief cannot make the headway against the truth that it can against the parsons and their orthodoxy.

## IRVINE.

Bro. Mullin writes to say that three others in this neighbourhood have rendered obedience to the apostolic requirements and have become "dead indeed unto sin" by burial with Christ in the appointed immersion. Their names are, Mrs. DICK, wife of Bro. John Dick; ROBERT HIND, son of Bro. Isaac Hind, and WILLIAM MILLER, whom the brethren commend unto God, and to the word of His grace, which is able to build them up, and to give them an inheritance among the sanctified.

## KEIGHLEY.

Bro. Silverwood writes to say that the brethren and sisters have been much comforted and built up in the faith, by the visits of various brethren, who, he says, have all given good lectures to good audiences. Bro. J. J. Bishop, of Birmingham, lectured twice; Bro. Branley, of Halifax, once; Bro. Dixon, of Leicester, once; Bro. Firth, of Halifax, once, and Bro. Roberts, of Birmingham, once. Bro. Silverwood adds: "We are now, and have been for some time, circulating handbills, advertising our lectures, and we find that the audiences of late have been much better."

## KIDDERMINSTER.

I rejoice to be able to announce that three other Gentiles have been called out in this town to prepare for Christ's coming, and have been united to his name in the appointed way. JOHN BARKER (foreman), the person referred to in last month's intelligence, from whom much usefulness may reasonably be expected in the future. Mrs. BARKER, wife of the above, both formerly members of the Congregationalist Church in this town, and Mrs. KIMBERLIN, formerly member of the Baptist Church, wife of Brother Kimberlin, whose heart is gladdened by this accession. The two first named were immersed at Birmingham, on Saturday, March 3rd; the last named, at the same place on the 10th. I have also to state that Crother Perringo, who, it may be remembered, left us about a year and nine months ago, to join the Plymouth Brethren (which body he originally left to identify himself with the truth), has made application for



re-admittance to our body. He deeply regrets the step then taken, and fully recognises the error then made. For a long time he has been uneasy in his mind, and conscious that the Plymouth Brethren had not the truth, and at length he has resolved to return to our midst. Brother Combes has sent in his resignation, which was unanimously accepted.

LECTURES.—February 18th, "What must I do to be saved?" (Brother J. Thomas, of Birmingham); 25th, "Melchisedek and Christ, &c." (Bro. J. Bland); March 4th, "Man's Responsibility to God: Its Grounds, Extent, and Consequences" (Brother J. H. Chamberlin); 11th, "Our Belief in the Inspiration of the Scriptures, for Reasons not generally entertained" (Brother R. Ashcroft, of Birmingham).—J. BLAND.

#### LEAMINGTON.

Brother Need reports the immersion for the remission of sins, of SAMUEL WOODWARD (24), Slater, on February 24th, and also that of his mother (61), on March 10th. Their obedience gives great joy to two sisters of the same family, from whom the truth had produced the alienation which so frequently results from its acceptance by one part of the house only. They are now, however, one in faith and hope, all anticipating together the same glorious finale. Sister Lucy Cutler has returned to Birmingham.

LECTURES.—January 7, "A Vital Question," (Brother T. Collins, of Birmingham); January 14, "Christ, past and future" (Bro. H. Jackson, of Birmingham); January 21, "Apostolic Baptism" (Brother W. Taylor, of Birmingham); January 28, "Prophet, Priest, and King" (Brother W. Hardy, of Great Bridge); February 4, "The Bible" (Brother F. Need); February 11, "The Destiny of the Earth" (Brother F. Need); February 18, "Jesus Christ" (Brother W. Taylor); February 25, "The Kingdom of God" (Brother Collins); March 4, "The World to Come" (Brother W. Gilbert, of Birmingham); March 11, "Who are the Christadelphians?" (Brother Bishop, of Birmingham).

#### LEEDS.

I have to report another addition to our ecclesia, by the removal of Sister Freestone from Normanton. On March 11th, Bro. Sanderson, of Huddersfield, delivered a lecture in the Temperance Hall, Hunslet, to a very good audience, there being a much larger attendance of the alien than at any of the lectures delivered in the same hall last year.

LECTURES.—Feb. 18th, "The curse: its cause, consequence, and removal" (Brother Heywood, of Huddersfield); 25, "Abraham, the father of the faithful. The blessedness in reserve for him and his children by faith" (Bro. W. Andrew); March 4, "Baptism: how should it be administered? and by whom?" (Bro. W. H. Andrew); 11, "The New Birth, its nature and necessity. When will men realise it?" (Bro. Cowperthwaite).—W. H. ANDREW.

#### LEICESTER.

We are about losing three of our oldest brethren, who, with their families, expect to set sail for Brisbane early in May. They are brethren Waite, Weldon, and Yardley. The information will doubtless be acceptable to brethren and sisters residing in that remote part of the world, who will find our emigrating brethren both earnest and willing in the service of the Master.

LECTURES.—Jan. 21st, "Coming Events" (Bro. Ashcroft); Jan. 28th, "Refuge from the Storm"

(Bro. Burton); Feb. 4th, "The Earth in relation to Christ" (Bro. V. Collyer); Feb. 11th, "An all sufficient Saviour" (Bro. Dixon); Feb. 18th, "Famine of the word of the Lord" (Bro. Bishop, of Birmingham); Feb. 25th, "Was the Mosaic inheritance of the Land of Canaan a fulfilment of the promises to Abraham?" (Bro. Gamble); March 4th, "The hope of Israel; the hope of the gospel" (Bro. Herne); March 11th, "Bondage and Liberty" (Bro. Yardley).—F. S. HERNE.

#### LIVERPOOL.

Brother and Sister Wilkinson, though nominally members of the Liverpool ecclesia, have for their own convenience (as they live on the Cheshire side of the river) broken bread with the Trammere ecclesia for the last eighteen months, and have now decided to continue to do so, which, under the present circumstances, necessitates our standing aside from them.

Brother and Sister Boots have returned to Liverpool from Barrow-in-Furness.

LECTURES.—February 18th, "Spiritualism, a delusion possible only because of a false religious system which teaches the immortality of the soul" (Bro. J. U. Robertson); Feb. 25, "Death and Resurrection" (Bro. S. A. Garside); March 4, "Modern civilization, a polished barbarism" (Bro. Robert Ashcroft); March 11, "Evil: What is it? Will it for ever exist?" (Bro. J. U. Robertson).—H. V. COLLENS.

#### LLANELLY.

The good seed of the kingdom sown in this town, more particularly for the last six months, is now bringing forth fruit. The following have been buried by immersion into the Lord's name:—Mr. LLOYD, engine driver, and HIS WIFE formerly Presbyterian; Mr. PHILLIPS, decorator, formerly Baptist, and HIS WIFE, formerly Wesleyan; Mr. CHESTERFIELD, formerly Wesleyan; W. JOHNSON (son of Brother and Sister Johnson). The truth is creating great interest in this town, many are now enquiring. The immersions took place in the Athenaeum, to which a bath had been conveyed for the purpose. There was a good attendance of interested strangers. An address on "Christian Baptism" preceded the immersions, which were followed by breaking of bread. In the evening there was a lecture to a full room, subject, "The approaching downfall of all human Governments." The lecture was illustrated by a diagram of Nebuchadnezzar, about five feet square.—D. CLEMENT.

#### LONDON.

NORTH LONDON.—(Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.).—Bro. Owlser reports that on Feb. 15th, HENRY BASSETT, husband of Sister Bassett, put on Christ in the appointed way; and on the 7th March, Brother R. L. King (brother in the flesh to Sister King, of Beith, N.B.), left London for India. Brother King has been in India before, and returns to the same firm in Bombay by whom he was formerly employed. The death of Brother Lucas, at Portland, Oregon, U.S.A., briefly announced among the Notes on the cover last month, is a great sorrow to the brethren, especially after their recent losses. He was ship carpenter on board the *Trevelyan*, of which Brother Arthur Roberts is captain. His death was both sudden and unexpected. It is reported by Brother A. Roberts, who says Brother Lucas for a week or two had been troubled with pains in the head.

but nothing to create alarm. On Saturday, January 20, he seemed pretty well, and cheerful, and, at 10 o'clock, bade all good night. This was the last he spoke to anyone on board. Next day he was found in his room unconscious. Two doctors were sent for, and they said there was no hope. Bro. Roberts then went for the brethren and sisters; they all came and while they were present Bro. Lucas breathed his last, at half-past seven o'clock in the evening. "Poor dear Bro. Lucas," says Bro. Roberts, "we shall all miss him very much. He has been with me nearly four years. He was a man among ten thousand, his faith of the strongest, and his love of the truth above everything else."

LECTURES.—On March 4th, "Figurative language of the Bible" (Br. J. H. Horsman); 11th, "The Bereans and their search after the truth" (Bro. Owlery); 18th, "Gradual unfolding of God's purpose with the human race" (Bro. J. J. Andrew); 25th, "God's great promise the only hope of the gospel" (Bro. W. Atkins).

WESTMINSTER.—(Victoria Hall, 337, Vauxhall Bridge Road, Sundays, 11 a.m. and 7 p.m. Thursdays, 8 a.m.)—Bro. F. Jannaway reports the further addition of five. February 21st, JOSEPH FRISSELER (24), decorator, formerly of the Conditional Immortality Association; 25th, Miss PHEBE COOPER (31), sister of our brethren Cooper, formerly a member of the Church of England; March 4th, CHARLES SUSSEMS (23), publisher's assistant, husband of our sister Sussems, whose immersion was reported last month—formerly Baptist; also on the same date, we received into fellowship Mrs. EMMA STAPLEY, who, till recently met with the Renunciators, meeting at Blackfriars. Our sister was not re-immersed, as upon examination it was found she held the one faith at the time she was immersed by them. March 11, WALTER JANNAWAY (17), the last but one out of a family of twelve now in the truth, and that one's immersion is mainly deferred by reason of immaturity. The attendance of strangers at our meetings is most satisfactory; occasionally there is not sitting accommodation. We are on the look out for a larger hall.

LECTURES.—March 4th, "The wonderful dream" (Bro. J. J. Andrew); 11th, "The name of Christ" (Bro. A. T. Jannaway); 18th, "The resurrection" (Bro. T. Turner); 25th, "Rich man and Lazarus" (Bro. G. F. Thistle).

FULHAM.—(15, Broxholm Road, Sands End, 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.)—Brother Marshall reports the obedience of SARAH ANN CHARLES (18), formerly neutral, and sister in the flesh to Sister Charles, of the Victoria ecclesia, who was immersed into the three-one name on February 21st. Our Sunday evening meetings continue to be fairly well attended, and three or four of our regular visitors seem deeply interested.

LECTURES.—February 4, "Christ is Coming" (Brother Dunn); February 11, "Bible Condemnation and Clerical Hell Torments" (Brother Mellicott); February 18, "Hymn Book Theology" (Brother Clements); February 25, "The Purpose of God to fill the Earth with His Glory. How and when to be accomplished" (Brother Elliott).

#### MALDON.

Brother C. M. Handley reports another visit to this place by Brother J. J. Andrew, who lectured, on March 10th, to an attentive audience, on "The

King's Wonderful Dream—its remarkable interpretation, and marvellous fulfilment." Brother Andrew's address at the breaking of bread was of a character in every way conducive to the growth and solace of the new man in Christ.

#### MANCHESTER.

Brother Yanley writes:—"We are sorry to have to report the loss of Brother and Sister Barlow by removal to Adelaide, Australia. By their consistent walk in the truth, they had earned the love of the brethren here, and we shall miss them very much. We find consolation in the hope of meeting them in the Kingdom of God."

#### NEW WOMBWELL.

Brother Walker reports the return to the fellowship of the brethren in this place, of Brother Mitchell, the cause of his separation having proved to be a misunderstanding.

#### NEWCASTLE-ON-TYNE.

Brother Harker, writing from this place, reports the following cases of obedience to the gospel:—JANE STONEHOUSE (47), wife of Brother Andrew Stonehouse, of Sunderland; and WILLIAM ROBERTSON (31), also of Sunderland.

LECTURES.—February 18th, "The Second Coming of Christ the Christian's only Hope" (Brother W. Owl); 25th, "The Foundations of the Earth" (Brother G. Davidson); March 4th, "The Hope of Israel" (Brother Davidson); 11th, "Baptism" (Brother Harker).

#### STOCKPORT.

Since the report last month, another has been added to the household of faith in this place, viz., JOHN HENRY ELLAM (24), formerly neutral, who was baptized on Feb. 25th.

LECTURES.—February 18th, "How to obtain the Great Salvation" (Brother T. H. Bosher, London); 25th, "The sure Word of Prophecy" (Brother E. Bellamy); March 4th, "Who shall dwell in Everlasting Burnings?" (Brother T. Baker); 11th, "Natural Light versus Divine Light" (Brother E. Bellamy.)

#### SWANSEA.

On Tuesday evening, March 6th, after a satisfactory examination, we had the pleasure of immersing into the saving name Mrs. COWARD, of Kendal, daughter of our Brother Lowe.

LECTURES.—January 21st, "The immortality of the soul, not taught in the Scriptures" (Brother R. Goldie); 28th, "The Devil: who is he?" (Bro. Winstone); February 4th, "The wages of sin, and the gift of God" (Brother Gale); 11th, "The destruction of the Devil and all his works" (Brother Davies); 18th, "Salvation: the genuine apostolic original, compared with modern salvationism in word and deed" (Brother Ashcroft); 25th, "How to prepare for eternity" (Brother Goldie); March 4th, "What is man?" (Brother Winstone); 11th, "He shall send Jesus Christ" (Brother Davies).

We had an increased attendance at Brother Ashcroft's lecture, and got a report of the same inserted in the chief newspaper of the district. We have also printed, in separate form, the newspaper report for distribution, as the Salvationists have been very busy here recently.—THOMAS RANDLE.

#### TILlicOULTRY.

We have to report the removal of Brother Andrew Scott to Stow. He will meet with the

brethren of Galashiels, where he formerly was. His removal will be felt very much by us, as he took a very active part in our meetings. We have now changed our place of meeting, from Newtonshaw to one of the rooms in connection with the Institute Hall of this place, so that if any of the brethren happen to come this way we shall be very glad to see them.—JAMES DAWSON.

#### TRANENT.

Bro. Marr reports the removal of Bro. Andrew Duncan to Carron, when he will shortly be followed by Sister Duncan. Brother Duncan, who has been long and regularly connected with the ecclesia, will be much missed.

Brother and Sister Andrew, of Edinburgh, have come to reside in Tranent, so that numbers remain the same.

#### WALSDEN.

Bro. Lord reports the removal to this place of Brother and Sister Sutcliffe from Huddersfield, who meet to break bread at his house, No. 18, Hollins. The first public effort on behalf of the truth was put forth in Walsden on Sunday, Feb. 18th, when Bro. Briggs, of Halifax, gave two excellent lectures to very attentive audiences. Subjects: "Why is the Eastern question of such importance to the Bible student?" and "The Kingdom of God: Who will be its administrators, and what will be the character of their administration?"

#### WARRINGTON.

Bro. C. Roberts reports the removal of the meetings to the old quarters, the Masonic Hall, where a course of lectures was commenced in January, which have been fairly attended. There have been three additions, viz., by removal, sister Hannah Young, who has got a situation in Warrington; and by immersion, WILLIAM ROBERTS (16), son of Bro. C. Roberts; and MARY ELLEN RICHARDSON (18), daughter of Bro. Richardson. The two latter put on the only name which is a covering for sin, on February 25th, and March 11th, respectively, being immersed at Bro. Unsworth's house.

LECTURES.—Jan. 7th, "Peter's Keys—the use he made of them in opening the door of salvation to both Jews and Gentiles" (Bro. S. A. Garside, Ormskirk); 14th, "The title deeds for the Life Eternal" (G. Waite, Stockport); 21st, "Paul among the Philosophers at Athens" (J. Wareham, Manchester); 28th, "The Creator Spirit and the manifestation of His power and glory, &c." (J. U. Robertson, Liverpool); Feb. 4th, "What will become of the righteous dead?" (E. Bellamy, Stockport); 11th, "Luceifer" (G. Waite, Stockport); 18th, "The Lord's day—not the Gentile Sabbath or Sunday, but a time yet future: some important changes connected therewith as revealed in the Scriptures" (S. A. Garside); 25th, "If a man die, shall he live again?" (W. H. Hatton, Oldham).

### AUSTRALIA.

BALMAIN.—Sister Wood writes as follows:—"We are desirous of acquainting you with the fact that we have formed an ecclesia in Balmain, composed of the following brethren and sisters:—Brethren W. H. Payne, Archer, O'Toole, F. R. Wood; Sisters S. A. Bower, L. S. Bower, A. Wood, and Brother and Sister Cook, of Rockhampton (when they are in the colony). We are at pre-

sent giving lectures in the Temperance Hall, Montague Street, Balmain.

The following lectures have been delivered:—"The Future Government" (Brother Walter Cook); "Paul at Athens" (Brother A. O'Toole); "The Salvation of Cornelius" (Brother F. R. Wood); "The Nature and Destiny of Man" (Bro. Logan, from Sydney); "New Year's Prospects" (Bro. A. O'Toole); "Burning up of the Earth" (Brother F. R. Wood). Brother W. H. Payne will give his first lecture on Sunday evening next, upon "The Bible, and How to Interpret it." Our lectures are fairly attended as yet, but will perhaps be better so, as we get known. We will write you particulars from time to time, if "the Lord delay His coming." The Sydney ecclesia have expressed their willingness to co-operate with us, as it is desirable to put the truth before the 16,000 who compose the Balmain public. We advertise in the public press weekly, and have had printed small handbills for distribution, and trust by these means that our feeble efforts will excite some interest in the minds of the people here, and cause them to search into the good things of the Kingdom of God.

GOOLWA.—Bro. Parkinson reports his return to this place after a tempestuous voyage from Great Britain. The brethren (of whom there are nine) meet in the house of Brother Kennit, and as several cases of obedience are impending, a zinc bath has been procured to obviate the inconvenience connected with river burial. (Brother Parkinson will find his answer touching the form of words used at immersions answered in another part of this number of the *Christadelphian*).

NORTH IPSWICH.—Brother Robinson forwards the following particulars relating to those who have recently obeyed the gospel in this place:—JOHN BROWN (29), ALFRED COLLINS (17), ELIZA BROWN (30), wife of Brother J. Brown, FANNY COLLINS (15), sister in the flesh to Sister Brown and daughter to Sister Collins; and WILLIAM WILLEY (25), who formerly presided at the harmonium in the Methodist Church here. The first four of these were formerly Baptists, and all are rejoicing in their deliverance from the power of darkness, and in the glorious hope begotten within them by the promises of God. The youth of Brother and Sister Collins has proved no barrier to their intelligent and devout apprehension of the truth. May they diligently cleanse their way by taking heed thereto according to the word.

SYDNEY.—Since writing last we have had the pleasure of immersing, on Dec. 18th, into the sin-covering name, J. D. H. Cooke (21). Also with sorrow we have to report the death of our Sister Stone, who fell asleep on January 3rd. Our removal to the Temperance Hall has been a decided gain to the truth, affording us a better ground for its advocacy than we formerly had. The field of operations has widened, by the formation of another ecclesia at Balmain, with which we are now able to co-operate in the work of the truth. We have several interested in the truth, who are soon likely to obey its commands by immersion.—J. J. HAWKINS.

### NEW ZEALAND.

OUTRAM.—Bro. Simons reports the obedience of ELLEN AYSON, of Balaclutha (34), widowed sister in flesh of Brothers and Sisters Mosley; and also of ELIZA JANE HENDERSON (32), lately returned New Zealand from Aberdeen, and intending shortly to be united in marriage to Bro. Wm. Mosley. Our

new sister, E. Ayson, made a short stay with us, and Sister Henderson continues with us until her expected marriage. Both gave a satisfactory evidence of their knowledge and belief of the Kingdom of God, and the name of Jesus Christ, and were immersed on Sunday, January 21, 1883, all rejoicing together around the table of the Lord.

[Bro. Simons will find his enquiries noticed in another part of the *Christadelphian*.]

## UNITED STATES.

**BONFIELD, ILLS.**—Brother Chester, writing from this place on Feb. 24th, says:—"Brother Peter Graham has been here from Diamond Mines, Braidwood, where the terrible mine disaster occurred. The male portion of the ecclesia at that place was employed in these mines, and one of their number we regret to say (Brother Samuel Atkins), is amongst the lost. Two others who were very much interested in the truth, were also lost. Brother Atkins leaves his wife, Sister Atkins, with six small children, none large enough to be of assistance, unprovided for. A week ago Sunday evening Brother Atkins was the lecturer, and referring to an accident which had occurred only a day or two previously, showed the uncertainty of life, and very pointedly referred to himself as possibly not living to see the beginning of another week, urging upon those present not to rest until they examined whether the things set forth were true. We commend the widow and the fatherless to the care of Israel's God, and to the practical sympathy of all who may thus learn of their dreadful loss. In the intelligence for last month, there is a notice of Sister Atkins' immersion as though it had occurred recently. She has been in the truth several years."

**CHICAGO (ILL.)**—Brother Leask, of Chicago, also mentions the painful case. He says:—"Brother Atkins was formerly of Swanwick, England. About 70 or 80 men and boys were drowned at the same time, by the flooding of the mine in which he was employed. Brother Atkins' family will be dependent in a great measure on the liberality of the American brethren; Sister Atkins being a stranger in a strange land, having arrived in this country only some 11 weeks before her sad bereavement. Should this notice meet the eye of any of the American brethren who may not have been communicated with, and who are in circumstances that they can contribute something towards a fund for the benefit of our sister, and her fatherless little ones, in this their hour of need," Brother Leask asks them to forward contributions to his address—care of Marshall, Field and Co., State and Washington Streets, Chicago, Ill.

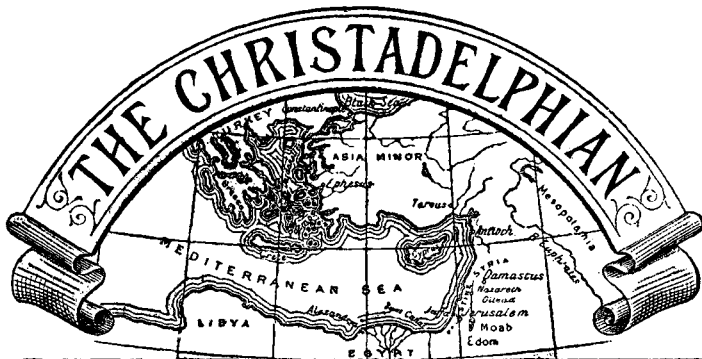
**JERSEY CITY, N.J.**—Since our last report we have had two more additions to the body. On Sunday, January 21, MAX SHAW (18), daughter of our Brother John Shaw, was inducted into the Name. She gave a most intelligent and satisfactory statement of "the hope within her." Sister Coddington, wife of Bro. Coddington, who was out of fellowship with the body, on account of erroneous belief concerning the resurrection and judgment, has again united with us. Bro. Julius Boggs has left these parts, and now meets with the brethren in Washington. Our Sunday evening lectures are well attended by strangers, and the brethren seem to be doing a good work for the Master. Prominent lectures

for the month have been: "Forty-seven reasons why I left the M.E. Church (Bro. Coddington); "Temples and temple-builders" (Bro. Sixsmith); "How the blood of Jesus cleanses from sin" (Bro. Vredenburg).—J. M. WASHBURN.

**OSAGE (IOWA)**.—Brother W. N. Brown, on behalf of a number of the ecclesia here, expresses the deep pain and sorrow caused to them by the remarks of Brother Ashcroft in the January number of the *Christadelphian*, touching the true and beloved "brother" of Davenport, Iowa, and his beloved—and now sister—wife. "Some of us have known the brother in question fourteen years; others eight years, and have never heard a word of reproach against his character. The worst ever heard was extreme zeal for the truth in its purity from crochets. A few years ago, his wife, when but a babe in Christ, was called to meet with trials intimately connected with the truth, of such a nature, as but few, if any of our times, have ever had to pass through, and it turned her back from the full acknowledgment of the truth. Those who know the nature of those trials would have been surprised had it resulted otherwise. But now, chastened by the great affliction of the loss of her sight, we are informed her heart has returned with increased fervour, to the full acceptance of the truth with joyfulness. They are in easy circumstances, and hospitable to all lovers of the truth—as many can testify. We hereby extend to them both our heartfelt sympathy, commending them to all true children of Abraham, and praying to the God and Father of our Lord Jesus Christ Anointed to strengthen and support them through all trials, unto the glorious kingdom now dawning on the eastern horizon." (See Brother Ashcroft's P.S. to the present month's instalment of "Narrative.")

**THRIFTY, BROWN CO. (TEXAS)**.—Brother Maxwell, with sorrow, writes of the death of Sister Wolfe, the mother of Sister Maxwell. She fell asleep in Jesus on the 21st of October, 1882, having endeared herself to all the brethren and sisters who knew her, and now mourn her loss, but comfort themselves with the blessed hope that she will rise to the life eternal, when comes "the time of the dead." The brethren here have also lost, by removal, Sister Amanda Andrews, whom they will miss very much. Since the last report, obedience to the faith has been rendered by H. H. REYNOLDS (formerly neutral), who put on Christ on the 17th September, 1882. This is some encouragement to work while it is called to-day, but our real stimulus lies in the simple fact that we are doing what Christ requires at our hands—a motive this—which is vernal all the year round.

**WORCESTER (MASS.)**—Brother Jones reports the death of Sister M. A. Bemis, wife of Bro. Bemis, who fell asleep in Christ Jan. 14th:—"A brother presided at her funeral, and spoke of her faith, and the glorious hope of resurrection, to a large and mixed assembly. Then we laid her away in the grave, to rest until the Master comes and calls her, and other dead ones, and many of the living, to appear in his presence, to decide their destiny and execute his will. Our sister was highly esteemed and loved by those who knew her. She took great pleasure in reading Brother Ashcroft's narrative, and looked anxiously forward to the time for the next *Christadelphian* to come." Sister Goddard likewise sends intelligence to the same effect. (Brother Ashcroft desires to convey his sympathy to the Worcester brethren and sisters in the sorrow that has befallen them, and hopes to write Bro. Jones at an early date.)



“ 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. 227.

MAY 1st, 1883. A.M., 5973.

Vol. XX.

## THE GOSPEL OF THE KINGDOM IN RELATION TO EXISTING GOVERNMENTS.

BY DR. THOMAS.

Dr. Thomas, giving an account of his visit to Halifax, Nova Scotia, in 1851, thus alludes to the lectures he delivered (in the Temperance Hall, in the month of October), and to their effects:—

“ We broke ground by showing that the subject matter of the gospel was a *kingdom* and the things related to it, which God intended to manifest in Palestine. It was therefore styled ‘*the Gospel of the Kingdom*’—glad tidings to every one that believes them concerning the kingdom, through which blessedness comes upon all nations; and glory, honour, and eternal life to all who shall possess it. We spoke also of repentance and remission of sins through the name of Jesus, to all who lovingly believed this gospel and were baptized into the name of the Holy Ones. We unfolded the nature of the kingdom; where it was to be, who were its subjects, and rulers and what its covenants and dominion. On week nights we called the attention of the public to Russia and the mission assigned it in the prophets; and to ‘England, its Future in relation to Russia and the Jews.’

“ On the following Sunday, we spoke of the approaching overthrow of all governments, which were essentially usurpations of the rights of God, and political embodiments of the evil and sin of the world wherever they

existed. They were incorporations of the power of those who, as the Scriptures say, 'destroy *the earth*,' that is, *the people*. That the purpose of God is to take possession of them, and to destroy the destroyers ; and to assume the government of the world Himself, when the kingdoms shall become His and the King's whom He shall appoint to rule the world in righteousness ; for the first time it will have been so ruled since nations and kingdoms have existed upon the earth.

"This discourse seems to have fallen with some effect upon the sensitiveness of a portion of our hearers, being particular friends of the Queen's government. On Monday, Oct. 27th, we received the following note from the Province Building, or Palace of the Provincial Majesty :—

"Dr. Thomas was understood by some of his hearers on Sunday evening to *reflect on existing governments, including that of Great Britain*, in terms unfavourable to the allegiance of the subject or the support of authority. From such an imputation the writer has, to the extent of his influence, defended Dr. T., although believing that his language might bear the construction mentioned.

"Perhaps Dr. T. will not object to remove, in a brief manner, on Tuesday evening, the impression which his words conveyed, as it is presumed, unintentionally."

"The above was without signature ; but from the messenger who brought it, it was ascertained whence it came. On Tuesday evening, which was our last lecture, we gave the explanation sought. We readily admitted that we did reflect upon every government extant, imperial, regal, and republican ; and should rejoice in succeed-

ing to detach many people from allegiance to them. By this, however, we did not mean to say that we would advise them to rebel against authority, or, if in state of rebellion, that we would promote it. We inculcate the duty of all we succeed in detaching from their allegiance, being peaceable and quiet subjects of whatever government they may happen to live under ; for the apostles saith, 'Let every soul be subject to the higher powers.' We seek to transfer *the allegiance of their hearts* from the god of the world, his governments, and their honors and glory, to the God of the future state, to his King, and to His kingdom and glory. We do reflect upon the world's governments. They are all absolutely evil, and only relatively to one another good, better, and best. They are usurpations of the rights of God, who being the creator and benefactor of men, has alone the right to rule them for His own glory and honour, which is impossible so long as the dominion of the world is in the hands of its present rulers. He gave men 'dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and upon every creeping thing that creepeth upon the earth ;'\* but He reserved to Himself the sovereignty over man whom he had 'created in His own image after His own likeness.' But they rebelled against Him, and the result thus far is the history of the past. We reflect on all governments because, furthermore, they rule for the aggrandizement of their own selfishness, and not for the promotion of truth, righteousness, and the good of the people. Still, evil and wicked as

\*Gen. i. 28.

they are, we do not wish to see them dethroned by the people, who would probably do no better; yet if they did rebel, we would do nothing against them, neutrality in respect of all belligerents being the duty of a Christian *until the Lord come*. We desire the establishment of a holy, righteous, and just government over all the earth—a universal dominion that shall comprehend all nations, and make them sing for joy and gladness of heart, because of the blessedness they experience under its reign. But this is at present impossible; for neither have the world's rulers nor the people, intelligence, wisdom, virtue, or power enough to accomplish it. We, therefore, and all we can induce to swear allegiance to Jehovah's King, are passive and calm observers of events. We take part neither with the people nor their oppressors, but protest against the wickedness of both. In Rome, Vienna, St. Petersburg, or Constantinople, though we abhor all their tyrannies with profound disgust, we 'render to them all their dues,' if their demands do not necessitate the violation of the divine law, for 'it is better to obey God than men,' come what may. We bide our time. We wait with patience the coming crisis—the time of action for the saints. The people and the governments will have fought out their battle when the Day of the Lord shall come. Down-trodden, crushed, destroyed, the ruled will be hopeless of redemption by the hand of man. The triumph of evil and its wickedness will be great;\* but the power of Him, who shall bind and punish it† will be greater. A glorious day will that be to them whom he shall honour 'to execute

*the judgment written.*‡ The period of inactivity will have passed away; and the power of the enemy shall no longer 'prevail against' the Saints of God. The sword of the avenger will then be committed to them, and 'they shall take away his dominion to consume and destroy it unto the end.'§

"After this manner we removed briefly, or, perhaps, deepened! the impression which our words conveyed on Sunday eve. We know not which, but in conclusion, we added, that the note in hand was quite an interesting and somewhat gratifying incident. It proved to us that we must be preaching a doctrine identical, or at least very much like that taught by Paul in days of yore. Thus he went to Thessalonica to preach Christ unto them, and in doing so they raised a clamour against him, declaring that he 'did contrary to the decrees of Cæsar, saying that there is another King, one Jesus.'¶ What would Cæsar or his friends have cared about Paul's announcing '*another king*,' if they did not understand him to teach that the country of his dominion was that already ruled by Cæsar, and that consequently the contemporary existence of Cæsar's power and Christ's was impossible? . . . If the clergy were to preach the same Gospel, they would not be so popular with the Cæsars as they are. In fact, they would not be tolerated by them, for it was only when they confined King Jesus to the skies, and gave the world to Constantine and his successors that they ceased to be persecuted by the imperial power.

\*Joel iii. 13. †Rev. xx. 2. ‡Ps. cxlix.  
 §Dan. xii. 26. ¶Acts xvii. 7

Let the clergy preach the Gospel of the Kingdom (but how can they preach that of which they are ignorant?) and they would soon find that absolutism would pass decrees against them, and democracy bribe lewd fellows of the baser sort to

accuse them before the rulers; for persecution in some shape or other has ever been the fate of that proclamation which neither glorifies the great nor flatters the people, but announces the purpose of God without respect to either."

## 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. 26.

The work of Elijah begins abruptly, like his own appearance in the narrative. It would not be so abrupt in fact, as it appears. There would be circumstances naturally and gradually leading up to his acquaintance with Ahab, as there would be circumstances gradually and naturally leading to Elijah's own development as a faithful man among "the inhabitants of Gilead." These, however, are unessential to the narrative. The narrative begins where Elijah's work begins. The curtain rises on Elijah standing before Ahab, and announcing to him the immediate commencement of a time of drought, and consequent famine: "There shall not be dew nor rain these years but according to my word." This was in accordance with the covenant of Sinai under which Israel occupied the land. Blessing was contingent on compliance with the divine will as expressed and embodied in the law of Moses. In the event of national obedience, the rain would be given in due season, and the land would yield its increase (Lev. xxvi. 4; Deut. xxviii. 12). In the opposite case, the rain would be withheld, and the heaven over them would become as iron, and the earth under them as brass (Lev. xxvi. 19-20; Deut. xxviii. 23-24). The ten tribes, over whom Ahab ruled, had gone entirely the wrong way. And after long patience, Yahweh was about to enforce the covenant by the hand of Elijah.

The words by which Elijah prefaced his intimation would have great significance in the court of Ahab: "*As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain,*" &c. This was not a mere ornamental adjuration. It struck at the logical essence of the controversy, and lays bare the need for the miraculous interpositions that characterised the ministry of Elijah throughout. Israel, under Ahab's leadership, were worshipping the gods of the neighbouring heathen, which were no gods at all, but fictions of the imagination associated with images of wood and stone. Elijah's mission was to draw them back to the living God of their fathers, the contrast between whom and them is always exhibited in this light, that Yahweh was a living being, while the gods of the heathen



were lifeless. "All the gods of the nations are idols, but Yahweh made the heavens." (Psa. xcvi. 5). "Our God is in the heavens: He hath done whatsoever He hath pleased: their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not," &c. (Psa. cxv. 3). For Elijah to say "As the Lord God of Israel *liveth*," was to bring under their notice the mightiest fact in the controversy between him and them, and by implication, to set forth the national sin of departure from God in its strongest light: for what could be more infatuated than for a nation to turn away from the Mighty Being who had contrived and formed the universe, who had done them the ineffable honour of condescending to make Himself known to them, and to choose them for Himself, as a nation above all other nations? What could be more insane than to turn away from such an unspeakable honour, and espouse the inanities and stupidities of of barbarous mankind around them, who were doing homage to bits of created substance, falsely idealised as living beings?

The apostacy of Israel from their own national religion—their preference for the idolatries of surrounding nations—is a more significant phenomenon than it is usual for people to realise. It is significant of nothing less than the divine origin of the Mosaic system, for it cannot be accounted for on any other hypothesis. There are many national faiths and superstitions in the world: but who ever heard of a nation abandoning their own system, and gravitating to those of people around them? Israel constantly exhibited this spectacle. If their religious system had been the outgrowth of the national idiosyncrasy, such a spectacle would be unintelligible, for the idiosyncrasy developing it would have held to it. If even the system had been pleasing to them, it could not have occurred, for people hold to what is agreeable. The tendency of nations everywhere is to rejoice in their patriotic institutions and traditions, and to maintain them jealously against those of other nations, and these institutions of human derivation are everywhere in harmony with the national instincts and propensities. But here is a nation for ages in chronic revolt against their own institutions, and falling subserviently into those of other nations, which cannot be explained except on the principle furnished to us in the Scripture account: that the Mosaic institutions, being of divine origin, were too high, and holy, and spiritual for the human sympathies and tendencies of Israel, while the surrounding idolatries being of purely human origin, presented many features that appealed to the corrupt propensities of the seed of Abraham according to the flesh.

The assertion of a living God as the issue in debate with Ahab and the house of Israel, gave a logical place to the means employed in the hands of Elijah to maintain it—miraculous means. How otherwise was the existence of a living volitional Being to be demonstrated? Argument is powerful, but not with the rank and file of a nation. The wisdom displayed in the ordinances of the Universe is not decisive when the question is, to whom the wisdom is to be attributed. The question can only be set at rest by acts of living intelligent power which no man could perform. Such an act was this

stopping of the rain and dew. Who can control the elements? Man never realises so much the weakness that truly belongs to him, as when he is out in the open air under the measureless vault of heaven. The largest of his works are insignificant there, especially in the presence of God's great mountains: and his efforts and arrangements in any direction seem the puniest movements of an insect. Even his scientific apparatus are laughed to scorn by the surrounding and imperturbable majesty of heaven and earth. If there was an age when the rain would be controlled, if it could be, it is the present, when human arrogance and human knowledge combine to generate a heaven-soaring presumption unequalled in previous ages. But the scientists are powerless to check the downpour in the day of rain, or to evoke the smallest drop of moisture on the parching day when the heavens refuse their showers. The miracles of the Bible are mostly of this order—feats of power entirely beyond any possible application of human effort. The pretended miracles of impostors, with which some, in defiance of all reason, would class the miracles of the Bible, are puny feats lying within the compass of human contrivance and sleight of hand. Bible miracles soar into realms as much beyond man as the immeasurable heaven above his head.

The word of Elijah came to pass. Rain ceased in all the land and the dew refused its morning refreshments of the thirsty soil. We should not have been aware, if James had not informed us, that this result was due to prayer on Elijah's part. "He prayed earnestly that it might not rain and it rained not on the earth by the space of three years and six months" (Jas. v. 17). At a first view of the case, this may seem strange. We naturally suppose that miracle—especially miracle with a national object—is independent of prayer on any one's part; that it is the sovereign volition of Almighty Power with divine objects that are independent of the will of man. But a higher view will show us that as in affairs of natural well-being, so in divine operations of higher moment, God is pleased to put forth His power in connection with an acceptable attitude on the part of those nearly related to the matter. There are several illustrations of this in the course of Scriptural history. They are all condensed into the single allegorical instance of Moses on the top of the hill, while Israel, under Joshua, fought the Amalekites: "When Moses held up his hand, Israel prevailed, and when he let down his hand, Amalek prevailed" (Ex. xvii. 11). Yahweh is the great and dreadful Majesty of the universe, though its benignant, patient, and gracious Creator. He is not to be approached familiarly, but with reverence and fear, though with love. He finds pleasure in the rational and appreciative recognition of His greatness on the part of men of a humble mind; and if He predicates paternal regard now and hereafter, on this recognition, it need not surprise us that the special acts of His power should have, as their accessory, the bended knee and earnest intercession of those who are acceptable to Him. Thus it was throughout the Egyptian plagues with Moses: thus it is with the great salvation to be manifested at the appearing of Christ which is preceded by a prolonged season of intercession on the part of the great High Priest whom God hath set over His house.

Elijah prayed earnestly, and the rain was suspended at his request. It does not follow that such a result can follow such a prayer at the present time. All depends upon what God wills to be done. What He wills to be done, He wills to be enquired of first, and what He wills to be done He makes known (Amos iii. 7). If He willed the miraculous exhibition of His power in the nineteenth century, He would will that His servants should entreat Him for its occurrence. He willed the chastisement of Israel in the days of Elijah by the withholding of rain; and it was His beautiful and interesting way of bringing that will into force that an earnest servant like Elijah should earnestly pray for it—to whom doubtless it had been revealed that such a dispensation of judgment would be vouchsafed at the right season. The principle applies to us in those elements of the divine work to which we stand related. It is His revealed will in this the end of the times of the Gentiles, to put an end to the desolations of His land and people: and for this we are to “pray earnestly.” It is His will to send Christ again to the earth on the arrival of the now proximate “times of restitution of all things which He hath spoken by the mouths of all His prophets since the world began,” and we are to “pray earnestly” for the consummation of this purpose, saying also, “Come Lord Jesus, come quickly.” It is His will to put an end to the power of the Gentiles and to establish His Son as the lord of all the earth: and for this we are to “pray earnestly.”

There are things of a smaller compass in which His will has been signified, and for which we are to pray earnestly. He has revealed that He wills to supply our temporal need in these the days of our pilgrimage, for as Jesus says, “Your Father knoweth that ye have need of these things . . . and all these things shall be added unto you”; but for these things we must “pray earnestly.” He wills to forgive the sins of “the broken and contrite in heart that tremble at His word,” and for this we must “pray earnestly,” and the prayer of faith will have its answer when thus “according to His will.” But if we ask things not according to His will, we ask amiss and will ask in vain. If we ask for miracle in an age when it is revealed there will be none, we may pray earnestly like Elijah, but no miracle will follow.

John lays plainly down the rule that governs the whole subject of our petitions. He does so in words that appear to turn in upon themselves, and lose all point, but which in reality convey a precise and large meaning. He says: “*This is the confidence that we have in Him, that if we ask anything according to His will He heareth us: and if we know that He hear us, we know that we have the petitions that we desired of Him.*” It is the second part of this saying that may appear a little enigmatical, but the enigma dissolves when it is pondered. Why should our knowledge whether we have our petitions granted depend upon our knowledge in the abstract that He hears us? In this way: whatever an enlightened man may ask, it is governed by the desire that the thing asked for should subserve God’s great purpose with him, namely, to bring him at last into His glorious fellowship and life of the ages. But the petitioner may be unable to judge whether

the getting of what he desires would have this effect or not, or whether, in fact, it might not have just the opposite effect. God knows the bearing, and working out of things in all directions. He, therefore, knows whether the best way of granting our desire is to withhold or give what we ask. He may grant what we desire (*i.e.*, our guidance and preservation to His kingdom) in the very opposite form to our expressed wishes. He may answer our prayer by withholding what we ask on the ground that what we ask would, in reality, work out the frustration of our desire, and not its realization. His will is our salvation, and if we ask according to His will He heareth us: and, knowing this, we know that in the true spirit of our petitions, we have our petitions granted, though the specific things at any time asked may be withheld.

Elijah's earnest prayer for a suspension of the rain coincided with the intention expressed in Yahweh's covenant with Israel, to withhold the rain in the event of their disobedience, and therefore the rain was withheld, with distressing results to man and beast. Yahweh delights not in thus dispensing affliction. On the contrary, He taketh not pleasure even in the death of a sinner; but there is a time for chastisement; and chastisement in its season is good and beneficent, as we behold in the beautiful results of its infliction, and the ugly and offensive results of its absence. The child or man who escapes it is far from blessed. The chastisement was not for Elijah but for the rebellious Israel. Therefore Elijah was directed to a place where he could be free from its inconvenient effects. He was directed to hide himself by the brook Cherith—a tributary of the Jordan—where he would have the advantage of a free and pure water supply; there also his food requirements were provided. "The ravens brought him bread and flesh in the morning and bread and flesh in the evening." This was certainly a peculiar mode of supply. Some say it was not literal ravens, but those ravens of the desert, the Arabs, whose name in the Hebrew is identical with the name of the literal raven. It may have been so. There is no certainty, for the word is the same as Noah's raven sent forth at the flood. It is the modern habit to minimise the wonderfulness of Yahweh's works, and if they have a natural alternative in any case, to select that. There is no need for it in this case. It would be quite as great a miracle to employ marauding Arabs as Elijah's commissariat agents, as to employ literal ravens. And if there was a miracle, we may as well understand that form of it which was most signal and most in harmony with the fitness of the case, which the raven form undoubtedly would be. A neutral creature would be more obviously and appropriately a divine instrument in such a case than evil men.

By-and-bye, the drought that impoverished the land in general, dries up the brook which supplied Elijah, and Elijah is obliged to shift his quarters. He departs by instruction from Israelitish territory and seeks in Zarephath, a city of Sodom, an asylum in the land of the alien; "there," says Yahweh, "I have commanded a widow woman to sustain thee." Here the visible hand of God accompanies him, as the state of the country required. The widow woman to whom he was directed was not a rich lady who out of her

abundance would maintain the prophet, but a poor woman who was at the last pinch, and who could not sustain Elijah without a miracle. This miracle could have been performed at the brook Cherith. The hand that provided bread and flesh could have given him water out of the rock, as it gave Israel in the wilderness. But there were other purposes besides sustenance to be served in his transference beyond Israel's frontiers. He was secreted from Ahab; the guilty land was left to simmer by itself in the heat of the divine vengeance; and Elijah was conveniently located for the next active scene of his work.

When he came to Zarephath, he found the widow woman, but not at all in a state prepared to receive him, or even knowing of his coming. The command she had received was not a command she had heard or was aware of. It was a command imprinted on her surroundings—a bias of her affairs imparted by the divine will, which would as assuredly work itself out as if the message had been audible and had enlisted the woman as a willing and able worker. Thus does God both use unlikely instrumentalities, and employ them in a way not obvious to themselves in the working out of His will—a fact useful to note in the interpretation of our own affairs. When Elijah arrived, the woman was gathering sticks to make a fire to cook her last meal; for she had arrived at the end of her supplies, and saw nothing but death before her and her son, to which she was preparing to resign herself. With the knowledge that Elijah had of Yahweh's purpose in the case, he was able to take the situation cheerily. He was thirsty with his journey on a hot day through the dry country, and he asked her to let him have a drink of water. She started to bring him one, but before she went he asked her to bring him a morsel of bread as well. This led her to explain the pass to which her affairs had come. Elijah's answer would do her good, "Fear not . . . for thus saith Yahweh Elohim of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail until the day that Yahweh sendeth rain upon the earth." And so it came to pass, and the widow had cause to be thankful that she had received a command unwittingly to herself to sustain the prophet Elijah. It was her own sustenance as well. It was a great miracle, but no greater than any other miracle, or than many things that are not considered miracles. God produces new meal and oil every year in the fields by the slow chemistry of nature. It was easier to re-place daily the small quantity of daily consumption in the barrel and oil vessel, than to produce the numberless tons yearly generated in the ordinary way—not easier for man: nothing is easy for man; in the essential sense he can do nothing; he can only manipulate the stuff that God has made in various shapes and forms. But to God who does the great, it was easy to do the small. It is because men have ceased to recognise the great as His doing that they find any difficulty in discerning the small as His work. God made heaven and earth; and because He made them on such a wise principle that one part affects and regulates another, with the effect of constituting the whole a self-working machine, they have jumped at the absurd conclusion that because it is self-working, it is self-made! Such cases as Elijah's reveals to us the Artificer at work hammering and repairing, as it

were, the cranky parts on the machinery of His production. He can produce a little meal direct when only a little is wanted, as well as a mighty harvest, by the slow methods of agriculture.

But this was far from being the only illustration. Elijah's landlady had a son, and this son, during Elijah's stay, fell sick and died. This was a sore aggravation of the lonely widow's woes. She bewailed the event to Elijah, and seemed to regard it as a punishment of her sins from God. Elijah asked the woman for the dead lad, and carried him to his own room upstairs, and laid him on his own bed. Elijah had no power to do any of the marvels that characterised his life; but he knew the reality and the power of the living God of Israel from whom Israel had deeply revolted. And he knew that if it were according to His will, earnest prayer might bring that power into action. He was there closeted with a helpless corpse, and the corpse was no more helpless than he to restore life; but Yahweh could restore life. And Elijah could ask, and he did ask. And having asked, he stretched himself three times on the dead lad. The spirit of Yahweh rested on Elijah, by which only, was he a prophet; and it might be Elijah's view that the spirit of Yahweh in him, thus brought into physical contact with the lifeless mechanism of the once living lad, might help the result desired if it should prove in harmony with Yahweh's will in the case. It is the universal lesson of the word of truth—(as exhibited in *The Ways of Providence*)—that the children of God must work with God in the attainment of the objects of their desire. Doubtless in this spirit, Elijah stretched himself three times on the dead body; Elijah's stretchings would have been in vain had Yahweh's pleasure not concurred with his prayer. "Except the Lord build the house, they labour in vain that build it;" If the Lord be against them, their best efforts may succeed, but only to fail. If the Lord work with them—if His pleasure and consent be with their efforts, they will succeed, but not without their efforts. "Yahweh heard the voice of Elijah, and the soul (or life) of the child came into him again, and he revived." With peculiar satisfaction must Elijah have taken the boy down stairs and presented him before his mother, saying, "See, thy son liveth." It was a case of resurrection in which, truly considered, there is no more marvel than in a case of sur-rection illustrated every day. Men stand in life year after year and think it nothing wonderful: but when invited to believe that those who have died will be made to stand again, they profess to find it difficult. Why should they? Life is a question of conditions: interfere with the conditions, life stops. Restore the conditions, would not life resume? Ah, but who can restore the conditions? Granted that man cannot do it. Can or cannot God do it? The man would be a fool who should say, God could not. He might be a little more consistent if he were to say "I do not believe there is a God to do it," but even then, his folly would only be put a little further back from view. We should only have to follow him to the beginnings of things—whether the beginning of "Christianity," the beginning of the "Jewish nation," the beginning of the world, or the beginning of the universe, to find him in a strange embarrassment in trying

to maintain that works requiring power and wisdom were performed without one or the other. No: resurrection is no more wonderful than life: only it is a farther and higher and more interesting manifestation of the wonderful Father's power in whose hand even our present breath is, and whose are all our ways. The widow's son recovered under the action of the spirit of God: the stagnant blood re-liquified: the congested vessels delivered themselves by a throb of new life; the lungs were set at liberty; the heart resumed its action, and the lad found himself coming out of a swoon. So it will be with countless dead men whose lives are all past and forgotten to man—who belong to ages past, and who have apparently disappeared from the universe as entirely as the leaves that choked the forest of their days. There will be this difference: their perished forms will have to be refashioned from the dust of earth—ready to receive the vitalising inrush of the breath of life. In this, there will be no difficulty to Him, by whose quickening word the heavens were made. What if their substance has been absorbed and circulated many times over in the wonderful chemistry of nature: any substance will do to build upon the nucleus of their identity; and on the new substance will easily be written by Almighty power those impressions which hidden away in the recesses of our brains form our recollections and go to make ourselves. Standing forth from the grave, the resurrected dead will seem to have resumed their life at the very point where death ended their former existence. They will, in fact, then become aware for the first time of the fact of their previous death and burial. Not by the prophet Elijah, but by Him to whom “all the law and the prophets give witness”—the Son of God—the Resurrection and the Life, will this wonderful work of divine power be done; for he it is to whom God hath given power over all flesh that he should give eternal life to as many as the Father hath given him.

EDITOR.

A THEOLOGICAL RED RAG.—A correspondent at Scarborough writes:—“In connection with the Wesleyan body there are one or two discussion classes, in which the question of the “immortality of the soul” has been talked about. The question was started by a young man in his teens, who does not believe in the theory, but stigmatises it as unscriptural. One of the class thereupon invited him to write a paper on the subject, to which he (the challenger) would reply. This was agreed to, and the debate was to come off three weeks after. But the matter came under the cognisance of the “higher powers” of the Wesleyan “heavenlies,” and two days before the contest was to begin, it was summarily prohibited. Since then the ministers have been all agog about the matter, both *in* and *out* of the pulpit: they have been excessively alarmed at the

propinquity of such a dangerous heresy that was about to be publicly exploded in their midst. To add to this alarm, the idea had got abroad that the Christadelphians had something to do with the incident; and this, like the red rag to a bull, completed the terror of the hour. I have read the paper, and think it a good one, and deserving a better fate than to be so incontinently shelved. It seems to me that a good lecturer on the subject might turn Scarborough upside down: the fire having been kindled only requires to be dexterously plied with suitable fuel to expand into a conflagration, that might “burn up,” or, at least, *invalidate*, a few of the “old wives’ fables” that have so long disfigured the fair face of the “Christian System,” now known as “orthodox Christianity.”

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**GOOD COUNSEL IN GOOD VERSE.**


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Courage Brother ! do not stumble,  
Though thy path be dark as night,  
There's a star to guide the humble,  
Trust in God, and do the right.

Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely, strong or weary ;  
Trust in God, and do the right.

Perish policy and cunning,  
Perish all that fears the light ;  
Whether winning, whether losing,  
Trust in God, and do the right.

Trust no party, sect or faction,  
Trust no leaders in the fight ;  
But in every word and action  
Trust in God, and do the right.

Trust no lovely forms of passion,  
Foes may look like angels bright,  
Trust no custom, school, or fashion ;  
Trust in God, and do the right.

Simple rule and safest guiding,  
Inward peace and inward might,  
Star upon our path abiding,  
Trust in God, and do the right.

Some will hate thee, some will love thee,  
Some will flatter, some will slight,  
Cease from man, and look above thee,  
Trust in God, and do the right.

—Selected.

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**ILLUSTRIOUS YOUNG MEN.**


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*(An address delivered before the Nottingham and London Christadelphian Mutual Improvement Societies.)*

BY BROTHER J. J. ANDREW, OF LONDON.

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*(Concluded from page 153.)*

The record of wicked king Ahab's reign reveals to us a glimpse of one who was an exception to the national apostacy. He was none other than the governor of Ahab's house (1 Kings xviii. 3.) It is mentioned parenthetically that he "feared the Lord greatly," and in proof thereof it is said that "when Jezebel cut off the prophets of the Lord, Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water." That one occupying a position so near to royalty should have been of such a different mind in religious matters, is very remarkable ; he must have been far from comfortable in it, and his successful effort to thwart Jezebel's murderous device could not have been carried out without risk to his own life. What is the explanation of this fidelity to Jehovah in the midst of such an idolatrous palace and people ? Is it not to be found in his own declaration, "I, thy servant, fear the Lord from my youth" (v. 12) ? To give oneself to God

when young in years has several advantages: the mind gets less corrupted by human follies and is provided with a safeguard against the pitfalls of an evil world ; by reason of exercise at a time when pliant and sensitive, it grows strong in spiritual things, and thus as age advances it obtains greater power of resisting the evil, and doing the good. "As the twig is bent, the tree's inclined," truthfully says a well-known proverb. And on still higher authority we are told to "train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6.)

To be raised to a throne when of tender age is, in the ordinary course of things, a calamity. The whole history of Israel testifies to the greater difficulty of serving God in high places than in low ones. Among the few successful instances Josiah must not be omitted. Placed on the throne of Judah when but eight years of age, he was not long before his righteous disposi-



tion manifested itself. At 16 he began to seek the God of David, and at 20 to purge Judah and Jerusalem from idolatry. Not content with uprooting evil in his own territory, he extended the cleansing process to the cities of Manasseh, Ephraim, Simeon and Naphthali (2 Chron. xxxiv.) At 26 he proceeded to repair the Temple, and while this was in progress an incident occurred which exposes the degenerate state of things at that time. A copy of the Mosaic law was found by Hilkiah the priest. It was immediately taken to the king, to whom it was read. The reading produced anger. Was it the anger of Jehoiakim, the Son of Josiah, when a prophecy specially written by Jeremiah was read by him? Quite the reverse. He was not angry with the words read, nor with the writer, but with himself and his people for their dereliction of duty. "He rent his clothes." But he did not stop there. He enquired of the Lord, through the prophetess Huldah, what they should do; "for," says he, "great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the Word of the Lord, to do after all that is written in this book" (v. 21.) The answer from God was comforting in regard to Josiah, but the reverse as to the nation. With a view to imbuing his people with his own zeal, he called together "all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord" (v. 30). He publicly entered into a covenant with the Lord to keep His commandments, and caused all that were present to stand to it. Having effectively swept away the idolatrous abominations from all the country of Israel, he used the authority of his kingship to make all Israel serve the Lord. His subjects cheerfully responded, and cooperated with great cordiality in keeping a Passover—the like of which had not been seen since the days of Samuel.

The striking feature of Josiah's character is promptitude of action. He was not of those who read the law of God and immediately forget it, who see the way, but go it not. His very promptness no doubt increased his strength for carrying to a successful issue the process of national purification. Delay in executing a good resolution weakens

the power to perform it. How important, then, to allow the least possible time to elapse between purpose and performance! Especially is this so in fulfilling divine commands, for the old man of the flesh is always ready to take advantage of delay. If Josiah had delayed, he might have been overcome by the surrounding lethargy and infidelity. But, through vigorous measures, his zeal for God was imparted to the whole nation. As an instance of the widespread influence which can be exerted by a young man, Josiah stands out prominently as an example for all time.

The young man who next claims notice is introduced to us, not in the land of Israel, but in a foreign country. Daniel appears on the scene very early in the record of the Babylonish captivity, and we find him still alive at the close of the seventy years (Dan. ix. 2). He must, therefore, have been comparatively young when the incident recorded in the first chapter of his prophetic book took place. He was at that time one of the children of Israel, "in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science" (verse 4). On this account he and his companions were selected for the purpose of being taught "the learning and the tongue of the Chaldeans," that they might "stand in the king's palace" (verse 4). But before being permitted to "stand before the king," they had to undergo a three years' dietetic regimen, consisting of "the king's meat," and "wine." When this became known, Daniel "purposed in his heart that he would not defile himself with the portion" provided for him (verse 8). No explanation is given as to the reason for this resolution. Most probably it was based upon the Mosaic interdict respecting certain kinds of food declared to be unclean. Whatever the reason the decision shows an early determination to carry out a course deemed necessary, at the risk of appearing singular and regardless of consequences. That his purpose was the subject of divine approval is implied by the statement that "God had brought Daniel into favour and tender love with the prince of the eunuchs" (v. 9), thus preparing the way for the comparative test which Daniel proposed to "the prince of the eunuchs." That test was of a very simple character, namely, a ten days' diet on pulse and water, and in proposing it

Daniel associates with himself three Hebrew companions; from which we may conclude that Daniel's decision had influenced Shadrach, Meshach, and Abednego to adopt the same course. The result of the test was a complete victory for these four Hebrews, and immediately afterwards "God gave them knowledge, and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams" (v. 17) Their fidelity in this matter is clearly the cause of their subsequent display of divine wisdom before the King of Babylon, who "found them ten times better than all the magicians and astrologers that were in all his realm" (v. 20) The most remarkable of these displays is recorded with great detail. Nebuchadnezzar had a dream, but after he awoke he forgot what it was about. With the despotism of an arbitrary monarch, and the superstitious fear of an idolater, he demanded of the "magicians, astrologers, sorcerers, and Chaldeans" to reveal to him that which had passed from his memory, and then to interpret it. Death was the penalty for failure, gifts and honour the reward of success. Humanly speaking the task was an impossible one, and this the Babylonian wise men were compelled to confess. Hence the decree went forth that they should be slain, and Daniel and his companions were sought for this purpose. It would appear that Daniel had not previously been aware of the matter, for he asked what it meant. After receiving an explanation from "the captain of the king's guard," he "went in, and desired of the king that he would give him time." He did more; he promised "that he would shew the king the interpretation"—(v. 16). The request was evidently granted, for "Daniel went to his house, and made the thing known to his companions"—(v. 17). And what was his next step? He proposed "that they would desire mercies of the God of heaven concerning this secret." This proposal will present Daniel's conduct in two opposite aspects according to the mind of the spectator. The natural man will say that the interpretation promised to the king was an act of presumption on the part of Daniel, seeing that it was made without divine authority. But, the true son of Abraham will say it was not presumption, it was strong faith which gave him such courage: he had had experience previously of divine tuition in the interpretation of "visions

and dreams;" he had tasted the special favour of God since being placed in a position which he did not seek; and he recognised the God of Abraham to be the preserver of Israel in their captivity: the present was no ordinary occasion; it involved the question of life or death to Daniel and his companions; they were faithful to Jehovah, and had done nothing to merit such an untimely end; would God allow them to be slain in such circumstances? Daniel's reasoning, or rather, perception of the matter in all its bearings, led him to conclude otherwise. Hence his boldness in promising to the king the desired revelation. In this he rested not on his own power, but, like Joseph of old, with whose case he was doubtless familiar, he relied upon God. He manifested this by approaching the Almighty in prayer. And what was the nature of his petition? It is not recorded, but its substance may be gathered from the proposal to ask "mercies," that he and "his fellows should not perish with the rest of the wise men of Babylon" (v. 18.) His attitude was purely that of a suppliant; he did not claim anything from God as a matter of right, and we can scarcely suppose that he approached God in a complaining spirit. There was no question in his mind as to the power of God to reveal the desired secret. If any doubt existed at all it was as to God's willingness to do so. In asking it as an act of mercy he adopted the most effective method of obtaining a favourable response. On this basis only is prayer of any avail; there must be complete subjection to the divine will and a disposition of mind to accept everything from God as an act of pure favour. "The secret of the Lord is with them that fear him; and he will shew them his covenant" (Ps. xxv. 14). What is that "Secret"? To see things not from a human, but from a divine point of view. It is another way of saying "The fear of the Lord is the beginning of wisdom" (Prov. ix. 10). Divine wisdom is a "secret" which can only be obtained by a Daniel-like attitude towards God. It is a "secret" whose revelation is as necessary to save from endless death as was the revelation of Nebuchadnezzar's dream to save Daniel from brutal slaughter. The "wisdom" which was given to him is but an illustration of God's readiness to grant wisdom of another kind to those who do all things as in His sight, and approach Him in the right way. "If

any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. i. 5).

In giving the interpretation of the dream to Nebuchadnezzar, Daniel abased himself and exalted God. "Art thou able," said the king, "to make known unto me the dream which I have seen, and the interpretation thereof?" This enquiry was calculated to stimulate the self-importance of a vain person. But Daniel was not of that class; he feared God. Hence his reply to the heathen king:—"There is a God in heaven that revealeth secrets and maketh known to the King Nebuchadnezzar what shall be in the latter days" (v. 28). "As for me this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king" (v. 30). In like manner it may be said that the "secret of the Lord" is not revealed to any because of the intellect or knowledge they possess. It comes through the enlightening power of the Word and divine training; and these are influences which only operate on those in whom dwells humility and fear of God. "Them that honour me I will honour," saith Jehovah. Daniel honoured God, and therefore God highly honoured him; and He will further honour him when standing in his lot at the end of the days (xii. 13).

We have now completed the list of illustrious young men in the Old Testament. It cannot be called a long one. No doubt it might have been extended if the early years of other men of God had been recorded. But they have not. The Bible was not designed on the plan of a Biographical Encyclopædia to do honour to human nature. It was intended to record the gradual unfolding of God's operations in dealing with the Adamic race. The actions of men are only chronicled in so far as they are connected with the prominent events in that unfolding process, whether the actions be good or bad. The outline of the inspired picture is God's plan, the conduct of His friends and enemies being merely the light and shade necessary to present that plan in bolder relief. The one class make it clearer by contrast, and the other by reflection.

Coming to the New Testament, the material is more meagre than that found

in the Old. Of the most illustrious man who has trod this earth the account of his early days is brief as brief can be. It is in accordance with God's wisdom that it should be so. Far be it from us, then, to lift the veil which inspired history has thrown around the private life of God's beloved Son. The little that is recorded is, however, sufficient to show that he began life as he ended it—fulfilling his duty toward God and man. While fully recognising his divine paternity—as shown by describing the conflict with the doctors at twelve years of age, as attending to his Father's business—he was, nevertheless, "subject" to his earthly parents (Luke ii. 51). What a different world we should have if this could be affirmed of the present rising generation! We should not see such an extensive disregard of parental authority as is now found in all classes of society. They who in olden times obeyed the divine command—"Honour thy father and mother"—did not speak disrespectfully of either, by calling one "the Governor," and the other "the old woman." They looked to their parents for instruction, admonition and precept, and even after being released from immediate control, they manifested that respect which is at all times due from the young to the old—especially when accompanied by genealogical ties. An inducement was held out to those under the Mosaic law to do honour to their parents. Not simply was it a command; it was "the first Commandment with promise" (Eph. vi. 2). And the promise was, "That thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12). The injunction originally given through Moses is repeated by Christ and the Apostle Paul. (Matt. xv. 4.; Eph. vi. 1, 2), and is as binding in the present dispensation as in that which has been superseded. Jesus Christ gave an illustration of the command in his own conduct, and he requires his followers to do likewise. Immediately after narrating his submission to Joseph and Mary it is said that "Jesus increased in wisdom and stature and in favour with God and man" (Luke ii. 52). There is thus a close connection between parental submission and the favour of God. It cannot be otherwise. Compliance with His command in this respect must result in His approval. This alone should be a sufficient incentive to the sons and daughters of God to imitate

their Elder Brother. But its benefit does not stop here: it prepares the mind for submission in circumstances of a more trying nature. They who honour an earthly parent are the better fitted for giving that honour which is due to their Father in heaven.

The only other God-fearing man of whose early days the New Testament gives any specific account is Timothy. The apostolic statement concerning him—"From a child thou hast known the Scriptures" (2 Tim. iii. 15)—is familiar as household words. That knowledge was attributable to the religious tuition imparted by his mother and grandmother. They carried out the Mosaic injunction to explain to their offspring the meaning of their religious observances (Exod. xii. 26-27), and he fulfilled the commandment requiring obedience to parents. The result of this maternal training, combined with apostolic instruction in the things pertaining to Jesus Christ was a young man of unfeigned faith" (2 Tim. i. 5), of whom Paul said, "I have no man likeminded" (Phil. ii. 20). So dear was he to the apostle, that he spoke of him as "My own son in the faith" (1 Tim. i. 2). Some years prior to these personal references, Paul wrote to the Thessalonians these words:—"We sent Timotheus, our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith" (1 Thess. iii. 2). To be able to establish others Timothy must have been firmly grounded himself, and to comfort others he must have had that kind of experience which can appreciate comfort and at the same time impart it. In other words, he must have been the subject of tribulation. He had doubtless realised the truth enunciated by Jeremiah:—"It is good for a young man that he bear the yoke in his youth" (Sam. iii. 27). He was sent to those who were under a yoke, in order that none of them "should be moved by these afflictions" (1 Thess. iii. 3). Without having himself undergone afflictions, he would have been comparatively useless in such a mission, and we may rest assured that the Apostle Paul would not have sent him unless fully equipped for the task. What his afflictions were we are not informed. They included, no doubt, a share in the persecutions which visited all Christ's followers in that age. From this kind of tribulation the Thessalonians suffered; and Paul was afraid lest "the tempter had tempted"

them, and so nullified his labour among them. Whatever grounds there were for these fears we know that Timothy's mission was successful and that he was able to bring back to the apostle "good tidings of their faith and love" (1 Thess. iii. 3, 5, 6).

The solidity and capacity for usefulness seen in Timothy, is capable of being reproduced by young brethren in Christ of the present generation. But this can only be done in one way; by attaining to that familiarity with the Scriptures for which he is commended, and by compliance with the exhortation he received from his intimate companion and correspondent, the Apostle Paul:—"Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. iv. 15, 16). If these admonitions were acted upon by all young men in Christ Jesus, there would be no difficulty in finding efficient workmen in the increasing operations of the truth, not merely in the advocacy of the first principles, but in that still more important field of labour—the nourishing, up-building, and comforting of "babes" and "children" of older growth in "Christ Jesus." No one should imagine that he is too young to commence fitting himself for such a noble work. The encouragement given to Timothy, "Let no man despise thy youth" (1 Tim. iv. 12), is applicable to every young man of the same "unfeigned faith" and God-like disposition. It was not the possession of Spirit-gifts nor mere natural ability which made Timothy such a useful worker; these were powerful aids, no doubt, but they were not the features which made him so highly esteemed by Paul. It was his character; he was loved for what he was; he gave heed to the apostle's brief exhortation—"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"—(1 Tim. iv. 12) Effective work in the truth is not confined to those who speak or write in public. Nay, unfortunately, there is sometimes too great a contrast between their words and actions to permit of their speech exerting its intended influence. Whereas they who strive to become like Christ, and yet are unable to speak on his behalf in public, become

living examples to all around them, and unconsciously produce an influence for good second only to those who admonish both in word and deed.

Timothy was not a strong young man, as shown by the apostle's reference to his weakness of stomach, and "often infirmities" (1 Tim. v. 23). In this he constitutes one of the many instances of God's choice of "the weak things of the world to confound the things which are mighty" (1 Cor. i. 27). Good health and a strong constitution are of great advantage in work of any kind, but in labouring for God they may be a hindrance to success instead of a help. The reason why He has chosen the weak to be His servants is, "that no flesh should glory in his presence" (1 Cor. i. 29). When the flesh is strong it relies upon itself, but when weak it seeks for support, and in the case of wisdom-endowed flesh, that support is the Maker and Sustainer of all things. Physical weakness helps to keep the "old man" in subjection, and so affords more scope for the "new man" growing stronger. This was the experience of Timothy's apostolic tutor who said, "When I am weak, then am I strong." When divine work is performed by a weak instrument, then is it seen that the power resides not in him, but in God, and thus the flesh is abased and God is honoured. The recognition of this truth should be a strong incentive to all, however weak or insignificant to co-operate, to the best of their ability, and in the manner for which they are severally adapted, in that "work of faith and labour of love," which ensures the greatest reward of anything which the hand can find to do.

The Apostle John writes to certain "young men" in his day "because," says he, "ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (1 John ii. 14). Their names are not given, but that is of no consequence. Sufficient is it to take note of the basis of his commendation. The Word of God dwelt in them—not parsimoniously, but richly; for they were strong in faith and had obtained a victory over the enemy. They had put into practice the Psalmist's precept: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word" (Ps. cxix. 9.) They had realised the truth of the Preacher's words, that "childhood and youth are vanity" (Eccles. xi. 10),

and had given heed to His admonition, "Remember now thy Creator in the days of thy youth" (Ch. xii. 1): they were thereby in a position to endorse and carry out John's exhortation to them—"Love not the world, neither the things that are in the world"—(1 Jno. ii. 15.) For this reason their names are not inscribed on the roll of human fame. The world knew them not, as it knew Christ not. But, nevertheless, they were illustrious in the spheres in which they moved: their names were enrolled in the Lamb's Book of Life, and if their ascendancy over the enemy was maintained until death, their names are written there still. Their work is over, and they are in the sleep of death, but their example lives. They await the time for renewing their youth like the eagle, when they will be able to run and not be weary, to walk and not faint; when, like the "young man" who sat at the entrance of Christ's tomb on the morning of his resurrection, they will be made illustrious in nature as the result of having been illustrious in character. They will share the glory of those young men whose names are known, and whose actions we have been considering, and all will realise what it is to shine with the brightness of the firmament, or as the stars, for ever and ever, reflecting the brilliance of the sun of righteousness, and showing forth the glory of Him who dwelleth in light unapproachable. It is for young men of the present generation of believers who desire to join this illustrious throng to imitate their named and nameless predecessors; like Joseph, to honour God in adversity and prosperity; like Joshua, to be courageous in the path of duty; like Samuel, to resist the influence of surrounding corruption; like David, to remember divine deliverance in the past, and reason from it the continuance of divine help in difficulties to come; like Obadiah, to minister to the sheep of Christ at the risk of position, and, if need be, life; like Josiah, to be prompt and zealous in the execution of that which is right; like Daniel, to rely on the mercy of God for wisdom and protection from enemies; like Jesus Christ, to honour father and mother, and at the same time be assiduous in prosecuting the business of the Father in heaven; like Timothy, to exhibit a real, not a feigned faith; and like the young man admonished by John, to give to the word of God the first place in the intellect and heart.

To those young men who succeed in these efforts, it may be said, "Ye shall never fall, for so an entrance shall be

ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet. i. 10, 11).

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 146.**

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*"Exhort one another daily."*—PAUL.

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There are two features in the psalm read this morning (xl.) which deserve the closest consideration. They are characteristic of the psalms in general, and are very precious characteristics when discerned in their true significance, but, on the other hand, are such as may and do yield hurtful results when understood superficially.

I refer first to that in which David bewails his shortcomings and sins. The language in which he does so is no measured language at all. On the contrary, it is as extreme as could be. "There is no soundness in my flesh because of thine anger: neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled: I am bowed down greatly: I go mourning all day long" (xxxviii. 3.).

On the superficial view of these words, some are apt to exclaim, "What a wretched character this David must have been!" With a sneer, the unfriendly critic says, "I thought David was a man after God's own heart." Such a critic imagines David's confessions to mean that he was an abandoned character—given over to all iniquity with greediness—a liar, a thief, a drunkard, a fornicator, &c. That this is an enormous mistake is at once apparent from those other descriptions of David, by his own pen, in which he appears as one always afraid of sin, greatly fearing God and take daily delight in His commandments. Take for example the declaration in *Psa. xviii.* of which there are many like.

"I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and I did not put away his statutes from me. I was always upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye sight." The very psalms in which the lamentations of sin appear, afford evidence of David's fervent Godliness. What is the explanation then? Answer: It is to be found in *the standard before the mind of the writer.*

You sometimes hear an artist say of his productions, they are miserable blotches, or a man of fine musical capabilities, that his own compositions are poor affairs. The novice in art or music perhaps thinks the utterance insincere—a mere fishing for compliments, whereas the mistake is with the novice. In the eyes of the novice, the pictures and the pieces are master works. He only wishes he were able to do the like. The village novice, who has never seen a real work of art, it may be, is proud of his amateur drawings, and thinks them fit for exhibition. His admiring rustic friends help him in the delusion. The village novice thinks poor work good; and the real artist thinks good work poor. And this is the explanation of the peculiarity in the Psalms which we are considering. The world in general is a novice in holiness, and not even a novice, for a novice has at least begun to open his mind to perception, while the world is utterly dead in trespasses and sins. Men of a worldly mind listening to David imagine he is describing himself according to their stan-

dard, whereas he is describing himself by a standard as far above them as the sun is above the earth. When David looks to their standard, he says "I have hated the congregation of evil doers, I will not sit with the wicked. I will wash my hands in innocency. . . . I will walk in mine integrity" (Psa. xxvi.) When he looks to the standard of Him "who is of purer eyes than to behold iniquity," he says "my life is spent with grief and my ears with sighing; my strength faileth because of mine iniquity and my bones are consumed" (xxxii. 10).

To the ungodly mind, this is simply hopeless contradiction. Not so to those whose heart and aim are where David's were. They recognise David's experience as identical with their own, and can adopt David's language as descriptive of their own state. While scorning to be classed with the workers of iniquity (the class who neither fear God nor regard man, and make their natural desires the sole law of their action): while stoutly asserting their integrity as against the inuendoes of such as cannot judge them aright, because not themselves, "delighting in the law of the Lord after the inward man," they nevertheless feel an utter abasement towards God on a ground that sinners cannot appreciate. They are oppressed by the miserably felt inefficiency of their highest achievements in godliness, and the gaps and shortcomings and grovellings that mar their highest life. They see and aspire to glorious heights of love, worship and purity, but they are broken-winged in their flights to reach them, and are constantly coming to the ground. They would delight to see God always before them, as a constant sun in their mental sky, warming and healing and strengthening; but, lo! the clouds come, and fogs arise, and colds and fevers are taken. They yearn to be in constant and sublime subjection to the perfect law of God in all things, as regards all that God desires His children to be to Himself and to their neighbours; but

they find their subjection is by constraint, and fitful, and incomplete. Their love is intermittent; their compliances imperfect; their failures sometimes complete. In all this they are distressed and helpless. They walk not with sinners, and turn not aside from Yahweh's holy ways. They obey His commandments, and their affections are towards Him as their exceeding joy. Still, the nature they wear in the present state of things is so incapable of the entire spiritual triumph which they desire that a sense of failure brings distress, even as of a burden of iniquity prevailing like a billow going over the head. Their distress is not a distress that the ungodly would feel at all. The ungodly are not distressed at real wickedness: they have a perfectly satisfactory opinion of themselves at any time. Therefore, they are not likely to be troubled at higher deficiencies which they never can feel for want of that higher susceptibility to godly discernment which distinguishes the righteous from the wicked.

But if those who fear God have distress on account of the weakness and gloom of this earth-cleaving Adamic nature, they have none from a defiled conscience. Their overt acts are in harmony with Yahweh's righteous law. They do the things that the Lord commands; and they abstain from the things that the Lord forbids. They are the "blessed" spoken of by the Spirit in Psalm cxix: "who are undefiled in the way: who walk in the law of the Lord. They keep his testimonies, and seek him with the whole heart: they also do no iniquity, for He hath commanded them to keep his precepts diligently;"—not that there is never any failure, but that the bent of their heart is toward the Lord, and the shape of their whole conduct in its fundamental features is in the image of his law. They are of the sort described by Yahweh himself as those to whom He looks: "broken and contrite in heart, trembling at His word"—fearful to deviate therefrom in any

matter, and therefore as regards the main complexion of their lives, they are the righteous. They find consolation for their weaknesses and shortcomings in the fact so abundantly testified in all the Scriptures—that there is forgiveness for those who fear Yahweh's name and hope in His mercy (Psa. cxxx. 4 : cxlvii. 11). Concerning much of that weakness and shortcoming, they are able to say with Paul, as to things they would do and cannot, and things they would not do but are compelled, "It is no more I that do it but sin that dwelleth in me." The Lord knows concerning many such things that "the spirit indeed is willing but the flesh is weak." "He knoweth our frame and remembereth that we are dust:" consequently He shows pity to His children, who will all be able to say at last with David, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is His mercy towards them that fear him. And as far as the east is from the west, so far hath He removed our transgressions from us" (ciii. 10).

The lamentations in the Psalms then, do not give countenance to the doleful confession put into the mouths of the people by the liturgy of the Church of England—"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." This was not at all David's case, nor has it ever been the case of those with whom God is well pleased. They are distinguished on the contrary, by a careful doing of His commandments on both the positive and negative sides. Only in the midst of their highest performance, they feel so environed with frailty and shortcoming that they have groaned out, "My soul cleaveth unto the dust: quicken Thou me according to Thy word" (cxix. 25).

The second feature in the psalm requiring a careful discrimination, is the im-

precation of evil upon enemies. "Let them be ashamed and confounded together that seek after my soul to destroy it; let them be drawn backward and put to shame that wish me evil." The most remarkable illustration of this feature, perhaps, is that to be found in Ps. cix., where the following utterances are recorded concerning Judas:—"Set thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless and his wife a widow. Let his children be continually vagabonds and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him; rather let there be any to favour his fatherless children. Let his posterity be cut off, and in the generation following, let their name be blotted out."

What could exceed the dreadful and intensity of this seven times infolded curse? It is appalling in its terrible bitterness. It distresses many lovers of the Scriptures, for want of a view sufficiently large to take in all parts of the subject. They think of the precepts of Christ, which tell us to do good to them that hate us, and to pray for them that despitefully use us and afflict us,—to bless them that persecute us; to bless and curse not. And they are distressed with the thought that there is a strange and inexplicable discrepancy between such precepts and the prayers of malediction which occur so frequently in the psalms. Their distress will disappear, if they will but realise that the precepts of Christ are only for the present position of saints in an evil world, while the Spirit-shadowed curses of the psalms are for sinners in the day of retribution. They can have no difficulty in realising this, if they will but reflect. Is it the purpose of God, as a finality, that those who hate and curse His people are to be recipients of



good at their hands? On the contrary, the day of Christ is, for the enemies of God's people, a day of wrath and destruction, as every part of the apostolic writings which deals with that day plainly represents—a day of "flaming fire" and vengeance by Christ on those that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thess. i. 8.)—a day of judgment and fiery indignation, which shall devour the adversary (Heb. x. 27), a day of breaking in pieces as a potter's vessel, of treading the winepress of the fierceness and wrath of Almighty God (Rev. ii. 27; xix. 15). Not only is the day of Christ a day of vengeance for the enemies of God, but it is vengeance to be administered by the saints themselves. Into their hands is the sword of judgment to be put; with them lies the execution of the judgment written (Rev. xviii. 6, 7, 20; xiv. 16; ii. 26; Dan. vii. 22; Psa. cxlix. 9). Consequently, it follows that the command to do good to the evil, and to refrain from avenging ourselves, is for present proof of obedience merely, and the development, by self-restraint, of that character required for the trusteeship of irresponsible power in the Kingdom of God.

Between these commandments and the delineation of coming judgment on the ungodly, there can, in the nature of things, be no true discrepancy. They are two separate things. The Psalms are inspired effusions, giving us, not David's thoughts as a merely natural man, but the will and purpose of the Eternal Spirit, as signified to him by that Spirit which dwelt with him and spake by him from the day of his anointing by Samuel (1 Sam. xvi. 13; 2 Sam. xxiii. 2), and they concern not David merely, but the sufferings of Christ, and the glory that should follow, as the Spirit in the apostles teaches us (1 Peter i. 11). They, therefore, breathe the righteous mind of the Spirit in exhibiting vengeance as the coming portion of those who act the part of enemies to those who are precious

to God. That this exhibition should take the form of prayer for the vengeance adds to its effectiveness. Such a mode of presentation is so far from being inconsistent with the mind of Christ in the New Testament, that we find him recognizing "prayer day and night" for vengeance as part of the attitude of God's elect—an attitude which was unmistakably illustrated to John in Patmos, in that message of Christ which showed his slain servants under the symbolical altar saying, "How long, oh Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

The modern emasculation of the teaching of the New Testament has obscured this feature. In fact, it has disappeared altogether from what are called "Christian ethics." But it has not disappeared from the divine purpose. God will judge the world by Christ Jesus when the time arrives; whether it be agreeable to the sentiments of man or not. Such a judgment must necessarily be "a time of trouble, such as never was." It is of practical moment that we recognise it beforehand.

There is a terror as well as a joy connected with the testimony of the gospel (2 Cor. v. 11). The exhibition of this terror in the testimony concerning "judgment to come" made Felix tremble (Acts xxiv. 25), and it will be no less powerful to sober and subdue every reasonable mind. Yet men are so accustomed to the free enjoyment of the goodness of God in the ordinances of nature that they cannot realise the possibility of any interference with that enjoyment coming from him. Well, the terrible facts of existence do not depend upon our power to realise them. They work themselves out whether we recognise them or not. Though the world is all asleep on the subject, the time will come—is coming—is at the door—when "indignation and wrath, tribulation and anguish" will be "on every soul of man that doeth evil" (Rom. ii. 9).

It is profitable for us to think of this. The nature of the tribulation has been shown us beforehand. It is the tribulation produced by the events by which the world at the coming of Christ is to be subdued to him in "the war of the great day of God Almighty." The doom of every rejected candidate for Christ's favour is to depart from his presence in unchanged mortal nature, into the territory of the devils, with whom he is about to enter into fiery conflict, to suffer with them the terrible adversities of the hour of judgment. What more appalling prospect is it possible to conceive? Judas will realise the significance of the words which Christ spake concerning him: "Good were it for that man if he had not been born," and not only Judas, but every man who finds himself with Judas in that hapless company which, at the judgment of the household, departs rejected from the presence of the judge "with weeping, and wailing, and gnashing of teeth." The bitterness of rejection will be immeasurably aggravated by the nature of the hour that has come. Christ has come, and with him the hour of blessing for all the chosen of God—the hour of relief—of deliverance—of salvation; the hour of honour, and glory, and gladness; the hour for the prowess and triumph of the divine purpose in the earth, and of the perdition of all the schemes and greatneses of mortal man; the hour for setting up the kingdom of God with great power and glory, and the hour for overturning the kingdoms of men in every country, and of every name and constitution. At that moment there are two camps, roughly speaking—the CAMP of CHRIST, which will be a little, and, for a time, a concealed camp, but which will contain in it the elements of omnipotence for the conflict impending; and the CAMP of the ENEMY—or the kingdoms of men—a huge and imposing camp, gigantically embattled for conflict with the unknown mysterious power that has stolen in upon the scene. How dreadful for a man bear-

ing Christ's name to be sent away from him at such a supreme hour. How dreadful for a multitude of them to be so dismissed. Consider their forlorn position as strangers arriving in countries given up to war; without property, without house or home, without friends; vagabonds in the earth, avoided by the inhabitants, and overwhelmed with the dreadful knowledge that Christ is their enemy, and that the conflict about to be waged is a hopeless one. Death would, doubtless, be a relief; but this relief is beyond their grasp until the few or many stripes have vindicated "the righteous judgment of God." Shame and contempt, hunger and nakedness, wretchedness and pain, without the alleviation of hope, will be their portion, at the hands both of friends that might have been, and foes that are, till, tossed to and fro in the dreadful confusion of the time of trouble, the vials of the divine anger will be fully emptied, and their miserable being disappears in the tempest that will sweep away all refuges of lies from the earth.

It is well to realise this side of our profession. We are not only "called to receive a blessing," but failing of the offered blessing, there remains "a fearful looking of judgment and fiery indignation," which will dawn at last upon us as an appalling reality, however carelessly and slightly we may talk of the prospect now. How unwise to leave it out of account. The stolid stoicism of the present century may affect to think such a calculation beneath a manly policy of life: but it is no part of true wisdom to cultivate such a callous mental habit. The human mind is constituted to work by hope and fear as well as love; and all the elements of our being are appealed to by the truth. Hope and love are powerful, and have everything calculated to bring them into action in the contemplation of the unspeakable well-being offered in the gospel, and of the unspeakable loveliness and perfection of the character of Christ and His Father.

But fear also is a power to move: and Paul only uses the language of reason, when he says, "Let us therefore fear lest . . . we come short of the great salvation;" "For it is a fearful thing to fall into the hands of the living God." The practical value of the fear lies in its power to help love and hope in their

struggles to conform to the will of Christ now in his absence, that at His coming He may invite us into the participation of His joy, instead of banishing us to the unspeakable turmoils that will overwhelm his foes.

EDITOR.

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### A NEW VERSION OF AN OLD PSALM.

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My Shepherd is the Lord  
And nothing shall I need ;  
He leads me by His word,  
In pastures green to feed :  
Where founts of living waters flow,  
There maketh He my feet to go.

My life He will restore,  
And bring me to the goal,  
Where death hath no more pow'r,  
Upon the righteous soul :  
Of those who now His name confess,  
And wear the robe of righteousness.

Thy loving kindnesses,  
Thy mercies ever flow ;  
They, day by day, me bless,  
And no cessation know :  
And thus I will Thy goodness tell,  
When in Thy house my feet shall dwell.

Yea ! though my feet must tread,  
Where death's dark shadows fall,  
No evil will I dread,  
No fears shall me appal—  
Thy strong right hand is still with me;  
Thy rod and staff my stay shall be.

For me Thou dost prepare,  
Before mine enemies,  
A table rich and rare,  
Spread with all goodness :  
With oil Thou dost annoint mine head  
And with Thy wine my cup is fed.

J. H.

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**ATHEISM AND EVOLUTION.**—At the present time, the air is filled with social and pulpit talk about evolution. It is high time that people understand that evolution is up and down, out and out infidelity. It is contrary to the facts of science and brutalising in its tendencies. Who made the primal germ? Most evolutionists say, "We don't know." Others say:—"It made itself." There is no one that will openly say that God made it. Here comes Huxley with a pail of protoplasm. Dear Mr. Huxley, who made the protoplasm? Thousands of species from four germs! Statement contradicting not only the Bible but the very A B C of science. A

species never developed into anything but its own species. A species never crosses over. If there be an attempt at that then it is a hybrid, and the hybrid is always sterile and has no descendants. There has been no natural progress. There is vast improvement, but from another source. The human race started with men ten feet high, and now the average is about five feet six inches. Much progress we have made, haven't we? (Laughter.) The Chinese nation, where not invaded by the Gospel, has not made one five hundred thousand millionth of an inch of advancement. Evolution is not upward; it is always downward.—*In American Paper.*

## NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY

(Continued from page 159.)

FRIDAY, OCT. 30. — The Washington brethren had arranged for the delivery of three lectures only in that city, in order to give Lanesville, Va. (which had been left out of the programme by a misunderstanding), an opportunity of hearing the gospel at the mouth of a stranger. A large audience assembled in one of the best halls in the city, and considerable interest was manifested in the things set forth.

It is arduous and responsible work—this continuous proclamation of the truth, first in one place and then in another. Yet it is not without its pleasant features. In the first place no man invites the attention of his contemporaries to matters that have a hundredth part of the importance which belongs to the apostolic message. Every other topic is of ephemeral interest, but “the word of the Lord endureth for ever.” And then there is a delightful sense of freedom connected with a Christadelphian platform, and which can be experienced on no other. There is no fellow-creature to whom we are in bondage. We are not afraid of our seat-holders getting tired of us, and taking themselves off. We are in no danger of suffering a diminished income in consequence of attenuated audiences. If people don't like what they hear, or are not interested (as was the case with some at Washington), they get up and go out, and, except for the slight disturbance they thus occasion, we are not painfully exercised by their conduct. The fear of no Bishop or Deacon, or Synod or Conference is before our eyes. And we are persuaded that no man alive will ever be able to declare “the whole counsel of God” unless he place himself in a position similar to our own.

The absence in America of a State Church, with its enormously-endowed priestly nobility, and its thousands of hunger-pinched curates, is an ecclesiastical fact to which it takes an Englishman some

time to get thoroughly accustomed. Some men do rightly to contend for a connection between Church and State. The two things ought never to be separated, for they are just one and the same under different designations. The officials in each department are largely governed by the same considerations. A place in the Church is correctly styled “a living.” It is refreshing to see such candour in naming things. Where is the youth from Oxford or Cambridge who “takes orders” that he may be instrumental in saving “immortal souls?” Where is the dean or rector who was animated exclusively by a desire to please God in locating himself among all the fat things? Where is the bishop who showed himself supremely indifferent to the idea of promotion? Where is the Dissenting minister, even, who was never called anywhere where the stipend was larger than before? What audacity to pretend to identify a system of preferments and benefices and living-getting with that toilsome and unremunerative “ministry of reconciliation” of which we read in the apostolic Scriptures! How long will mankind tolerate this mighty and respectable imposition? Answer:—Until Christ comes, to consume it with the spirit of his mouth, and to destroy it with the brightness of his appearing.

Society is justly hard upon the man who practices as a physician without having duly qualified himself for the profession. For such an one it reserves one of its most contemptuous epithets. It is indeed monstrous that a man should undertake the treatment of serious disorders who knows nothing about the structure and anatomy of the human frame. He who were to prescribe for the cure of an organ that is nowhere found among the functional arrangements of the *genus homo*, would be immediately pronounced a charlatan, and would be ostra-

cised from respectable society as such. But the same thing, in another and more important department, is the passport to all the courtesies and reverences of civilisation!

“Cure of souls to be sold—charming neighbourhood—

Plenty of fishing and shooting—population small—

Duty light—no Dissenters—present Incumbent 80 years old.”

And yet these people accuse the Christadelphians of being “materialists”! The Americans are spared such scandals as the foregoing, yet they are equally burdened with spiritual quackery, and are ready to accord substantial support to men who are “Physicians of no value, and forgers of lies in the name of the Lord.”

Washington is said to be a favourite winter resort of wealthy Americans—the temperature there being higher at that time of the year than in places not very far distant. We found the heat intense in the middle of the day, but not so prostrating as we have sometimes known a lower temperature to be in England. To a superficial mind there may appear much arbitrary evil in some of the conditions which pertain to the earth. The laws which regulate the movements of the planets are perfect, and there is no hitch in any of the ordinances of the heavens. It may seem evil that so much of the earth's surface should be occupied by water—that many thousands of square miles should either be scorching desert, or inaccessible snow and ice—that its climate in many parts should be so fatal to health and comfort. The truth helps us over this apparent difficulty by its revelation of the fact, that the earth is not intended for the permanent occupation of interminable generations of flesh and blood, but is designed as the dwelling place of immortal beings to whom these vicissitudes of scene and temperature will be no inconvenience, but who on the contrary will rather find interest and pleasure than otherwise in the endless variations of aspect which the

surface of the planet presents, and have all their capacities of comfort resident within themselves. God has testified that “while the earth remaineth (and it is to remain for ever) seedtime and harvest, and *cold and heat*, and summer and winter, and day and night shall not cease.” The ordinance is doubtless wise and beneficent as well as perpetual. Diversity rather than monotony is the condition that would seem best adapted to the endowments and pursuits of deathless beings, for whom alone the earth as an eternal inheritance is reserved.

While here we paid a visit to the building in which are displayed models of the countless “patents” which bear witness to the wonderful inventive power of the American brain. What weary hours must have been spent in elaborating the intricate details of some of these contrivances! and probably much wealth has in some cases been lost in the endeavour to convince mankind of their practical utility. There is much “vexation of spirit” connected with all forms of human enterprise at present. The time will come when disappointment will be banished for ever from human experience, and the highest degree of efficiency be reached without perplexity or strain in every department of being.

We saw in one part of the building a pair of spectacles that had at one time bridged the nose of Thomas Paine, as well as a pair of shoe-buckles which he wore. *These are about all that remains of him.* He wrote about “the rights of man,” in complete ignorance of the fact that man is naturally a portionless and unentitled being, and can really have no rights that are not conferred upon him by the favour of God. If it were His will that all flesh should perish, that not a bird should cleave the air, nor a sheep browse in the pasture, nor an insect dart through the sunbeam, nor a man breathe the breath of life, there would be no ground for complaint. Beautiful and perfect forms of animal life

are being continually destroyed which have as much right to existence as man.

We did not forget that these spectacles and shoe buckles were worn by the man who wrote "The age of reason" (dreadful misnomer!)—the handbook of the coarser scepticism of this generation. Ingersollism is however rapidly taking its place in America. Report says that the exponent of this system of dreary and blasphemous negation can fill the largest building in Washington, where he resides, at a dollar a head! What a contrast to the state of public feeling in relation to divine things in the days of the Kingdom of God! The fool, mentioned in Psalm xiv. 1, will have no existence then, and that will be the only true "age of reason" the world has ever known.

It is said that Washington was originally planned on a scale of greater grandeur than it has attained. In that case the intentions of those who designed it must have been to make it a city of surpassing magnificence. The principal street is 160 feet in width. Broad avenues radiate from the Capitol, and the President's house; and the parks and squares and Government reservations are numerous and extensive, and exceedingly well kept. A colossal monument is in process of erection, the base of which is 55 feet square. It is intended to become the tallest piece of masonry upon the face of the earth. Prodigious labour all for nothing! For the day of the Lord of Hosts will be "upon every high tower" (Isa. ii. 15). "And the Lord alone shall be exalted in that day." Those only can be qualified to be appreciative participants of the honour which will be connected with the working out of this divine policy, who in this present evil state place themselves in harmony with the mind of God, and assign Him the first and foremost position in all their affairs. Great for such will be the luxury of assisting in the exaltation of His ever blessed name in all the earth. We are made familiar with

manifold iniquity, and are pained at the entire lack amongst men of an intelligent recognition of God's greatness and purity. We see unscrupulous might everywhere triumphant, and the places of authority and power in the occupancy of evil men—the cry of the poor disregarded on every hand, and the whole earth groaning beneath the weight of its own misery—and we see clearly enough what's wanted. But meanwhile we are bidden to possess our souls in patience, against the day when "the heir of all things," shall bid his brethren come and share with him his inheritance, and scatter all the proud in the imagination of their hearts.

The brethren from Baltimore were present at Washington on the following Sunday, and both meetings broke bread together. It was pleasant to make the acquaintance of so many who seem to be possessed of a genuine zeal and affection for the things of God. Bro. Boggs presided, and in appropriate words drew our attention to the hope of our high calling, and reminded us of the obligations and responsibilities it entailed. It was entirely fitting that such counsels should proceed from one who himself has adorned the gospel for many years, and has kept his hand to the plough amid all the discouragements that put enlightened resolution to the test. His steady perseverance in the work of the Lord has resulted in his being surrounded with a band of intelligent and earnest men and women, who with him are "endeavouring to keep the unity of the spirit in the bond of peace," and to "hold forth the word of life" in this gay and godless place. It was with some reluctance and sorrow that we withdrew from each other's presence when the time for departure came. The writer is embarrassed upon every remembrance of the great kindness he received at the hands of these brethren, and indeed wherever he went. And he can only commend them all to the care and blessing of Him who invites the trust of His servants and will plenti-

fully reward their every service towards His name.

On day following Bro. Boggs accompanied the writer to Lanesville, and in journeying thither we had the pleasure of consorting with Brother Dr. Edwards and his sister wife, who had come all the way to Washington to be present at the Sunday evening lecture. Taking the train to Baltimore we there embarked on a steamer whose destination was West Point, Va., about thirty miles distant from Lanesville, which is a quiet country hamlet, affording us in many respects a refreshing retreat from the rush and turmoil of city life. We were all night upon the water, and reached West Point at about nine o'clock the following morning, amid a drenching rain, which continued for some time after our arrival at Lanesville. As it had been arranged that there should be what is called "an all-day meeting"—that is, two lectures with an interval of about an hour-and-a-half between—the prospects were not very promising as regards the attendance of those who had come from distant places. A goodly number, however, mustered at the time appointed in the meeting-house, which is the property of the brethren, and has been made secure in due form for all purposes connected with the exposition and defence of the truth. We were here introduced to brethren whose ecclesial existence dates farther back than probably any other meeting on the basis of the one faith. And they have not apparently lost any of their first love. We felt thankful for the privilege of their personal acquaintance, and were comforted by the spectacle of intelligent men and women whose heads in some cases had grown grey in the consistent and enthusiastic profession of the hope of Israel. The interesting details furnished by Brother Roberts touching his visit to Lanesville in 1871, had made us desirous of seeing the place, and especially Bro. Dr. Edwards, of whom we had heard as having been a tower of strength in the cause of the truth for many years. We

found reason to value exceedingly the intimacy thus afforded, for there are few brethren anywhere in whose companionship we have experienced greater satisfaction. The pleasure appears to have been reciprocal, and there were many mutual regrets expressed when the morning for departure arrived. We solaced ourselves with the hope of the good time coming when joyful intercourse will know no disagreeable suspension, and friendships be established on an everlasting foundation. All will be good then, good health, good circumstances, good intellect, good friends, good music, yea, "fulness of joy" in all departments, and "pleasures for evermore."

From Lanesville we proceeded by rail to Richmond, a distance of about forty miles. This city is the seat of the tobacco manufacture. Immense buildings are devoted to the preparation of this narcotic for the use of men and boys. The operatives employed are chiefly negroes, who are in the habit of singing over their work so beautifully as to compel groups of people to stand in the street listening to their melodious strains. We were shown over one of these premises, and were thus made, in a measure, familiar with the various processes which this poisonous weed has to undergo before it is ready for market. It is no credit to the civilization of the age that so important an industry as this should be fed by a depraved and abnormal appetite. We noticed that in rolling the tobacco between their hands the negroes used a certain moisture which they did not procure from any artificial source. The spectacle made us thankful that we were not in habit of using the article so nastily produced. Had we been, we should certainly have felt compelled to discontinue its use from that very hour. Brethren are called unto holiness, and find it difficult to reconcile customs of this sort with the purity that attaches to every true ideal of sainthood. Let us not assist in any way in building up what we hope hereafter to destroy.

Here we were introduced to the family of Bro. Laxford, by whom we were hospitably entertained during our stay in Richmond. There was also a goodly company from adjacent parts—some of whom shared with us the cordial welcome of our bro. and his sister-wife to the accommodation of their roof and board. The acquaintance with the Scriptures possessed by Bro. Laxford is marvellous, and he must have given many years to their close and independent study. Unfortunately, his strength has much diminished through lung disease, and he sometimes finds existence a great weariness and pain. We naturally wished we had the power that was possessed in the apos-

tolitic age, by means of which all forms of chronic distemper were made to vanish with a word or touch. In the absence of that wonderful endowment we could but comfort one another with the sure and certain prospect afforded by the gospel, which promises the accepted in the resurrection a consubstantiality with God Himself, from whom proceeds every good and every perfect gift. There will then be no great gulf fixed between desire and achievement, and joyful service will be rendered without the least consciousness of effort, and nothing will partake of the frequently ineffective character of present endeavour towards God.

*(To be continued.)*

## BRO. ASHCROFT AND THE AMERICAN BRETHREN.

The following are some of the communications that have arrived at the office on the subject of the desired removal of Brother Ashcroft to America, to which reference was made last month. There is first the letter of Brother Edwards, M.D., of Lanesville, Va.,—

“Lanesville, King Wm. Co., Va., U.S.A.,  
March 6th, 1883.

“DEAR BROTHER ROBERTS,—We have an earnest appeal to make to you, and through you, to our beloved brethren in England.

“Since Brother Ashcroft’s visit to this country, we have had a strong desire to have him permanently with us—not only as a personal gratification and benefit—not only for the encouragement and edification of the American ecclesias—but above all, for the general advancement and interest of the truth. In the providence of God there seems to be a door wide open in this extensive country, and a field of labour worthy the best efforts of all who have a prayer to offer that the Lord of the vineyard would send more labourers, as ‘the harvest is great, and the labourers few.’

“Our earnest desire has ripened into an appeal to our beloved brethren in England, who, we suppose, are as much interested in the matter as we are.

“It is this:—If we can get the consent of Brother Ashcroft to remove to America, that they will put no obstacle in the way, but on the contrary, kindly give their assent and encouragement, as a willing sacrifice to the best of all causes—the glory of God, and the enlightenment and salvation of men. We know that brother Roberts, from existing arrangements, and other moral and affectionate considerations, has the highest claim on our brother Ashcroft’s aid and companionship, and has the best right to speak; and we trust he will speak his mind freely and faithfully, and be prepared for any sacrifice which duty may require.

“The main question which marks out the line of duty is, *whether the greatest good to the greatest number bids fair to result from this movement?* This settled, we believe there is not an enlightened and earnest Christadelphian on either side of the Atlantic who would not cheerfully fall into line. Now we submit:—

“1st. That we have in our large extent of country perhaps twenty or more ‘Light Stands,’ who need the application of the Apocalyptic admonitions as much as did the seven symbolical number of Asia.

“2nd. That there is a good prospect of increasing the number of these ecclesias,



and organizing the whole for more effective co-operative work.

"3rd. That in several localities known to us there are some who seem to have 'lost their first love,' and are withering under Laodicean influence, who need just such assistance as we believe our Brother Ashcroft could render.

"4th. That during the brief visit of Brother Ashcroft to our shores, an interest was awakened in several sections, and seed sown, which has the promise of good fruit if wisely cultivated.

"5th. That in other sections there are calls for help which cannot be judiciously supplied; and, in a word, an extensive field of labour, in which the valuable services of our brother might be wisely economized, and profitably expended.

"6th. That through the earnest, industrious, and persevering efforts of brother J. W. Boggs, of Washington City, who printed a circular, and sent it to most, if not all, of the American ecclesias, a substantial expression of their earnest desire and willingness to aid the movement, has been obtained, and which he purposes to forward for your consideration.

"7th. That in our judgment the valuable—we may say *indispensable*—work of the *Christadelphian* would not be impaired, but rather strengthened by the movement.

"In view of these facts, dear brethren, we cannot regard our *appeal* as unreasonable; but feel it our duty to add that if you are satisfied that our Brother Ashcroft's English field of labour is more promising, however great our disappointment may be, we will cheerfully withdraw our appeal, and yield to the unerring fiat of the Great Disposer of human events.

"Yours in the blessed hope,

"L. EDWARDS, M. D.,

"In behalf of the Laresville and other ecclesias."

Next, the letter of J. W. Boggs, of Washington, who has taken a leading part in organising American opinion on the subject:—

"Washington, D. C., Mar. 7, 1883.

"DEAR BRO. ROBERTS,—I have sent you, by request, the signatures of our petitioners, asking your co-operation relative to the movement among the American ecclesias, to secure our Brother Ashcroft's services for active labour in this country in the interest of "the truth" (which we so highly cherish in common with our English brethren). Our prayer to Him who

holds the destiny of all mankind in His hands, is that our petition will meet with favourable consideration from you, as the representative of all our English brethren, and expedite our Brother Ashcroft and his family to our shore, and may God's blessing rest upon your labours in the service of his "great truth." There are other ecclesias not represented on our circulars who have notified us that they are ready to co-operate with us, when Bro. Ashcroft is ready to move.

"In Israel's hope, J. W. Boggs."

Next is the petition, printed and distributed among the American ecclesias, and then collected with the signatures and forwarded to Birmingham.

"DEAR BROTHER ROBERTS:—We, the undersigned Christadelphians, and co-laborers with you in the service of the Gospel, convey to you our affectionate greeting in the name of our Glorious Lord. Since it has been our pleasure to have bro. Ashcroft on this side of the Atlantic, and we have had the opportunity of observing his manner of presenting the 'truth' and its effect upon the people who have heard him, we have become convinced that it would be greatly to the interest of that truth if he could be induced to become a permanent resident among us, and devote himself wholly to the work of its proclamation.

"We of course are not unmindful of the claims of the English brethren upon his services, and we especially do not forget that he has made an engagement with you in regard to the *Christadelphian*. At the same time it is our opinion that there are many considerations which are greatly in favor of his removal here. Our ecclesias need the upbuilding and comfort which Bro. Ashcroft is so well qualified to impart, and we have no brother among us who can exercise so powerful an influence over an alien audience. We therefore propose to make suitable arrangements for the conveyance of himself and family across the water, and for his entire separation to the work of 'the truth' on this great continent, and to show that we are in earnest about this proposition, we hereby agree to contribute monthly for the dissemination of 'the truth,' through the instrumentality of Bro. Ashcroft, the amount opposite our names (so long as he maintains the truth in its purity), also the amount for the removal of Bro. Ashcroft and family across the water.

"We, the undersigned members of the Christadelphian ecclesia, town of ———, State of ———, do hereby agree to contribute for the above-mentioned purpose, the amount opposite our names, and hereby authorize our secretary to retain a duplicate of this instrument with our names affixed, and forward this paper to Brother J. W. Boggs, Washington, D. C., No. 634, North Carolina Ave., S. E., and also

authorize said J. W. Boggs to forward it to Brother Robert Roberts, Birmingham, Eng. (Here follow names and amounts from fourteen ecclesias).

As stated last month, the whole subject was thoroughly considered by Brother and Sister Ashcroft, who came to the conclusion that duty and wisdom required them to remain (at least for the present) on the British side of the Atlantic.

### WHAT IS THOUGHT OF THE CHILDREN'S MAGAZINE.

The following are a few, among many, expressions of opinion which have come to the office concerning the *Children's Magazine*. We arrange them in alphabetic order:—

Brother Beddoes, Abergavenny:—"We are all delighted with the *Children's Magazine*. It is, "without controversy," a step in the right direction, and supplies a much needed want, causing much interest and emulation among the children and even *parents*. Several not connected with us here are taking it, and we are trying to get as many subscribers as possible."

Bro. G. A. Birkenhead, of Penarth (Cardiff):—"I am exceedingly pleased the *Children's Magazine* has recommenced. No doubt it will be hailed with joy by many. I remember the time when it appeared first, and the pleasure and blessings it brought. Since then, I have met one or two who used to compete along with me for the prizes, and it was pleasant to talk about our old competitions."

Brother D. Campbell, Glasgow, says:—"I am very glad you have seen your way to begin this new series of the Magazine. There has long been a place for it. With the increase of the brotherhood in various parts of the world, the number of children whose 'nurture and admonition' in relation to the truth of God calls for special attention, is necessarily becoming greater and greater every year, and it is of importance that we should have some sort of literature to place in their hands, which will, in a way, combine interest with simplicity, and withhold free from admixture of error, instruct them in the things of God. This, I anticipate, the Magazine will do, and if the brethren and sisters who have children depending upon them for instruction in the ways of righteousness and truth perform their part by it as faithfully as I

am certain the Editors and contributors will perform theirs, its success is ensured. Those, moreover, who are connected with Sunday school work should commend the Magazine to the attention of the children under their care, associating it with that work as far as possible.

"Thinking it might be some inducement to the Sunday school children to endeavour to find the answers and solutions to the questions and enigmas, if their papers could be sent to you without involving to them the expense of postage, I have intimated to some of them here that I would ask you if you would accept answers sent through me. My idea is this: that, instead of sending their papers direct to you by post, the children should simply bring them to the school on Sunday, and I would take them and forward them to you all together. I will be glad if the proposal meets with your approval, but if not, no harm will have been done. Meantime, I enclose three papers handed to me by three sisters who attend the school here, which I trust you will treat as if sent direct."

Sister Hawken, Wadebridge, Cornwall.—"The *Children's Magazine* is certainly supplying an important demand. Nothing else could take its place. It will be useful in a way perhaps not anticipated. There is a class of persons we meet with who seem willing to listen but there are no meetings to which we can invite them, and as to our works on the truth, the meagre education of the people I am referring to, already weakened by orthodoxy, unfits them to relish these. The *Magazine* will just meet the want of this class. The leaflets are like so many beautiful links in a golden chain that require perseverance on the part of the distributor as well as the reader to attach them, it will be such a help to get the

details in an easy, flowing, shall I say talkative style. (*A little bit on THE TRIAL, mixed in.*)—Pardon my intruding on your time, but I do want to tell you how charmed I have been with *The Trial*, and can you believe my arrogance? I didn't mean to like it. I thought a mock trial too irreverent for such a sacred subject. I am only thankful that I have read it and proved my error. Why its just another want supplied to us sisters in isolation, who are so dependent on printed matter, both for individual "building up" and for lending purposes. Privately we are required "to contend for the faith," and here are answers all prepared for us, against those who bring forward any objection so as to overthrow our arguments."

Master W. H. Jenkins, Mumbles :—  
"It is with great pleasure I receive the first of the re-issue of the *Magazine*. It is a source of comfort to me, as I have been laid up in bed for nearly nine weeks with a broken leg. Am glad to say I have found out the puzzles."

Bro. MacKellar, Boston, Mass., U.S.A.  
"I think the *Magazine* will be a success. It is very well got up, and is very instructive, not only to the children, but also

to the believers. What a contrast to the magazines issued from the popular S. Schools."

Brother Walls, Aberdeen :—  
"I am sure the *Children's Magazine* will be interesting to young and old. Matters are laid down so that babes indeed may understand. I trust it may have a longer life than it had last. Of course it will greatly depend upon how others may receive it. Some may consider such a work unnecessary. If they would but take the scales from their eyes they would see."

Brother Wright, Lincoln :—  
"I thank you for sending me a copy of the *Children's Magazine*. It is what is required, and I have no doubt will be of the greatest use to the children of the brethren, and not only so, but to the elders. What interests the children generally attracts the notice of mothers, fathers, brothers, sisters, uncles, and aunts. Few children or grown up people will turn away from a picture-book, and curiosity generally leads to an examination for explanation, which often tends to an assimilation of the contents of that which, in the first instance, only attracts by curiosity, so that I hope its means of usefulness will be very great in many ways."

THE STAR OF BETHLEHEM.—The reappearance of the "Star of Bethlehem" is predicted by astronomers for this year or the next : so reports the Berlin correspondent of the *Daily Telegraph*, Mar. 18. The first appearance of the Messiah was undoubtedly connected with the astronomical phenomenon which led the wise men from the east to Jerusalem in the days of Herod the King. But whether the star above referred to is entitled to be called "the Star of Bethlehem" is an exceedingly dubious question. It was affirmed by Kepler that six years before the Christian Era, there occurred a conjunction of Jupiter and Saturn under such circumstances as to form one resplendent body, and that the two planets stood thus in the southern part of the Judean sky, pointing with their rays to Bethlehem, at the time of the visit of the Magi. Astronomical science in Chaldea was largely blended with astrological speculation and superstition, and this fact inclines us to the belief that "the Star of Bethlehem" would be something quite apart from its calculations. There is nothing to warrant the expectation that

Christ's second advent will be heralded by any firmamental display. The signs of His coming are already to be seen, but in other than the literal heavens.—ASSISTANT-EDITOR.

THE PREDICAMENTS OF UNBELIEF.—A Canadian paper commiserates Colonel Ingersoll, the leader of so-called "liberalism" in America, as an unfortunate unbeliever. Everybody, it says, enjoyed the holidays except him. He can't enjoy Christmas because it is the infamous production of an infinite superstition and colossal ignorance, born of a crafty and hateful priesthood. And he can't enjoy New Year's, because when he has to scratch out '82 and write it 1883, it means that something happened 1883 years ago that he says never happened ; somebody lived and died 1883 years ago that he says never existed ; something that he declares never happened 1883 years ago compels him still to date all his letters and all his legal papers and all his atheistical lectures, this year, 1883. The holidays must be hard on the Colonel.

## LESSONS IN THE SUNDAY SCHOOL.—No. 12.

THE POSSESSIONS OF ISRAEL BEYOND JORDAN (Numbers xxxii).—Our lesson gives us an account of the possessions of Israel beyond, or on the east side of Jordan. The children of Reuben and Gad, seeing that the land before them was fertile and luxuriant with rich pasture, desire that they may dwell there instead of going over Jordan. Moses rebukes them; but on a promise that they will go over the Jordan with their brethren, and assist them in their work of subjugation, he consents to their wish. "Moses gave . . . to the children of Gad, and to the children of Reuben, and unto the half tribe of Manasseh . . . the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land and the cities thereof in the coast (borders), even the cities round about, the land of Gilead and Bashan."

GILEAD.—A mountainous country, east of the Jordan and south of the river Jab-bok. The name Gilead is also given to the whole of the mountainous region, lying between the Dead Sea, and the Sea of Galilee on the West side of the river Jordan. The name now only refers to a small district, of which Es Salt is the capital, and is identified by travellers as the ancient Ramoth Gilead. Some would derive the word "Gilead," from an Arabic root signifying hardness; hence, the mountains of Gilead are a rough, and rocky chain. Others say that the meaning of the name is "heap of witness." The first mention of Gilead is made in Genesis xxxi. 21, where Jacob is said to have set his face toward mount Gilead. Being overtaken by Laban, somewhere in the vicinity, they set up a stone for a pillar; and Jacob called it "Galeed,"—heap of witness. Here the word, slightly altered, signifies not the country of Gilead, but a monument erected as a witness. Gilead, though a stony region, was well watered, and possessed extensive pasture lands and "shady forest groves." One traveller says concerning Gilead:—"We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with fertile soil; its hills clothed with forests; at every turn presenting the most beautiful

landscapes that can be imagined." Gilead was the country to which Jair and Jephthah, judges of Israel, belonged, and Elijah, the Tishbite, was of the inhabitants of Gilead.

BASHAN.—An extensive province on the east of the Jordan; from the border of Gilead on the south, Mount Hermon on the north, the Jordan on the west, and extending to the wilderness on the east. A most beautiful and fertile region; noted for its fat kine, its lofty hills, and general beauty and fruitfulness. "\*Machir, the first-born of Manasseh, because he was a man of war" (*i.e.* his descendants), was given the outposts of the eastern frontier. "He had Gilead and Bashan," *i.e.*, half Gilead, and Ashtaroth and Edrei, cities of Bashan—*vide*. Deut. 2nd chap. verse 24, and following chap. 3 to verse 20, Joshua, chap. 13, 8th verse. Verse 12, "Caleb, the son of Jephunneh, the Kenezite," *i.e.*, the son of Kenaz, descendant of the tribe of Judah."

*Elicit* who went from Kadesh-barnea? What was brought from Eschol? That Reuben was Jacob's firstborn.

*Picture* the sheepfold, an enclosure to protect the sheep from the wild beasts. It is now called Marah, and consists of a stone wall topped with thorns. Adjoining is a shed in which the sheep are shut in when the nights are cold. The entrance to the fold is by a doorway; wild beasts will occasionally leap over the fence and attack the flock within. Christ the good shepherd. The door. That He knows His sheep.

THE JOURNEYINGS OF THE CHILDREN OF ISRAEL (Numbers xxxiii).—The chapter contains the journeys which the Israelites took ere they reached the land of Moab; they were written at the command of God as they journeyed from place to place. Here and there are appended notes, which describe the places where they pitched, or something important that happened there. The chapter closes with an adjuration from God to destroy wholly the nations of the land, whither he was bringing them; to divide the land by lot among themselves.

\*Joshua xvii. 1.

**THE JOURNEY.**—The journey was a wonderful journey; not of one, or a number of individuals, but of a whole nation; who were fed and nourished by God. They were led by the angel of His presence through the "Pillar of cloud" by day, and the "Pillar of fire" by night. They started from Egypt on the 15th day of the 1st month; Abid (March and April). They reached Sinai in the third month; Sivan (May and June). The computed distance they travelled is said to be about 120 miles; the time occupied would be about fifty days; or the interval between the feasts of the Passover and Pentecost—Easter and Whitsuntide. The chief points in the route, after crossing the Red Sea, are—1st, Wilderness of Shur; 2nd, Marah; 3rd, Elim; 4th, Wilderness of Sin; 5th, Dophkah; 6th, Aluch; 7th, Rephedim; 8th, Wilderness of Sinai. After staying at Sanai for about twelve months, they resume their journey to the Wilderness of Paran, and continue in a northerly direction to Kadesh. After this is that period of wandering, until the adult population had died out. And now at length we find them within sight of the land of Canaan, in the Plains of Moab. Thus, after the lapse of centuries, we are able to trace some of the footprints of Israel in the sands of the desert.

*Elicit* that Marah (Bitterness) was so called, because of the bitter waters. That Elim had twelve wells of water and seventy palm trees. That Aaron died on the first day of the fifth month; Ab (July and August) in the fortieth year.

*Picture* the two priests with their silver trumpets† sounding an alarm, and the camps one by one moving forward—first the east camp and then the south—the priest bearing the sanctuary in the centre of the mighty host—then the west camp; and, lastly, the north camp. Judah goes first; Naphtali closes the rear.\*

**DEUTERONOMY I.**—The chapter is a recapitulation of things we have studied in former lessons, and will afford the teacher an excellent opportunity of seeing how far the children have remembered the previous lessons. It is very necessary to go over the same thing over and over again, in order to impress it upon the mind. It is not what we study, but what we retain in our memory that is of benefit to us.

**THE MOUNTAIN OF THE AMORITES** (verse 7).—The mountain of the Amorites is the hilly district occupied by the Amorites. The word Amorite signifies highlander, or mountaineer; and is "often used to designate all the occupants of the hill country. Thus the Hitties, and Hivites, are also called Amorites." Although the name had this general signification, it was specially attached to a particular tribe of "great prowess," whom we find settled in the land, between the Arnon and the Jab-bok, under Sihon, (*i.e.* devastator), who was, as we have seen, conquered and slain by the children of Israel.

**THE DEATH OF MOSES AND THE APPOINTMENT OF JOSHUA** (Deut. xxxiv., Josh. i.)—Moses ascends one of the peaks of the mountains of Abarim, from whence he viewed the land promised to Abraham. He died on the mountain's summit, and was buried in a valley in the land of Moab. After the thirty days' of weeping, Joshua begins the work for which he had been appointed by God, and fitted for by his close connexion as "Minister," or personal attendant, of Moses. He was installed into the high office of commander-in-chief of the armies of Israel, by the laying on of the hands of Moses, and now being encouraged and strengthened by God, he announces to the children of Israel, that the time has arrived to make preparations for crossing the Jordan.

**JOSHUA.**—Joshua, sometimes Jehoshua, and its Greek form, Jesus, signifies: the Lord is salvation, or a Saviour. Joshua was of the tribe of Ephraim; the son of Nun. He was trained for his work by "forty years of public life." He had known the bondage of Egypt, the temptations and trials of the wilderness, the waywardness of the people—their want of faith. He had had experience, and was fitted for the work he had to do. God chooses for His work, men who are fitted for it. He is fitting those who believe and obey Him, for the great work for which He has called them. He was a type of the greater Joshua—Jesus—who "shall save His people from their sins," and from the hands of all their enemies.

**THE ENCOURAGEMENT.**—God encouraged and strengthened Joshua. One of the things which was to give him (Joshua) "good success" was meditating on the Law of the Lord, "then thou shalt make thy way to prosper." The necessity now to think about the "Word of God," to

\*Numb. 2nd chapter. †Numb. 10th chapter.

try, even the young ones, to obey Him, "those that seek Me EARLY," He has said, "shall find Me."

*Elicited* that Moses was 40 years old when he fled into the land of Midian, 80 when God appeared to him, 120 when he

died. That he was of the tribe of Levi, that he had an elder sister, Miriam, and a brother, who was three years older than Moses—when Aaron died.

ONE OF THE BIRMINGHAM TEACHERS.

## The Christadelphian.

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

MAY, 1883.

Something like public terror has been caused in Great Britain by the discovery of an Irish plot to blow up London and other chief towns, by means of dynamite. One successful attack on a Government building in the metropolis, and an attempt on the *Times* office, showed the serious nature of the conspiracy. The plot has been exhibited in a still more alarming light by the discovery of a dynamite factory in Birmingham, from which quantities of the formidable stuff have been conveyed to London, and perhaps other parts. Dynamite machines have also been seized in Liverpool, which it was discovered were so contrived as to explode within a short time after being deposited in a desired position.

While satisfaction is felt at the discovery of the conspirators (several of whom have been arrested in London and one in Birmingham, and another in Glasgow), great uneasiness prevails at the existence of the conspiracy which it is feared may have undiscovered ramifications.

The Irish plot coincides with anarchist activity in France and Russia. In the latter country the public coronation of the Czar, about to take place in Moscow, is made the occasion of the most formidable threats on the part of the Nihilist Society. They declare the Czar will never leave the Coronation ceremony a living man. This

is probably mere brag. Still, the recollection of the mangled body of Alexander II. makes people a little more than uneasy. The dynamite element of the present situation is, doubtless, an appointed ingredient of that international distress and anger that mark the closing epoch of the Gentile dispensation.

Political agitation in France is verging towards anarchy. Riots have been successfully repressed; but the seething elements are at work. Nearly 100,000 workmen are idle in Paris alone, and the Government has been obliged to contrive work for them. The situation is full of peril. It is being taken advantage of by the Royalist factions, to advance the cause of royalty. The Comte de Chambord thus acknowledges a working man's "address":—

"Honest and intelligent workmen, who are not blinded by political passion, see what is deceptive in the programme of a *regime*, which, far from working towards the improvement of their lot is infallibly conducting them to ruin. They see their misery every day increasing, social order profoundly shaken, the religion of their fathers forbidden by odious laws to their children, the expenditure swelling every year, the national finances hastening to a bottomless abyss; well-conducted people, defenceless against the most revolting arbitrariness; agriculture, commerce, and industry traversing a terrible crisis; France, in short, moving, with great strides, towards new and terrible catastrophes. Is it surprising that their eyes should be turned to the just Prince, whose reparative reign alone can put an end to so many evils?"

Ah, Monsieur le Comte, there is only one Just Prince "whose reparative reign will put an end to so many evils." He is on high, and while he remains away, the

evils will continue with an increasing severity, which is itself one of the symptoms of the approach of the hour for his manifestation—at first terrible, and then glorious to the world.

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## THE SIGNS OF THE TIMES.

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ENGLISH CONSOLIDATION IN EGYPT.

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TURKEY DYING.

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RUSSIA EXPANDING.

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REMOVAL OF THE SULTAN'S JEWISH  
INTERDICT.

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DEVELOPMENT OF THE PALESTINE  
COLONIZATION MOVEMENT.

The British position in Egypt remains established. It would please Mr. Gladstone to evacuate the country, but events interfere with his policy. A certain proportion of the English troops has been withdrawn (to save appearances), but a British army is compelled to remain in occupation, through the fears of the European population of Egypt, of the results that would follow a complete withdrawal, and also through the strong convictions of a section of Mr. Gladstone's followers that the retention of Egypt in British hands is a necessity of policy. At the head of this section is Lord Dufferin, originally England's ambassador at Constantinople, who was sent to study and compose the situation created in Egypt by the victories of Sir Garnet Wolseley. This diplomatist has returned home within the last month and supports, by oral communications, the strongly-worded though cautious despatches in which he insisted on the necessity for England's ascendancy in Egypt. — Mr.

Gladstone was recently asked in Parliament if he could say when the British forces would finally leave Egypt. The pith of his answer was, No; England had gone to Egypt to establish order in the country, and it was impossible she could leave until that object was finally assured—as to which, nothing definite could be said. These were not his very words, though near enough: but this was the meaning, which may be put into still plainer language, thus: "England is in Egypt and in Egypt will remain. She went there against her will and she is kept there against her inclination, by the force of circumstances; the fact being, that the time has come for her to take up her latter-day position in the neighbourhood of Jehovah's Land, which land, she will yet have to take under her wing more directly than at present: in which she will be Israel's foster-mother in the first stage of Israel's restoration: in which also, she will finally be overpowered and brought to bay by the Great White Bear of the north; from whose clutches, however, she will be rescued by an interposition for which her rulers are not looking (the personal re-appearance and actual intervention of Christ); the occurrence of which will give a new direction to British policy and a new form to British government, and ultimately a new political system to all the earth."

We are not there yet, but it is satisfactory to see things in the right drift. These events in Egypt, we are informed, "have rendered France exceedingly fidgetty about her prestige in the East;" and she is trying to compensate her loss in Egypt by a renewed activity in Syrian affairs, where the expiry of the term of office of the Governor of the Lebanon, gives her an occasion of interference. The native population and the interests of the country call for the re-election of Rustem Pacha; but French interests require another man, and another man France is agitating to have. Her agitations have been so far

effectual that Rustem will not be re-appointed; but she will not get her own man. The Sultan has compromised the difficulty by appointing a nobody of her own—out of which, troubles are feared by shrewd men on the spot. Rustem was a capable man and able to keep the hostile factions in order. The new man is without vigour or ability: and, under him, disorder is feared—rightly feared in all probability: for the times require the decomposition of Turkish authority everywhere, and nowhere more than near the theatre of the great coming events, where English authority must sooner or later appear—as the advance guard of the New Government of the age to come. The *Times* says:—

“It is not at all impossible, therefore, that we may at no distant period witness some renewed instance of disorder and violence in the Lebanon; and with the highly inflammable materials at work in Syrian popular discontent and misery, and a recent example in a neighbouring province, there is abundant reason for apprehension that the appointment of a new Governor of the Lebanon, or the re-appointment of Rustem, may be made a pretext for rising, followed by a vigorous repression. The question then arises, who is to be charged with the exclusive task of repression, and there are so many conflicting interests implicated in the Syrian question, that it becomes most important to watch carefully the results of the decision which may be adopted by the Powers and the Porte on this subject.”

#### THE OTTOMAN EMPIRE RAPIDLY DYING.

A telegram from Constantinople announces that while Turkey is indecisively discussing what attitude to adopt towards England's action in Egypt, and considering who to appoint as governor of the Lebanon, “troubles are fast developing throughout the empire. The latest news is that the Christian villagers in the neighbourhood of Datakia, Syria, are being attacked by the Meteralis, a sect hardly recognised as Mohammedans by the Sunnite Mussulmans; whilst in

“Yemen the fighting has led to no decisive result, and the Governor has requested further reinforcements to prevent the revolution spreading.”

In fact, says the *Daily News*, “it is clear that, great as is the might of the British Empire, it is not mighty enough to maintain the Ottoman Empire much longer. The Ottoman Empire is rapidly dying. The Sultan refuses to carry out any reform, to make even any material change in his system of government; and disorder, anarchy, and disaffection are rife in every one of his provinces. Armenia is ready to welcome the Russians. Syria is believed to be ripe for revolt. Arabia is known to be intensely hostile. If we were to resist the Russians, and drive them out of Armenia, we could maintain the Turkish Empire only by occupying and practically governing it ourselves.”

These just quoted remarks of the *Daily News* refer to the disquieting rumours for some time prevalent concerning Russian action in Armenia. This Armenia, as most of our readers will be aware, is that portion of Asia Minor lying to the right (at the top) of the little snatch of map appearing each month on the inner title page of the *Christadelphian*. It lies, as will be seen, right to the north of Syria. Russian movements in that quarter possess, therefore, a special interest to the believer in prophecy. The intelligence during the last month is that Russia is preparing for an early advance into Armenia. An advance corps of 80 surveyors are reported to be inspecting and mapping out the district that would have to be occupied by the Russian army. The province is in a state of political chaos. The *Morning Post* calls attention to the fact that a Russian army of 130,000 men is massed on the Armenian frontiers and enquires what they are for, and says “Armenia has of late been stirred up against the rule of Turkey. By whom has this been done? Russia, notori-



ously. Can there be any doubt as to what is coming? Those at all events who have watched the political *modus operandi* of Russian statesmen, and who have observed the preliminary symptoms and the final consummation of Russian designs must feel assured that in the fulness of time Armenia will fall into the arms of the great White Bear. The Great Powers generally will consider Armenia as outside the sphere of their aims and anxieties, and as to England, it will only be necessary to adopt the precaution of choosing the time of seizure when a Radical administration occupies Downing Street."

The Editor of a French Protestant religious paper remarks on these events as follows:—

"After Greece, after Algeria, after Servia and Roumania, after Bulgaria, after the Caucasian provinces, after Tunisia, after Bosnia and Herzegovina, after Thessaly, and Epirus,—Egypt escapes from under Islam, and ceases to submit to the Crescent, to pass under the dominion of a Christian nation. Our century has seen great things. Our generation in particular will have seen the dislocation of the old Mussulman edifice whose crumbling ruins are already scattered around. Shortly there will no longer be a Turk in Europe, and Syria, Armenia, Morocco, and Tripoli will have changed masters. As history has registered in the past the fall of the mighty empires of Assyria, Persia, Macedonia and Rome—which Daniel saw in vision under the form of gigantic symbolical beasts—it will chronicle in this age and crumbling down of one of the greatest and most formidable powers which have struck their talons into the terrestrial globe."

#### RUSSIA STEADILY EXPANDS.

While Turkey thus steadily crumbles, as the prophetic word requires, Russia steadily expands to new growth, according to the same requirements. The *Globe* says:—

"Russia is becoming very much stronger in the Black Sea than she was in 1878, while Turkey is regretably growing weaker."

In illustration of this the same paper says:—

"There are three things occurring at the present moment which show that

Russia's Danubian claims are associated with a naval revival in the Black Sea. These are—the construction of the new dock at Sebastopol, the commencement of the first of the three ironclads of the Invincible type, and the resolution to increase the transport steamers of the subsidised Black Sea Steam Navigation Company at the rate of two ocean liners a year. The first work is really a stepping stone to the entire restoration of Sebastopol, and the removal thither of the dockyard from Nicolaëff. This measure has long been contemplated, and, once Sebastopol is provided with sufficient dock capacity to accommodate the largest man-of-war, it will rapidly take its place as the Russian dockyard of the Black Sea."

Not only on the Turkish frontiers, but in Central Asia, more and more in the direction of British India, do Russia's ceaseless encroachments go on. The fact has received fresh illustration during the past month in the publication of a pamphlet by Mr. Marvin, of which an influential London paper says, it "deals fully with the political and commercial questions surrounding the project formed by Russia for the construction of a railway towards India by way of Herat. The author points out the successive surveys and encroachments on Asiatic territory by Russia, contrasting the energy thus displayed with the inertness of the English Government in a similar direction, and showing in conclusive language the absolute danger to our Indian possessions which will exist if Russia is allowed to get within a striking distance of Herat. The pamphlet has a further recommendation to the attention of politicians, inasmuch as it contains an introduction from the pen of M. Arminius Vámbéry:—

"The University, Buda-Pesth, Feb. 2, 1883.

"My dear Mr. Marvin.—The truth of the Oriental proverb, 'With the arrival of misfortune the human mind becomes blind' has rarely been more amply demonstrated than in the unpardonable carelessness of English politicians in regard to Russia's recent movements in Central Asia. When on a lecturing round in the United

Kingdom some 15 years ago, I was struck with the cold indifference of the British public to all matters connected with Central Asia, but always sought to find an excuse for it in the uncertain position of Russia at that time in the three khanates and the hazy mist enshrouding her operations. But the position of Russia has since that period essentially changed, the veil has been torn asunder by the bayonets of the ever-advancing Russian soldier, Russia stands close to the gate of India, and England is not in the least disturbed in her ominous sleep of security." (After enlarging on the advantages obtained by Russia by her recent railway developments, the Professor concludes as follows:—)

"Unable, therefore, to lean upon the Central Asiatics in her future contest with Russia, England is bound to shorten the distance between England and the mother-country. She must take in hand the Euphrates Valley Railway. She must seek her auxiliaries in Asia Minor, where her prestige has not been marred, in spite of all the blunders of shortsighted statesmen, and where she can still count on sympathies of people hating Russia as an evil-doer and a deadly enemy of Islam. There is no time to lose over barren discussions. The feverish activity which Russia is secretly developing all along her southern frontier in Asia is only to be ignored by those who delight in self-deception. The sooner Great Britain resorts to action the better will it be for those Imperial interests of hers whose benignant influence upon Asia is appreciated by every right-feeling man."

Throwing light in the same direction, there occurs the following among the month's telegrams:—

[CENTRAL NEWS TELEGRAM].—"TASHKEND.—Measures have been taken with the view of establishing Russian settlements in the neighbourhood of Tashkend. The first colony will be located at Shor Timbe, the spot where General Tcheradieff obtained his first victory in his Central Asian campaign, and will be composed of veteran soldiers who fought under him at that time. Other settlements will be formed along the course of the river Tchirchik from Niasbek to Sengata."

## THE JEWS AND THE HOLY LAND.

The Jewish question is far from settled in Russia. The *Jewish World* says there is too great a disposition among English Jews to consider the Russo-Jewish question a thing of the past. It says:—

"The acute phase of persecution is over; and the hope—born of the wish—that an era of happier times is about to set in for our Russian brethren, begins to prevail among English Jews. . . . The hopes and anticipations raised by the accession to office of Count Tolstoi have, unfortunately, not been justified. With one solitary exception—the whole of the anti-Jewish enactments revived under the Ignatieff *regime* continue to be enforced. Rigorous repression, quiet and without violence and strictly legal, is still the order of the day. Every avenue of industry is being gradually but surely closed to Jews; the Jew is still, in out-of-the-way districts, hounded from pillar to post."

"Nor has the animosity of the masses," continues the *Jewish World*, "since it was raised against the Jews by the unscrupulous Jew-baiters of 1881—in anywise abated. The hostility of the *majik* is as determined as ever, and his itching to be revenged upon the Jews, should opportunity occur, is as powerful as of old." Of this, the writer gives a shocking illustration. A few weeks ago, a Russian peasant was "caught in the act of setting fire to a dwelling house. He said that a certain Jew—the only one residing in the village—had incited him to commit the offence with which he was charged. As soon as the peasants of the place heard this, and without waiting for arrest, or trial, or confirmation, they marched in a body to the house of the unfortunate Jew, dragged him out into the street, broke his fingers, pulled out with pliers his nails, and then put out his eyes!"

The continuance of Jewish persecution, while very distressing to human feeling, is a satisfactory feature of an epoch which requires the unsettlement and rousing of Israel in preparation for that return to the land of their fathers which is appointed for them.

#### THE COLONIZATION MOVEMENT.

The work in this direction goes on. Foremost among the month's news items, is the satisfactory information that the Sultan's prohibition of the landing of Jews in Palestine, of which complaint was lodged by the British ambassador, at Constantinople, has been revoked. The information is published by the *Hamagid*, and quoted both by the *Jewish Chronicle* and *Jewish World*. The *Manchester Examiner* excuses the Sultan for issuing the order (now revoked), on the ground of his "fear that the Jewish colonisation of Palestine had for its object the restoration of a kingdom of the Jews. It can easily be understood" says the same paper "that the Sultan was not likely to look with favour upon a movement which appeared to have a tendency to another partition of his territory."

The *Jewish World* also (which ought to be ashamed of its words) apologises for the Sultan thus:—

"The action of the Turkish authorities has been, to a great extent, due to what we may call the 'harebrained' projects of 'irresponsible' enthusiasts, whose airy schemes of Jewish colonization have been dinned into Eastern and Western ears with the persistency characteristic of people with a 'hobby.' It is those friends of the Jewish 'nationality of the future,' Messrs. Olyphant and Cazalet, whom we have to thank for the jealousy with which the would-be immigrants were looked upon. These gentlemen have, by their writing and talking, their projects and plans, so flustered the worthy bureaucrats of Constantinople, that the Porte already sees the inauguration of a vast scheme of Jewish colonization, supported by the great wealth and undoubted influence of Western Jews, and—more ominous still for the Turk—under the protecting shadow of England. Hence the opposition of the Porte to the landing of the Jewish immigrants, which opposition has since, we have reason to believe, been withdrawn."

The Sultan's political intuitions were correct enough. The Jewish movement doubtless looks in the direction of a further diminution of his territory; but he is

powerless to resist the current of events. He revokes his order in the presence of a pressure he cannot evade, and the movement goes on (destined not only to minimise Turkish jurisdiction, but ultimately to swallow bodily Gentile dominion everywhere: this anon).

#### SATISFACTORY DEVELOPMENTS.

The following extracts from various papers show the satisfactory development of the colonisation movement, and the tendency to regeneration of Palestinian affairs:—

"A general meeting of the members of the 'Zion' Society (which was founded by Mr. B. F. Peixotto, whilst United States Consul-General in Roumania and which has extensive ramifications throughout that country) has lately been held at Bucharest, to consider whether any, and what, action should be taken to further the movement for the colonisation of Palestine. Hitherto this important society has not moved in the matter, which was, therefore, taken up by societies formed with that special object in view. The meeting was attended by several delegates from branches of the society, in addition to the members residing in Bucharest; and after deliberations extending over three days, a series of resolutions were adopted, of which the following is an abstract:

"1. The 'Zion' Society pledges itself henceforth to promote the interests of the emigration movement to Palestine to the utmost extent of its powers.

"2. The heads of the society (or, as they are officially called, the 'Sanhedrin') are to issue an appeal to the entire Jewish community in general and to 'their brethren,' the members of the 'Beni Berith' Society in America in particular (with which powerful institution the 'Zion' Society has much in common) for support in this important movement.

"3. The Sanhedrin shall have power to associate other prominent men in their work, Herr Z. L. Guttman being appointed Treasurer of the Special Fund which is to be raised for the colonisation of Palestine.

"4. The Sanhedrin are to find the ways and means for carrying out the movement, in aid of which every member of the society shall contribute a sum of not less than 12 francs per annum.

"5. The Sanhedrin are charged with the duty of endeavouring to obtain the Sultan's consent to a general settlement of foreign Jews in Palestine. This appears to be already accomplished.

"6. The general meeting determined, in order that the society might at once enter on its new functions, to found a colony in the Holy Land for fifty families who shall be selected partly from among the members of the society, and partly outside that body.

"The cost of founding such a colony being estimated at 200,000 francs, the administration of the society in Bucharest will vote 40,000 francs from its funds, the Committee at Galatz will contribute 10,000 francs, 65,000 francs will be raised by the society in debentures, and the remainder will have to be supplied by the colonists themselves.

"7. Finally, the Sanhedrin are authorised to co-operate with other societies formed for the purpose of favouring the colonisation of Palestine.

"Great importance is attached in Roumania to this gathering and its results, as the movement will now be carried on to a more systematic and extensive scale."—*Jewish Chronicle*.

"It is not generally known that the work of settling a number of Russian refugees upon small farms in the Holy Land has been and is being seriously proceeded with under the auspices of a society formed in Mayence for that purpose, with the patronage and mainly owing to the exertions of Dr. Lehmann, the erudite editor of the German *Israelit*. Last July, an association known as the Provisional Committee for Assisting Russo-Jewish Agriculturists to Settle in the East was established in the famous old Rhine city. A philanthropic supporter forwarded to Dr. Lehmann 10,000 marks for the purposes of the association, and to this was added about 2,000 marks collected by Dr. Hildesheimer in Berlin. With this amount a Russian delegate, duly empowered, started for Palestine, in order to initiate the work of settlement, and acquire land for the would-be colonists. This gentleman has now returned, and, in a communication addressed to our German contemporary, gives some really interesting particulars of what he has accomplished. As the settlements now contemplated are to consist solely of Russian Jews, who are

accustomed to field work and agriculture, the present undertaking deserves more than a passing notice. And some details will prove interesting, especially as the sites chosen for settlement are, most of them, of historic importance. The first of the purchases made by the Russian delegate is a parcel of land of the estate 'En Lebes,' and now called the colony 'Pesach-Tikvah.' It is close to the brook Abalnegam, and comprises land for six settlements, each containing one hundred and thirty-seven domans—each doman is equal to about twelve hundred square yards. The second includes one-and-a-half farms belonging to a neighbouring estate, lying between the Abalnegam brook, and the stream Audiyeih. The third portion of the purchase consists of five plots of building land, suitable for the erection of farm houses for the colonists, and for the planting of kitchen and vegetable gardens in the village of Jehudieh. This is the ancient place mentioned in the book of Joshua, xix. 45. Upon this latter site—which, from its description, we judge to be fairly extensive—it is intended further to erect dwelling houses for immigrants other than the agriculturists. And it is hoped to raise this insignificant, though historic village, in time, to the dignity of a flourishing town. En Lebes, it may be pointed out, is near Jaffa, and is the ancient Ona—mentioned in Tractate Megillah of the Talmud. There is an extent of upwards of two thousand domans of land still left on the 'En-Lebes' estate, which might easily be bought, if required, as the possessors are miserably poor fellahim, who would be only too glad to sell upon reasonable terms.—*Jewish World*.

"The chosen people are flocking back to the land of their progenitors, which would be a most joyous circumstance but for the fact that those who arrive are mostly immigrants from Russia, out of which they have been driven by cruel and unjust edicts. The United States Consul at Jerusalem reports that the population has considerably increased in the last year. There seems to have been some advance in real estate, permits for the erection of sixty-five new houses and sixty-three new additions having been issued. Houses in modern style have sprung up in the suburbs and rents are going up."—*Evening Standard* (London).

"Eighty-seven Russian emigrants passed through Berlin on the 14th February on their way to Syria, whither they are being sent by the London Committee of the Syrian Colonisation Fund. Two hundred and fifteen emigrants are already settled in the new colony, which is situated about 15 miles distant from Beyrout. Herr S. D. Levontin, President of the Society and Colony 'Rishon Letz-youn,' founded by Russian Jews whilst the persecutions were at their height sends a favourable account of the progress of the colony which has been formed in the neighbourhood of Jaffa. Ample testimony is borne to the hearty co-operation and valuable aid which the settlers receive at the hands of M. Hirsch, Director of the Agricultural School of the Alliance Israélite at Jaffa. The first essays of the colonists in agriculture promises to be successful, thanks to the practical assistance they have received in this branch of industry. In order to promote useful knowledge the settlers have recently established a library."—*Jewish Chronicle*.

Mr. S. M. Samuel, in a work on "Jewish Life in the East" (London, 1881), gives some interesting details on the Building Societies, or rather Co-operative Land Societies, established among the Jews, in Palestine, the earliest of which dates only from the year 1874. He states: "The committees of these societies consists, by rule, of one Turkish, one Austrian, one Prussian, one Russian, and one English subject, and are, of course, in every respect, and exclusively, Jewish, as are all the members. Their plan is that of small towns, or colonies, outside the Jaffa Gate, on healthily situated ground, which is rapidly rising in value; the farthest of these colonies being but twenty minutes' walk from the city. All are built of white stone, which is found, by digging, in the very ground purchased for the sites of these houses, a system of building which is universal throughout Jerusalem. The committees of management are re-elected every two years. The residences usually consist of two rooms and a cellar, the sanitary arrangements being separated from the houses. Open spaces are left, trees planted, cisterns constructed, and synagogues erected, which are the common property of each society. Any person can be ejected from the houses on a

vote of one more than the half of the whole members of the society (e.g. 51 votes out of 100), that he is a quarrelsome and objectionable individual, and his money is then repaid to him. The appropriation of residences take place annually, by lot. The houses cost, with the free-ground, £80 to £90 each, and are paid for by annual instalments of four to six Turkish pounds. The houses should become the property of the residents in 10 years. The cisterns are paid for by common contributions. The society 'Mas Shearim' (Hundred Gates), established in 1874, contains 140 residences (all taken up), of which 74 are finished, and 66 in course of construction. It possesses a synagogue, a 'mikveh' (bath for women), a bakery, and two large cisterns. Gardens are being planted. One house is appropriated for a 'Talmud Torah' (school for study of Hebrew), and two as residences for pilgrims, with permission to reside there for thirty days free of charge. The annual payments have had to be reduced in the case of 60 shareholders, who are too poor, at present, to pay in full. The society 'Mishkenoth Yisrael' (the Dwellings of Israel), established in 1875, numbers also 140 members, 28 of whose houses are completely finished. It has also a synagogue, two large cisterns, a *mikveh*, and a bakery. The society 'Ayven Yisrael' (Cornerstone of Israel), also founded in 1875, numbers 34 members, all of whose houses are complete. It possesses one small and two large cisterns and a bakery, but has no synagogue, as they join that of the 'Mishkenoth Yisrael,' which is in the vicinity. The rules of all these societies show sound business-like sense. I have personally inspected all these buildings, and was greatly gratified by all that I saw."—*Reports of the Chief Registrar of Friendly Societies* (extracted by Brother Hudson, Societies' Valuer, of Leamington).

"Sixty families, consisting of four hundred and twenty souls, arrived in less than two months, at the most inclement season of the year, and without any preparation whatever having been made on the land for their reception. So large an influx excited the attention of the authorities all along the coast. Forbidden to land at one port they managed to smuggle themselves on shore at another, until they are now scattered—some at Beyrout, some at Jaffa, and some here. Families with a father in one place, a mother at another, a child at



some books explaining the Bible. I could not supply them exactly with these, but gave them what books I could spare. They seemed a most religious set of people. They had just been to church (it was Sunday), and spoke with great pride and delight of the organ so generously sent them by the Queen some time ago. After getting into their boat, they said, "We will sing you a hymn, captain, before we go," and then they sat and sang "The Life Boat and Pull for the Shore," taking

the different parts, and singing in beautiful harmony. Altogether they seemed very happy. There are now 103 or 104 people on the island; 60 are females." The foregoing may serve as a hint to any of our seafaring brethren who may sometime have an opportunity of calling at the island. They might at the same time enquire if the package referred to reached the islanders, and whether they had read the books, and communicate the result of this enquiry to the *Christadelphian*.

A. A.

## 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.

Bro. Craigmyle reports the return to fellowship of Bro. Andrew Marr, who has been separated from the brethren for over two years. The ecclesia has lost by removal Bro. Charles Walls, who was connected with the Railway Passenger Service here, and who left for Liverpool, en route to America, on the 29th ult. He left with the best wishes of the brethren in Aberdeen, who commend him to the sympathy of their fellow-heirs on the other side of the Atlantic, where, as yet, he has no fixed destination.

### BAGTHORPE.

Bro. Marshall reports that Bro. Elam has been restored to the fellowship of the brethren in this place in the Scriptural way. Lectures are regularly delivered on Sunday evenings by various brethren from a distance. The most important have been two from Bro. Richards, of Nottingham, on "Babylon the Great," and "Angels—do they exist, and for what purpose?" The attendance has been good of those for whose enlightenment these efforts are intended, of whom they are several who are completely spoiled for attendance elsewhere.

### BEXLEY HEATH, KENT.

Bro. Guest, who is on the point of leaving this place, reports that for several months past, he and Sister Guest have done their best to call the attention of the people to the truth. They have held a Bible class every Sunday afternoon and Thursday evening. They commenced by getting Bro. H. H. Horsman, of London, to deliver a lecture in their house—means not permitting the hiring of a public building. The class has not had visible result thus far. Three out of the four who attended, admitted the things presented were according to truth, but their convictions went no further. In March, this year, Bro. Guest wrote to several of the leading clergymen and ministers in the district on the doctrine of "the immortality of the soul." Only one replied, to the effect that he was too much occupied to discuss "barren speculation." Bro. Guest then advertised the Bible class in the

local paper. The result was an audience of one!—a man who walked five-and-half miles. He did not come again. Bro. Guest then put in another advertisement challenging the clergy to prove the immortality of the soul. No reply from the clergy, of course, but six came to the Bible class. On the following Sunday, April 1st, Brother Frank Jannaway gave his assistance, and on Sunday, April 8th, Brother Kinnaird did the same. Brother and Sister Guest are a little disappointed at the entire apparent failure of their endeavours. They have the satisfaction of having done their duty; and this satisfaction will be much greater when Christ comes than it can be now. Let them not be downhearted. Even now the Lord may permit them to see the fruit of their loving self-sacrifice.

### BILSTON.

Inasmuch as the attendance at our Sunday evening lectures has of late been discouragingly small, the ecclesia here has resolved to give up the Temperance Hall at the end of the quarter, and unite their efforts with the Wolverhampton ecclesia, three miles distant. Before taking this step the ecclesia decided to make another special effort, and for this purpose arranged with the following Birmingham brethren to lecture:—March 27, (Bro. Ashcroft), subject: "Some of my Difficulties as a Ministerial Exponent of the Scriptures, and how I got out of them." March 28 (Bro. Shuttleworth), on "Eternal Realities. The Earth for ever; Christ for ever; and Life for ever; final and full amalgamation of these three co-eternals in the perfect purpose of God." April 3 (Bro. J. J. Bishop), subject: "Who are infidels—and how they can be identified?" April 4th (Brother Roberts), subject: "Heaven—God's dwelling-place, but not the inheritance of the saints; their reward to be upon the earth." The attendance of strangers at each lecture was but small (about 40), and this fact has strengthened our conviction that the ecclesia has rightly decided to unite with the Wolverhampton brethren at the close of the present quarter.

We shall therefore give up Bilston, at least, for the present, with a consciousness of having for

nearly three years faithfully proclaimed the truth, and used all means, to the extent of our ability, to make it known throughout the district.—T. PARKES.

#### BIRMINGHAM.

During the month the following persons have obeyed the truth in baptism:—MRS. CHARLOTTE BRAMLEY (47), formerly Church of England; EMILY POUNTNEY (26), formerly Church of England; ELLEN TURVEY (16), machinist, daughter of Brother Turvey; CHARLES BUCKLER (31), sawyer, formerly Campbellite; JULIUS PEARCE (28), clicker, formerly Independent; MRS. ELIZA POOLE (50), sister to Brother Parsons, formerly Wesleyan; and eleven others, who will unite with other ecclesians.

Brother and Sister Edwin Smith and family have emigrated to Waterloo, Iowa, U.S.A. The best wishes of the ecclesia go with them.

Brother Chamberlin's situation has not proved permanent, the work being unsuitable. His case is still an unsolved problem.

The usual quarterly meeting was held on Thursday, April 5. The business was routine, but satisfactory, except in so far as the accounts showed a lowness of funds, consequent on the large drain in relief of the poor.

On Monday evening, April 9, Bro. Ashcroft lectured in the Temperance Hall, under the auspices of the Young Men's Mutual Improvement Society; on "The Canon of Scripture: by what influences, and under what circumstances it was determined." There was a large audience, and an instructive lecture.

LECTURES.—April 1, "Faith and Grace" (Bro. Roberts); 8, "The future eternity of the earth" (Bro. Shuttleworth); 15, "Adam and Christ" (Bro. Roberts); 22, "The World's Crisis" (Bro. Bishop).

On behalf of the brethren at the Ward Hall, Brother Seamark reports the immersion of BENJAMIN HOTTEN, labourer, formerly neutral, on the 11th of March. The lectures have been as follows:—March 18, on "Twelve distinct signs of Christ's Coming" (Bro. P. Hall); March 25, "Will man always be mortal?" (Bro. Sparks); April 1, "Will the Saints come from Heaven with Christ at His Coming?" (Bro. J. Andrews); April 8, "Some of the incidents connected with Christ's first appearing on earth" (Bro. Thomas).

#### BURTON-ON-TRENT.

Brother Powell reports the steady continuance of the effort in this place to induce men to become participants in the great goodness of God. The lectures have been as follows:—March 4th, "The Kingdom of God" (Bro. Sykes); March 11th, "The Gospel" (Bro. Wood); March 18, "Christ is coming" (Bro. Meakin); March 25th, "No immortal soul" (Bro. Challiner); April 1st, "Heaven and hell-going not taught in the Scriptures" (Bro. Challiner); April 8th, "The Devil of Milton and popular theology a mythical being" (Bro. Bishop).

#### CARDIFF.

Brother G. A. Birkenhead reports a tea meeting held in Cardiff on Good Friday for the purpose of receiving comfort and instruction from the divine word. A pleasant and profitable evening was spent.

LECTURES.—March 4, "A dream and its interpretation" (Brother Henderson); 11th, "Do people go to heaven at death?" (Brother Birkenhead);

18th, "Resurrection and its results" (Brother Lloyd); 25th, "Bible truths" (Brother Lloyd).

#### CINDERFORD.

Brother Lander reports that since the last intelligence from this place another has put on Christ in the way appointed. His name is JOSEPH GRINDLE.

LECTURES.—March 4, "The Bible divine," "Social and political problems" (Brother J. J. Bishop, of Birmingham.) As Brother Bishop was staying in the neighbourhood for several days, he gave two lectures during the week: 1, "Who are the Christadelphians—Are they infidels?" &c.; 2, "War between England and Russia, the coming of Christ," &c. These lectures were delivered in the Town Hall, and there would be between 400 and 500 persons present each night. "No small stir" has been created here.

#### CREWE.

Brother Atkinson reports the obedience of JANE ADAMS (26), formerly Wesleyan Methodist, who was immersed March 26, also the addition of Brother and Sister Burden, who have lately removed to Crewe. He adds:—"Since I last wrote, we have been assisted in our efforts to proclaim the Gospel of the Kingdom, by visits from Brother Waite, of Stockport, and Brother Garside, of Ormskirk, who lectured on the following subjects:—March 11, 'The Gospel of the Salvation Army not the Gospel of Jesus' (Brother Waite); 25, 'Peter's keys; the use he made of them in opening the door of salvation to both Jews and Gentiles' (Brother Garside)."

#### DERBY.

We learn from Brother Chandler and Brother Coates, that the division existing here for the past three months is now at an end; this does not refer to the prior division of some year or two ago which, unfortunately still continues. The brethren are to be congratulated on so much of healing as has taken place. Nothing but evil comes of division when it is the division of people who ought to be united.

Brother Chandler reports the obedience of ARTHUR LEADBETTER (24), who until recently was working with the "Salvation Army," but whose earnestness has now been diverted from the path of error into the ways of truth.

#### DUDLEY.

Brother Hughes reports the immersion of WM. MAUGHAN (42), formerly neutral. The meetings for the proclamation of the truth have been fairly attended during the winter months, and there are several interested. Lectures:—"Facts versus fancies" (Bro. A. E. Davies); "The truth discerned from the apostacy" (Bro. J. Andrews); "Watchman what of the night?" (Bro. J. Bland); "The Scriptural doctrine of the atonement" (Bro. S. Dawes).

#### EDINBURGH

On 30th March ANDREW TAYLOR, 46, insurance agent, was assisted to put on the name of Christ. Brother Taylor is the father of Sister Isabella Taylor. He was a member of the Church of England for 18 years, but latterly connected with the Church of Scotland, until the light of the Truth was shed across his path.

LECTURES.—March 4th, "Baptism" (Bro. Wm. Grant); 11th, "The four beasts of Rev. iv. 7 (Bro. Smith); 18th, "The covenants of promise and the blood of Christ" (Bro. Laverock); 25th, "The



two Adams" (Bro. Smith); April 1st, "The sound doctrine which Paul said men would not endure" (Bro. Blackhall); 8th, "God's purpose to substitute a universal government under Christ for the present order of things" (Bro. Wm. Grant); 15th, "The extent of the Atonement" (Bro. Smith); 22nd, "The purpose of God in creation and redemption" (Bro. Laverock); 29th, "The Apostle Paul's form of sound words" (Bro. Smith).—Wm. GRANT.

#### ELLAND.

Brother Riley, though unable to report any additions here, refers in hopeful terms to the prospects of the truth in the neighbourhood, and speaks of there having been no fewer than 170 persons present at the tea meeting which was held on Easter Monday. At this meeting addresses were given by various brethren from a distance, and a season of much spiritual entertainment was spent. Brother Marsden, who presided, gave a short history of the ecclesia from its commencement. The number now in fellowship is 46.

#### GLASGOW.

Brother Leask reports that Sister Hamilton, who has kept aloof since the renunciationist heresy ten years ago, returned to fellowship on Sunday, 25th March, through the exertions of Brother Handley, while in Glasgow. Brother Handley lectured on the afternoon of Sunday, 18th March, and also Sunday, 8th April, both afternoon and evening. As a result of his lectures, there have been good audiences and a few enquirers. The usual "Fast Day" social meeting took place on Thursday, 5th April, when about 120 sat down to tea, including brethren, children, and friends, and a very profitable and enjoyable evening was spent.

LECTURES (besides those mentioned above). March 25, "The wages of sin and the gift of God" (Brother Steel); April 1st, "Are we partakers of the divine nature—Immortal?" (Brother James Nisbet); April 15th, "The Heathen: what is to be done with them" (Bro. Thomas Nisbet).

#### GLOUCESTER.

LECTURES.—March 4th, "The Keys of Hell" (Bro. Horton, of Tewkesbury); 11th, "The folly of taking things for granted" (Bro. Taylor); 18th, "The Way, the Truth, and the Life" (Bro. Clark); 25th, "Christ as a man of war" (Bro. Gilbert, of Birmingham). The brethren were agreeably surprised to see a very good attendance at Brother Gilbert's lectures.—A. H. ROGERS.

#### GREAT BRIDGE.

Bro. Hardy reports the obedience of Miss ELIZABETH EDWARDS (30), sister in the flesh to Sister Woollicroft, and formerly member of the Church of England. On Easter Monday the brethren took advantage of the general holiday, and had a tea meeting in the afternoon. Brethren and sisters were present from Bilston, Birmingham, Brierley Hill, Dudley, Wolverhampton, and other places. It was the largest meeting in connection with the truth ever held in Great Bridge. After tea addresses were given by Brethren Robinson (Bradford-on-Avon), Deakin, Chamberlin, Thomas, Hall (Birmingham), and Parkes and Poole (Bilston).

#### HECKMONDWIKE.

Brother Wilde reports the removal to America of Brother Woodhead—untoward circumstances having compelled him to make the change. Bro-

ther Wilde himself intended to emigrate likewise, but has not found it necessary to carry out his purpose. He thanks those who have supplied him with useful information. An effort continues to be made in this place to draw public attention to the only hope of perishing men.

#### HIGH WYCOMBE.

We have again had Brother Ashcroft among us. He delivered two interesting and instructive lectures in the Town Hall on April 3 and 4. The attendance was not so good as on previous occasions, but those who were present manifested much interest in what was said, and some are advancing by a slow, but apparently sure process in the direction of wisdom. The soil in which we are sowing the good seed of the Kingdom is of a peculiar nature.—JOHN MONEY.

#### HUDDERSFIELD.

There are honest men here, but they have got on to a rough road, in which keeping company is difficult. It is well to say nothing more, in hope that things will mend, or, at all events, till the situation become defined.

#### KILMARNOCK.

All true brethren will sympathise with the scriptural zeal of the little company that here and at Auchincloch are striving to keep themselves unspotted from the world. But there is a wise, and an unwise way of trying to reform the erring. We must be patient with other ecclesias, and not "stand aloof" where there is a professed conformity with the will of Christ, and some endeavour to carry out that profession. Consider the universal weakness and misfortune, and have compassion one of another. Without patience and forbearance, we shall fail to get at the little good that is possible in "the present evil world." EDITOR.

#### LINCOLN.

Brother T. H. Elwick reports the baptism into Christ of MARTHA HEALEY, mother of Brother Healey, on March 10th, also that of ANGUS McDONALD (34) clerk, formerly Congregationalist, on March 16th. The lectures continue to be well attended, and numbers are enquiring and searching deeply into the truth. Another application has just been received, and others have signified their intention of soon applying also.

#### LIVERPOOL.

On the 23rd of March about 65 of the brethren and interested friends, and a goodly number of children, met in the Temperance Hall for a social tea meeting, after which addresses were given by several of the brethren, and an enjoyable evening was passed. There have been two immersions since the date of our last report, viz., on March 31st, RICHARD FOULKES (27), formerly a Methodist; and on April 7th, ROBERT MONAGHAN, smith, until lately associated with the Plymouth Brethren. Brother and Sister Barber, who were in fellowship with the Stockport Ecclesia, have removed from Droylsden to Liverpool.

LECTURES.—March 18th, "What is Righteousness?" (Bro. Robert Roberts); March 25th, "The Covenants of Promise" (Bro. Waite); April 1st, "The divine solution for the numerous social and political problems which thoughtful men regard with anxiety and despair" (Bro. R. Ashcroft); April 8th, "The New Birth" (Bro. J. U. Robertson).—HENRY COLLENS.

## LONDON.

**NORTH LONDON** (*Wellington Hall, Wellington Street, Islington, Sundays 11 a.m. and 7 p.m.; Wednesdays and Fridays, Upper Street Hall, 8 p.m.*)—The brethren assembled on Bank Holiday (March 26), for mutual up-building, and were joined by others from the Westminster and Fulham meetings, who gave assistance in exhortation and doctrine. The word has been powerful in directing three others to the way of life, who have rendered the obedience necessary for union with Christ: viz., on April 4, CLARA JONES (formerly Congregationalist); on April 9, LOUISA MATILDA AUSTIN (second daughter of Brother and Sister Austin), and CHARLES LEWIS (formerly Wesleyan), of Tycoch, Welshpool, who was immersed while in London on business.—Brother Sparkhall and Sister Sarah Hatton have been united in marriage.—Sister Elizabeth Priden left London for Queensland on the 26th of Feb., and on April 19th Sister Ware will sail for New York to join her father, Brother S. Ware.—Another platform has been placed at the service of the truth in this great city. Several of the brethren having been for some time past engaged in proclaiming the gospel in Victoria Park, which is much frequented on Sundays, a large room has now been placed at their disposal in that neighbourhood by Brother Bateman, and a course of lectures are being delivered.

LECTURES for April:—“The rich man and Lazarus” (Brother G. F. Thirtle); “The kingdom of men” (Brother J. J. Andrew); “The symbolic language of the Bible” (Brother H. Horsman); “Inspiration” (Brother R. Ashcroft); “Michael and the Devil” (Brother Elliott).—W. OWLER.

**WESTMINSTER** (*Victoria Hall, 327, Vauxhall Bridge Road, Sundays 11 a.m. and 7 p.m., and Thursdays 8 p.m.*)—Brother F. Jannaway reports the addition of a sister from Islington, and also of ALFRED JAMES WHITE (33), cabinet carver, and his wife, ALICE CHARLOTTE WHITE (32), both of whom have been meeting with the Renunciationalists at Westminster Bridge Road. They were received into fellowship on March 25, without re-immersion, as their faith at their former immersion was considered (on examination) to be Scriptural. Last month we lost, by removal, our Sister Edwards, who has gone to Canada, where she has arrived safely, after a somewhat tempestuous and prolonged voyage.

LECTURES.—April 1, “Prayer and praise” (Brother A. Andrew); 8, “Salvation” (Brother H. Horsman); 15, “Sacrifice of Christ” (Brother A. T. Jannaway); 22, “Michael and the devil” (Brother R. Elliott); 29, “The grand secret” (Brother F. G. Jannaway). The lectures are still well attended by the alien.

## MALDON.

Our ecclesia numbers one less, on account of Bro. Ralph Martin having left us and gone to Liverpool.—C. M. HANDLEY.

## MANSFIELD.

On the 22nd of March, Mrs. FLINT (Wesleyan), wife of our Brother Flint, and FANNY BURTON (Baptist), after careful and earnest study of the Word, having given evidence that they comprehended and believed the Kingdom of God, and the things concerning the name of Jesus Christ, were both baptised into Christ, and broke bread with us the following Sunday. We have taken the Town Hall for our meetings, and open next Sunday for public proclamation of the truth in a

lecture by Brother Sulley, entitled, “The occupation of Egypt by Britain a sign of the imminent return of Christ.”—S. W. ALLSOPP.

## NEATH.

Bro. Gregory reports that three persons have rendered obedience to the faith, viz.:—LEONARD TULLING (33), formerly neutral; JANE THOMAS (18), formerly Episcopalian; and FLORENCE MORGAN, daughter of Bro. John Morgan. They were buried in the appointed immersion, in steadfast belief in the power of God, who raised up the Lord Jesus from the dead, and who also will raise up by Him as many as are ordained to life eternal.

## NOTTINGHAM.

Bro. Kirkland reports the obedience (on March 15th) of Mrs. BERRY (31) wife of Bro. Berry, late of Birmingham; also other additions by the removal of Sister Booth and Bro. Booth, her son, from Pilsley, and Bro. Thomas Russell from Wigan. On Easter Monday there was the usual tea meeting in the Christadelphian Hall, at which many brethren and sisters were present from other ecclesias. About two hundred, including 50 strangers, sat down to tea. In the evening a good and profitable meeting was held in the Hall. Brother Roberts, of Birmingham, delivered an address on “The brethren of the 1st Century considered as an example to those of the 19th;” Brother Boshier, of London, and Brother Collyer, of Leicester, also gave short and stimulating addresses.

LECTURES for past two months.—Feb. 4, “Did Jesus exist before his birth” (Brother Richards); Feb. 11, “The happy land” (Brother Roberts); Feb. 18, “The Kingdom of Heaven” (Brother Mabbott); Feb. 25, “Modern realisation” (Bro. Shuttleworth); March 4, “Eternal realities” (Brother Shuttlesworth); March 11, “The wisdom of God” (Brother Hawkins); March 18, “Why did God create man liable to fall” (Brother Richards); March 25, “Christ the first fruits, afterwards they that are Christ’s at his coming” (Brother Hodgkinson).

## PETERBOROUGH.

On March 16th, ABRAHAM BRUCE (26), previously neutral, was baptized into Christ; and on the 17th March, Miss RACHEL SMITH (51), member of Church of England before, kinswoman of our Sisters Grocock. Also of Mrs. ANNA GROSSMITH (49), who previously attended Church of England, mother of Bro. Norman, of Nottingham. On March 26th, WILLIAM THROSELLE (63), member of Church of England prior to hearing the truth, put on Christ in baptism. He is the husband of our sister, and father of brethren and sister of that name in London and Peterborough. He has attended our lectures for some time, but removed to London recently, and will fellowship one of the ecclesias there.—T. ROYCE.

## RADSTOCK.

Brother Young reports another addition to the ecclesia in this place, in the person of NATHANIEL TUCKER (29), formerly Wesleyan. Brother Tucker’s late associates were sorry to lose him from their circle, and he himself naturally felt it a trial to be disconnected from those who, during several years, had given him many proofs of their confidence and love. He has, however, discerned the paramount claims of the truth in the complete separation it demands from all who make void the Word of God by their traditions. His case is the result of tract distribution and book lending.

#### RIPLEY.

We are glad to be able to announce an addition to our little ecclesia, in the person of **RAYMOND WHARTON** (22), formerly Congregationalist, who was "born of water" March 19th, after several months' diligent enquiry into "the things concerning the Kingdom of God, and the name of Jesus Christ." From the attitude of others, we are hopeful that we shall soon have to report further increase.—**W. MITCHELL.**

#### SHEFFIELD.

Bro. Boler reports the obedience of **FREDERICK JENNINGS** (22), collier, residing at White Lane, Gleadless, a village about three miles from Sheffield, where Bro. Gould has been isolated for several years. Bro. Gould has laboured long and earnestly for companionship in the truth, and is much rejoiced at the result of his toil. Sister Edith Boler, the daughter of Bro. and Sister Boler, was united in marriage to Bro. F. Woodcock, in November last; also Sister Clara Briggs, to Bro. Arthur Graham, in the following month.

#### SPALDING.

Bro. Janes reports a course of five lectures in this place, which have been attended by numerous audiences. On the 11th February Bro. S. Richards, of Nottingham, spoke on "The parable of the house-builder." Bro. T. Royce, of Peterborough (Feb. 18th), lectured on the question: "Is the Creator of heaven and earth the author of the Bible?" The following week Bro. Richards again lectured on the subject of "Babylon, the Great—its rise and fall." On March 4th, Bro. Mabbott, of Nottingham, dealt with the query "Do the righteous go to heaven at death?" while Bro. Hodgkinson, of Norman Cross, followed with "The popular Devil—a legacy of Paganism."

#### WALSDEN.

It is with pleasure I report an addition to our number in this place, viz., my sister in the flesh **JANE ALICE LORD** (18), formerly Wesleyan, who was baptised into the name of Christ, on Good Friday, at Brother Sanderson's house, Huddersfield. On Sunday, April 8, we were encouraged by a visit from Brothers Bramley and Cundall, of Halifax, who gave two able lectures to very attentive audiences, on the following subjects:—"Diversity of religious belief, its evils, cause, and cure" (Brother Bramley); "The Christadelphians, who they are, what they believe, and why they cannot fellowship with the sects of Christendom" (Brother Cundall).—**C. W. LORD.**

#### WESTON (NEAR BATH).

Brother Whiting reports the obedience of Mr. **KEEPENCE** of Bath (date of Swansea), who was immersed into Christ on the 1st of April. The case is traceable to the efforts of the Swansea brethren in the first instance, who drew Brother Keepence's attention to the truth three years ago. Brother Whiting states his determination to continue the circulation of the *Pinger Posts*, as the best way in which it is possible for him to extend the knowledge of the truth. "It was" says he "through the distribution of these that I came across Brother Keepence, who was pleased to make my acquaintance."

#### WISHAW.

I have pleasure in intimating the immersion of Mrs. **LINDSAY**, wife of Bro. B. Lindsay; and also that of Mrs. **BROWNLEE**, wife of Bro. R. Brownlee,

both of Wishaw. During his recent visit to Glasgow, Bro. D. Handley came as far as Wishaw, and delivered two lectures to good audiences, on whom, we believe, a favourable impression has been made.—**C. REID.**

#### WOLVERHAMPTON.

Sister Pickin reports the obedience of **ALFRED JORDAN** (23), grocer's assistant, who was immersed at Dudley, on the 29th March. There are others whose cases are regarded hopefully. The union in marriage of Bro. Gough and Sister Laura Godwin has also taken place.

### AUSTRALIA.

**ADELAIDE.**—Brother Pairman, who has recently come to a knowledge of the truth, writes from this place to say:—"For years past, I have been searching and groping after an indefinite something, to satisfy the higher instincts of being. At one time, I was a member of a U.P. church, in Glasgow, but I found no real satisfaction there. I left Glasgow for South Africa about two years ago, and dropped church-going altogether, for I could not bring myself to believe that the orthodox gospel was the true one. I was fast drifting into a sort of morality of my own creation, when the truth was providentially (I can't call it chance) thrown in my way. By the reading of your *Twelve Lectures*, and other smaller works, and by various conversations with Brother Rolston (recently of Pietermaritzburg ecclesia, and now of this town), I came to a knowledge of the truth. Before this, all was dark and mysterious. Now all is clear and certain." (Brother Barlow, of Manchester, previously of Birmingham, has emigrated with his family to Adelaide.)

**BALMAIN, SYDNEY.**—Bro. A. O'Toole reports the delivery of lectures in the Temperance Hall, Balmain, in the evening, not at present being able to obtain it for any other time. There is a fair attendance of strangers, who show some interest. It is our earnest desire to "contend for the faith" in its purity, knowing that the time is not far distant when the present order of things will pass entirely and for ever away.

**LECTURES.**—January 21, "Coming judgment" (Brother A. O'Toole); 28, "Does death end all?" (Brother R. MacNamara, of Sydney); February 4, "The new heavens and new earth" (Brother Wood); 11, "The promised land" (Brother Logan, of Sydney); 15, "The clergy v. the Bible, on the nature of man" (Brother Payne).

**SYDNEY.**—Bro. J. J. Hawkins reports the immersion of **CAROLINE GORDON** (25), wife of Bro. F. D. Gordon. He adds:—"With the idea of establishing a closer degree of intimacy between the different ecclesias scattered in these colonies we have sent a circular letter to ten ecclesias, giving them the basis of our fellowship contained in the statement of the faith, and our rules, informing them of our status as an ecclesia, and giving them all information as to our method of conducting our meetings. Our librarian, Bro. Sendall, leaves here by the 'Sorata' for London, but he hopes soon to return. We have desired him to express to the London ecclesia our pleasure at noticing the love and unity existing between them, and that we hope to emulate their spirit and example." We have also an interesting letter from Brother Gordon (recently brought to the truth), in which he says:—"For fifteen years, I had imbibed assorted

adulterations; verily, I wandered in a land of broken cisterns. In the course of that time, I came to the conclusion that if the Bible propounded such fables as I was desired to believe, it was no book for me. Repeatedly have I taken it up and read, but to no purpose. It was a riddle, which I ultimately cast from me in despair—determined not to read it nor support any of the recognised sects which claimed the Bible as their guide and test book. About six years ago I began to read Swedenborgian writings, as well as French, Russian, and Turkish history, ancient and modern. Such study aroused me to fresh action, which terminated when your *Twelve Lectures* were placed in my hands. Imagine a man in the desert, hungry and thirsty, and with faint hopes of satisfying his cravings—when, as he least expected it, both food and drink are within his reach! In a similar position I found myself, almost wondering whether I was mad or sane. After a long and careful investigation, it was my desire to be buried with Christ in baptism. This done, I rose to newness of life, and have now been about eight months engaged in running the race for life; and I am prepared at all times to give an answer respecting the faith and hope set before me in the gospel. My wife began to read to see what power had led me to be so anxious for wisdom and understanding in Scriptural things. The result was that she herself soon desired to witness a good confession. This she was enabled to do last month, and we now both rejoice together in the hope of the glory that shall be revealed."

### NEW ZEALAND.

OTRAM, OTAGO.—Brother Simons writes to correct an error, into which he inadvertently fell, in the report of Brother Joseph's immersion in the *Christadelphian* for Oct., 1881. Instead of saying that Brother Joseph himself "had given up the Jewish faith some years since," he should have affirmed this of his forefathers. The mistake was quite unintentional on his part and he much regrets that some of the brethren should have seen in so slight a matter a ground of offence and complaint. Especially now that he is compelled to report withdrawal from said Brother Joseph, which he hopes will prove but a temporary suspension of fraternal intercourse.

### SOUTH AFRICA.

PIETERMARITZBURGH (NATAL).—Letters from this place from several contending parties reveal a state of things in which it becomes necessary to shut the pages of the *Christadelphian* until the spirit of the truth returns to the ascendancy. Friends of the truth elsewhere can only feel sorrow and shame while the present state of things lasts. We cannot make the *Christadelphian* a ring for the fighting out of quarrels. Wherein intelligence may be made subservient to the interests of the truth, we are glad to use it—entire or abridged, unaltered or modified, as the case may call for. But it is the time to be silent when nothing but harm can come of publication. We are not a newspaper; we confess to a total partisanship on the side of the truth and all its interests. If this policy is sometimes irksome to those concerned,

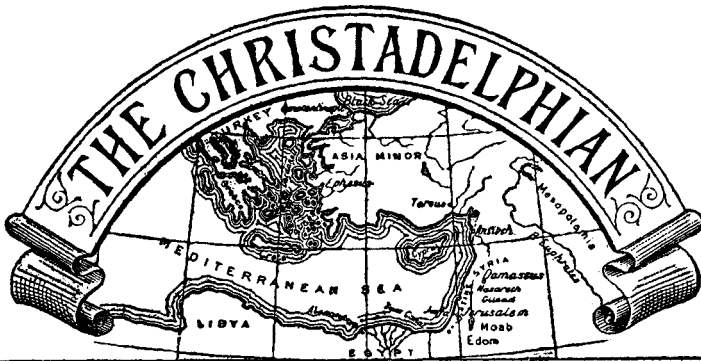
we must endure their dissatisfaction, in the conviction that even they, in the end, will justify a policy which is inspired by a regard to the highest ends and objects—not always visible to those who are warmly enlisted in some local or personal issue.

### UNITED STATES.

FITCHBURG, MASS.—Bro. Cullingford writes:—"It is with much sorrow that I report the death of our esteemed brother Lewis G. Tuttle, who fell asleep on March 7th, at the age of 62. Without warning he was felled by paralysis, which deprived him of the use of more than half his members, and for three weeks he lay in a semi-conscious state. But now he rests, no longer aware of the toil and endurance which is the lot of those that will live godly in Christ Jesus. An unusual incident occurred at the funeral of our late brother. A number of members of a Baptist choir in this place came forward and earnestly requested Sister Tuttle to allow them to sing at the service, which was conducted by Bro. Isaac N. Jones, of Worcester. She consented, on the condition that they sang hymns selected from our hymn book, which they did, to the gratification of the brethren and sisters assembled, from pages 161 and 174. Thus were persons who are connected with a system that is a corruption of the faith that was once delivered to the saints' singing some of the sublimest truths of God's Word at the grave of a man who, for eleven years, had testified that such an apostasy, and all who countenance it, will receive Christ's reprobation at his coming. We are sowing the good seed of the Kingdom wherever an opportunity occurs, and as best we can in our weakness. Some are interested in the grand truths, but do not seem to rise to the apprehension that 'this is eternal life.' I notice that there are some brethren who wish to come to the United States this year. I shall be most happy to furnish any information in my power to faithful brethren. My address is C. CULLINGFORD, P. C. Box 214, Fitchburg, Mass., U. S. A."

SPRINGFIELD, CLARK CO., OHIO.—I have the pleasure of reporting the obedience of Mrs. SYLVIA MATTON (29), who, on the 28th of March, was immersed into the Saving Name. She is the daughter of a Methodist minister, and acquired the knowledge of the truth while on a visit to Springfield from Minneapolis, to which latter city she is about to return, as did the Grandee of Ethiopia, rejoicing in the possession of "The Pearl of great price."—W. D. PARKER.

ST. NICHOLAS.—It is a long time since there was any report in the *Christadelphian* from here, yet I am happy to say that the truth is steadily put before the public of Mahanoy City every first day. Our ecclesia meets at Mahanoy City, and there are many there and in the villages surrounding that know the truth, and seem to believe it, but there they stay. We put forth an extra effort in proclaiming the truth on the 10th and 11th of March, when we had a visit from Bro. J. Coddington, of Brooklyn N. Y., who delivered two lectures, when a great many came to hear him." Subject on the 10th: "Forty-seven reasons why I left the M. E. Church." Subject on the 11th: "The future thrones of the House of David." We have had an addition to our ecclesia by the removal of Sister Bent from Utica, Missouri.—JOSEPH COOKE.



“ 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. 229.                      JUNE 1st, 1883. A.M., 5973.                      Vol. XX.

**THE RESPONSIBILITY OF ENLIGHTENED REJECTORS OF THE TRUTH.**

Athenæum Buildings, Edmund Street, Birmingham,  
April 2nd, 1883.

DEAR BROTHER,—Brother Roberts being too occupied to reply has asked me to do so.

Judging of the matter in the light of the representation contained in your letter, it is a thing of two pities: first, that the brethren should have assumed such a belligerent attitude towards you, after you had consented to so much of the truth as is contained in your admission that first century rejectors are responsible to resurrection and judgment. It might have been left there, pending further investigation without making it all at once a matter of such continual public and private contention. On the other hand, it was a pity, on your part, that you should have been so long in the truth and have hitherto given the matter “no thought.”

The Dr. lays down a principle somewhere, which I think you will find to be the right thing when you come to think further about it, viz:—that “where the truth has power to save, it has power to damn”; and, therefore, as its power to save depends upon enlightened conviction, so also its power to condemn. As Paul says, it is a “savour of life unto life or of death unto death—the power of God unto salvation to every one who believes,” but the ground of condemnation to every one, who, having both

heard it and understood it should thereupon reject it. As it is said "he who believeth and is baptized shall be saved, but he who believeth not shall be damned," this condemnation being due to the rejection of light.

Conviction is conviction, whether wrought by the direct operation of the spirit, as in the first century, or by the indirect method of 19th century exhibition of testimony. This is the ground of condemnation that light has come into the world—and wheresoever the light penetrates with the result of conviction that Jesus is the Christ, the Son of God, and this is the truth of Jehovah for faith unto salvation, it brings with it resurrection-responsibilities.

Whilst, therefore, deploring the seeming indiscretion of the brethren in allowing the matter so readily to assume such dimensions as to imperil the peace of the entire ecclesia,

nevertheless, the very violence of the situation may have been necessary to shake you out of the lethargy with which you seem to have regarded an important lever of the truth for so many years. As, therefore, the best thing to be done, I would recommend you to take the whole matter under your serious consideration, with a view to a more enlarged realization of a principle which you already admit may apply under certain circumstances.

"First pure and then peaceable" is a law which, whilst it works out comfort and true well-being in its observance; on the other hand, yield war and tumult in its breath. So, in the words of the hymn, we do well to seek first and last, and always to "be pure in the doctrine."

Your brother,

F. R. SHUTTLEWORTH.

EGYPTIAN EXPLORATION.—It is announced that excavations at Tell-el-Maschuta—roughly mid-way between Ismailia and Tell-el-Kebir—have proved that place to be at once the Pithom and Succoth of the Bible. Pithom was the sacred name descriptive of the Temple, and Succoth (Tuku) the civil appellation. We read of Pithom as one of the cities built by the Israelites during the oppression (Exodus i. 11), and Succoth was their first station in the march of the Exodus (Exodus xii. 37, xiii. 20). The discovery not only places Pithom-Succoth in the map, but in doing so gives us at last a fixed point in the route of the Israelites out of Egypt.

ALAS, ALAS!—Blue Ribbons and "Salvation" badges, and "army" marchings, etc., indicate the impoverished state of "Christendom." They are disease blotches coming out all over the already emaciated system. Now we are to have the Red Cord. A new paper, the *Church Battle Aze*, proposes the wearing of a Red Cord, borrowed from Rahab's window, appropriate enough

as a prelude to the fall of the clerical Jericho. The *South Wales Daily News* says: "We are afraid that it will tend to bring the Church of England, if not religion generally, into contempt. When we find it boldly asserted that 'the Red Cord is found by wearers to be a great help in living near to the Lord,' and that it renders a man more desirous of living a 'godly, sober, and righteous life,' we cannot but ask what the wearers of it really expect intelligent men to think of their religion. To us it seems a most singular sign of the times that, on the one hand, an editor is prosecuted for blasphemy because he represents Divine things in a degrading light, while another editor is thought to be doing good service to religion by advertising Red Cord 'in packets of 144 pieces at almost cost price' by the wearing of which a person is helped to live 'near to the Lord.'" Alas! alas! When will abominations end? The day is appointed and the tokens of its approach are visible. Come Lord Jesus! Come quickly.

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### THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

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The three boxes of clothing despatched to Haifa a month or two back, for the use of Jewish immigrants in the Holy Land, have duly arrived, as will appear from the following letter from Mr. Oliphant, which also contains interesting information of the progress made in the purchase of land at Shefr Amr:—

“Haifa, 15th April.

“MY DEAR SIR,—I have to acknowledge the receipt of three boxes of clothes for distribution among the more needy of the Jewish colonists. I have not been able to distribute them yet, but intend doing so in a day or two, when the men who are now working on the colony will come into town to their wives and families for the Passover. I shall retain many of the heavy winter articles of clothing, which are not suitable for distribution at this time of year, to be given away later, and also a portion to be sent to the colony of Janna, near Tiberias. I will write you full particulars in regard to the distribution in my next. Meantime, I must thank the donors on behalf of these poor people for the generous gift which has been made them. I have had great difficulty and trouble in negotiating for the purchase of the land near Shefr Amr, which is in every way suitable, but I have almost completed it. I hope to buy about 170 acres of first-rate land for about the same number of pounds, but there are twenty proprietors who are all joint owners, and the difficulty has been to get them to agree to these terms. The advantage of having the land in the vicinity of a village in which there is a synagogue and a Jewish school are obvious. In the first instance, we shall be spared any housebuilding, as the colonists can live in houses in the village. It would not be safe to plant a small colony of only three or four families away by themselves. When the land is bought I shall select the families to be placed upon it, and the remainder of the money can be employed for the purchase of stock, &c. Meantime no agricultural operations can be undertaken till after the harvest. The crops now on the lands I propose to purchase, belonging, of course, to the proprietors. I shall either have the title deeds made out in my name, or, if you prefer to send me a power of attorney, will have them made out in any name you wish.

“Yours very truly,

“L. OLIPHANT.

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“P.S.—In reply to your question about Shefr Ameer, written in the old Arabic Shefr-am, it is no doubt synonymous with Kefraim, of the Talmud, meaning ‘double village.’ It is also mentioned by Eusebius, by the same name, and may possibly be the Haphraim which was assigned to Issachar (Josh. xix. 19.)—L.O.”

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The Editor replied to this communication to the effect that it would meet the views of the contributors if Mr. Oliphant would allow his own name to

appear in the title deeds as the purchaser of the land; and further suggesting, should it be necessary to give the colony a name, that it should be called the **ELPIS ISRAEL Colony**, as a name that would identify it with the contributors, and be unobjectionable to the colonists.

A fourth box (large) is now full of various articles of clothing, and ready for despatch. The articles have come from various parts of the country. A list will be found elsewhere. As there is a considerable proportion of heavy clothing, unsuitable, as Mr. Oliphant says for the present season, the box will be retained until Mr. Oliphant asks it to be sent.

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#### THE BEARING OF THE EGYPTIAN QUESTION ON THE FUTURE OF PALESTINE.

In the article in *Blackwood* ("Jewish Tales and Jewish Reform,") to which Mr. Oliphant kindly referred in one of his recent letters to the *Christadelphian*, Mr. Oliphant thus speaks on the bearing of recent events in Egypt on the prospects of Palestine and Jewish Colonization:—

"We shall probably not have to wait above a year for a complete revolution in the constituent national elements in the East. The conquest of Egypt by England means the disintegration of the Asiatic dominions of the Ottoman Empire. If Egypt becomes independent of Turkey, it becomes the leading independent Arab state—the country destined to lead a Pan-Arabic movement against the Ottoman Power—a movement which, according to a prophecy current throughout North Africa, is destined to spread from one T. to the other—from Tangiers in Morocco to Tripoli in Syria. That one of the first countries which must be affected by an independent Egypt is Palestine, which lies on its borders, is certain; that it must of necessity become the pivot upon which the destinies of the adjoining countries must turn, it is no less self-evident. As our policy in Egypt develops,—as, under the pressure of circumstances, it is inevitably bound to develop, the assurances of the Government notwithstanding,—with the virtual administration of the country by England, the national susceptibilities of France, Russia, and Italy, already strained almost beyond bearing, will find active expression. Compensations will be demanded which must infallibly be the prelude to conferences, or wars, or both; when the European Powers will have to consider French claims in regard to Syria, Italian claims to Tripoli, Russian claims to Armenia, and the problem of Palestine and the Holy Places will present itself at the first for solution. We shall not therefore have long to wait before the fate of Palestine will become a burning European question, and it is in anticipation of this contingency that it is desirable that the public mind should be familiarised with the idea—the only one which will probably be found practical,—regard being had to the jealousies existing among European Powers on the subject,—of neutralising the Holy Land under a European guarantee. But for this purpose it is necessary that it should be erected into a nationality; and this, in the absence of any local population worthy the name, can



only become possible by the transference to it of the race to whom it formerly belonged.

“The sacred associations which are attached to this consummation naturally here present themselves, as they exist so strongly both among Jews and Christians that they cannot be disregarded, if we would consider the question in all its bearings. It is singular that while I have found among Western Jews an inclination to shrink from this aspect of the subject, and even to oppose a movement tending to a reoccupation of their own country by the Jews, on the ground that Providence does not need human instruments to carry out His designs—in itself a fallacy—I have found no such feeling among Eastern Jews, who all recognise the fact that if Palestine is to be reoccupied, it must be by their own efforts. The circumstance that the Bible contains prophecies predicting such a restoration has indeed been one of the principal reasons urged by enlightened Jews why it should not be attempted by practical organisations in a rational manner. According to them, God will bring it about in His own way, and at His own time, and all they have to do is to sit still and wait. I should rather have expected to have heard this not very enlightened view propounded by a fanatical member of the Chassidim,—but quite the contrary, they are fully prepared to act in the matter as reasonable beings, and do not expect miracles to be performed in their behalf—at least, none of those with whom I have conversed on the subject have such an anticipation. The fact that prophecies on the subject exist, however, does not seem to me to add weight to the suggestions which I have here ventured to offer, and which would hold good whether they existed or not. A Western Jew once remarked to me that Christians looked in the Bible, found a prophecy, and then said, ‘Oh, here is a prophecy, let us go and fulfil it.’ The converse of this proposition, which was the one apparently acted upon by my friend, is, ‘Oh, here is a prophecy, *don’t* let us go and do this thing, for fear if we do, we shall fulfil it,’—and so he set his face against any effort to restore the Jewish race to the Holy Land. The only sound and safe way to look at the question is irrespective altogether of what may be the human interpretation of mystical utterances fifteen hundred years old: and, if it is a good thing in itself, try and accomplish it. At the same time it is not to be denied that the religious motive based upon the interpretation of certain passages of Scripture operates strongly in the minds of a certain class of Christians who have interested themselves in the movement, no less than with a certain class of Jews.”

MENDING THE BIBLE.—The Spirit of God foresaw that the time would come when there would be burglarious attempts to purloin and carry off part of the Bible. One man would break in here, and another would break in there. Hence the last chapter of the book lets men know, in

astounding emphasis, that the gates of the Kingdom will clang against all such assailants. “God will take away his part out of the book of life and out of the holy city.” It is awfully risky business, the tinkering of the word of God. So a preacher has well said.

## 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. 27.

At the end of three years and-a-half, the time had come for the return of rain and the close of the famine ; but this, like the commencement of it, was not allowed without the interposition of Elijah, in a way that would serve the ends of its occurrence, and leave no uncertainty on the issue to which it stood related. It might have happened otherwise. The rain might have arrived like any rainy day, without prelude or explanation : but this would have been inconsistent with the object of the miraculous interference through Elijah. That object was to manifest God to Israel as the God of their fathers, in opposition to Baal of the Zidonians, whom they were following. Had the rain arrived in a natural way, this would not have been accomplished. The way would have been open for the people to think that as the rain had returned fortuitously, its suspension was also fortuitous. With this view, the point of the visitation would have been lost. In all Bible miracles there is a rational object—an object unattainable without it.

The prevalence of the drought for three years and-a-half, in harmony with Elijah's word, had given Elijah a commanding influence in the land, which paved the way for the effectual application and interpretation of the event at the right moment. Elijah having received the command, "Go shew thyself to Ahab : and I (Yahweh) will send rain upon the earth," Elijah sought an interview with the king, who had vainly endeavoured to find him for years past. He did not go direct. He sent word by a messenger where he could be found. It did not suit the dignity of Yahweh's prophet to go further than this in approaching an idolatrous king of Israel. Ahab came to the place of appointment. When he saw Elijah he said, "Art thou he that troublest Israel?" It was Ahab's benighted simplicity to imagine that the famine was due to Elijah's magical power as a wizard. Elijah went to the root of the matter in a sentence : "I have not troubled Israel, but (it is) thou and thy father's house in that ye have forsaken the commandments of Yahweh and followed Baalim." He did not stay to debate the matter with Ahab personally, which would have been of no advantage. He hastened rather to the business of his interview : to ask a public assembly of Israel at which it might be canvassed with some effect. Elijah proposed Mount Carmel, and a large muster of the priests of Baal. Ahab assented, and issued the necessary mandate, in virtue of which, on an appointed day, an immense multitude of Israel came together on Mount Carmel, with Ahab himself, accompanied by "the prophets of Baal, four hundred and fifty, and the prophets of the grove, four hundred, which eat at Jezebel's table." Without needless prelude, Elijah, addressing the multitude in loud voice, went straight to the heart of the subject : "How long halt ye between two opinions ? If Yahweh be God, follow him : if

Baal, follow him." The people stood awed and silent in the presence of Yahweh's stern and faithful messenger. Then Elijah advances to a proposed test. Calling attention to the fact that he was a single-handed prophet of Yahweh against a multitude of the priests of Baal, he proposed that he should have one bullock and they one bullock; that they each should slay and offer their respective bullock without putting fire on the altar, and that they should each call on their respective deities. "Call ye," said Elijah, "on the name of your gods, and I will call on the name of Yahweh, and the god that answereth by fire let him be God." The people were struck with the reasonableness of the proposal and said, "It is well spoken." And it was agreed the test should be proceeded with. There was, in fact, no getting out of it. The priests were all there, with Ahab at their head, in the presence of the multitude, and any refusal of the test must have been disastrous to the national superstition.

Elijah gave the priests of Baal the first chance, and they accepted. They killed their bullock, dressed it, laid it on the wood on the altar, and called upon Baal to make known his reality by sending forth fire to consume the sacrifice. "But there was no voice, nor any that answered." They called loudly, and leaped upon the altar, and lacerated their bodies after the foolish custom of idolatry: but all in vain. Elijah gave them plenty of time. He advised them to try again. He even ventured upon banter. He suggested that perhaps Baal was wrapped in contemplation, or hunting, or traveling, and wanted loud prayers to arrest attention. Considering that the issue was, "Is Baal a reality or a myth?" this was not the pure raillery it might appear. It was relevant to the situation. At last, as evening began to draw on (the priests of Baal tired out and covered with shame), Elijah said to all the people, "Come near to me." He then prepared an altar of twelve stones in their sight, dug a deep trench round it, put the wood in order, and the dressed bullock on the wood. When all was ready, and the people were expecting him to pray, he surprised them by asking them to pour water plentifully on the bullock and altar. When they had done so, he asked them to do it a second time: and they did it a second time; and a third time, and they did it a third time. When they had done it the third time, the trench was full, the sacrifice drenched, and the water running all round about the altar. The object was to exclude the possibility of fire being humanly applied. Then Elijah addressed himself to Yahweh in few words, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." The crucial moment had arrived. Would Yahweh answer by fire, or would there be the failure there had been in the case of Baal? The people were attent. They had not long to wait. Immediately fire fell from heaven with an intensity that consumed the sacrifice, and the wood, and the stones, and the dust and licked up the water that was in the trench. The test was completely triumphant. Baal's imposture was laid open, and Yahweh's reality, for the hundredth time demonstrated in the sight of Israel, with an effect that thrilled the onlooking assembly, yea, that covered them with

shame in their own eyes that they should have been so duped and bewitched. They fell on their faces and cried "Yahweh, he is the God: Yahweh, he is the God." Elijah, with a divine fervour, ordered the impostor priests to be seized then and there and put to the sword, which was done by the willing people submissive under his hand.

The object of the miracle was precisely the same as that associated with the Mosaic and subsequent miracles—the demonstration of the existence and power of God as the basis of His claim to obedience. In no other way (than by miracle of some sort) could this demonstration have been made. The demonstration has been made hundreds of times in the history of Israel—the last the most effective of all—the resurrection of Christ and the marvels of the apostolic ministry. It is upon these demonstrations that faith rests, supported collaterally by the miracle of fulfilled prophecy, and the literary miracle of the Bible, and the adaptation of all to man's supreme need. That many cannot discern the demonstration is no matter of marvel in the pre-occupied state of the universal human mind, and in the prevalence of general incapacity in spiritual directions. Israel on Carmel had forgotten the Mosaic marvels through the influences of Baalite priesthood; and the present generation is insensible to the glories of the past by reason of a like ascendancy. Ecclesiastical puerilities and paganised speculations have taken the place of the wholesome realities of Scripture history. But the realities are there the same for all that. And Christ will come, though all the world has sunk into indifference. It is not with the hope of effecting any change in the wretched state of things now existing in the world and the church so-called, that these things are written; but merely in discharge of a duty that belongs to the believer in every age—in the nineteenth as well as the first century. There is no hope of a public vindication of truth, and the unmasking of the successful impostures of all sorts that cover the world in their deadly shadow, until means akin to the Carmel incident are employed. The re-appearance of Christ will be marked in this way. The spiritual slavery of mankind will be abolished by weapons more potent than argument and moral suasion. The truth will be manifested in a way that the people can see with their eyes; and their misleaders, in the pulpit and platform, are not likely to meet a fate vastly different from that of the prophets of Baal at the hands of Elijah. The prophetic word is unmistakeable on this point. The deliverance of the world could not be accomplished without the removal of all obstacles.

Yahweh having been glorified again in the presence of assembled and repentant Israel, a return of the rain was granted, not, however, without intercession on the part of Elijah, who "went to the top of Carmel, and cast himself down upon the earth and put his face between his knees." On the appearance of a spec of cloud on the seaward horizon, he sent a message to Ahab to make haste, so that he might not be overtaken by the rain. In a short time, "the heaven was black with clouds and wind, and there was a great rain." Ahab got ready quickly, and rode to Jezreel as fast as his chariot-encumbered horses could take him. What became of Elijah in the midst of the pouring rain? Did he stay on the summit of Mount Carmel? No.

When Ahab departed, "Elijah girded up his loins" to follow Ahab on foot : and he did so at a surprising pace : for when Ahab arrived at Jezreel, about forty miles off, Elijah was there before him. The explanation of this pedestrian feat is to be found in the record of it : "*The hand of Yahweh was on Elijah*, and he girded up his loins and ran before Ahab to the entrance of Jezreel" (1 Kings xviii. 46). We may suppose that Elijah was in haste to confirm Ahab in the lesson learnt on Mount Carmel, before evil counsels should prevail ; and the Lord worked with Elijah. The forty miles' run would not distress him as it would distress a man depending solely on the unaided resources of the human physiology. A man in the latter case could not have run the distance and outstripped the proud horses of a king. But with the "hand of the Yahweh" upon a man, he can do anything : the muscular force is replaced as fast as it is used, and the man can "run and not be weary, can walk and not faint." This is possible in the mortal ; what limits can be set to human faculty and human power when "this mortal is swallowed up of life," and is no longer dependent upon the feeble supply of force generated by the animal organization ?

Elijah's hurried journey was unavailing if its object was to hold Ahab in the mood inspired by the Carmel meeting. Ahab reported to Jezebel what had happened : particularly the slaughter of the priests, which stirred Jezebel's indignation beyond all bounds. She sent word to Elijah that he should pay with the penalty of his life for what he had done. When Elijah saw that he was in danger, he fled from Jezreel and sought refuge in the wilds of Beersheba. Here he wandered about a whole day, and sat down at last under a juniper tree, tired and vexed. Vexation was natural to a man in such a situation : but we should not have known that it touched Elijah so deeply unless it had been recorded that he "requested for himself that he might die." He said "It is enough : now, O Lord, take away my life : for I am not better than my fathers." This is an interesting glimpse into Elijah's inner man. It reveals a degree of disappointment which shows that he had been expecting great things as the result of his mission to Israel. Instead of that he finds his mission a failure and himself a hunted fugitive. No wonder he wished himself dead. In the midst of his bitter feelings, he fell asleep. While he lay asleep, an angel touched him, and told him to rise and eat. He awoke, opened his eyes, and found close to him a fire, and on it a newly baked cake, and near by it a cruse of water. He had evidently wandered into this solitude without provision of any kind, and the food before him was acceptable. Who had brought it ? The angel. "How wonderful," some exclaim : other some (scornfully), "green cheese." There is no occasion for much marvel and none at all for scorn. If a man can kindle a fire and bake a cake, it must be much easier for an angel : but our scornful friend rejoins "Who ever saw an angel ?" The answer is ready ; names and dates and all particulars have been supplied in previous chapters : but our scornful friend is incapable of receiving the information, because it refers to times somewhat remote, and rests upon evidence which he lacks the power to discern. So we let him alone in his foolishness and pass on.

Having eaten of the cake and drunk of the water, Elijah lay down again to rest. Shortly, he was roused the second time by the angel, who asked him to eat and drink again, adding that he (Elijah), was about to go a long journey and required to be strengthened for it, which was the explanation of this angelic visit in the wilderness. Elijah did as he was told and then started on his journey, which was long, even to Sinai, in Arabia in the wilderness. It lasted just as long in days as the journey of Israel in the desert took years—forty days and forty nights. During this time, he had no further food. He went all the time in the strength of the food prepared by the angel,—a wonderful thing in the eyes of mortals who have partaken of no such food, but which would cease to be wonderful to them if they experienced it. It is the perversity of human nature to consider a thing impossible unless they can see it. God shows them many marvels in the animal and vegetable worlds. These they take as a matter of course, because they are accustomed to them (though little do they consider or appreciate them). But when God speaks to them of “greater things than these,” they dare to mutter presumptuous words of unbelief merely because they have not seen! Oh, insulting levity of the human race! Oh, unspeakable patience of the High and Lofty Possessor of all things! The day will come when the insult will be purged with works of devouring judgment, when the patience long-tried will end in the destruction of myriads, whose cries and shrieks will avail not to avert the storm.

On Elijah's arrival at Horeb, he was commanded to stand upon the Mount: and Yahweh displayed his power before him in appalling forms. A tempest rent the mountains, and hurled mighty rocks from their place: an earthquake shook the framework of nature as if it would shake it to pieces: and fire blazed and rolled and darted in the deep valleys around him. Elijah retired into a cave to shelter from the awful storm. When the tumult had subsided, a voice (still and small) addressed him, hearing which, he went out and stood at the entrance of the cave, in which he had taken refuge. There he received a variety of directions (including the order to appoint Elisha as “prophet in his room.”) We are not told what the object of the terrible display was. It was probably personal to Elijah himself. We have seen that he had become despondent concerning the work of Yahweh in his hands. Yahweh was about to remove him shortly, and reserve him for future labours. It was needful that his heart should be thoroughly fortified in God. Nothing would be more likely to have this effect than the display of the terrible power of Yahweh in the control of those mighty forces of nature, in whose presence man feels so powerless.

When the sublime interview was over, Elijah returned to the land of Israel and attended to the several little matters about which he had received instructions. We pass over the interesting interval in the absence of those miraculous features of which we are more particularly in search. In a short time, Ahab having met his death at Ramoth-Gilead, Ahab's son, Ahaziah, succeeding him, fell sick. Anxious about his recovery, he sent messengers to enquire of “Baal-Zebub, the god of Ekron.” By divine direction, Elijah intercepted these messengers and, rebuking them for going on such an errand,

informed them from Yahweh, the God of Israel, that Ahaziah would not recover of his sickness. The messengers returned with this message to Ahaziah, who despatched a military company to arrest Elijah. Elijah sat on the top of a hill. The captain of the company delivered the king's mandate to Elijah, addressing him as "Thou man of God." Elijah's rejoinder was stern: "If I be a man of God, let fire come down from heaven and consume thee and thy fifty." And the fire came, as at Carmel, and consumed not the carcase of a bullock, but the living bodies of 51 soldiers. A second company sent on a like errand shared a like fate. A third was saved by the reverential attitude of the captain.

Moderns feel a difficulty in understanding or even receiving this matter. The difficulty is in themselves: it does not belong to the subject. The transaction was a divine one. Elijah could not bring fire from heaven. It was God's doing. If so, where is the difficulty? Israel had forsaken Him and abandoned themselves to all the abominations of the heathen—not only abominations of worship, but all the other abominations that come in their train. Israel had broken the national covenant of Sinai, under which, death and evil were the penalty. God had sent Elijah to bring them back to their fealty. Instead of surrendering to the evident demonstrations of reason by his hand, they sought his life, and here was a company of men whose express business it was to hand him over to the tender mercies of a Baalite worshipper. Was it out of keeping with such a situation of things that God should show His power in the retributive consumption of the rebels? So far from this, the marvel was that the catastrophe was not extended to multitudes besides, which it doubtless would have been, had not God's further purpose with Israel required the deferring of His anger, as explained by Isaiah (xlvi. 9). The Bible represents the divine point of view throughout: adopt this, and all is easy to comprehend. Take up, instead, the human point of view, and all is confusion. This is the source of all the difficulty in modern times: man and not God is the ruling factor; by man's feelings and notions, they judge transactions which originate in God's views and purposes. It is not reasonable. Man is a creature. The Bible is not man's book, though it is for him, and his best blessing, when he receives it as a little child. It records God's doings and God's wisdom, for God's purposes, which will all be found to have the most perfect reason at the foundation.

EDITOR.

ENGLAND LONG AGO.—How long England continued the dark abode of Paganism, matters not; the conversion of her inhabitants to a new religion commenced with the labours of Austin, an Abbot at the head of forty monks of the Benedictine order, in the year 597. This Austin and his companions landed in Kent, which

was then a Saxon Kingdom. He preached the gospel of Romanism before the King, who soon afterwards embraced it with great numbers of his people. Historians say that Austin in one day immersed 10,000 in the river Swale, which runs into the Thames.—(*Dr. Thomas, in the Christian Messenger, 1833.*)

## "SURELY DYING."

*(The following verses, slightly amended, are from a poem by a clergyman who discarded natural immortality, and resigned his position in the Church, without, however, jolly endorsing the Christadelphian attitude.)*

A teacher watched the death-bed of a dying darling boy,  
And tried to cheat his mem'ry with curious costly tey ;  
But thinking 'twas a duty, he spoke in whispered breath,  
And told the Sunday scholar how very near was death.

He put the common question, with Bible in his hand,  
But one not there recorded, about some far-off land :  
He pictured fancied glories before the glazing eye,  
And asked with pious fervour, "Now, don't you wish to die?"

The boy look'd t'ward the window, and saw the hills he'd climb'd,  
He heard the church bell chiming, and started as it chimed !  
He saw a weeping mother, and heaved a deep-drawn sigh,  
And said with boyish candour, "I do not wish to die."

The teacher heard the answer his boyish nature gave,  
And mused, "There must be something repulsive in the grave :  
Our proper nature shuns it,—but why so should it be ?  
If death's the gate to glory !—How comes this mystery ?

"We've taught our Sunday scholars, the moment that they die,  
They go to be more happy with angels in the sky :  
It seems they don't believe us,—although they think they do—  
But whose the fault ?—their nature !—or is our doctrine true ?"

\* \* \* \* \*

Next evening a procession came wending up the hill,  
Towards the parish churchyard, while all was bright, but chill ;  
A slow and mournful tolling kept startling all the air,  
To tell how DEATH was marring a scene so calm and fair.

The bell sank down to silence more gladdening tones to hear,  
Which floated down the hill-side, in hopeful accents clear ;  
Words, oft before repeated, assumed new life and power ;  
Which now revealed the mystery, in sad and solemn hour.

"I am the RESURRECTION," said Jesus, "and the LIFE" :  
The echoes of the 'Logos' awoke with import rife :  
Through understanding utterance they now were spirit-words,  
Which fluttered in the yew trees, like happy, living birds !

'He that believeth in Me, although that soul were dead'—  
Yes 'Dead,' not 'Gone to Heaven,' but cold in 'Hades' laid—  
'He,' he alone, the promise, 'shall LIVE,' on earth, AGAIN,  
When 'born' of 'RESURRECTION,' with Christ's immortal men !

The preacher's doctrine altered, more earnest grew his tone ;  
He saw men 'surely dying,' and 'Life in Christ alone :'  
Messiah's RESURRECTION, the good news now became ;  
God's Coming SON, and KINGDOM, and LIFE in His great NAME !



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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 147.**

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*“Exhort one another daily.”—PAUL.*

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The reading from the apostolic writings this morning (1 Cor. viii.) deals with a state of things to which we have no relation; but, nevertheless, develops principles that as much affect the life of saints in the nineteenth century as in the first. We have nothing to do with “things offered unto idols,” but we have much to do with the things that enter into Paul’s argument about them. He speaks of “knowledge” and “charity” (or love). We all, he says, have knowledge; but he gives us to understand that this is not all-sufficient in the regulation of the inner man. Knowledge, he says, puffeth up.

Every man of observation and reflection must agree with Paul as to this. Knowledge undoubtedly by itself, has the effect of inflating the pride of the natural man. You see it in childhood in its most naked form. As soon as a child knows a little more than its neighbour, it exhibits the propensity to glory over its neighbour, and feel important on that account. It makes no disguise of its feelings. The puffing up is quite manifest in its own little swelling, and in the puffs of scorn that escape its poor little windbag towards its less favoured comrades. The feeling and the manifestation moderate somewhat with the advance of life; but they both remain if no counter current of wisdom set in. Wisdom will come with adversity, and modesty and consideration for others, with Scriptural enlightenment. But if these are not brought to bear, the pride of nature will continue, as we see in the world.

There is no more prominent characteristic of the worldly mind than this puff-upedness on various grounds. The pride of intellect

stands foremost perhaps—the pride of knowledge—the self-consequence of knowing more than men in common. It is a poor, beggarly, contemptible, irrational sentiment, which lowers its possessor in the ratio of its height. Nothing more thoroughly reduces a man’s consequence in creation than self-assessment. It is not what a man thinks of himself, but what he is to others—what he is to God—that determine his measure; and this measure it is not he that can estimate or proclaim. Yea, no one’s reckoning of it is so low as his.

Knowledge is good as the foundation, but, by itself, it is as naked and useless as a foundation would be upon which no house was built. It appeals to only one department of the mind—a department essential in its right relation, but waste and without function if not adjusted to the end it is designed to serve. The mental structure is more largely occupied with other powers and capacities; and if these are not served by knowledge, knowledge is only so much inflating gas, escaping in noxious puffs into the surrounding atmosphere instead of giving a benevolent flame of light in the darkness. “We all have knowledge,” in the common and average sense: yet what is our highest knowledge that any man should be puffed up by it? Here Paul makes a statement which has mystified many people, and yet which expresses a profundity of philosophic truth that the human intellect has only in modern times begun to reach. “If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know.” It is a maxim of the German philosophy that “all that we know is that nothing can be known.” This is a little like Paul’s statement. There is no particular weight to

be attached to the German maxim. I refer to it only to show that the wisdom of this world, after the deepest metaphysical borings, is obliged to call a halt at the impenetrable adamant of primeval truth, which, in still more modern phrase, it pronounces "unknowable." Paul and modern science stand on common ground here, that they both recognise that that man only has attained true knowledge who has come to see that below a certain point nothing can be known.

But the simpler mind will say, "What is the meaning of it? Surely knowledge is the great and the attainable and the valuable thing we are to seek? Surely knowledge of all kinds abounds on the right hand or on the left:—knowledge of language, knowledge of history, knowledge of the human frame, knowledge of the earth, knowledge of the stars, &c. Surely we can seek knowledge and find it. What then is the meaning of this strange talk of nothing being knowable? It is strange to us. We cannot understand." Yes, it will seem very strange to those who look only on the proximate forms of knowledge referred to. That is not the knowledge Paul refers to, or that modern philosophy refers to. Such things as these can be known; but these are all on the surface of things. There are questions underlying all these—untouched by all these—questions as to the nature of all things in the abstract, how things exist; how they originated, what they are in themselves, after what principle or plan they are regulated, with what object they have being, &c., &c. On these questions the ancients speculated and formed theories, which were known as philosophical. Paul pronounced them "vain deceit;" and time has demonstrated the truthfulness of Paul's condemnation. Ancient philosophy is now rejected as a mass of fable. Paul declared the impossibility of knowing anything in the philosophical sense, and modern science has endorsed his position, and every

man of any reflective power must see how inevitable the conclusion is. All that we can know is the class of knowledge comprehended in the term *phenomena*. We may know things and occurrences, and their mutual relations; but below this we have no capacity to go. We know there is a universe: the cause of it, the nature of it, the origin of it, the purpose of it, we cannot know. Even the extent of it is beyond our conception. We know it is related to space and constructed on a definite scale, of which we ourselves are part. We know something of the relation of some of its cunningly-adjusted forces: but this knowledge is dim and on the surface. Any man with eyes to see stands bewildered in the contemplation of immeasurable immensity on the one hand, and the inscrutable essence of the smallest objects on the other.

You may think there is little value, one way or other, in this recognition of our intellectual impotence in the presence of the mystery of creation. Experience will show you a different view on this point. It is of great practical value to know that in the old philosophical sense, a man can know nothing. It helps to inspire that true, and beautiful, and rational modesty which is at the other extreme from that puffing up of which Paul speaks. It puts a man into the child-like position of asking simply what is true, and unburdening himself of all impossible and insoluble problems as to the whys and wherefores. It clears the ground intellectually for the reception of all facts—not those only that we can see, but for those otherwise demonstrated to exist; not only for those that nature exhibits to our senses, but for those that come to us through the authenticated testimony of other men of other ages; not only for those that relate to the proximate aspects of nature, but for those that concern Nature's inner and moving Power, whose purpose is confessedly as yet unfinished in the state of things now existing on the earth.

It is here where Paul's application of the know-nothing principle differs from the polite agnosticism of the age in which we live. While Paul says you cannot know the universe philosophically, he says you can know its proximate bearings on you in a practical way, whether those relate to the life you now have or to that which is to come. But modern agnosticism limits this position to life that now is: and says "I know nothing and can know nothing; but I know I require money and mutton for present convenience, and these I shall do my utmost to obtain. As for the life to come, I know nothing about that." Here it is inconsistent. We have just the same means of knowing of the life to come that we have of knowing the present life. It is a question of experience, and not all our own. We know the present life by personal experience, but we know much of it by other men's experience, whose testimony under conditions we receive: and we may learn of the life to come in just the same way. It comes to us in the personal witness of Jesus and the Apostles, of whom Paul was one—though "born out of due time." The nature of it can be no bar to our reception of it; it is fact, not theory, that is the guide. But modern agnosticism is invincible to facts that lie in an uncongenial direction. It is in fact the pride of human intellect agnostically manifested in opposition to God.

Paul's application of the true agnosticism is beautiful and comforting. Though a man may not know anything in the sense vaunted by philosophy, he may attain this high distinction that "if any man love God, the same is *known of Him*." We cannot know God in the sense of understanding him, any more than the scientists can understand their "force." But we can know that He exists, by the witness He has given of His existence in Jewish history, as well as by the manifest impress of His wisdom, and display of His power in creation. Knowing this of His existence, it is an easy step (more particularly

when we make His acquaintance in the reading of the Scriptures), to reach the point of loving Him; for there is everything in Him to create love. We love that which is lovely: and there is no form of loveliness conceivable to the heart of man that does not exist in abounding fulness in the Father of the Universe, as exhibited to us in nature and revelation—light, wisdom, power, goodness, excellence, beauty—ineffable. The love of God is the highest and most delightful exercise of which the human mind is capable. The faculty of reverence is at the very summit of the cerebral organization. It is highest in position—highest in nature—of all the faculties with which man is gifted. It is but poorly developed in the bulk of mankind. The present circumstances of the human race check its exercise and blight its growth. Like every other faculty—whether of music, knowledge, numbers, or what not—it requires culture to bring it out, and this culture is, as yet, among the world's unsupplied needs, and will remain on that list till the appointed revolution will give the world everywhere the right government, with power and wisdom to supply all that is needful for the blessing of mankind. Meanwhile, its culture lies in the truth. If a man will submit himself to this, the Scriptures are able to develop in him the new and glorious inner man, which is fashioned in the image of Christ. He will "love God," and "if any man love God, the same is *known of Him*"—noted by Him—recognised by Him—valued by Him—directed by Him. This is the highest position to which mortal can meanwhile rise in the universe—to be favourably regarded by the Upholder of the Universe. To some it may seem even too high for belief. Brethren and sisters, open your minds to it. It is a fact—a fact revealed—a fact attested—a fact that is true, independently of our capacity to realise it. It is a glorious fact; a fact full of power and comfort. David himself laid hold of it: "I am small and despised:

*yet the Lord thinketh on me.*" Christ pressed it on the attention of the disciples. "Have faith in God: He careth for you." "The Father himself, from His high and lofty throne in the heart of heaven's boundless realms, invites us to receive it." "Look unto Me . . . to this man will I look, that is of a contrite and humble spirit."

"If any man love God, the same is known of Him." A man might formulate sublime theories of God; but this could be no ground of God's regard. What are the highest efforts of human reason in the presence of the stupendous verities of the endless ages, and the measureless immensities? "The Lord knoweth the thoughts of the wise that they are vain." His profoundest theorisings must seem pitiful to His calm and universal and unsearchable power—the mere phosphorescent flicker of dead fish in the night—ghastly creatures when the sun rises. The mortal and the finite cannot compass the eternal. When man has put forth his highest efforts, he is compelled to give in—and to sink discomfited—worn and fatigued, hopelessly baffled in the unavailing endeavour to conceive to his mind the eternal abstraction upon which the universe is built. What pleasure can such human floundering yield to God? But the love of God, God delights in. "The Lord taketh pleasure in the righteous. . . . He taketh pleasure in them that fear Him; in them that hope in His mercy." This is enough. Here is ground on which the simplest can stand with the wisest: "I cannot grasp God: but I love Him." This is the attitude of true wisdom: the place of all comfort: for, "if God be for us, who can be against us?" And God is for us if we are for Him. To be for God is to submit to what He has revealed, and choose the things wherein He delights, and to carefully walk in the way of His commandments. Abandon, then, the bootless and aching search after the unsearchable. Accept the fact—attested glorious, and all-sufficient, that

God is, and that He is the Rewarder of them that diligently seek Him—the method of which He has revealed to us in His glorious Son, the resurrected Jesus of Nazareth.

"Knowledge (of the philosophical order) puffeth up, but charity edifieth." It is edification we want,—building up in the fortitude that comes of conviction—in the noble resolves that come of faith in Christ—in the enlightened policy of life that comes with the full assurance of understanding of the truth concerning Him. Charity aims at this and tends to this, one among another—not the "charity" of modern English phrase; but the charity of Paul's language. This charity he defines, so that the subject is free from mist. It is in reality a state of mind that incorporates in itself a variety of excellent features. "Charity," he says, "suffereth long and is kind: charity envieth not: charity vaunteth not itself: is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." A state of mind like this does edify and build up and strengthen. Metaphysical hair-splitting has the opposite effect—pulls down, weakens, and distresses. Paul's advice is—cultivate one and avoid the other. He practically indicates what he means in the application he gives it. The application is, as I have already said, to something we have nothing to do with it,—the eating of the things offered in sacrifice to idols, but the principle belongs to many things. He sums it up in these words: "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." The essence of this counsel lies in another precept, "Consider one another." Apostolic charity kindly takes a neighbour's well-being into account in deciding its own actions, especially in the case of those whom he describes as "them that are weak." This is just the class, as a rule, that men leave out of account, and they

do it on the very ground of their weakness. Well, we are to go by apostolic, and not by worldly, precept. The apostolic precept is, "Don't deal with brethren merely on the basis of knowledge: knowledge is good, but let charity have a large place. We that are strong ought to bear with them that are weak and not to please ourselves!"

The weakness in the case refers to questions of conscience. Brethren may think things wrong that are not wrong; and if such see others do these things, they may be led to the doing of them against their own consciences, and therefore to the doing of other things that are really wrong—for a man who does what he thinks wrong, even if it may not be wrong, is liable to throw overboard scruples about what is really wrong. Paul's argument is that the example of strong-minded brethren in matters of liberty in things not wrong, but by some considered wrong, may operate hurtfully on those who are weak—even to their destruction: for he adds "through thy knowledge shall the weak brother perish, for whom Christ died." And his own resolution in the case is thus expressed: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother

to offend." This is the kind of resolution to which "charity" would lead to as defined by him; and without this charity, he says, a man is nothing, even if he "understand all mysteries and all knowledge" (1 Cor. xiii. 2). The modern form of this circumspection will be suggested by experience. There are many things in which a man of understanding would feel at liberty as between himself and God, in which if he be a man of charity, he voluntarily curtails his liberty by a consideration of the hurtful effects liable to result to others from its exercise. His circumspection is strengthened by a contemplation of Paul's solemn words "When ye sin so against the brethren and wound their weak conscience, ye sin against Christ." Whatever we do, whether in eating or drinking, or going out or coming in, a man of charity will consider his neighbour, and do all to the glory of God, that the name of Jesus may be glorified and the precepts of Christ prevail. The man who pleases only himself is not a man of charity, and we have Paul's authority for it that such a man cannot enter into the kingdom of God to whatsoever degree of intellectual enlightenment or spiritual gift he may have attained.

EDITOR.

"NOTHING IN THE BIBLE STAGGERS ME."—"It cannot be possible," say some of these pulpit evolutionists, whose brains have been addled by too long brooding of Herbert Spencer and Darwin; "it cannot be possible that you believe there was a garden of Eden?" Yes, just as much as I believe that there were roses in my garden last season. "It cannot be possible that the sun and moon stood still?" Yes; if I were strong enough to make the sun and moon, I could myself easily make them stand still, or, by refraction, give that appearance. "You don't believe that the whale swallowed Jonah?" Yes, if I were strong enough to make a whale, I could arrange safe ingress for any false prophet, leaving it to evolution to eject him. "Do you believe that Sampson slew 1000 men

with the jawbone of an ass?" Yes; and he who assails the Bible wields the same weapon. "Do you believe that the water was turned into wine?" Yes; and that the wine now is turned into water with logwood and strychnine. There is nothing in the Bible staggers me. There are many things I do not understand, but that would be a very poor God who could be fully understood by man; that would be a very small infinite that could be measured by the finite. We ought not to expect that we could weigh the thunderbolts of Omnipotence in an apothecary's balances. Starting with the idea that God can do anything, that he was present at the beginning and is present now, I find nothing in the Bible that even excites my scepticism.—*Reported in American Paper.*

## NARRATIVE OF BROTHER ASHCROFT'S AMERICAN JOURNEY

(Concluded from page 220.)

OCTOBER 27.—The first of a course of four lectures was given at Richmond this evening, to a numerous audience assembled in a Universalist Church which the brethren had secured for the occasion. As a distinctive system, Universalism does not appear to flourish much in this city; yet it boasts a numerous and respectable following in various parts of the United States. Like every other form of fashionable religion, it is based upon the egregiously false assumption that man, as such, is an object of interest and solicitude to God, and an heir of endless life. Its foundation, therefore, is in the speculations of the natural mind, and it is as complete a delusion as is the terrible dogma from which it is a rebound. It is a doctrine which sounds more plausible in the drawing-room than down the back slums among the degraded multitudes who develop no mental or moral qualities that are entitled to recognition, types of being for whom the only appropriate destiny is that assigned them in the wisdom of God.

The sensation of standing once again in a pulpit, brought former days to mind, and induced grateful reflection upon the vast mental difference which had been produced by the power of the truth during the intervening years. For the ordinary occupancy of such a structure we had become completely disqualified, and yet were conscious of a much more thankful appreciation of the Scriptures than we had in the days when the pulpit steps invited our ascent. In the present instance, there was nothing to prevent the most unrestricted exercise of the freedom in which Christ's servants are able to rejoice, and the truth was proclaimed without the least regard to architectural surroundings, or speculative perversions of the gospel.

The audiences did not diminish on the three remaining occasions, and it was gene-

rally felt that the state of the public mind in Richmond was exceptionally favourable to the *sustained* proclamation of the glad tidings of the Kingdom of God. The concluding lecture here was the forty-second since commencing public operations in Waterloo, Iowa, on September 1st. And in no case was the interest manifested more encouraging. We learn, however, not to depend upon circumstances of any sort for our stimulus in the good fight, but to act beneath the ever vernal inspiration of our love and loyalty towards Christ—sentiments which are unchilled by that which would dishearten the natural man, and which are not greatly affected even by the enthusiastic appreciation of others.

The next place on the programme was Worcester, Mass.—distant from Richmond about 600 miles. By invitation of Brother Boggs, we broke the journey at Washington, and had a farewell meeting of the brethren and sisters there. The following morning, we arrived again at Jersey City, having travelled all night from Washington in a "Pullman" sleeping car. We were as entirely refreshed as if we had spent the night at home, and were soon at the house of Sister Lasius again, whence we proceeded to Boston, where it had been arranged we should stay for a night before going on to Worcester the following day.

The state of things in Boston was not satisfactory. The bulk of the meeting there are separated from Brother and Sister Hooper, at whose house we stayed. The grounds of the separation appear to involve a misunderstanding which we were invited to investigate, but with which we decline to meddle for a variety of reasons, the principal one of which was the distinct recommendation of the committee, who arranged the programme that we should accept the fellowship of those whose names appeared upon it, and avoid

interference in matters that might lie between them and others. We judge this counsel to be wise under the circumstances, and can but express regret if by our steadfast adhesion thereto we gave pain to any true brother of Christ. It was clearly impossible for us to become acquainted with all the facts which had culminated so unhappily and so injuriously to the cause of the truth, so as to be able to form an accurate judgment upon the matters in dispute, during the brief period of our sojourn in any particular locality. Brother and Sister Hooper had been specially commended to our confidence by brethren in other places, and we had certainly every reason to value their fellowship. We found them in thorough sympathy with the things of the spirit, on which no conversation can long be artificially sustained. If the genuine love of the truth be not there its absence will inevitably proclaim itself by the mouth which always speaks out of the abundance of the heart.

In consequence of the state, of things prevailing at Boston no arrangements were made for public lectures there. It seemed unfortunate that the door should be closed for such a reason, especially in a place like Boston, which, though wholly given up to the vanities of this present evil world, is said to contain the very intellectual cream of American society. For no one who thoroughly knows the truth is afraid of encountering intelligence by its means. Brother Hodgkinson (now of Norman Cross, England) did much years ago to introduce the hope of Israel to the Bostonians, under the feeling that it was something which demanded the earnest attention of cultured men. But the old tale has been repeated in all such places, and the wise men of the Gentiles have never, as a class, embraced the manifold wisdom of God.

On Saturday, November 4th, we left Boston, and arrived in Worcester in the evening. Brother Jones was at the depot

and we were soon beneath the shelter of his roof. He is a man whose company is to be highly esteemed by every true brother. His speech is with grace, and well seasoned with the salt of the truth. The brethren in Worcester are to be congratulated in having amongst them one in whom the things of the spirit are so entirely supreme, and who so steadfastly adorns the doctrine of Christ.

Worcester is pleasantly surrounded, but does not as a city compare with Boston which is a place of great magnificence and wealth. So far as the prospects of the truth are concerned there was more to encourage in the former than in the latter city. Attentive and highly appreciative audiences responded to the advertisements issued by the brethren, and a proposition was actually made by one of the friendly aliens to have the lectures continued at his expense. The proposal was not accepted owing to other arrangements previously made; and even had these not stood in the way, the expediency of its adoption would have been doubtful under the circumstances; for it emanated apparently from an Adventist Source, and the result of its acceptance might have been to confound the truth in some measure with the unsatisfactory system named after its leading tenet, which however is held in connection with much that would conflict with the revealed objects of Christ's coming. It is always best to stand on entirely independent ground, lest by any means "a gift" should "blind the eyes of the wise and pervert the words of the righteous."

Bro. Jones and Bro. Rolston are associated with a small band of earnest fellow-labourers who are like themselves in thorough love with the Scriptures, and intent upon making their calling and election sure. It was pleasant to behold their unity and the steadfastness of their faith in Christ. They have had to struggle against great discouragement arising from the unfaith-

fulness of some in Worcester, who once gave promise of better things. But they are not dismayed, and they intend to persevere in the path of duty towards Christ, whatever may be the resolve of others, knowing that this is the only truly-wise course, in view of the depressing issues which certainly await all other forms of activity at last. Apart from Him it is vain to hope; for He is the Repository of all the good which it is God's intention to bestow upon the sons and daughters of men.

The Worcester brethren are honoured with the care of an aged brother, who has long been the object of their fraternal sympathy and compassion, and whose case is worthy the general knowledge of the household of faith. Bro. Ewings—formerly a man of great stature—we found suffering from malformation of the limbs in a way that would surely have drawn commiseration from a heart of stone. Never before had it been our lot to witness such dreadful contortion of a living body! And the suffering was borne without a murmur. Indeed, so great was our aged brother's joy in God, that he seemed scarcely to care to allude to his condition of extreme physical distress. Although considerably beyond the three-score years and ten, and with no temporal prospect before him save one of much poverty and pain, he was yet cheerful to a degree, and was mentally as bright as though he had been in health and youth. There are few whose recollection of the Scriptures will equal his. The names of the Kings who reigned in Israel and Judah—the battles that were fought in each reign—*why* they were fought, and with what result—and the Prophets who prophesied in each reign—together with a like mass of Bible detail with which it is seldom thought worth while to burden the memory—on all such subjects Bro. Ewings is said to be as good as an oracle. We were refreshed and profited by the brief interview we had with him in the humble tene-

ment in which he lay, surrounded by nothing that was in the least calculated to relieve existence of its dreariness and gloom; and we felt that we had paid a visit to Christ in his affliction, and might confidently anticipate the joy of beholding our brother in the Kingdom of God—free from all pain and distressing physical developments, and girded with imperishable beauty and strength.

We were now nearing the end of our long programme, Lowell only remaining to be visited. Originally it had been fixed that St. John, New Brunswick; and Halifax, Nova Scotia; should be the *termini* of our tour, but as this would have delayed us too long on the American side of the Atlantic, we were compelled to forego what—from all we knew of the brethren at these two places—we felt sure would have been a very pure pleasure. Accordingly from Worcester we made our way, *via* Boston, to Lowell, intending, after lecturing there, to return to New York, and thence embark for home. Lowell is the seat of the cotton manufacture, and bears a close resemblance to some of the Lancashire centres of the same industry. We found here brethren Evison, Judd, and Hoyle, engaged in the arduous labour of their daily calling, and the not less arduous task of bearing witness to the faith of the Apostles, as against the general corruption of the systems which falsely claim connection and identity with their enterprise. The lectures were fairly attended, and have since been well followed up by the private efforts of the few faithful workers on the spot. Brother Hoyle's wife was exceedingly anxious to obey the gospel, but was in such a condition of physical infirmity as to render it impossible for her to leave the house for the purpose. At our suggestion the brethren constructed a large wooden bath, and in it she was (subsequently to our visit) buried in the appointed immersion, and so ceased her connection with him in whom all die. There could not possibly be a more fitting



symbol than this of baptism. Human contrivance never could have hit upon any such appropriate figure. The candidate for eternal life is buried with Christ—in water—for a few seconds; instead of being buried alone—in the dust of the earth—for ever!

While at Lowell we wrote, for the 34th time since leaving home, to the beloved ones we had left behind. We were in a position to appreciate the wonderful postal facilities of these latter days, which in some respects are akin to the perfect conveniences which in all departments will characterise the age to come. The labour involved in the sorting and conveying of letters will doubtless then be distributed among a greater number of hands, which will be adequately remunerated for their work. The figures of Victoria, and Washington and Garfield will then have disappeared from all stamps and coins, and another and permanent image and superscription will be borne on their surface. The world at present lacks uniformity in many things—in language, in religion, in law, in currency. Doubtless the divine politics of the coming kingdom will introduce much needed reformation in all these items, and mankind will be made to marvel at the barbarism from which even the most civilized communities will have then emerged.

Taking sorrowful leave of the brethren here, we proceeded towards New York, whence we were to leave for Liverpool by the s.s. "Scythia" (Cunard Line) on Wednesday, November 15. Bro. Roberts had told us that we should hail the day on which we set foot aboard the vessel homeward bound. We must acknowledge him a true prophet. The sensation of release from heavy mental strain, combined with the prospect of soon again beholding familiar faces, was certainly delightful—marred, nevertheless, with much regret in having to part company with so many between ourselves and whom a bond of true affection had been established. We

wish to record our most thankful appreciation of the wonderful kindness of all the brethren we met both in Canada and the States. It was evidently their desire and aim to make our brief sojourn among them as agreeable to us as could possibly be. We feel embarrassed upon every recollection of their brotherly care and generosity, which far exceeded what might have been reasonably expected, and which enables us to hope that the mantle of charity will be thrown over the numerous infirmities which must have been perceptible even to fraternal eyes. We can truly say that we learnt much by our intercourse with the brethren in the Western Hemisphere, and saw none whom it would not be a pleasure to meet again. In return for the privilege of their society and for all they did everywhere on our behalf, we have to give God thanks whose grace they have not received in vain, and to commend them, one and all, to His preserving care and goodness who is not unrighteous to forget the work and labour of love which they have showed toward His name. The hope was frequently expressed that should intercourse never be resumed under similar circumstances, we might meet in the Kingdom of God. Amen! This is the wish of enlightened affection. Its gratification is a matter which rests pretty much in our own hands. The meeting will assuredly take place, provided there is no weariness in well doing, and all steadfastly continue, till probation ends, in the path of loyalty to Christ, to whom God has given the honour of determining who shall and who shall not be permitted access to that glorious society which he will organise at his coming, on the basis of the Father's will.

The "Scythia" was announced to leave New York Pier at eight o'clock in the morning; and we accordingly had to leave Sister Lasius' house an hour before that time, with our baggage in a cab, for which the sum of four dollars was charged! Car-proprietorship looks like a

profitable business in these parts. The English "cabby" would have been filled with civility and covered with smiling satisfaction for one-fourth the amount. However, we were anxious to be in time, and in no mood for driving a hard bargain. Indeed, we had been given to understand, that no more than the ordinary fare was charged. Reaching the wharf, we found a number of brethren assembled to witness our departure, and presently there appeared among the passengers, two Sisters Robertson, from Liverpool, who were returning home by the same ship, having been on a visit to friends in Canada. The discovery that we were to have two fellow-heirs as fellow-voyagers, was a great gratification, for it is not a joy to be for ten days debarred from all association on spiritual grounds. The time for departure having arrived, the "Scythia" was detached from the pier, and we soon were steaming down the river, enjoying the beautiful scenery on its banks, and congratulating ourselves on the prospect of reaching the Mersey without encountering much bad weather. For nearly three days the sea was comparatively tranquil. On the second day the temperature of the Gulf Stream at four p.m. was

found to be 70 degrees, which made it very delightful to be on deck. But in twenty-four hours there was a complete change, we were permitted to realise to some extent what is meant by a gale at sea. A strong head wind prevailed for the rest of voyage, with the result of keeping most of the passengers prisoners below, except for brief intervals. One of the Sisters Robertson was entirely unaffected by the weather, but not so the other. With the precautions mentioned in the early part of this narrative, the writer managed to escape much inconvenience, and was much benefited by the rest and sea air which the voyage afforded. The passengers were limited, both in number and as regards those qualities which give zest to social intercourse of an enlightened kind. But the "Cunard" accommodation is most satisfactory and complete, and in every respect worthy the era which is undoubtedly preliminary to the glorious day of promise, when all things will be "first class," and that a much better "class" than mankind will have previously known. In the evening of Saturday, Nov. 25, we dropped anchor in the Mersey, and so Bro. Ashcroft's American journey was gratefully and auspiciously concluded.

MODERN RELICS OF ISRAEL'S AFFLICTION IN EGYPT.—*The Jewish World*, referring to an article in the *Athenaeum* on the excavations carried on under M. Naville, at Pithom or Tel-el-Maskhutah, says: "The description of the store-houses is most remarkable when the reference of this very city of Pithom in the book of Exodus is considered. The square enclosure—which formed, as M. Naville conjectures, the fort or store city—is some two hundred mètres (about six hundred feet) long. The walls are exceedingly massive. They are built of crude brick, made without straw, of an unusually large and solid kind, and the average thickness is not less than seven mètres. Within these enclosing walls the whole area is seen to be full of large excavated pits, which prove to be solidly built square chambers of various sizes, all having the

same general appearance. Almost the whole space within the walls, except the corner devoted to the temple, is honey-combed with these chambers, which are divided from another by partition walls of from two-and-a-half to three mètres thick. There is nothing resembling these curious chambers in Egypt; they are unique. The walls are not unusually thick but unusually well built. The bricks are very large, well squared, and laid with mortar with great care and regularity, while the perpendicular of the walls seem faultless. The strange conclusion forced upon us is that these curious structures now exposed to light by the pick and spade of the explorer, are the veritable buildings upon which our ancestors were compelled to toil in Egypt some five thousand years ago."

“ MARY.”

(NOT A LOVE SONG, YET WITH LOVE IN IT.)

A wealth of happy sacred thoughts  
Arise within my mind,  
At this dear name, though plain and short,  
A sweeter none can find.

Its meaning was “ rebellion ” once,  
But this it means no more :  
The virgin mother of our Lord  
The name of Mary bore.

And those who do God’s holy will,  
Have Christ for elder brother ;  
Hence Mary means obedience now,  
Christ calls such ones His mother.

A Mary washed her Master’s feet  
With tears that fell like rain ;  
Then with her long and beauteous hair  
She wiped them dry again.

This Mary, too, first saw her Lord  
When he rose from the dead,  
And scarce could tell for fear and joy  
The glorious words he said.

A Mary loved to leave her cares,  
And sit at Jesus’ feet.  
Her sister thought of earthly food ;  
But she loved heavenly meat.

This Mary brought a precious box  
Of ointment for the head,  
And then anointed her dear Lord,  
Despite what Judas said.

Three Marys stood around the cross,  
And watched the Saviour die ;  
Though *men* forsook their stricken Lord  
These faithful three stood by.

And in the Kingdom can we doubt  
These three will all be there ?  
May we attain the same blest state,  
And with them glory share.

T. T.

SIGNIFICANT.—A “ Rev.” Pilson recently left, to the University of Oxford, an annual sum to be paid to any qualified preacher whom the university should select who should preach two sermons a year on the history and prophetic future of the Jews. Oxford refused to have anything to do with it. It was then offered to Cambridge—with the same result ! The seats of learning will have nothing to do with the hope of Israel ! It is a symptom of the age, which can be rightly interpreted only by those who know the truth.

ELEGANT LIARS ABOUT THE BIBLE.—It is a characteristic of divine language to call things their right names—names expressive of their true character as discerned from the divine stand-point, and not as they appear to men. John freely declares certain men to be liars who did not think they were, and whose modern brethren would quickly resent the term. Among them, none stand higher than the profes-

sing Christian class, who, with much fulsome compliment, bring down the Bible to the level of a human production. Of them, we read in an American paper : “ They reject the beginning of the Bible and the close of the Bible and all between as being uninspired of God, and to be taken as the history of the thought of each epoch, gradually evolving towards our present high moral and intellectual condition. In other words, it is Thomas Paine and Robert Ingersoll in bands and surplice, but far less excusable, for the infidels openly and above board declare what they are ; but this wholesale assault is made in the Christian pulpit. Not only is the Bible assailed by scurrility, by misrepresentation, by infidel scientists, by all the vice of the world and all the venom of perdition ; but now the very pulpit comes out with its criticisms.” As was remarked the other day, there will soon be nobody left but the Christadelphians to stand up for the divinity of the Bible.

## THE AUTHENTICITY OF THE FIRST TWO CHAPTERS OF MATTHEW AND LUKE.

That Jesus is the Son of God is the foundation of the faith of Christ, and that this sonship is an actual sonship, by procreation of the Spirit of God, and not a mere legal or moral relation, or a sonship in any secondary sense, is necessitated by the nature of the plan of redemption by Christ; by the nature of the character of Christ; and by the testimony of the prophets, and by typical foreshadowings of the Mosaic law that went before. The fact thus rests on a very broad and deep foundation, that cannot be undermined. These massive foundations have often been exhibited in these pages. It is not our purpose to enter upon them on the present occasion. We refer to them as indicating that the divine paternity of Jesus would stand an unassailable truth, even if the records of Matthew and Luke had no existence. These records are, however, invaluable. They are the circumstantial illustrations of a truth which, though the nature of the case, and the prophetic testimony necessitate it, we could not have so clearly and satisfactorily comprehended without them. They explain to us the appearance and character of Christ, and make us privy to the divine method of procedure, from its incipency onwards, in the most wondrous work of God among men.

There is a class—a very small class—who do not receive these records, and who, more lamentably still, reject the truth which they so plainly exhibit. They accept the bulk of both Matthew and Luke, but reject the first two chapters in each, which contain the only record we have of the birth and early days of Jesus. The fact of their rejection of these chapters has caused distress to some who, without looking at their reasons, have supposed there must be some ground for their attitude. It is a question of the reasons. When this is investigated, it will be found that the reasons are altogether flimsy and insufficient: nay, that they are bad; and that the evidence in proof of the genuineness of the (by them) rejected chapters is more than decisive: it cannot be answered, it is irresistible. It leaves no room for doubt or gainsaying.

That, notwithstanding this, some should be found on the doubting or the unbelieving side, need not concern the believer of the truth. There are such diversities and peculiarities of mental and moral incapacities and perversities that one must always expect an opposition party on every subject. There always has been such a party in everything; and if a man is to wait till the opposition is converted before he accepts the truth, he never will accept the truth, but be found by Christ at his coming among those always weighing—always dubitating—“Ever learning and never able to come to the knowledge of the truth.”

The evidence of the genuineness of the first two chapters of Matthew and Luke is very ably marshalled in an old book,\* of which Brother Beddoes, of Abergavenny, obtained a look from the Bishop of Lichfield, and, with his consent, lent it for a time to the Editor of the *Christadelphian*. We cannot do our readers a better service than present them with a condensation of his argument, which, though published in the interest of Trinitarian theology as against Unitarianism, has all the force that could be desired on behalf of the truth.

First, then, the evidence of the old MSS. Of these, not less than 800 have been discovered in various countries since the revival of learning. *Every one of these contains the two first chapters of Matthew's gospel* with the exception of the single *Codex Ebnerianus*. But EVEN THIS MS. contains the *second chapter*: and the more ancient MS. of this codex contained probably the whole of the first chapter. The MS. as it stands, begins at the 18th verse of the 1st chapter. All the ancient versions contain the first two chapters of Matthew, including the old Syriac, which is supposed to be nearly, if not quite, coeval with the apostolic age. So with the first two chapters of the gospel of Luke. All the old MSS. and versions contain them.

\*A Vindication of the Authenticity of the Narratives contained in the first two chapters of the gospels of Matthew and Luke. By a Layman. Printed for F. C. and J. Rivington, 62, St. Paul's Churchyard. 1822.

This evidence is confirmed by the quotations made by what are known as "the fathers" of the primitive church. Barnabas, Clement, Ignatius and Polycarp have no quotations from the first two chapters of Matthew and Luke, but when their subject leads them to refer to these gospels, their words recognise the chapters as we have them. Ignatius, for example, in his epistle to Trallians speaks of Jesus as "of the race of David, of the virgin Mary." In his epistle to the Ephesians, he says, Christ was "conceived in the womb of Mary, of the seed of David, by the Holy Spirit." He refers also to the star mentioned in the disputed chapter.

Whether Matthew wrote in Hebrew or Greek is not important, since if the Greek be a translation, it must be coeval with the apostolic age and probably done by an inspired writer, if not by Matthew himself.

Justin Martyr adverts to the account given of the miraculous conception by the evangelists. In his apology to the Emperor, Senate and people of Rome, within forty years of the death of the apostle John (Polycarp being still alive), Justin publicly declares as a circumstance well known, how those who had written a history of Christ had expressed themselves on the subject of the virginity of Mary and of the miraculous conception of Christ by the Holy Spirit, his object being to contrast this account with the licentious amours of the heathen deities as given by their poets.

This evidence of "the fathers" is conclusive as to the books of the New Testament containing the account of the miraculous conception in their time. And it is beyond dispute. The "fathers" may not be trustworthy as to the meaning of a scripture, but as to the fact of the existence of a scripture, no witnesses could be more qualified to give evidence.

#### WHAT ARE THE GROUNDS OF REJECTION?

Unitarian writers assert that the chapters in dispute had their rise among the Gentiles, among whom it was nothing new to suppose immediate intercourse between the Deity and human females, of which heathen mythology furnishes several instances (as to which, it may be separately remarked that the men who can discover any affinity between the fabulous heathen

accounts of the licentious amours of their gods with women, and the evangelical accounts of the miraculous conception, is ill-qualified to appreciate the difference between the most libidinous and the purest and most sacred of writings). Unitarian writers produce no proof in support of their assertion. Their only ground of objection lies in the fact testified by Epiphanius and Jerome, that the chapters in question were wanting in the copies used by the Nazarenes and Ebionites; and also in the New Testament used by Marcion.

Let us consider whether this absence of the disputed chapters from the documents in question constitute any ground for objecting to them. This investigation we best conduct by asking what are the facts touching the Ebionites and Marcion.

#### WHO WERE THE EBIONITES?

The first writer who mentions the Ebionites is Irenaeus, who speaks of them as a sect not only separated from the general body of Christians, but who opposed the doctrines preached by the Apostles, and rejected, not only the disputed chapters, but the greater part of the books of the New Testament, rejecting all the epistles of Paul, whom they called an apostate from the law. They only made use of a Hebrew gospel, which they called Matthew's, but which differs from Matthew in many particulars besides the two chapters. Here is a sect which rejected whole books of authentic Scripture, because they were inimical to their notions. How can a reasonable man accept such a sect as affording guidance on the question of the authenticity of two particular chapters absent from their version, but present in almost all other MSS. throughout the world?

Their "Matthew" was impugned at the time. It was proclaimed a corruption of the genuine gospel, while the "canonical" Matthew, as we have it, was never called in question.

Epiphanius thus speaks. In that gospel which they (the Ebionites) have called the gospel according to Matthew, which is not entire and perfect, but corrupted and curtailed, and which they call *The Hebrew Gospel*, it is written (and he quotes) "Thus," says he, "they change the true account into a falsehood . . . They have taken away the genealogy from Mat-

thew, and accordingly begin their gospel with these words, 'It came to pass, in the days of Herod, King of Judæa.' Origen alludes to it thus:—"It is written in a certain gospel, which is called 'according to the Hebrews,' *if indeed any one is pleased to receive it*, NOT AS OF AUTHORITY, but for illustration of the present question" (and then he quotes). He afterwards quotes this as a specimen of the same gospel according to the Hebrews. "Just now, my mother, the Holy Ghost, took me by one of my hairs, and carried me to the great mountain Tabor." This absurdity, and another passage, quoted by Origen, prove that the text of the Hebrew Gospel, read by Origen, was not the same as our Greek gospel of Matthew, with which its friends suppose it to be identical. It differed on many points besides the first two chapters.

The absence of the first two chapters of Matthew from the Ebionite and Nazarene gospels is of no weight in view of their rejection of Paul's epistles, which even the Unitarians accept. The omission is accounted for in the way the rejection of Paul's epistles is accounted for; the two first chapters did not coincide with their notions, and therefore they struck them out. The Nazarene and Ebionite copies of Matthew's gospel not only omit the first two chapters, but in several instances they contradict the other three gospels of Mark, Luke, and John, whereas the corresponding passages in our Greek copy of Matthew agree with them, which shows which way the tampering has occurred.

#### AS TO MARCION.

Is his authority of any weight against any part of the Scripture? He omitted the two disputed chapters; but he also rejected the whole of the Old Testament, both the law and the prophets, as proceeding from the God of the Jews, whom he regarded as the creator of this world, in contrast to a higher Creator. As to the New Testament, he made one for himself, consisting of only one gospel, supposed to be compiled chiefly from Luke, and only ten of Paul's epistles, which are altered from the received version in numerous instances, in order to make the text more pliable to his gnostic notions. People who quote him against the miraculous conception are bound consistently to follow him in these

variations as well. He did not admit Christ to have been born at all. Consequently, he begins his gospel thus: "In the 15th year of the reign of Tiberius, God descended into Capernaum. He not only omits the first two chapters of Luke; he omits also the account of John the Baptist, the baptism of Christ, and his visit to Nazareth. He also omits part of chapter viii. 19; x. 21; xi. part of verse 29, and all of verses 30, 31, 32, 49, 50, 51; xii. 6, 28, part of verses 8, 30, 32; xiii. 1-5; altered verse 28, omitted from 29 to end of chapter; xv. 11-32; xvii. part of 10-12; whole of verse 13; whole of xvii. 31-33; xix. 28-48; xx. from 9 to 18; also 37, 38; xxi. 18, 21, 22; xxii. 16, 35, 37, 50, 51; xxiii. 43; xxiv. 26-7; and verse 25 altered.

Those who quote Marcion as an authority in the case of the first two chapters, ought to accept him as such in all these cases. That they disregard him in these cases is a proof that even in their opinion, his authority is of no weight.

When we come to look at the internal evidence of the chapters in question, the case becomes irresistible. 1. The narratives of Matthew and Luke would be incomplete without them. 2. The chapters themselves are in the inimitable style of the inspired writers, and such a forger could not have written. This aspect of the case is well expressed in the following extract from the writings of Mr. Newman Cappe (an eminent Unitarian of the last generation, and, therefore, all the more impartial in his judgment), "I find in the first two chapters of Luke's gospel in particular, "no internal trace of forgery or fiction, "but many of genuineness and truth. "Here are no mistakes; here is nothing "inconsistent with manners or with facts "—nothing that accords not as well as "truth could accord, with all we know of "what went before and of what followed this "narrative. Everything that is ascribed "to every character, whether word or deed, "is perfectly natural and proper. The "narratives of Matthew and Luke are both "forged if either is: they agree perfectly "together; and they reciprocally elucidate and support each other:—e.g "Luke's story of the annunciation explains and supports Matthew's narrative "in his 18th verse; and his story of the "angel's address to Joseph in the 20th; "and the subject of Mary's joy in the "48th verse of Luke, is explained and

“illustrated by what we find of Joseph’s state of mind concerning his purpose, and his change of purpose in the 19th and 20th verses of Matthew. Some things in the narrative are of such a nature, that they were likely to bring the whole into controversy, such as an ingenious forger would have avoided as improbable: such as would hardly have presented themselves to his imagination; or, if they had, such as he would have rejected, lest they should discredit his fiction. Of some, it is not probable that they should be either intended or undertaken, nor was it within the compass of human power to bring about: *e.g.* The journey to Bethlehem with Mary, so far advanced in her pregnancy, was not a thing that Joseph could be supposed to choose; and if it had been in his desire that this character of the Messiah—that *he should be born in the place*,—or that he should be born at the time of the enrolment, should be accomplished in his son, it was not in his power to secure either of these points; these events, the one an essential characteristic of the Messiah, the other useful and important in the discovery of his birth to the shepherds, appeared more like the real care of Providence, and its powerful disposal and control, than the fictitious invention and studied management of man. The story of Zacharias and Elizabeth for the confirmation of Mary’s faith in the angel’s prophecy, seems neither natural nor easy to imagine for the purpose; and had it been a fiction, the scene would not have been laid in a place so public and under the observation of so many people. The circumstances would not have been so numerous, so particular, and so extraordinary; nor would it have been remarked that the transaction was noised abroad and made deep impressions on the minds of the whole country. Again, as in these things there are hazards of detection which a forger would not have incurred; so also, as in other instances, there is such wonderful propriety in numerous particulars as would not have occurred to an impostor. For instance, the angels’ message to the shepherds, considered as intended to engage their attention and belief is most admirably proper: it is conceived in terms all of them alluding to ancient prophecies of the Messiah, every one of which

“has singular pertinence and energy; and the whole shows circumspection, comprehension, and attention of mind which a forger would probably not have possessed: this, again, seems more like the care of Providence than the invention of a forger.”

Another says: “Whether we consider the unaffected simplicity of the relation, the calmness with which Matthew records the murder of the infants at Bethlehem (a peculiarity characteristic of the sacred writers), without indulging in reflections on the cruelty of Herod, from which a common historian, on such an occasion would scarcely have abstained—the incidental coincidence in the casual description, given by the evangelists, of the reigning powers, of that period, with the accounts we read of them in profane history, or the spirit of piety which pervades the narrative of Luke. We may apply to these portions of the gospels what Rousseau said of the gospels themselves—that the supposed fabrication of them is more wonderful, more repugnant to our knowledge of the complexion of forgery, than the admission of them as authentic narratives.”

#### SUMMARY.

On the one side (in support of the authenticity of the disputed chapters), we have the united evidence of all the accessible ancient MSS. and versions, supported by the recognition of the very earliest Christian writers, confirmed by the internal character of the chapters and the necessity for the event which they narrate, to explain the character and mission of Jesus of Nazareth.

On the other side (against the chapters) is the merely negative fact that the disputed chapters are absent from the Ebionite gospel, which at the time of its production was pronounced a corruption; and from the Evangelium of Marcion, a gospel which he wrote to suit his own heathenish notions, and from which he recklessly omitted, not only the disputed chapters, but everything that interfered with his peculiar ideas.

The subject is really beyond all controversy. As “Layman,” whose argument we present in the foregoing condensation, well remarks: “Low indeed must the

Biblical critic rank, who can gravely attempt to impugn the united evidence of all the MSS. and fathers by such worthless

documents as the Ebionite Hebrew gospel and Marcion's Evangelium.

EDITOR.

A CENTURY OLD—(SIR MOSES MONTEFIORE).—It has been learnedly denied that men ever live to the age of a hundred. Many readers can rebut the learned denial from their personal knowledge. The world is about to have its attention fixed on a well-known case. In something like a year hence (viz., on October 24, 1884), Sir Moses Montefiore will have completed his hundredth year. The New York *Evening Telegram*, quoted by the London *Daily Telegraph*, says, "He was born in London on October 24, 1784. His father, Joseph Montefiore, was an English merchant, and he traces his ancestry back to Spain, whence his forefathers were obliged by persecution to flee, in common with many other Jews, to Italy. In the latter country the earlier Montefiores amassed great wealth. The baronet's childhood, youth, and earlier manhood were passed in the pursuit of education or engrossed with business cares. In 1812 he married Miss Judith Cohen, daughter of L. B. Cohen, of London, and sister-in-law of Nathan Meyer Rothschild, the founder of the London branch of that house. A diligent student of the Talmud and an ardent advocate of the old faith, he did not let the toils of money-getting blind him to the unjust political disabilities under which the British Jews laboured in his early days, nor to the benighted and unfortunate condition of his brethren abroad, particularly in Palestine. He carefully scanned the parliamentary bills for the purpose of opposing adverse legislation to his co-religionists, and in 1827 he made the first of a series of trips to Palestine with a view to personally investigate the causes of the abject state of his brethren in that land. The result of that first visit was the founding of the Palestine Fund, of which he has since constantly been the administrator. In 1875 he made his seventh and last visit to the Holy Land, the land of his love. Upon his coat of arms is a flagstaff, and therefrom flowing a banner, on which, inscribed in Hebrew characters of gold, is the word 'Jerusalem.' To see Palestine the seat

of a Jewish state, with Jerusalem as its capital, is and has been the fond ambition and dream of his life. To the consummation of this wished-for end he has bent the best efforts of a longer life than is usually allotted to man—a rich life in virtues and 'the one touch of Nature that makes all men kin.' His declining years are made mellow and happy in the consciousness of duty performed and crowned with the benisons of Jew and Gentile. His motto, inscribed on the family arms is 'Think and thank'—a suggestive one to Hebrews in view of the approach of his centenary."

DESCENDANTS OF THE ANCIENT RECHABITES.—Scattered in tribes over eastern Arabia there are said to exist a race of Jews known among the Arabs themselves as "Jehud Cheber," Jews of the tribe of Cheber. They are asserted to be direct descendants of the prince, Heber the Kenite, who is better known as Jethro, the father-in-law of Moses. These Jews are therefore the Beni Rechab, the Rechabites of the Bible (Jeremiah, ch. xxxv., v. 2), who dwelt in tents and never drank wine, in obedience to the behest of their father Jonadab, the son of Rechab. They are a powerful tribe, united by the strongest of ties, family and faith, and never mix or have intercourse with other Jews whom they may chance across. They are tall and powerfully built, and invariably appear mounted. The greater number are said to frequent the eastern shore of the lower half of the Red Sea, and they are greatly feared, owing to their wild ways and strength. These Jews of the "Rechabite" family, descendants of the father-in-law of Moses, are also said to have been seen in the Hauran. The existence, however, of the Arab Sebth—Sabbath-keeping Arabs—is beyond doubt; and it is strange, that while so many attempts are being made to make inanimate stones tell the story of the past, no organised attempt should ever have been made to get at these "living" survivors of an ancient tribe.—*Jewish World*.



## THE BRETHREN OF CHRIST IN RELATION TO HUMAN LAW.

The question of our relationship, as brethren of Christ, to the law of the land in which we live, comes sooner or later to be raised in most ecclesias, and it is frequently the case that a decided difference of opinion is expressed upon it. This is the more remarkable, as it is not a matter of minor importance, nor one in which we are left to uncertainty and doubt, but is something upon which Christ has spoken, and, what is more, has, in one aspect of it at least, given us "an example, that we should follow his steps." It is moreover an exceedingly practical matter which enters more or less into our daily experience, and consequently we should know how to deal with it when it arises, so that while conforming ourselves to the requirements of our different situations, we may always recognize and obey the higher obligation of being "under the law to Christ." If we understand what Christ demands of us, there could not possibly be any difference of opinion, if we desire to be obedient to Him. Misapprehension of some of the points embraced in this question, and a mixing up and confounding of others, are perhaps the causes why wrong conclusions and erroneous impressions have been, in some cases, adopted and advocated.

We may state the principal points raised in the following manner:—

1. Can we, as Christadelphians, sue or bring an action at law against another for the recovery of a just debt, or claim?

2. Can we defend an action at law brought against us with or without any just or sufficient cause?

3. Can, or should we defend ourselves at law, if we are arrested and put into prison, or held in bail, if we are charged with offences contrary to the law?

These three questions present the matter in the form in which it is commonly considered. It is obvious that they express very different features of the subject, and that they cannot be met by one and the same answer. It is the failure to understand this which leads to the confusion and error in the statements which sometimes are made by those who contend that we should go to law to recover debts due us from the alien, while we have no such liberty were brethren our debtors. To maintain this position, its

advocates are forced to introduce into the premises, for the want of proof from the Scriptures, an altogether wrong, and, in its application and working, a most pernicious theory of consequences, which usually is overdrawn and highly colored by suppositious and improbable examples.

The consequences which those who affirm our first question urge upon our consideration are all in the following vein:—"How can a brother," they ask, "pay his creditors, if he does not recover by process of law the debts which are due him from others, who would never pay did they know that they would never be sued?" "Why," they affirm, with great assurance, "were it known that Christadelphians did not sue, or use the law for their perfectly justifiable protection, every one of them would be plundered right and left, and they would be sure to fail in their business, ruin themselves and their families, and bring great reproach upon the name of Christ. A brother would be very remiss in his duty were he to neglect to use the law under such circumstances for his protection."

Such arguments are very plausible, and they appeal with great force to the natural man, whose first and strongest instinct is self-protection. He can see nothing but justice in demanding his dues and claiming his rights as between man and man. He defrauds no one, he simply asks for his own, and in this demand he thinks himself justified without a doubt. But let us see.

First, we can urge against the argument so confidently advanced, the precept of Paul to "Owe no man anything." This of itself destroys its main support, for if we obey the apostolic injunction, we would not occupy the position of having creditors, whose demands must be met, and therefore none of the grave consequences so skillfully portrayed could follow. On the other hand we need only sell our goods for cash, and then there would be no need whatever of proceeding against defrauding debtors. This latter course would decidedly curtail our business and render our profits less, but it would be safe, and the temptation to disobey Christ in seeking redress for the loss of goods would be gone.

If, however, we use the world, as we all do, more or less, and do business upon the

Gentile principles of borrowing and lending, buying and selling on credit, then we must be careful not to abuse it in any of these particulars, and, above all, we must clearly recognise the commandments of Christ as paramount principles to the world's code of morals and law, and implicitly obey them in all our doings with it. Christ is just as much in our dealings with the alien as in those among ourselves, or in any of the relations and positions which we occupy at any time, and we should always see Him first.

We contend in the second place against this argument in favour of Christadelphians going to law, because it is not possible for us to consider consequences, which generally relate to one's temporal welfare, when they are urged, when God has commanded us to do or not do certain things. Our duty where God speaks is implicit obedience, without stopping to consider whether it will make us poorer or richer in friends or goods, whether it will cause us pleasure or pain, or whether it will make us lose our life or not. There is nothing more precious to a man than his life; goods, houses, lands, friends and all are infinitely below this in value, yet should a brother seek to save it by considering consequences, and refusing obedience where Jehovah has spoken, he shall surely lose it, but he who takes up the cross of Christ daily and follows Him, a course which may deprive him of everything he possesses, will in the end receive the priceless gift of eternal life. The mention of consequences is much to be deplored where it is done to seek to evade the truth, which may seem hard and cruel in some instances, of Christ's words. It seems to be an indication of a want of faith in God, and the existence of a clouded understanding that permits consequences to be entertained at all, for if we really trust in Him, and believe the many assurances, which He has given us in His word, of constant care and solicitude toward us in every circumstance in which we may be placed, then the only fear we may entertain is lest we should in any wise offend or displease so beneficent a friend: this is the one momentous consequence we should always keep before us.

Having disposed of the only argument which is brought forward to justify a brother suing at the law, we will now consider the other side, and on this we

have an abundance of Scripture to guide us. We have Christ's own command as recorded in Luke vi. and xxx., "Give to every man that asketh of thee: and of him that taketh away thy goods ask them not again." This should settle the matter finally, for its meaning is plain enough, but as it is a commandment of the hardest kind to lay upon the natural man, many seek to evade its force and to explain away its obvious sense in one way or another. Notwithstanding which, there it remains solid and unshaken, and in perfect harmony with all the rest of Christ's teaching as well as of His apostles also. It is a decided negative to our question, and declares that we cannot sue for the restitution of our goods which may have been taken away from us in any manner, either by trading or stealing. Christ, in the passage in Matthew v. 39 and 40, declares that we are not to resist evil, and proceeds to show a case in point, in which the very matter we are considering is the subject. He says "If any man sue thee at the law and take away thy coat, let him have" (that is if he demand it also) "thy cloke also." No comment need be made upon this; its meaning is so plain. Some who do not like to submit to what they would consider little short of wholesale robbery, even although judicially done seek to exculpate themselves from blame in refusing obedience by pleading consequences, or endeavouring to prove that law is not law, and suing is not suing, and asking thy goods again is not asking them again, providing it is done in such a manner as the County courts with their monthly or piecemeal payments afford. But all this is mere delusion, and a sorry attempt to justify direct disobedience to Christ. His words will not admit any such meaning. He does not say to bring a cross action and seek redress for the grievous wrong done you in robbing you of your coat legally, but he does say to submit with patience and meekness even to a greater wrong, were your adversary at law determined upon it. No suing on your part, even when you are placed in circumstances out of which it would come most naturally. You must not use the law for your protection, even when you stand before the judge, and your prosecutor could be staid by his intervention. "If any man sue thee at the law, and take away thy coat, let him have thy cloke also": this is a hard saying, but

not difficult to understand, when we recognise that we possess nothing of ourselves, that all we have is Christ's, ourselves included, and that he has a perfect right to order us what to do with His things, under circumstances, which are absolutely under his control, for when such things come upon us, as loss of goods, either by thieving, trading, or by legal process, we may be sure that Christ has permitted it, and is very much interested in our behaviour under such trying circumstances. Such trials would be brought upon us to prove us, and to know whether we love the Lord our God with all our heart and all our soul, or whether we love mammon, and goods, and houses, and lands, more. Therefore, let us beware.

Paul, in his first letter to the Corinthians, 6th chapter, 7th verse, gives us the proper attitude to assume in all such situations as we are considering. He says:—"Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Some may say that Paul only wrote that concerning brethren. Well, what is true concerning our course with regard to brethren, and such as these about whom Paul wrote were men only who are called brethren, and not true and obedient disciples of Christ, is also true concerning those who are without. We are to be like sheep in the midst of wolves—and whoever knew or heard of a sheep contending against or resisting a wolf! It would indeed be a very strange and illogical piece of advice for Paul to give, that we are to allow "brethren" to defraud us, but if an alien should attempt it, then we are to be up and with the whole might of the law set in motion for our righteous cause resist evil with all our heart and strength.

Much more might be said on this, but we must on to our second question, which is, "Can we defend an action at law brought out against us with or without any just or sufficient cause?"

In this case, the position is the very reverse of the one indicated in our first question. Then we were considering the aggressive aspect of the matter; now we are to enquire into the defensive. The answer we would consequently expect to be different, if not directly opposed to the former one. It is different, but not antagonistic, for there is much similarity between the two positions, as we have seen

in considering the passage from Matt. v. 40, in which both aspects are presented.

The general answer we obtain is that we can defend an action brought against us, if we cannot, by agreement with our opponent beforehand, "while thou art in the way with him" (Matt. v. 25) prevent it coming before the judge, or into the court at all. As far as we are able on our part, we are to live peaceably with all men (Rom. xii. 18). This course demands considerable concessions from us, and in no matter more than when some contumacious or evil-eyed man casts his desire upon the things which are ours for the time being, and seeks to obtain them by some plea or other, urged by means of the law. When all concessions fail, and reasoning with him produces no results, and we are summoned before the magistrate, we are to put in an appearance, and make our answer to the charge. Obedience to Christ requires this of us, for we are to be subject to those ordinances of men which do not conflict with his requirements, and we are to avoid the appearance of evil, and refusal to comply with the terms of the magistrates' warrant would be an evil act on our part. When "the higher powers," to whom, as under Christ, we are to yield homage and obedience, require our attendance at their court to answer a charge against us, we must go, and make the best answer that we can in all wisdom and carefulness, and then leave it as in the hands of God; then, if the decision be given against us, we are to receive the same in submission and patience, even though it defraud, and possibly ruin us. Let all who are so placed, and who are called to drink this cup of bitterness to its very dregs, remember, and take comfort in the words Solomon penned in Ecclesiastes v. 8, where he says: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth, and these be higher than they." There is infinite strength and comfort in these words to all who trust in Him, who has said "Vengeance is mine, I will repay." Besides, under such circumstances, one can fully realize, if he at all trust in God, the depth of meaning which lies in those peace-giving and assuring words, "I will never leave you nor forsake you." It is only in trials of this character, when we must not use the arm of flesh, proffered, and apparently just though it be to accept

it, that we are cast upon God. Let none mistake wherein his choice should lie, for it really would be between God and man.

Our third question is one of another kind: "Can or should we defend ourselves at law, if we were arrested and put into prison, or if we were charged with offences contrary to the law?"

Now, in this position we find ourselves in company with Paul, who was off a prisoner and bound with a chain, though for seasons which now-a-days are not urged against the unfortunates who occupy the docks of the "courts of justice" in the land; we consequently can move surely, for we have his example to guide us. In the two former positions there was nothing analogous to Paul's experience at all. He did not sue or defend suits for the recovery of goods or debts of any kind, and a great mistake is made in seeking, as is sometimes done for the purpose of strengthening the argument, to introduce him into them. All Paul's law experience related to his being placed in the felon's dock, and there charged with grievous offences against the law and the State, and in his answers we see him use the law lawfully. Some stress is occasionally laid upon this passage from 1 Tim. i. 8, to prove that one can use the law of the land in recovering his goods, and receiving restitution for losses sustained in trade. We may remark that the whole force of it lies in the meaning of the word "lawfully." This word would be used by Paul with reference to the commands and requirements of Christ, which were a law that always governed all his actions and attitudes to the laws of the State in which he lived, as well as his relationship to the Mosaic law which was still in force among his own countrymen. A very good example of how Paul used the word "lawfully," or the idea which it contained, in his own life, is given in 1 Cor. ix. 19 to 21, where he says that while he made himself all things to all men under the law or without law, that he might by all means save some, yet he was always under the law to Christ, being not without law to God.

Being "under the law to Christ," he always kept that supreme obligation first, and, as it permitted him, used the other laws as his circumstances required. This was using law lawfully, and so must we also, for we have no greater liberty than Paul possessed. Sueing and asking our goods again is not using the law lawfully,

we may be sure, when Christ has so distinctly stated what He requires us to do in the matter.

If we are arrested, we have no longer personal freedom, and must needs go as we are compelled, and if we are charged with offences contrary to the law, we must hear them, and then make our defence as we are able, and in accordance with the custom of the court, as Paul did on more than one occasion. If we can establish our innocence by all the means at our disposal, used *lawfully*, then well and good, but, if not, and we suffer wrongfully, then it is according to the will of God, who may require us to suffer, although perfectly innocent, as He did Paul and others, who even laid down their lives for His sake.

In conclusion, we must notice the plea, sometimes urged by those who argue in favour of the brethren sueing and using the law, that the precepts which Christ gave in what is called "The Sermon on the Mount," were more for the Jewish disciples, to whom they were orally addressed, than for believers in this century; that many of them are, in fact, impracticable now. If that were so, then is all of Christ's teaching open to the same charge, for His doctrine is harmonious, one part with another, and we cannot refuse what we do not like, without destroying the whole, and with it the foundation of the righteous. Christ is the first and principal teacher of that great salvation, which has come down the ages to our day. The law and the prophets were unto John; since then, the kingdom of God has been preached, and in "the sermon on the mount" ITS principles are specially defined by the Great Teacher Himself. These sayings of His, upon the DOING of which He laid so much stress, are powerfully recommended to us, if we would build our house upon the rock, and be secure from fear of evil and destruction in the day when the tempest shall rage about it.

JAS. U. ROBERTSON.

Liverpool,  
31st March, 1883.

AFTER DEATH.—The "Rev." Joseph Cook is not sure as to the time the soul quits the body. He surmises it remains for hours after death. He should first settle whether there is a soul to leave or stay. A competent search might shew that he is like the little boy who asked his mother where yesterday had gone to.

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# THE TRUTH IN THE NINETEENTH CENTURY,

OR

The Lessons of Thirty Years' Experience,

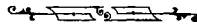
PRESENTED IN THE FORM OF

— **A GUIDE**  —

TO

*The formation and Conduct of Christadelphian Ecclesias in  
the varied circumstances in which they come into  
existence, in the Age in which we live.*

BY THE EDITOR.



**I**T is some time since this work was promised; we regret the performance has been so long delayed. If we may judge from the frequent enquiries for its appearance, its need has been felt by many. It has not been possible to get it ready till now; and it has not been without a somewhat severe effort, in the midst of much other like occupation, that the writing of it has now been accomplished.

Next, after the writing, is the printing, and in this part, we must ask readers to co-operate with us. Under the old system, the printer printed at his own risk and waited the sale. Under the new, though more advantageous in some respects, we have to pay within a month for all work done, which in the case of a large work, cannot be done without subscription in advance. This is not exactly a large work. Still it is large enough to make it necessary for us to ask a sufficient number of paid orders before setting the printer to work. When we have received paid orders for 640 copies, we shall place the MS. in his hands; and within a fortnight or so thereafter, we shall be able to supply the book, which will be neatly go up in limp leatherette cover.—PRICE ONE SHILLING.—(For "Contents" see next page.)

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### SYSTEM OF RULES EMBODYING THE FOREGOING SUGGESTIONS.

#### A STATEMENT OF THE DOCTRINES FORMING THE CHRISTADELPHIAN BASIS OF FELLOWSHIP.

THE CHRISTADELPHIANS AND THE PRESS.—The irate editor of a local newspaper, in a certain Scotch town, informs his readers that "The Christadelphians are frightening some people and astonishing others with their wonderful notions on the subject of the Millennium, on which, however," says he, "we have less quarrel with them, than we have on their wild opinions of Christ (which are more unscriptural and dishonouring to Him, than those of the Unitarians) their mocking and jeering denial of the immortality of men, and their most disingenuous shifts to get over the innumerable proofs of it in Scripture." The writer reveals the fair average knowledge (shall we say ignorance?) that prevails on the subject which has engaged his

pen. The Christadelphians "have no opinions of Christ" whatever, either "wild" or otherwise—they simply believe the recorded facts concerning Him, which in no way do Him dishonour. And so far from using jest and mockery in their denial of human immortality, they bewail the entire absence of evidence which invariably accompanies the affirmation of this doctrine; and sorrowfully recognise the fact that "sin reigns unto death." They can have no object in resorting to "disingenuous shifts" to "get over" anything—much less over "innumerable proofs in Scripture," of which a single one, on the subject in question, would, if produced, silence them for ever.—ASSISTANT-EDITOR.

## The Christadelphian.

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

JUNE, 1883.

The Czar has been the most prominent figure of the month. His coronation, long talked of and often postponed, has at last come off, amid accessories of barbaric pomp and splendour, unequalled in the present century. The threats of the Nihilists and the possibility of their fulfilment invested the occasion with a higher degree of interest than it would otherwise have excited. The Czar, so to speak, accepted their challenge and became the centre of civilized sympathy. The spectacle has not been without significance to those who contemplate the present age of the world in the light of the prophetic word; and who could not see "the prince of Rosh, Mesech and Tubal" surrounded by the representatives of all nations, and receiving the homage of the numerous peoples of his vast empire, without being reminded of the latter-day charge that has been delivered to him though he was unaware of it: "Be thou prepared and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them (the many people with thee)" (Ezek. xxxviii. 6-7).

An article on Syrian colonization, in the *Contemporary Review* for January, 1883, points out the difficulties connected with the enterprise. The article is by a "Rev." Dr. Wright, who has resided in the country. There are difficulties, doubtless: shall we say "therefore the thing will not be done?" This was the language of the spies who brought about their own death, and that of the whole of the adult congregation of Israel just come out of Egypt. It is the language of failure in everything. The fortified state of the country was the

obstacle with the spies; now it is the defenceless state of the country. The fortified difficulty disappeared before Joshua; and the defenceless difficulty will disappear before the men and circumstances by whom God purposes the execution of His latter-day purpose. If God be in an enterprise, no difficulty can prevail. This is the ingredient that is left out of most modern calculations.

Prince Bismark is reported to wish a general European disarmament, and to have formed a league with Austria and Italy to impose it on France at the point of the sword!—force peace by war! The rumour is symptomatic of the radical unrest that is fermenting under Europe's steel-clad bosom. It may possibly be the case that Bismark would like a reduction of the enormous armies that lie like a night-mare on his own country, more particularly as he finds that the present state of armed peace is ruinous to Germany. But is there any man or combination of men on earth that can induce the nations to lay down the sword? The Berlin correspondent of the *Daily Telegraph* remarks more truly than he knows that "general disarmament is as far off as the millennium." Not till Christ wrests power from human government everywhere, and makes war impossible by enforcing the will of one government in all the earth, will disarmament take place. Till then the nations must arm and increasingly arm, even if grimly against the will of the peace-lovers among them. They are getting ready, though they know it not, for "the war of the great day of God Almighty." It almost seemed as if they had got as far as they could go; but one more step is forced upon them. Turkey and Sweden have adopted a new rifle which is said to out-distance the improved weapons of the last ten years. Inventors and manufacturers have endeavoured for years to induce Germany and France to look at something of the sort, but they

have turned a deaf ear ; but now that the two nations referred to have moved in the matter, we are told that Germany and France have reluctantly examined patterns, chosen the best model, and tried it upon a large scale. They are at present upon the very point of proceeding to its introduction, a step involving an outlay of five millions sterling for the five great Continental powers."

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## THE SIGNS OF THE TIMES.

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"SERIOUS" NEWS FROM EGYPT.

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TRYING TO STAVE OFF TURKISH  
CATASTROPHE.

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THE BEAR AND THE LION GETTING  
NEARER.

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COLONIZATION WORK IN PALESTINE.

A few days ago, the *Daily News* commenced a leading article thus : "The news from Egypt is serious." And it proceeded to explain. By the time the Christadelphian reader of the explanation gets to the end of it, he is of the opposite mind to the editor of the *Daily News*. What the editor of the *Daily News* thinks news most unwelcome, the watcher of the signs of the times thinks news most satisfactory. What is the "serious" news from Egypt ? "Why," says the editor of the *Daily News*, "we have Egypt practically on our hands, and there seems at the present moment no prospect of our getting free from the entanglement." Exactly ; this is as it ought to be, according to the sure word of prophecy, and is highly satisfactory. Everything depends upon the point of view. The *Daily News* wants England out of Egypt, because her presence there is

inconsistent with the policy of the Liberals, who are in power ; and as the *Daily News* knows nothing of the divine purpose in the case, it regards occurrences that keep England there as "serious." They are "serious," truly, but in another sense, and give satisfaction to those "serious" people who long for the consummation of God's purpose in the earth, towards which, England's presence in Egypt is but a step in preparation.

The "news" to which the *Daily News* refers is the outbreak of riot at Port Said, with which the native gendarmerie were unable to deal. British troops had to be landed from two British war vessels, and, although they were ordered to their vessels the very next day, so as to keep up the semblance of Gladstone's policy, the day or so after that again, in consequence of the highly-threatening aspect of things, both in Port Said and Cairo, it was decided that Port Said would have to be garrisoned by British troops. The *Daily News* continues :—

"The Governor of Port Said has given charge of the Egyptian forces to Captain Price, and the consuls have all given their opinion that it is the duty of the English commander to protect the inhabitants, and restore order. He is now commandant of the town, and will be supported, if needful, by sending a detachment of the Royal Highlanders. Our Cairo correspondent telegraphs that in that city the population are much excited by the riots at Port Said, and that British troops are confined to their barracks, and the police are patrolling the streets. It is almost like an anticlimax to read, after these statements, that the Khedive has signed the Constitution, and it will be published to-day. How far the preservation of order and the very existence of the Khedive's Government depend upon the presence of British troops in Egypt, it is impossible to say, but the prospect of our safely leaving the country seems to become fainter and fainter."

Yes ; the prospect of England retiring from Egypt grows "fainter and fainter," and will die at last. It is her appointed mission, in these latter days, to have Egypt under her charge. She has been



taken there, and will remain, and the effect will come in spite of her objections. As Mr. Oliphant says in his article in *Blackwood*, quoted from in another part of this number, the logic of the Egyptian situation will work itself out in spite of the protestations and the professed policy of the Government.

Shiek Djemmal Eddin, formerly member of the Sultan's Privy Council in Constantinople, and after that, Professor of Science and Philosophy at the University of El Aghar, in Cairo, publishes a letter in a Paris newspaper, which shows the Mahometan view of England's action in Egypt. Though of no great consequence, as the private views of an irresponsible writer, still, his letter gives us a peep into the troubled waters stirred by England's involuntary establishment on the banks of the Nile. Djemmal Eddin says :—

“What the English are doing in Egypt is but a repetition of what was done in India, and that ‘England is working to bring about the ruin of the Ottoman Empire, in order to be able to absorb one of its integral parts. She is, moreover, proceeding in precisely the same manner as she did in India. To accomplish the absorption of India she, however, went slowly but surely to work; but, unfortunately for her, she has in Egypt been constrained to abandon that prudent slowness.’ The writer goes on to indicate the consequences which, he asserts, the precipitate action of England in Egypt must shortly entail. He speaks of the ‘awakening of India,’ and affirms that it is no exaggeration to say that the violent intervention of England in Egypt has entailed upon her the loss of all the sympathy and relative confidence with which the skill of her statesmen had, during long years, succeeded in inspiring the Indian populations. ‘At the present moment England is the object of the profound aversion of the Indian Mussulmans. Either by instinct, or warned by some Foreign Power having views on India, the Mussulman population are possessed of the firm conviction that the aim of England in seizing Egypt was to prepare the way for the conquest of Hedjaz and Mecca.’ He predicts that a formidable rising will take place in India

at the moment when the Russians occupy Merv. Before concluding, Djemmal Eddin looks forward to the time when England will find herself face to face with a European coalition, made with a view to driving her out of Egypt; for, he says, the other European powers will not long submit to the humiliation of seeing England confiscate, for her sole advantage, Egypt, which is daily becoming more and more surely the key to the East.”

#### TRYING TO STAVE OFF THE CATASTROPHE.

England was forced into Egypt against her will. She is now being forced into a course against Turkey which cannot fail to hasten the catastrophe which all the world is expecting—the sinking of the Turkish ship, and a scramble among the pirates for the floating valuables.

Mr. Gladstone is honestly anxious to stave this off. The state of Armenia is the thing that he is afraid of leading to mischief, giving Russia a pretext to enter and annex. The state of Armenia is as bad as can be. A number of letters from a special correspondent of the *Daily News* reveal a state of life in which life is barely possible—no police, and what creatures there are with a semblance of that character, turning their office to account to rob and plunder: no judges, except men who make use of their position to extort money from the unhappy people who go before them with, or to answer, complaint: no safety on the roads from the prowling Kurds and Circassian robbers: no security at home because of the Turkish officials: a crop is raised only to go to the reckless tax-gatherer: manufactures are engaged in, only to give the same class a pretext for heavy imposts. The country is languishing: the people dying, and Russia, over the border, is watching and listening and whispering to the people how much better off they would be with her.

Turkey promised to mend all this. A clause was inserted in the Berlin treaty, by which she solemnly undertook before all the world to give good Government to the

unhappy people of Armenia. It is upon this Mr. Gladstone takes his stand, and has begun to urge Turkey to fulfil her promises to save herself from Russia. Lord Dufferin has been sent back to Constantinople.

On this business, the *Times* says:—

“Lord Dufferin, acting under instructions from the Foreign Office, will have to call the attention of the Sultan to the deplorable condition of Armenia, and to the inevitable consequences of persistence in the policy of ignoring, in one most important particular, the obligations of the Treaty of Berlin. The Armenians have been mocked with the idle promise not only of the improvements and reforms, but of even the simple protection stipulated for in the Treaty of Berlin. Since the close of the war their situation has been most wretched. Plundered by Circassian and Khurdish marauders, who own no law and no master, oppressed by official misgovernment in a degree surpassing the worst examples of Ottoman misrule in Europe, the Armenian provinces—for Turkey will not even concede to them an aggregate name—are seething with smothered discontent and watchful hatred. The Consular reports—which may be read, though probably they are not often read, by the public, in the Blue-books—are written in the most desponding tone. They represent the country as given over in part to a stupid and wasteful tyranny, but more commonly to anarchy and rapine. They furnish ample, though indirect, confirmation of the fact, of which abundant evidence has been published in our own columns, that Turkish misgovernment is forcing the inhabitants of the Armenian provinces—including many of the Mahomedans as well as the Christians—to turn their eyes towards Russia, as the only quarter from which practical help is likely to come. When the Czar’s coronation is over, and he has to choose the line of policy which will mark his reign, it is at least possible that the Armenian question may be reopened in a manner disquieting, not only to Turkey, but to the civilised world, unless a peaceful solution can be devised and carried out.”

#### THE RUSSIAN DOMINION INEVITABLE.

What is to be done if Turkey does not (as she certainly will not) comply with the

demands made upon her? Will England join her in a war against Russia, who aspires to liberate the Armenians for her own advantage? This question is answered by the following words of the *Daily News*, which represents the policy of the government:

“However lamentable it may be, we fear that there is no alternative but the extension of Russian dominion in Asia Minor. Turkey, all are obliged to admit, is dying, and there is no one else to take her place in those regions. Could the Armenians and the Greeks be assured a century of peace and development, they might perhaps be able to form powerful Governments. But at the present time, if the Ottoman Empire were brought to an end, they would be unable to protect themselves. Armenia would be overrun by Koords and other nomad robbers. And the Greeks would probably be exterminated by those whom they have supplanted in the land. It seems inevitable that where an energetic, conquering European Power comes into contact with Eastern races, the latter must give way, and fall under the sway of the former. The Russian Government, whatever its faults, is infinitely superior to the Turkish. At least, it ensures to its subjects order, internal peace, and rudimentary justice. The Armenians under Russian rule would be safe against Koords and Circassians, while the nomad Koords would be compelled to settle upon the land, and to earn their bread by honest labour. The country, too, would be opened up with roads and railways: trade would grow, and manufactures would be founded; and in the long run material prosperity would revisit countries which are naturally amongst the richest in the world.”

#### THE BEAR AND THE LION APPROACHING EACH OTHER.

Russia in Armenia will be contiguous to Northern Syria. England will, in that event, ultimately be compelled to occupy Syria, and then the bear and the lion will be looking into each other’s eyes in favourable posture for the final death wrestle in which they will be joined and foiled (both of them) by a third power, on which the world is not reckoning at all. Very slowly, but how steadily, do matters move in the direction of the divine purpose.

Meanwhile, Turkey's embarrassments increase. Here is another. A Liverpool paper speaks as follows:—

“The Treaty of Berlin sanctioned the Russian demand that Turkey should pay indemnities to Russian traders for losses in consequence of the war. The amount came to £400,000, and was to be paid ‘without delay.’ The money being still owing, Russian patience is exhausted, and M. de Nelidoff has intimated to the Porte, ‘in very firm language,’ that unless full satisfaction was promptly given to the Russian claims, Russia, &c., &c. The Porte meanwhile is penniless, believes that the Russian menace means mischief, and is at its wits’ end to find the required £400,000. It is in the position of Mr. Micawber, without the prospect of ‘something turning up’ to its advantage, for in its case when things ‘turn up’ they generally tend the other way.”

#### ENGLAND AND SYRIA.

The Lebanon question (viz., of who is next to be appointed governor) is likely to raise the larger question, whether France or England is to play the leading part in the Lord's land. We know how such a question must be settled. The British Lion—not the French frogs—are found in the ascendancy there when the end comes. Meanwhile, it is interesting to see the question framing for controversy. A Paris newspaper (*The Union*) publishes an article on the subject. It says that

“So long as Syria offered no chance of commercial and political advantages, not a single Power seemed to care much for the Catholic protectorate by France. England was the only country which kept her eyes constantly opened. By compelling General Bonaparte to raise the siege of St. Jean d'Acre, and bombarding in 1840 the town of Beyrouth, occupied by Mehemet Ali's troops, the English appeared less desirous to defend the integrity of the Ottoman Empire than to inflict a blow on French preponderance. The writer proceeds to demonstrate that the policy of the Cabinet of St. James's has been constantly warring against French influence, and the late events in Egypt and Madagascar prove it fully. So far as Syria is

concerned, England uses language at the present moment quite as reserved as she has done during the Egyptian Question. But the day on which English statesmen will dare to speak openly they will say most undoubtedly, ‘France has no business to play a political part in Syria. Syria is not a great productive country, and is not an outlet for any important branch of French trade. This province is precious only to those who, having necessary relations with India, have need of commanding the two most direct routes leading to that empire, the Suez Canal, and the projected railway between the Mediterranean and the Euphrates by Alexandretta and Aleppo. The island of Cyprus is a *tête de ligne*, but Syria placed between those two roads will be for us a cause of anxiety until our position is firmly secured.”

#### THE JEWS AND THE HOLY LAND.

A letter from Mr. Oliphant on operations in Palestine will be found on page 243 of the present number; also an extract from the article contributed by him to *Blackwood's Magazine* on the prospects of the Jews, as affected by the British occupation of Egypt.

The anti-Jewish movement in Germany has assumed an extraordinary phase,—almost amusing. The Germans hate the Jews who are numerous and prosperous in their midst. They have tried various ways of keeping them down, but with no success. The society formed to protect Germany from them held their annual meeting the other day at Chemnitz, in Saxony, to consider what was to be done.

An anti-Jewish journal reports the meeting. It says delegates were present from Austria, Hungary, Russia, Prussia, Servia, and France, and that the result of their deliberations was the passing of resolutions to “solve the difficulty by *sending all members of the Jewish race to Palestine passage free!*” . . . It was gravely formulated that henceforth the

anti-Jewish movement is "freed from all political and religious character, and considered as a solely patriotic crusade against those Jews who usurp and monopolise the right of the true-born citizens of the country overrun by them." Remarkable situation! The friends of Israel are promoting their return to the land of their fathers: a class of English politicians are advocating it as the right thing for England to encourage; and now the enemies of Israel are out-doing both, in not only wishing Israel in Palestine but preparing to organize a movement for their free passage thither! The tide of Israel's adversity is on the turn, and these are the swirls and eddies of the new coming current. God accelerate the change to its appointed development.

The correspondent of the *Jewish Chronicle*, writing from Haifa, says:—

"A society has been formed at St. Petersburg for the founding of a colony in Palestine of Russian Christians, and there are indications that the Russian Government is prepared to afford *protection to such of its Russian Jewish subjects as desire to settle in Palestine*, provided they carefully preserve their allegiance. Only last month M. de Nelidoff, the Russian Ambassador at Constantinople, addressed a note to the Porte in which he complains that the Imperial authorities in Jaffa place every possible obstacle in the way of Jewish pilgrims from Russia who wish to disembark there in order to proceed to Jerusalem. The Porte has replied that no restriction had ever been placed upon pilgrimages to the Holy City, and that the Jews are free to go there, but it calls attention to the edict prohibiting Jewish colonization. The right of the Porte to issue this edict will probably be contested by Russia. At all events the Russian Consular authorities here are at this moment engaged in a hot correspondence with the Turkish authorities." (This correspondence seems to have had some effect leading to the revocation of the order to prevent the landing of Jewish colonists.—Ed.)

The same correspondent adds that at first, Russia was disposed to wink at Turkish

action against the Jews in the Holy Land, but that now there is a change in the Russian attitude, as to which he says:—

"The change of policy in this respect is one which is worthy of notice, not only on the part of the Jews, who may benefit by it, but on the part of the British Government, who may thus find their traditional enemy in the East availing itself of a *new weapon against the Porte for carrying out Russian Asiatic policy.*"

#### A RICH JEW PROPOSES TO HELP THE PALESTINE COLONIES.

Baron de Hirsch, a Jew of munificent benevolence, is about to take a step which will cause much rejoicing among the newly-formed colonies of Russian and Roumanian Jews in Palestine. He is about to send thither his trusted *adlatus*, M. E. F. Veneziani, who performed such excellent work last year on his behalf at Brody, and whose mission it will be to inspect the new agricultural settlements, in order to ascertain whether they hold out any promise of vitality. Should his investigations lead to this result, he will be authorised to afford the colonists material aid, and from our knowledge of Baron de Hirsch's previous benefactions we may safely predicate that this help will be given with no niggardly hand. Meanwhile a favourable report has been sent to the *Hamagid* by the President of the Russian colony "Rishon Lezion" in the neighbourhood of Jaffa, concerning the success which the settlement has already achieved from an agricultural point of view. The land being well irrigated, the many hundreds of fruit trees which the colonists have planted continue to prosper, and the seeds they have sown promise to yield excellent fruits of various kinds. To this colony Baron de Hirsch's help will, doubtless, prove a great boon.—*Jewish Chronicle.*

#### PROPOSED FORMATION OF A SEA IN PALESTINE.

There is a serious proposal on foot to make a canal which would produce extra-

ordinary changes on the topography of the interior of Palestine. It is not merely a project advocated, but a thing which a company has been formed to ascertain the practicability of, before taking the steps to carry it out. How it has come to be thought of will be gathered from an article on the subject in the *Times*, from which the following are extracts:—

“While the necessity for a second Suez Canal has caused practical men in this country to consider how best to meet it, the mere notion of a rival canal has not unnaturally excited the jealousy of M. de Lesseps and his countrymen. One result of the opposition already manifested by the French has been the preparation of an alternative scheme which will soon be placed before the public. The projectors of this one are ready to leave to M. de Lesseps the monopoly which he claims of canal making through Egypt. Their design is to form a water-way through Palestine from Acre on the Mediterranean to Akabah on the Red Sea. The undertaking is yet in its preliminary stage, nothing more having been done than to form a small company, with the duke of Marlborough as chairman, and other distinguished persons as directors, to raise capital wherewith to survey the proposed route.

“In order to construct the Palestine Channel it is proposed to make a canal, 25 miles in length, from Haifa, in the Bay of Acre, through the plain of Asraelon to the Valley of the River Jordan. This canal is to be 200ft. wide and 40ft. deep. This will bring the Mediterranean into the heart of Palestine. In order that the waters of the Dead Sea may be made to mingle with those of the Red Sea it is proposed to cut a canal 20 miles in length from the head of the Gulf of Akabah to the Dead Sea. If these things were successfully performed, it is expected that an inland sea about 200 miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Red Sea. But an important, if not the vital, point yet remains in utter obscurity. The region between the southern end of the Dead Sea and the Gulf of Akabah is virtually an unknown land; it has been crossed more than once, but no European has yet traversed it from end to

end and thoroughly mastered its physical characteristics. The consequence is a conflict of testimony and opinion, save on one point: that it abounds in scorpions and serpents, and that the Arabs who dwell in or near it are as wild and intractable as venomous reptiles, appears to be beyond dispute. The engineer may be able to face the terrors of savage men and dragons, but he will be baffled by masses of rock, and the chance of rock abounding is not small. The projectors of this scheme show unusual good sense in determining to solve this important problem before proceeding to spend more money. Their purpose is to explore and survey the Wady Arabah in the first instance, and then, should the report be satisfactory, to continue the survey towards the Mediterranean; but, in event of the Wady Arabah being found a tract through which a canal cannot be cut, they will abandon the enterprise.

“Supposing, however, the explorations and surveys to have been made and found all that was desired, and supposing the Palestine Channel completed, the project has two sides to it. It might possess the superiority over the Suez Canal which its projectors affirm, the navigation might be safer, the passage quicker, the cost of maintenance smaller, while vessels now excluded from the Suez Canal might pass easily and safely through the Palestine Channel. Furthermore, we might then have a passage to India by a route with which no one would interfere. These would be practical advantages of great value, and it might be worth while to make some sacrifice with a view to secure them. But the Holy Land has sacred associations for all Christians. They have no special admiration for navigable canals. Yet they may think it worse than a misfortune that the Lake of Galilee should disappear and the River Jordan should become unrecognizable in order that the Mediterranean should wed the Red Sea for the benefit of English shipowners and English shareholders in a joint-stock company.”

Readers will understand that the formation of such a canal would revolutionize the character and position of the Holy Land. The valley of the Jordan lies below the level of the Mediterranean Sea to a depth which rapidly increases as it approaches the Dead Sea. The surface of the Dead

Sea is said to be 1,100 feet below the level of the Mediterranean. Now if a canal were cut at Haifa, the waters of the Mediterranean would rush in and gradually fill the valley of the Jordan till the water reached the level of the Mediterranean, by which time the Dead Sea, the Jordan, and the Sea of Galilee would have disappeared in one immense sheet of water of great depth, and 200 miles in length, having exit to the Red Sea through the additional piece of canal proposed to be cut at Akabah to the South of the Dead Sea.

The result would, no doubt, be very fine from an engineering and a commercial point of view. It would place Jerusalem at the very centre of a water-way communication with the universal world, and provide a canal that would eclipse the Suez Canal in all points; but would it be quite consistent with all the indications of the prophetic word? On this point there is ground for a negative attitude. Ezekiel, xlvi. 1-11, speaks of the waters of the new river descending eastward from under the threshold of the house into the plain (or valley), and entering the sea there (which is the Dead Sea), and healing the waters

of the same, with the result of developing a multitude of fish of the size and sort to be found in the Mediterranean. The healing effect is not to extend to the southern basin of the sea (the valley of salt), concerning which it is stated (verse 11) "The miry places thereof, and the marshes thereof shall not be healed." Both circumstances imply the existence of the Dead Sea at the commencement of the kingdom. But if the proposed canal was cut, there would be no Dead Sea to heal. It would be flooded out of existence by the large inland sea formed by the filling of the Jordan valley by the admission of the waters of the Mediterranean.

We shall see. The projectors are evidently in earnest. The route will be surveyed, and we shall have a report by-and-by. Probably the southern border of the Dead Sea will present a barrier of rock too formidable to be surmounted. In any case, as Brother J. J. Andrew remarks, in sending the foregoing information (which has also been sent by others), the scheme will help to draw increased attention to the Lord's land in this most important crisis of the world's history.—ED.

"LIFE IN CHRIST."—An agent of the Church Missionary Society in Japan has been disconnected for preaching that man is not immortal. A committee has been formed in this country of members of the Church of England, to enable him to continue his mission under other auspices. In their appeal to the public, the committee say they believe the view generally known as the doctrine of "Life in Christ" to lie "within the limits of a legitimate interpretation of Holy Scripture."—A very languid glance at the truth, but nevertheless of some polemic value.

A CURIOUS VERSION OF "THE WHOLE TRUTH ABOUT RELIGION."—This is the title of a sermon recently preached in Birmingham by a Dr. Laird Collier (Unitarian) on the words of Paul:—"I have not shunned to declare unto you the whole counsel of God." How far the preacher established his claim to the use of either

title or text may be gathered from one of his concluding sentences, which runs in this wise:—"What the final truth on religion will be I no more know than I know to what uses steam and electricity will yet be applied." *We know* that this candid and straightforward confession of ignorance would, in the estimation of the Apostle, have disqualified the speaker for all further meddling with the subject. It is difficult to see what object people can possibly have in paying a man to tell them "the whole truth about religion" who either says there's nothing to tell, or that he does not know what it is! Better, and more economical, to shut the place up, and dismiss the parson. If there is one phrase which occurs more frequently than another in the apostolic writings, it is probably the phrase "we know." But then the apostles were not Unitarian ministers nor Doctors of Divinity!—ASSISTANT-EDITOR.

## PAUL HARD TO CONVINCe: AND, THEREFORE, HIS CONVICTIOn A VALUABLE EVIDENCE OF THE TRUTH.

Throughout his entire career, Paul had manifested the utmost regard for all divine institutions, and, touching the righteousness that was in the law, was blameless. His very attitude of hostility towards Christ was born of the conviction that this new sect which had arisen was founded upon principles of avowed antagonism to the system which he knew had been divinely ordained in the hand of Moses. No doubt, in doing so many things that were "contrary to the name of Jesus of Nazareth," Paul would have in his recollection that part of the law which contemplates the possibility of miracles being wrought on behalf of that which was spurious (Deut. xiii. 1-3). This was one of the means by which God proved His people, "to know whether ye love the Lord your God with all your heart, and with all your soul." As, therefore, supernatural phenomena might occur in connection with apostacy and falsehood, Paul looked upon the new movement in this light, and very conscientiously opposed it, both by word and deed. He was a man the current of whose convictions was not readily diverted from its accustomed channel. Precisely such an one was needed for the work to which he was subsequently called by Christ. Like the Baptist, and, indeed, like all God's true servants, he was not "a reed shaken with the wind." We find him possessed of the same indisposition to listen to a false wonder-worker under the gospel as under the law, and he is even prepared to pronounce a curse upon an angel from heaven in the event of his declaring another gospel than that which the brethren had received (Gal. i. 8). Nothing short of the personal appearance of Christ to him after his resurrection would have sufficed to produce in Paul the requisite change of conviction. We see there

was in him no predisposition to be convinced by miracle. He had learned out of the law that the most wonderful things might happen for the purpose of putting Israel's fidelity to Jehovah to the test, and how was he to know that all the marvels with which Jesus of Nazareth had been credited were not of this class. We have proof enough here that the evidence by which Paul was convinced was simply irresistible in its character. We may well let it suffice for ourselves. It is a circumstance of no little value to us, that Paul should have been so hard to convert. There are some people who have a wonderful facility for believing anything they are told. They are quite content to be where others like to put them, as far as matters of faith are concerned. They think through other people's brains, when they think on these subjects at all. Paul was not a man of that sort. And the fact gives a significance to his change of attitude in relation to Christ, which it could not otherwise have had. Had he been known as one who was continually turning himself round, and easily moved from one position to another—a theological chameleon always changing colour—he would never have been selected as the Lord's messenger to the Gentiles. In his case, a man was needed who not only possessed indomitable courage, and a good conscience towards God, but who was also endowed with quick perceptive faculties and robust powers of reason, and who possessed an unalterable determination to abide by what he had once ascertained to be the truth. The conversion of such an one is a distinct gain to the cause he may espouse, and we are privileged in these days of doubt and darkness, to have that strong confirmation of our faith, which a reasonable study of the apostle's character and letters will assuredly supply.—ASSISTANT-EDITOR.

HOW THE WORLDS WERE MADE.  
—The evolutionists say away back in the ages, there was a fire mist or star dust, which cooled off into granite and then was shaped into mountains and valleys and seas. Who made the fire mist? For a great while, the evolutionists thought that they had found the very stuff out of which worlds were made—a nebula of

simple gas, but spectrosopes were invented by which they found that the nebula was not a simple gas, but a compound, which had to be supplied from some other source, and so they had to shift their ground, which they have always had to do, and always will, till they recognise in the God of Israel the creator of heaven and earth.

## 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.

We have to report the obedience of two by immersion on May 3rd—Mrs. PAYNE and her daughter, Mrs. GLEDHILL, both formerly Church of England. Our Sister Payne first heard of the truth by coming one Sunday evening out of curiosity, to see what kind of meetings we held, and what sort of people we were. She was so struck by the force of the arguments, that (to use her own expression) her attention was riveted, and she could not go to church again, but has attended regularly ever since, now some eight or nine months, and has done all she could to persuade others to come. We are sorry to lose Sister Gledhill, who resides at Leeds.—M. WHEELER.

## BIRMINGHAM.

The following persons have obeyed the truth during the month:—JOHN HILL (36), jeweller, formerly neutral; Miss EMMA YOUNG (16), domestic servant, formerly neutral; HENRY WILLIAM REED (18), assistant, son of Brother and Sister Reed; ELLEN MARY DODSWORTH (26), clerk, formerly neutral.

The following were omitted in the February intelligence, viz., AARON KINDER (46), furniture remover, formerly neutral; JOHN WADDOUPE, shop assistant, formerly neutral. "Julius Pearce," in the May intelligence, should have been Jabez Pearce.

On Whit-Monday, our usual open tea meeting took place in the Temperance Hall, preceded, during the day, by a visit to Sutton Park, on the part of a considerable number of brethren and sisters, who would have been more numerous had the weather been more favourable. The meeting in the evening was very large—probably the largest yet held. The time was occupied, as usual, by addresses on spiritual themes, singing of hymns, and prayer.

The Lozells District Board School lectures continue, and receive very large audiences. The last lecture was by Brother Chamberlin, who rehearsed the reasons inducing him to abandon the Methodist ministry, and embrace the truth. The lecture was published *verbatim* by a local paper. It will probably appear in another shape.

A demand having been made for the publication of Brother Ashcroft's lecture of April 29, "Why we stand aloof," the same is being printed in pamphlet form, and will appear under the same cover with the foregoing lecture, and another (by the Editor) of the same series.

During the month, a visit was paid by Brother Bushell, of Queenstown, South Africa. He left Birmingham 30 years ago; received the truth among the Zulus about three years ago, through the reading of Christadelphian literature, circulated by Brother Pogson; and now came to have a look at the portion of the truth in his own

native town. He expressed himself much gratified with the size and character of the meetings. He means to do for others what has been done for him, and expressed his determination to take back with him "a tidy lot of the publications."

Box IV., containing clothes for the use of the Jews in Palestine, is now ready for despatch, awaiting only Mr. Oliphant's command: It contains the following articles:—3 women's dresses (cotton); 2 do. (woollen); 2 do. mantles; 1 do. petticoat; 3 children's dresses; 3 do. petticoats; 9 print aprons; 2 pinafores (to come); 12 pairs children's socks; 6 towels; 1 pocket handker.; 18 pairs cotton stockings (some children's); 8 do. woollen socks; 2 do. woollen stockings; 12 light felt hats; 5 black do.; 22 men's shirts (cotton); 5 do. (woollen); 3 women's chemises; 3 pair drawers; 1 petticoat; 1 lady's woollen jacket; 7 men's coats (woollen); 1 do. (velvet); 1 do. (thin black); 13 do. (linen); 22 pairs men's trousers; 6 vests; 1 pair women's boots; 1 do. men's do. These articles have come in parcels from various parts of the country: Leeds, Glasgow, Maldon, &c. &c.

LECTURES.—April 29, "Why we stand aloof" (Bro. Ashcroft); May 6, "The beauties of holiness" (Bro. Shuttleworth); May 13, "Death to Sin" (Bro. Roberts); May 20, "The law of Moses in relation to human nature, and justification by faith" (Bro. Roberts).

On behalf of the brethren at Ward Hall, Brother Seamark reports the obedience of Mrs. RACHEL FALLON, wife of Brother William Fallon (formerly neutral).

LECTURES.—April 15th, "The Day of Judgment" (Brother Hall); 22nd, "Review of a Sermon by Dr. Gardner" (Brother Andrews); May 6th, "The End of the World" (Brother Bishop); 13th, "Eighteen Centuries of world-wide departure from the Truth" (Brother Gilbert).

## BURTON-ON-TRENT.

We are continuing the lectures here until the end of May, when we shall have completed a course extending over three months. Perhaps our efforts may be the means of bringing one or two out of the darkness of tradition into the glorious light of the gospel.

LECTURES.—April 15, "The Kingdom of God" (Brother Wood); April 22, "The Spirit Birth" (Brother Sykes); April 29, "The Truth" (Brother Cradock); May 6, "Baptism" (Brother Challinor); May 13, "The Hope of Israel" (Brother Powell).—W. POWELL.

## GLASGOW.

We have lost, by removal to America, Brother James Paterson, jun., and Sister Flora Brown, also Brother James Jarvie, jun., by removal to New York. On the other hand we have gained one



by immersion, viz., MATTHEW MCBRIDE, who had been looking into the truth for some time; also Sister Cameron (who left us with Sister Hamilton, mentioned last month), has followed her example, and is now in fellowship with us. We have again commenced evening lectures, but the attendance is very small.

LECTURES.—April 22 (afternoon, “Prophet, Apostle, and Parish Minister: Comparison leading to astounding conclusions” (Brother T. Steel, (evening) “The Reappearance of Christ in the Earth” (Brother D. Campbell); April 29 (afternoon) “Some Bible Truths not believed by people who say they believe the Bible” (Brother Jas. Nisbet, (evening) “The Devil” (Brother Jas. McClemont); May 6, (afternoon), “Hell” (Brother Campbell, (evening) “Heaven” (Brother Jas. Nisbet); May 13 (afternoon), “The World’s End” (Brother Thos. Nisbet, (evening) “The Glory of the Christ” (Brother J. Leask).

#### GLOUCESTER.

Bro. Rogers reports the withdrawal from Bro. Davis, and Bro. and Sister Freeman, for continued absence from breaking of bread.

LECTURES.—April 1. “The advantages of living in Christ” (Brother Taylor); 8, “Christ, as Prophet, Priest, and King” (Bro. Wilson); 15, “The God we worship” (Bro. Clark); 22, “The second exodus” (Bro. Otter, of Cheltenham); 29, “The King and His Kingdom” (Brother Bishop, of Birmingham).

On May 1st, a number of brethren and sisters and friends from Gloucester, and some brethren and sisters from Cheltenham, attended by invitation a tea meeting of the Tewkesbury ecclesia, at Tewkesbury, after which there was a public meeting. A pleasant and profitable evening was spent.

#### GREAT BRIDGE.

Brother Hardy reports the obedience of GEORGE BLOUNT (40), formerly Baptist, and further states that Brother Chamberlin gave his lecture to a crowded audience, on Sunday, May 6, on “Why I gave up the Methodist ministry.” As Great Bridge is quite a Methodist locality, the lecture aroused considerable interest and excitement, and the brethren are hoping that it may be the means of opening the eyes of some to a perception of the glorious hope of the Gospel.

#### HALIFAX.

The following have rendered obedience to the truth quite recently:—MARY PLATTS (69) and MARY HOWE (50), the latter of whom is mother to Sister Dix n. Brother Firth, with much sorrow (in which all who know him will unite with him), reports the death of his mother, Grace Firth (58), who fell asleep after a painful illness, which lasted but one week. She died in full assurance of the hope that had been begotten in her by the resurrection of Jesus anointed from the dead, having been careful to walk in wisdom’s ways, and to have always a conscience void of offence towards God and man. When sensible that her end was near, she was in no wise dismayed, but tranquilly surrendered herself to the inevitable, knowing that Christ was able to raise her up, even from the dead.

LECTURES.—April 1, “The one faith” (Brother Firth); 8, “Piety, morality, and benevolence insufficient for salvation” (Brother Whitworth);

15, “Resurrection” (Brother Drake); 22, “Has man an immortal soul?” (Brother Branley); 29, “How long will Palestine be occupied by the Turk?” (Brother Cundall).

#### HIGH WYCOMBE.

Bro. H. H. Horsman, of London, paid us another visit on Saturday, April 28th, lecturing in the Town Hall in the evening, and in the open air in the afternoon of the following day (Sunday). There was a goodly company at the outdoor lecture, but a very few on the previous evening in the Hall. This was, however, to some extent compensated for by a capital report in our local paper. I have great satisfaction in reporting the obedience of FRIDERICK THOMAS NORTH (formerly neutral) brother in the flesh to Sister Rena North. The good seed of the kingdom has taken root elsewhere, and is rapidly springing up.—JOHN MONEY.

#### IRVINE.

Bro. Mullen reports that Christ has been put on by JOHN MCCLEAN, who was baptised on March 17th, and THOMAS FERGUSON, whose immersion took place on March 26th. Bro. Handley lectured in Irvine and Dreghorn. The lectures were well attended, and the work seems to be making encouraging progress. There has been quite a lively discussion in the local papers.

#### KIDDERMINSTER.

The truth has been publicly proclaimed in this town—since we wrote last—before a greater number of people than ever listened to it before. Through the liberality of a brother, we were able to engage the Town Hall for the lecture of Brother Roberts, mentioned below. The town was well posted with striking bills, and a splendid audience assembled. A large number of tracts were distributed, and the truth concerning the nature of man was plainly set before them. The result remains to be seen.

LECTURES.—March 18th, “Christ and the Clergy” (Brother J. Andrews, of Birmingham); 25th, “The Resurrection of Christ” (Brother J. Bland); April 1st, “Modern Religious Delusions” (Brother F. Hall, of Birmingham); 8th, “Nearing the end” (Brother C. Meakin, of Birmingham); 15th, “Facts v. Fancies” (Brother A. E. Davis, of Birmingham); 22nd, “Does death end all?” (Bro. R. Roberts, of Birmingham); 29th, “Salvation Conditional” (Brother J. Bland); May 6th, “What think ye of Christ?” (Brother W. Gilbert, of Birmingham); 13th, “The Blood of Christ” (Brother W. Taylor, of Birmingham).—J. BLAND.

#### LEAMINGTON.

Brother Need bemoans the stoniness of the ground here, about 150 having turned out to hear a lecture from Brother Ashcroft, on Friday, April 6, who have apparently shewn no further interest in the matter. He also reports the return to fellowship of Brother Charles Gantham, and the lapse from fellowship of Brother James Murcott, on account of conduct, for which the brethren refuse to make themselves responsible by participation therein. Lectures have been regularly given by various brethren during the month. The brethren have procured the insertion in the public papers of two letters, calling popular teaching in question, and setting forth the gospel as Apostolically proclaimed.

## LEEDS.

One more has put on the saving name, and another has decided to do so. On May 12th, Mrs. EMMA RYDER (daughter of Bro. Smith, of Derby), formerly Church of England, put on Christ in the appointed way. We have lost one by the removal (on account of ill health) of Sister Siddall to Ikklev, where she is isolated in respect to fellowship in the truth. Leeds has lately been deluged with "Missions," the principal one being Messrs. Moody and Sankey's, which lasted a fortnight under their leadership, and was continued another fortnight after their departure. The hall in which the "mission" was conducted, will accommodate nearly 5,000 persons, and overflow meetings were held every evening during their stay. The brethren, thinking it would be a good opportunity of making the truth more widely known, ordered a quantity of *Finger Posts* (with the address of the meeting-room printed on and time of service), which was augmented, through the Fellow-Service League to 10,000, the bulk of which were distributed to those attending the "mission" services. It was the means of bringing the brethren in contact with some to whom they would not otherwise have been able to introduce the truth.

LECTURES.—March 18th, "The nature of Bible election" (Brother Mitchell); 25th, "Justification" (Brother Andrew); April 1st, "The death of Christ" (Brother Philpotts); 8th, "The Mosaic Sabbath" (Brother Andrew); 15th, "The Land of Promise" (Brother Philpotts); 22nd, "The persecution of the Jews" (Brother Andrew); 29th, "Everlasting fire" (Brother Mitchell); May 6th, "Absent from the body" (Brother Andrew); 13th, "Stepping-stones to eternal life" (Brother Cowperthwaite).—W. H. ANDREW.

## LEICESTER.

Brother Gamble reports a series of open air meetings in a village called Syston, about five miles from Leicester. Handbills were distributed announcing that addresses would be delivered on Sunday, April 22nd, to "prove from the Scriptures that Christ would return to the earth to establish a never-ending kingdom, and rule all nations in righteousness and peace." Brother Jones (who resides in the village) read a chapter, and began to make a few remarks, but was immediately interrupted by a Plymouth Brother, who repeatedly characterised the speaker and his friends as "Deceivers," "Antichrists," and "Liars." The accuracy of these designations was disputed, and the gospel set forth for the space of two hours. The efforts of the brethren were hindered by the beating of old tin pans, and other demonstrations of disapproval and contempt on the part of "certain lowly fellows of the baser sort," and when the meeting was over, they were followed up the principal street by the rabble. During the ensuing week the Plymouth Brother, aforesaid, issued bills, announcing that on the Sunday following he would deliver two lectures against "Christadelphianism." The village was all aglow with excitement, and the occasion was seized upon by the brethren for a further exhibition of the truth, to which the audience seemed more inclined than towards Plymouthism. The tumult subsided, and it is thought there will be no further attempt at annoyance and abuse at other such open-air meetings as it is the intention of the brethren to hold.

LECTURES (IN LEICESTER).—April 22nd, "The reasonableness of Christadelphian doctrines" (Brother Weston); April 29th, "Will Christ come soon?" (Brother Collyer); May 6th, "Hell a place of rest" (Brother Gamble); May 13th, "The sure word of the Lord" (Brother Burton).

## LONDON.

NORTH LONDON.—(Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m. Wednesday & Friday, Lecture Hall, 69, Upper Street, Islington, 8 p.m.)—On April 22, MARY ANN CLETHRO (of West Witton-le-Wer, near Durlington), who had been residing at Sittingbourne, in Kent, and in correspondence with the ecclesia at Gravesend, put on the saving name in the appointed way; also, April 29, MARY ANN JANE CHALLIS (formerly Baptist), and on May 2, SYDNEY ALBERT AUSTIN, eldest son of our Brother and Sister Austin.

LECTURES.—May 6, "Hell" (Bro. W. Atkins); 13, "The consolation of Israel" (Bro. T. Bosher); 20, "Babylon, past and present" (Brother J. J. Andrew); 27, "The rejection of Jesus by Jew and Gentile" (Bro. O. C. Holder).—W. M. OWLER.

WESTMINSTER.—(Victoria Hall, 527, Vauxhall Bridge Road, Sunday 11 a.m. and 7 p.m., and Thursdays 8 p.m.)—On April 18, Mrs. ALICE COMBER (48), formerly member of the Church of England, mother of our sisters Sussems and Rowland; 29th, JOHN THOMAS BARLOW (27), post-office letter sorter, formerly member of the Church of England; May 6th, PARKER COMBER (49), decorator, formerly met with the Baptists, but never immersed by them, obeyed the truth in the appointed way. The last is the husband of our Sister Comber, and the sixth member of a family brought into the truth by means of the outdoor efforts put forth by the brethren on Peckham Rye last year. Peckham Rye is now no longer available for open-air speaking—having been enclosed by order of the authorities. Another place, no doubt, will be found somewhere in the vicinity. Efforts in Hyde Park are about to be resumed. We have also had several additions to our number by the removal of brethren and sisters from other parts of London. On the other hand, we very much regret losing our Bro. Tom Turner, who, since his sojourn in London, has rendered us no little assistance in the formation of the ecclesia, and other work in connection therewith. He has removed to Birmingham, having obtained employment there.

LECTURES.—May 6, "Good things" (Brother A. Andrew); 13, "Judgment" (Bro. G. F. Thirtle); 20, "Salvation" (Bro. Thornycroft); 27, "The promise" (Bro. W. Atkins).—FRANK G. JANNAWAY.

FULHAM.—(15, Broxholm Road, Sands End. Meetings: 11 a.m., and 6.30 p.m. Wednesdays, 8.0 p.m.)—Brother Marshall reports that the attendance at the Sunday evening lectures is larger than formerly, and that there are three or four anxious enquirers after the truth. Sister Annie Dabell has removed to Nottingham.

LECTURES.—April 1, "The Millennium" (Bro. Hutchinson); April 8, "Eternal Life" (Bro. Austin); April 13, "Anti-Christ" (Bro. Dunn); April 22, "The Old Gospel and the New" (Bro. Medicott); April 29, "Judgment" (Brother Timms).—H. E. MARSHALL.

## MANCHESTER.

Brother Yardley, with much sorrow, reports the death, on April 29th, of Brother W. H. Hatton, of Oldham, after a brief illness, in his 41st year. Brother Oldham's decease

has cast a gloom over the Manchester ecclesia, with which he has been associated for some years. All who knew him, loved him for his zeal in the service of Christ. In Oldham there are now only three sisters, including Sister Hatton, whose grief is necessarily great. It is the intention of the brethren to render them every assistance in their power. A new hall has been taken in Manchester, which is known as the Co-operative Assembly Hall, Downing Street. It is thought that these premises will furnish a much better opportunity for the truth to get a hearing than those previously occupied. Sister Hamer has removed here from Liverpool. On April 15th, Brother J. U. Robertson, of Liverpool, paid a visit to Manchester, and gave the brethren some earnest words of exhortation at the breaking of bread; and delivered an excellent discourse in the evening on "The Creator Spirit." Other lectures have been given week by week.

#### NEATH.

Brother Gregory reports the obedience of JOSEPH TUCKER (27), son of Brother P. Tucker (formerly Baptist) on the 17th of April. Brother Tucker first heard the truth in Bristol, and coming to reside in Neath about six months ago, followed up the impressions he had already received, and was immersed on witnessing a good confession.

#### OLDHAM.

[SEE MANCHESTER.]

#### SHEFFIELD.

Bro. Smither reports the formation of a society in connection with the ecclesia for the improvement of the brethren in speaking and writing about the truth. The members are encouraged by the regular attendance of several devout strangers.

#### STOCKPORT.

Bro. Baker reports the obedience of Miss MARIANNE WALKER (24) formerly connected with the Plymouth Brethren. Sister Walker was immersed for the remission of sins on April 26th, and her case affords great encouragement to the brethren here, who find it difficult to get an audience together to hear the word. This has been, more or less, the case throughout the history of the truth, whose friends are not indebted to the public for the inspiration to labour on its behalf.

#### SWANWICK.

Bro. Draycott wishes to draw the attention of the brethren to the case of Sister Atkins, of Diamond Mines, U.S.A. (formerly of Swanwick). It will be remembered that Sister Atkins went out, not long since, to join her husband in America, and that he lost his life soon after her arrival by the flooding of the mine in which he worked. He was well reported of among the brethren. Sister Atkins is left with a family of six children, the eldest of which is but 10 years. Contributions may be sent to F. HALL, Russell Row, Swanwick, near Alfreton, Derbyshire.

#### SYSTON.

(See *Leicester Intelligence*.)—Brother and Sister Jones, in forwarding another account of the recent proceedings in their village, express themselves

as much solaced and strengthened in their isolation by the visits of the Leicester brethren.

#### TRANENT.

Brother Marr reports the removal from this place to Loanhead, near Edinburgh, of Brother and Sister William Russell (senior), Brother and Sister Russell (junior), Brother and Sister Young, and Brother and Sister Pryde.

#### WARRINGTON.

Brother Shuttleworth recently lectured here on "The state of the dead," and "The whole truth." Other lectures have been delivered, as follows:—March 4, "Jerusalem above, from a Scriptural point of view" (Brother Wareham, Manchester); 11, "Things which must come to pass hereafter" (Brother Baker, Stockport); 18, "The hogos of John not the second person of the Trinity" (Brother Hatton, Oldham); 25, "The Gospel of Jesus Christ and the apostles" (Brother Bellamy, Stockport); April 1, "Body, soul, and spirit" (Brother Wareham, Manchester); 8, "The hope of glory" (Brother G. Waite, Stockport); 22, "The rest that remaineth for the people of God" (Brother Baker, Stockport); 29, "The mission of Christ" (Brother Unsworth, Warrington). Brother Hatton was announced to lecture on April 29, but, as our readers will see from the Manchester intelligence, he died on April 24, to the very great trouble of the brethren and sisters here, coming so suddenly and unexpectedly.—CYRUS ROBERTS.

#### AUSTRALIA.

WINDSOR (MELBOURNE).—Bro. Hardinge reports continued activity here on the part of the friends of the truth. The lectures are sustained from week to week, and reports thereof are published in the *Prahran Chronicle*, though it is doubtful whether the proprietor of the paper will suffer this long to continue. The brethren have also received a press notice, which will probably excite controversy. On January 1st a conference or fraternal gathering was held in the Oddfellows' Hall, with the view of promoting the mutual edification of the body of Christ. Bro. William King (of Collingwood), presided on each occasion, and a very profitable season was spent.

#### CANADA.

TORONTO.—Bro. Ross writes to say that GEORGE WILLIAM VINCE and MARY VINCE, his wife, who hail from Leeds, England, were immersed on the 21st of January last, the notice of their immersion having, by some inadvertence, been overlooked. They and Bro. Wilkinson have since removed to Galt. The obedience is also reported of Miss AGNES ROSE, on the 8th of April. This is a very interesting case. About five years ago Sister Rose determined to find out the truth, if it was possible to do so, and left Jamaica—her native place—and came to New York, and thence to Western Canada, where she came across Mr. Ryckmyer (who was once in fellowship with Dr. Thomas in New York), and was baptised by him. She afterwards came to Toronto, and after several conversations with various brethren, arrived at the conclusion that her faith was defective in some points, on which she had become better informed, and to make her calling sure, she was immersed on the

above-mentioned date. She is intelligent and earnest to a degree, and it is hoped she will be accounted worthy of a place in the glorified family of God.

## SOUTH AFRICA.

**TARKASTAD.**—Bro. Shroshbree reports the immersion of his parents, on Sunday, April 1st. His father is 61 years of age, and his mother 59. The event was somewhat of a surprise to our brother, who had almost abandoned the hope of their submission to the gospel. Their difficulty was the old one of being able to realise a kingdom of God that contained no pious—but unenlightened souls. Why “all the good divines should be excluded” they were long unable to see. At length they have been led to the conclusion that there is but one way of salvation, and they have begun to walk therein, in great thankfulness to Him who has led them into the light of His truth. Brother Pogson rendered the needful assistance at their burial into Christ’s death. There are now in Tarkastad nine who “rejoice in Christ Jesus, and have no confidence in the flesh.”

## UNITED STATES.

**CALEDONIA STATION, ILL.**—Brother Wood, writing from this place, on 9th of April, reports the death of Brother Almon Eastman, of Dundee, Fond-du-lac Co., Wis., which mournful event occurred on the 7th of March. Brother Eastman was in the 82nd year of his age, and has been in the truth about 14 years. He leaves two daughters in the faith, who are in a state of great loneliness. One of them has been an invalid for the past 20 years, requiring her sister’s attention for a good share of the time. The funeral took place on March 10th, when, owing to the miscarriage of a telegram to Brother Southill, of Harvard, our aged brother had to be interred without the usual accompaniments of reading, and exhortation, and prayer. Brother Wood, however, addressed the people on Sunday, the 18th, in the meeting-house, in the village of Jersey, where the grave is situated, and set forth to them the hope of the gospel as revealed in the Scriptures and held by Brother Eastman. Considerable interest was excited, and questions were put at the close, the answers to which appear to give satisfaction. The people in this region are sunk in ignorance of the Scriptures, which, indeed, is more or less the case everywhere else. We await the great light promised by God, by means of which the nations will be constrained to acknowledge that theirs has been an inheritance of “lies, vanity, and all things wherein there is no profit.”

**CENTRE POINT, KERR CO., TEX.**—Sister Ridley sends a communication from here, stating that one brother and five sisters are the sole professors of the one faith in this place. They cannot have public lectures, but are doing their best in other ways to make known the way of life. Brother Harp exhorts the rest faithfully at the breaking of bread, and his advent to Centre Point has been of great spiritual assistance to the little flock. Sister Ridley says that *The Trial* was received in this region just in time to stop the mouths of the sects, some members of which

had thought that Hall’s *Problem of Human Life* was particularly well calculated to demolish the Christadelphian belief. She referred them to Mr. Hall’s letter published in the *Christadelphian*, in which he told Brother Roberts that he was proving the immortality of the soul philosophically or scientifically, inasmuch as he was not able to do it from the Bible. This somewhat cooled their ardour.

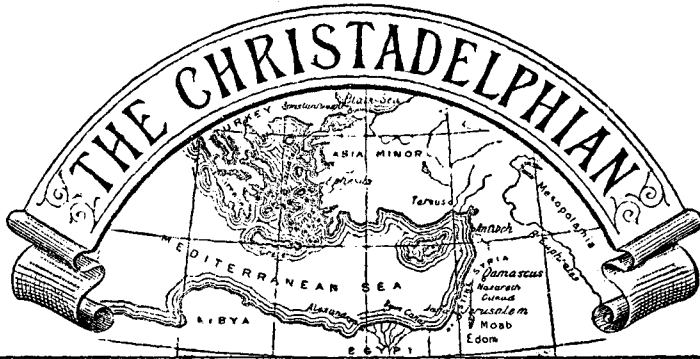
**DIAMOND MINES, ILL.**—Brother Graham, writing on March 28, says: “After the lapse of five weeks and three days, we found the body of our dear Brother Samuel Atkins. The brethren carried him home the same afternoon, followed him to the grave, and read a few appropriate passages. Then they sang the 148th hymn and lowered him to his narrow bed, there to rest till the summons shall go forth to us all to meet before the judgment seat of Christ. His death has cast a gloom over the little flock here; but in the midst of sorrow we must be thankful that brethren John, Phillips, Glen and myself were permitted to reach daylight.”

**ELMIRA, N. Y.**—Brother Hall reports having fallen in with Brother Eaborn, who left Birmingham for America some few months ago. Brother Spencer was employed at Corning where Brother Eaborn is located, and found him out. Brother Hall adds, “I see Brother Ashcroft has decided to remain with you. This step we look upon as for the best, believing that God guideth the feet of those who commit their ways unto him.”

**LOWELL, MASS.**—Brother Judd, writing from this place, on April 4th, says:—“It is my pleasing duty to announce the addition of three more to our number by an intelligent confession of their faith and immersion into the name of Jesus, viz., **BENJAMIN HOLYE** (brother in the flesh to Brother Henry Hoyle), **CAROLINE HOYLE**, his wife, and **FANNY HOYLE** (daughter of Brother Henry Hoyle). All were formerly connected with Congregationalism, which is the dominant *ism* in this city. Unless our hopes prove delusive, we shall shortly have other additions, the result not only of individual effort on our part, but also of the special labours of our beloved Brother Ashcroft during his visit here in November last. At the close of his lectures, several took away one of our books to read, and two at least of these have evinced a desire to gain a correct knowledge of the truth. They showed their earnestness by coming some five or six miles through the slush on a very cold day to return the books, and to converse with us on the things there brought to their notice. If only one of these two women comes to understand and obey the gospel, Brother Ashcroft’s lecturing tour will have been a success. For myself, I have no fear but that his labours among us will be the means of bringing nearer to completion the mystic 144,000.”

**SOUTH BUFFALO, N. Y.**—Brother A. D. Strickler reports the death, on March 16th, of Brother Daniel Little, who many years ago became connected with the covenants of promise, and continued to adhere to them in purity of doctrine as long as his responsible condition lasted. On April 9th, Sister Short, wife of Bro. Ambrose Short, also fell asleep in Israel’s hope. She stated just before her death that she was not afraid to die. Our bereaved brother is left to mourn his loss with three children. Brother Reeve has gone to Dakota, and about twelve months ago Brother Parks moved to Philadelphia.

**VALLEY SPRING (TEX.), S. H. O.**—We make it a rule not to publish withdrawals where they are thrown in doubt by denials on the other side.



“ 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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**THE NEW TESTAMENT DOCTRINE OF IMMORTALITY.**

(BY DR. THOMAS, IN 1838.)

Dr. Thomas wrote as follows from Virginia in 1838, to Mr. Wallis, editor of the Campbellite organ in Britain, who had become curious as to the ideas the Doctor was reported to entertain of the subject of immortality :—

“That God should create matter capable of thinking appears as incredible to some as that he should raise the dead from their corruption did to King Agrippa. The Sadducees erred in denying certain things for two reasons : first, they were ignorant of the SCRIPTURES ; and, secondly, they were ignorant of the POWER of God : “You err,” said Jesus to them, “not knowing the Scriptures nor the power of God.” And these are the two grand causes of scepticism among professors of religion in the present day. Now, he that knows most of nature and revelation, *the things of which harmonize in all their parts*, and whose belief in the power of God is boundless, will be found, if he commit his reflections to paper, to entertain views of an *uncommon* and startling character. And why uncommon ? Simply, because it is so very uncommon a thing for man to study the word of God independently of the prejudices of education. He that takes it for granted that everything is known in society that can be known from the Word of Wisdom, even if the study of that word should bring him to opposite conclusions, will be very apt to reject his own conception for that of the popular

faith. Does it harmonize with right reason to conclude that the truth has been perverted in all its parts, except in that concerning the immortality of man? Had the world retained the true doctrine concerning eternal life, the truth would have continued unalloyed by the traditions of men. Now, I think, this deserves reflection. *That the New Testament doctrine of immortality teaches not the continuance of immortality to an incorruptible principle in man, but how THAT WHICH IS MORTAL MAY BECOME IMMORTAL.* "This mortal" says the word "shall put on immortality," not this immortal spirit shall be continued in immortality, but this mortal or animal *body*.

"I want to suggest a something to you which to me conveys a grandeur of conception far transcending all human imagination. I am often embarrassed in expressing my ideas, by the want of precision and feebleness of the English language; so difficult is it to speak of divine things in human speech. Well might Paul say he had heard and seen things unutterable. My difficulty is in so expressing myself as not to be misunderstood. Well, I want to express to you, that the wisdom of God is singularly conspicuous in his having constituted *a material or animal world upon one simple principle.* That idea is, *the forming from the dust of the ground a substance capable of mental combinations* by some termed *reason* and "*instinct.*" This is the first principle, or radicle, of the animal world. And I would suggest, first, that the reason why the individuals or citizens of this world are not all of one form, is that they may be able to execute or develop the conceptions of the thinking *substance*

in its several stages from incipency to its organization in man. Thus one modification of this substance conceives the idea of crushing the bones of a buffalo, and afterwards of swallowing him whole, horns, hoofs, and every thing. Now, if this modification of the thinking substance were placed or incorporated in the human form, or in the form of a sheep or hare, it could not develop its conceptions for want of a system of organs capable of executing or of developing its purpose; but incorporate it in the form of a boa constrictor, and it can at once accomplish its desire.

"The most perfect thinking substance in the animal world is the human brain. The nucleus of this substance is discoverable in the polypus, and ascends from the zoophyte through many stages, corresponding to the several species of animals until it arrives at man, beyond which at present it does not go. But a time will come, when it will advance beyond its development in the animal man. The thinking substance will be perfected in the spiritual, or immortal, man, the type of which is the anointed Jesus, our Lord.

"The immortal thinking substance will be incorporated in a body capable of developing all its conceptions; it will, indeed, be 'a sound mind in a sound body,' as far superior to the *animal* organ of thought which now is in man as incorruption is to that which is ever running to decay. I throw these things out as pegs for you to suspend some ideas of your own upon.

"It is an axiom with me that God adapted His dispensations of religion to man, and not man to the dispensation; hence, no theory of religion derived from the Bible can be true,

which does not harmonize with the organic constitution of man as he is. If one God had made man, and another God had made religion, we might account for a want of harmony between man and religion by supposing that the God of religion did not entirely understand how the God

of nature had constituted him. But, seeing that one God made them both, if any discrepancies do appear, they must be attributed to the interpreter, and not to the Creator of the things professed to be interpreted."

Yours, &c.,

J. THOMAS.

**INCONSISTENCIES IN THE REVISED VERSION.**—There are some remarkable inconsistencies in the revised version evidently arising from the "blindness of the guides." e.g. Rom. xiv. 9, "Lord of both the dead and the living." Now, "both" and "and" here are the same in Greek, viz., kai. It would read ungrammatically if it were translated "Lord and of the dead and of the living." The same remark applies to the following and other passages. 1 Tim. iv. 16, "Save both thyself and them that hear thee:" also to Rom. xi. 33, "O depth of riches, both of wisdom and knowledge of God!" Here "Kai" is pronounced "both." Now, why have the revisers not translated these two "kais" similarly elsewhere? Because, being ignorant of "the truth," they have missed the Apostle's meaning, e.g. in 1 Cor. iv. 9. They should have adopted the marginal reading. How could the Apostles be "a spectacle to the world and to angels and to men? Where is the distinction here between the world and men? "A spectacle to the world both to angels and to men" is intelligible, for there are only two parties of spectators, not three. Again, in 2 Tim. iv. 1, we read the following: "I charge thee in the sight of God and of Christ Jesus, who shall judge the quick and dead, and by his appearing and his kingdom." If they had been aware that there is no reward for deceased saints until Christ's kingdom, and not then until the judgment has been satisfactorily passed, they would have known that Paul meant to convey "I charge thee both by his appearing and his kingdom;" that is to say, "I charge thee both by the prospect of having to give an account at his appearing, and by the hope of sharing in his kingdom." They seem to be under the impression that his kingdom and appearance are to be simultaneous. In 1 Thess. 5, 23, they

have missed the meaning again. This passage has always been considered a great prop of the doctrine of the immortality of the soul, and a proof of that of the Trinity as exemplified in the threefold nature of man; and the orthodox have racked their brains in elaborating Paul's supposed discrimination between spirit and soul, and in expounding the distinction between the two. If it were properly translated, all this fog would be cleared away, for according to the foregoing rule of grammar we should read, "And the God of peace sanctify you wholly; and may your spirit, both soul and body, be preserved entire, without blame, at the coming of our Lord Jesus Christ." Observe the verb is in the singular number. "May it," not "may they be preserved." Not three things to be preserved, but one, consisting of two parts. While the body is corruptible it cannot permanently retain its hold on the spirit of life, but when it is perfected, it will become a body of spiritual nature, or a "spirit," or an incorruptible body, animated by an inseparable life principle imparted to it by Christ, who has "become a life imparting spirit." "I give unto my sheep eternal life, and they shall never perish" (John x. 28). Paul uses "spirit" in the sense of "the whole being" in Rom. i. 9, "For God is my witness, whom I serve in my spirit, in the gospel of His Son. Here he evidently meant to convey that he obeyed the command to "Love the Lord his God, with all his heart, and (or both) with all his soul, and with all his mind" (Matt. xxii. 37); or, as David says (Ps. cxix. 10), "With my whole heart have I sought Thee"—that is, with his whole being. Paul's idea then is—"May you be sanctified now, and obtain incorruptibility and immortality at the return of Christ."—Notes by Brother Stainforth.

### THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

Since the letter appearing last month, we have received from Mr. Oliphant the two following further communications, which speak satisfactorily for themselves. Mr. Oliphant had evidently not received our last at the date of his writing these:—

Haifa, 1st May, 1883.

MY DEAR SIR,—You will be glad to hear that a large portion of the clothing which has been charitably sent by your Society, for distribution among the more needy of the Jews here, was most thankfully and gratefully received by them. I was careful to discover from a committee chosen by themselves who were the most worthy objects of your bounty. They promised to send me an acknowledgment in writing of their gratitude but I have not received it in time for the mail, and they are not punctual in the performance of promises of this kind. The other box has not yet arrived, but I have already more clothing than I can immediately dispose of with advantage in this neighbourhood, and shall dole it out as occasion arises in the course of the year.—I am sorry that there are still hitches with regard to the title of the land I am purchasing. Each patch has to be verified in the Government records for generations back, and the technicalities connected with transactions of this sort are most tedious. Ever since I have been here, I have been looking for some land for myself, and have not yet succeeded in finding any to suit me with a clear title.—Yours truly, L. OLIPHANT.

MY DEAR SIR,—I am happy to say that I have now made arrange-

ments for applying the £300, which your contributors so generously sent me, in a manner which I trust may meet with their approval. Owing to a series of obstacles, which arose at the last stage of my intended purchase of the Shefr Amr land, and which are too complicated to enter upon here, (relating mainly to technical difficulties as to a valid title) I determined to make a tour in the Safed district, and see whether more favourable conditions might not exist there. In view of the results of this trip, I am more than satisfied at having failed to complete the first intended purchase, as the way seemed opened to apply the money where it might more directly and substantially benefit the cause in which the subscribers are interested. About five miles east of Safed is the colony of Yanna, which was settled about six months ago by twenty-four families of Roumanians and four of Russian refugees. Two months ago, an accident happened to a Moslem youth, who, in trying to snatch a revolver from a Russian, shot himself, and died of the wound. The Russian has been in prison ever since, although it has been recognized that the discharge of the revolver was accidental, and the entire resources of the four families have been spent in trying to effect his release, hitherto without success, but I am in hopes that, through the agency of the Russian authorities, the matter will soon be settled. Meantime I found these families with more land on their hands than they know what to do with, but destitute of funds with which to build houses, or



even to clothe and feed themselves. I therefore propose to buy from them 150 acres of land for 100 napoleons,\* which, considering its quality, is very cheap—it was the price they paid for it. This will give them money enough to house themselves, and still leave them land enough for their own wants. I also propose to lend them thirty napoleons for immediate necessity. I found that the Roumanians,† though they were well housed, and better off than the Russians,† still numbered some very poor families among them—and, as I did not wish to show especial favor to the Russians, I decided, after careful enquiry into their circumstances, to lend them 50 napoleons. I have not yet had time to settle the particulars in regard to the conditions under which these loans are to be repaid, but will let you know later. I was much pleased with the industry, thrift, neatness, and above all, harmony, which seemed to reign among the Yanna colonists, and with the kind co-operation of the Chief Rabbi, of the Sephardim congregation, at Safed, I feel sure the money will be impartially and judiciously applied. As your subscribers will have 150 acres (which if they please I will hold in my name in trust for them), I propose to put upon 100 acres two families consisting of 18 souls, the remaining 50 acres to be dealt with later. To each of these families, besides giving them 50 acres of land to be paid for by instalments, I also propose to lend 40 napoleons to enable them to house themselves. One of these families is Russian,

\* A napoleon is worth 16s. 8d.

† That is, Roumanian Jews and Russian Jews.—Ed.

the other belongs to Safed, and their knowledge of the language, and of the local agricultural conditions, will be of great advantage to the colonists. This will raise the total strength of the Yanna colony to 30 families. This disposes of 260 napoleons as follows:—

- 100 for purchase of land
- 50 to the Roumanian Colonists
- 30 to the Russian Colonists
- 40 to the new Russian family
- 40 to the Safed family

Total 260—the whole sum to be repaid in instalments without interest. This timely help will give the colony just the start it requires to carry it over its present difficulties, and the two new families will, I hope, be a considerable source of strength to it. Circumstances may arise to induce me to modify in some minor details this plan, as, for instance, if the young Russian is liberated, he will be destitute and his life in danger, and his family need assistance, in which case I should diminish what has been given to some of the others, but you may rest assured that this money has come to these people just in time to meet their urgent necessity, and has been well bestowed. There remain 100 napoleons. This I have appropriated as follows:—At the village of Meiron, about an hour-and-a-half to the west of Safed, I found six Jewish families in the utmost distress, in consequence of all their oxen having died of an epidemic. These Jews were from Tunis and Morocco, and farmers by trade. As I think it of the utmost importance that agriculture by Jews should be

encouraged, as the real hope of the people, I decided to purchase two yoke of oxen for these people, and their expressions of gratitude at so unexpected a relief from their miseries was most touching. They had actually been obliged to put in their last grain crops with the hoe instead of with the plough. I then went on to the most interesting spot which I have visited in Palestine. I had heard at Safed of a village called Bukeia, inhabited by twenty Jewish families, who were descendants of Jews who had never left Palestine, subsequent to the taking of Jerusalem, but were cultivating lands which had belonged to their ancestors from time immemorial. This village was situated in the wildest part of the mountains of Galilee, beneath the Yebel Yermurk. On reaching it, I was received by the Jewish chief of the small community, which numbered about 100 souls in all. They were all paraded before me, and seemed to differ in dress and appearance in no respect from the ordinary Arab peasant but they had their synagogue and their Rabbi, and proudly declared that they were the only remnant of the Jewish race which had never left the land of their fathers. They were all tillers of the soil and had been for untold generations. They had never intermarried with any other Jews, wishing to keep their blood free from intermixture with Jews who were the descendants of those who had been driven out of Palestine. They all had one name, Cohen. They were much respected by the Druses and Greek Christians who inhabited the same village, but owing to the extortions of the tax gatherer, and the cattle epidemic, they were reduced

to great poverty and had only two yoke of oxen to do the ploughing for twenty families, which was of course impossible, and they were too poor to hire. I felt therefore that I could not better consult the wishes of the subscribers than by applying the sixty napoleons which still remained to the purchase of three yoke of oxen, which quite overwhelmed these poor people with gratitude. It was such an unexpected Godsend. Neither at Meiron or here did I like to ask for repayment, as they have so many difficulties to contend with, but I told them I hoped to visit them again, as the three yoke of oxen were given to the whole community, in order to see whether the gift had served as a bond of love between them or a cause of jealousy and discord, as in the latter case I might take them away from them.

When the transfer of the land at Yanna has been completed, and all the money appropriated, I will send you a more specific account of the details to which it has been applied.

In regard to the clothing I enclose you a list of the families belonging to the colony of Summarin who have received articles. Eighteen families well enough off not to need them, among the remainder they were distributed by lot. The remaining articles I am sending to Janna. Having divided them into two packages, one for the Russians and one for the Roumanians.

Yours truly,

L. OLIPHANT.

Mr. Oliphant encloses a list of those among whom the clothing has been distributed. This will be found on page 324.

SEEKING PEACE.

Long ago was I weary of voices,  
Whose music my heart could not win,  
Long ago was I weary of noises,  
That fretted my soul with their din.  
Long ago was I weary of places,  
Where I met but the *human* and *sin*.

And still did I pine for the *perfect*,  
And still found the *false* with the true :  
I sought 'mid the human the God-like,  
And caught a mere glimpse of its hue,  
And I sighed when the clouds of the  
*mortal*  
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the *human*  
And groaned 'mid the masses of men :  
Till I knelt long ago at an altar,  
And heard a voice call me since then.  
I walk down the valley of Silence  
That lies far beyond human ken.

But far on the deep there are billows,  
That never shall break on the beach ;  
And I have heard songs in the silence  
That never shall float into speech ;  
And I have had dreams in the Valley  
Too lofty for language to reach.

And I have seen *thoughts* in the valley,  
Ah, me ! how my spirit was stirred !  
They wear holy veils on their faces,  
Their footsteps can scarcely be heard ;  
They pass down the Valley like Virgins,  
Too pure for the touch of a word.

Do you ask me the place of this Valley,  
To the hearts that are harrowed by care?  
It lieth afar between mountains,  
And God and His angels are there ;  
And one is the dark mount of *sorrow*,  
And one the bright mountain of *prayer*.

—Selected by Sister O. L. Turney.

THE HOPE OF ISRAEL IN THE HOUSE OF COMMONS.—“The true Christian not only believed in, but looked forward to, a time when the Jewish nation should recognise the doctrine. . . and when the scattered exiles from Palestine should be exalted far above all the other Gentile races of the earth. There was then nothing extraordinary in the fact that the Christian inhabitants of a Christian country should admit people with such a future to equal privileges with themselves.”—Lord Churchill, in a speech during the debate in Parliament on the Affirmation Bill.

SALTED WITH SALT.—(MARK ix. 49).—“Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. And every sacrifice shall be salted with salt.” The last clause in the above quotation is rejected in the Revised Version as of insufficient authority, and is no doubt merely an explanatory quotation from Lev. ii. 13, which has become erroneously incorporated with the text. The middle clause, I think, can be shown to be a mistranslation. There is no reference

to “a salting” of anything in v. 49 in the Greek. The Greek word which is translated “salted” is *halisthesetai*, from *halizō*. A reference to the Lexicon shews that there are two verbs *halizo*, one meaning “to salt,” from *hals* “salt ;” but the other meaning “to gather together, or assemble,” from *hates* “thronged, in a mass.” This may, therefore, with great benefit to perspicuity, be translated “for every one shall be gathered together (or in a mass) in fire.” That is, of course, every one who deserves to depart into the unquenchable fire of Gehenna, v. 48 ; just as we are told by Paul, “Then shall every one have praise of God” (1 Cor. iv. 5), that is again, every one who deserves it. The error has doubtless been produced by confusion with the commendation of the virtues of salt in v. 50 ; but that is evidently a fresh subject, for how can unquenchable fire be said to “salt” anything? Salt preserves ; such fire must destroy. Can unquenchable fire be “good?” Or are we to have such fire “in ourselves?”—Notes by Brother Stainforth.

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**MR. LAURENCE OLIPHANT ON CHRISTENDOM.**


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Brother J. M. Armstrong, of Edinburgh, writing the Assistant-Editor, makes interesting allusion to an article which appeared some time ago in *Blackwood*, entitled, "Christianity and Islam." He says: "It was anonymous, and purported to be the report of an interview which a travelling Englishman, seeking a seat in the House of Commons, had with a remarkable Turkish 'Effendi,' with whom he met, living in retirement in the suburb of an Armenian town. The 'Effendi' had travelled all over the world for the purpose of studying the religious systems of the countries he visited, with a view to adopting the best. To be brief, the traveller induced the 'Effendi' to write down his estimate of Christianity as it was represented by the Greek, Latin, and Protestant Churches. In his paper, the 'Effendi' professes his admiration for Christ and his precepts, but not for his followers, and least of all for that section called Protestant. The article impressed me as the work of a writer of remarkable power of observation. In the innocence of my heart, I did not at the time perceive that the Turkish 'Effendi' was a myth, and that the writer merely hid his own mind behind this Oriental impersonation; and together with brother Smith, I actually tried, to reach the Turk (who had no existence I suspect) with a gift of *Eureka*. The publishers courteously forwarded a note to 'The writer of the Article,' who never replied.

"A year passed, and my brother chanced to bring a book from the library, called 'Traits and Travesties,' by Laurence Oliphant. Attracted by the name, I was quite surprised to find the article which had so impressed me, as the first of a series of essays. The articles are on the surface humorous, but contain beneath the most biting satire upon that bastard system which passes under the name of Christianity. Mr. Oliphant is evidently a remarkable man."

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**SUMMARY OF THE ARTICLE REFERRED TO.**

Nearly 18 months ago, Brother Armstrong sent a summary of the article referred to, which was placed in the editorial pile of reserve matter for use "some day," as being of a general character that would not "spoil" with the lapse of time. In view of the foregoing communication, it is now time to bring it forth from its retirement. It is intrinsically very interesting. We give it just as it came from Brother Armstrong's hand at the time:—

A "TURKISH EFFENDI" ON CHRISTENDOM AND ISLAM.

Some explanation of the circumstances under which the following article—in the form of a letter—appeared, is necessary, in order to indicate the interest which it has for readers of *The Christadelphian*.

An English gentleman who was on the outlook for a seat in the House of Commons at the last general election, was travelling in the East with a view to informing himself upon certain questions relative to "reforms," which he proposed to bring under the notice of the British Government.

In the course of his travels he came in contact with a Turkish Effendi, "living in the suburbs of one of the most romantic towns in Asia Minor." His description of this personage is, that he was "the most remarkable Oriental whom it was ever his fortune to meet." He had heard him alluded to with great respect by people who "interviewed" him regarding any possible intervention on the part of England on behalf of the aggrieved populace. These people spoke of a remarkable personage who lived amongst them, who was wondrously learned, and spent his time principally in study. He was the friend of the poor, and protected them against the tax gatherers of the Turkish Government. This was all they knew regarding him, for he lived in seclusion, and "was entirely neglectful of all the ceremonial observances of a good Moslem."

This account excited the Englishman's curiosity, and he exerted himself to procure access to the Effendi's presence. At his house he was treated courteously, and invited to remain for some time. During his stay there, they conversed much upon the Eastern Question, with particular reference to the value of "Christianity" as an agency of "regeneration" in Turkey.

"At the expiration of the week," the gentleman writes, "I was so much struck by the entirely novel views, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked whether he would object to put his ideas in writing, and allowing me to publish them."

After much pressing on the Englishman's part, the Effendi consented to do this, and the letter which follows is the result. The Englishman assures the public that he entirely disagrees with his friend's conclusions, and only brings such a paper before British readers because he thinks "it can do no harm to see ourselves as others see us."

The Effendi professes to examine into the cause from a purely natural stand point of decay in the East. He ascribes it to the departure from their primitive mode of life, as the result of the introduction of "Western Civilization." Clothed in the vestments of "Christianity"—the synonym in his eyes of all that is despicable and two-faced in political and social life. Although claiming to be quite impartial, the Effendi manifests a preference for the religion of Mahomet, not, indeed, because he considers it better, or equal, to that of Christ, but because its devotees practice it with more fidelity than do the professed followers of Christ. In discussing the relative value of different religions, he places lowest in the scale "Christianity"—or, as he chooses to call it, "anti-Christianity"—and of all its sections "Protestantism" he esteems least.

Nevertheless he has discernment to see that that which is called "Christianity" is a complete "inversion" of the teaching of Christ regarding whom his sentiments are those of John Stuart Mill, who says that "The Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, must be placed in the very first rank of men of sublime genius of whom our species can boast," and "that he combined this pre-eminent genius with the qualities of probably the greatest moral reformer who ever existed upon earth."

There is much in the article that will fall refreshingly on the ears of the brethren under whose notice it has not previously come. They will be struck with the harmony between the result of the Effendi's long-continued study and observation, and that arrived at from the study of the Scriptures; that the "Christianity" of society is as distantly related to Christ's teaching and example, as was the Pharasaic profession and practice of the law of Moses, in whose seat they sat. The following is

#### THE EFFENDI'S LETTER.

I proceed, in compliance with your request, to put in writing a *résumé* in a condensed form, of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. . . . In order to explain how I have come to form these opinions, I must, at the cost of seeming egotistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well-educated man, he associated much with Europeans, and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age, and I determined to make use of the affluence to which I fell heir, by travelling in foreign countries. I had already read largely the literature of both France and Italy, and had, to a certain extent, become emancipated from the modes of thought, and I may even say from the religious ideas prevalent among my countrymen. I went in the first instance to Rome, and after a year's sojourn there proceeded to England, where I assumed an Italian name and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally amongst my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos known as the "Bramo Somaj." From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledges of Buddhism. From Ceylon I passed by way of the Persian Gulf into Persia, I remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot, and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to

spend them in doing what I could to improve the lot of those amidst whom Providence had thrown me.

(The Effendi here explains that he has given this narrative of his travels, "to account for the train of thought into which he has been led, and the conclusions at which he has arrived, and to explain the exceptional and isolated position in which he finds himself among his own countrymen, who, as a rule, have no sympathy with the motives which have actuated him through life or with their results." He then proceeds.)

I have already said that in early life I became thoroughly dissatisfied with the religion in which I had been brought up; and determined to discard all early prejudices, I resolved to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt.

As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging of the merits of rival forms of inspiration. . . . The relative values of those religions, must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind in regard to this world's moral disease which they contain, *and upon their practical influence upon the lives and conduct of men.* I was, therefore, led to institute a comparison between the objects, which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world regeneration, were the results unsatisfactory so far as human righteousness was concerned, and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is known as "*Western Civilization.*"

For, it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good works, the effort is none the less a selfish one. The religion to which I am now referring *will be at once recognized as the popular form of Christianity.*

After a careful study of the teaching of the great founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three Great Sects, into which it has become divided—to wit, the Greek, Catholic, and Protestant Christians.

There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race as the teaching of Christ; but, as

there is no religious teacher whose moral standard, in regard to the duties of men toward each other in this world was so lofty, so there is none, as it seems to me, as an impartial student, the spirit of whose revelation has been *more perverted and degraded by his followers of all denominations*. The Buddhists, the Hindoo, and the Mohammedan, though they have all, more or less, lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon *the inversion of the original principles of their religion*. Their light, never so bright as that which illuminated the teachings of Christ, has died away, till but a faint flicker remains; but Christians have developed their social and political morality *out of the very blackness of the shadow thrown by "The Light of the World."* Hence it is, that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style *Anti-Christendom*\*—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of anti-Christendom is mammon; in Catholic anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek, anti-Christendom tempered by a lust of race aggrandisement; but in *Protestant anti-Christendom reigning supreme*. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral, has stimulated competition, and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called "heathen" nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

This overwhelming love of "the root of all evil," with the mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulations of wealth, and the destruction of those who impede its accumulation, constitute what is called "Western Civilisation." Countries in which there are no gigantic swindling corporations, no financial crisis by which millions are ruined, or Gatling guns by which they may be slain are said to be in a state of "barbarism." When the civilisation of anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were *true* Christendom, it almost invariably shivers it to pieces.

The consequence of the arrival of the so-called "Christian" in a heathen country is not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America, and the Australian and the New Zealander—or they save themselves from physical decay by worshipping, with all the ardour of new converts, to a new religion, at the shrine of mammon—as in the case of Japan

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\*The writer of the article requested the withdrawal of this word, and the substitution of some word less offensive to Christians. The Effendi said, "he could not so far compromise with his conscience as to change the term, and rather than do so, he would withdraw the letter."



and fortify themselves against dissolution by such a rapid development of the mental faculties, and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of anti-Christendom. The disastrous moral tendencies, and disintegrating effects of *inverted* Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organised in the Byzantine Empire at the time of its conquest by the Turks. . . . The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races, intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonies might attain heaven, irrespective of his moral character on earth, were unrestrained by religious principle from giving free rein to their natural propensities, which were dishonest and covetous in the extreme.

They thus revenged themselves on their conquerors by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has, with rare exceptions, become as dishonest and degraded as the Ghiaours they despise. . . . Not only was Turkey protected formally from the sordid and consummating influence of anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport, so that now the very habits of thought in regard to countries styled "barbarous," are changed. I can remember the day when British tourists visited the East with a view to the gratification of their æsthetic tastes. They delighted to contrast what they were then pleased to term "Oriental civilisation" with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and the indolence of the East. . . . Now all this is changed, the modern traveller is, in nine cases out of ten, a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or, perchance a would be Member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls "reforming" it. His idea is not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of

wealth amongst a people comparatively unskilled in the art of money grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding, by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they like the Australian and Red Indian must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether.

Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or driven from their homes, are now struggling to keep body and soul together as best they can, in misery and desolation, crushed beneath the wheels of the Juggernaut of "Progress,"—their only crime like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not "move on." This is called in modern parlance the civilising influence of Christianity."

. . . . "In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his æsthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth accumulation. Blinded by a selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory chimneys, and the ear deafened by the scream of the locomotive. For him, a people who cling to the manners and customs of a bygone epoch, with which their own most glorious traditions are associated have no charm. He sees in a race which still endeavours to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. . . . He can no longer find anything to admire or to interest in the contrast between the east and west, but everything to condemn; and his only sympathy is with that section of the population in Turkey who, called Christians like himself, like him devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

While I observe that this change has come over the western traveller of late years,—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the east with the habits and customs of the rest of Europe. . . . The two dominant vices which characterise Anti-Christendom are cupidity and hypocrisy. That which chiefly revolts the

Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism.

It is in the nature of the religious idea, that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy.

This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey, is far more intense in degree, than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites, by the prophet, will be out of all proportion to the hypocrites of other religions.

In illustration see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while in violation of the same moral principle, a northern district is to be taken from the Albanian Nationality, to which by right of race it belongs, and violently, and against the will of the people who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest. When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by themselves, . . . we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

Thus it is that from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power which tempted them in the first instance to cross the Bosphorous.

From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance, and it is morally impossible that the decayed trunk can much longer withstand their combined efforts.

The persistent violation for eighteen centuries of the great altruistic law propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries, and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed.

No better evidence of the truth of this can be found than in the fact that anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country, we hear the mutterings of the coming storm. When labour and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern “progress.” It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them as the highest law, the love of their neighbour, and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened. Even in Turkey, in spite of its bad government and the many Christians in it, Socialism, Communism, Nihilism, Internationalism, and all kindred forms of class revolution are unknown, for the simple reason that Turkey has, so far at least, successfully resisted the influence of “anti-Christian Civilisation.” In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a *moral* but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. . . . Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities which exist for secret conspiracy have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching. Thus it is that the laws of retribution run their course, and that the injuries that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilising them, it has explored to its own profit, will be amply avenged. Believe me that it is under no vindictive impulse, or spirit of religious intolerance, that I write thus; on the contrary, though I consider Mussulmans generally to be a far more religious than Christians, inasmuch as they practice more conscientiously the teaching of their prophet. I feel that teaching from an ethical point of view to be *infinitely inferior to that of Christ*. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West; between so-called Christendom and Islam. And I should be only too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among

Christians even, as Christianity is at present professed and practised, three are not as good men as among nations called barbarous.

I am even prepared to admit there are better—for some struggle to practice the higher virtues of Christianity, not unsuccessfully considering the manner in which these are conventionally travestied; while others who *reject the popular theology altogether have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shame by which they are surrounded*—but they are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent him from denouncing the moral iniquities of his day, or the Church which countenanced them. At the same time, I must remind you that I shrunk from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurance, that by some at least of your countrymen, the spirit by which I have been animated in writing thus frankly, will not be mis-conceived.”

MR. GLADSTONE UNDER THE BIT AND BRIDLE OF PROVIDENCE.—The *New York Tribune* says:—“It would be a most singular caprice of political fortune if Mr. Gladstone, who denounced Earl Beaconsfield for neglecting home interests and increasing the burdens of the Empire, should eventually confront the constituencies with a meagre list of new home statutes, and Egypt and New Guinea as irrefutable proofs of his inability to resist Imperial tendencies. His administration has been weak where he hoped to make it strong, and strong where he would have been content to have it weak. What he expected to do he has left undone, and he has done what he had no expectation of doing, a curious illustration of the powerlessness of statesmanship to follow personal inclinations and effect its own purposes.”

THE PYRAMID.—A writer in the *Contemporary Review* calls attention to works by Sir Henry James, royal engineer, and Professor Weckerbarth, of Upzala, effectually disposing of the speculations of Professor Piazzi Smyth with regard to the litho-prophetic design which he supposes to be manifest in the construction of the Great Pyramid. “The final closing of every pyramid, which was the universal custom, is in itself enough to disprove the idea that deep secrets were concealed in the heart of the Great Pyramid for the enlightenment of remote generations.” It is quite evident that the entire prophetic word is in the writings of the Holy men of old, and that no part of it is connected with

this ancient Egyptian mummy-house, in any shape or form.—ASSISTANT EDITOR.

SINAITIC LANDSCAPE DIFFERENT FROM ANY OTHER.—The view from a mountain in Sinai differs essentially from any other landscape. There is no single ridge over which the sight ranges or the memory wanders to fair fields and fertile valleys beyond; it is one mighty prospect of bare and barren peaks, and is bounded only by the desert or the sea. The beauty of the scene, for beautiful it is, is in no way indebted to the accessories of forest or of stream; distance lends no enchantment to the view; the tints are those of sunlight on the coloured stones, the outlines are the natural contours of the rocks.—*Palmer*.

WAITING PROOF THAT WILL NEVER COME.—The *Nonconformist* says that a Roman Catholic merchant in Australia died some time ago, leaving one thousand five hundred pounds to the Church “to deliver his soul from purgatory.” The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead man has really been delivered. On this, brother Beddoes, of Abergavenny, who is a railway official, remarks as follows:—“When goods are sent by rail and the owner (as sometimes happens) says they have gone astray, and claims their money value, we (in railway phraseology) write to the station destination asking for “*date and proof of delivery*.” I do not know whether this executor is a railway officer, but he appears to be of a *practical turn of mind*.”

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### IN THE HOUSE OF MOURNING.

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On the last day of May, it was the mournful duty of the brethren at Frome to follow Sister Thorneloe, of Leicester, to the grave. She was but twenty-four years of age, and her marriage with Brother Thorneloe had occurred only about eighteen months before their separation by her death, which took place in the house of her father, brother Hawkins. She had grown up as one of a family in which the Scriptures are held in enlightened reverence, her father being "an old disciple," whose desire and aim has been to train up his children "in the nature and admonition of the Lord." In this work he has been successful, as well as in the work of maintaining a light-stand in the midst of a population which is singularly prejudiced and inaccessible to everything like Scriptural argument and appeal. In all his efforts to publish abroad among his neighbours "the hope of Israel," he had the zealous co-operation of his daughter, our deceased Sister Thorneloe, from the time of her obedience to the truth to the date of her marriage, and consequent removal from the town. Her general character, as one of the Lord's sisters, was such as to create a call for special notice now that she has passed away. Precious in His sight is the death of all who, like her, make wisdom the principal thing, and seek it early.

The brethren and sisters who had been invited to surround her open grave duly assembled at the house from which she was conveyed to the cemetery.

The sun was shining in the heavens most brilliantly, and the face of nature seemed everywhere to wear a gladsome smile, which ill-accorded with the melancholy occasion that had gathered us together. Both springtime and death are, however, divine institutions. That they should thus synchronise, is due to the state of

exile from God in which the human race has been placed because of sin. The ordinances of heaven and earth will not for ever be in apparent dissonance with the condition of man, and the time will come when the outbursts of human lamentations shall no longer be heard together with the cheery notes of the song-birds, and when the light of the sun shall never more shine upon a company of mourners going about the street.

The mortuary at length was reached, and the coffin placed in the centre of the building, the brethren and friends occupying seats around. A selection from various parts of the sacred writings was read, after which Brother Ashcroft made in substance the following remarks:—

Our sister may be said to have died for a different reason from that which explains the occurrence of death in the case of mankind in general. They die, and return to their dust in harmony with the sentence which was originally pronounced upon their progenitor by whom "sin entered into the world and death by sin." But *she* rests not beneath that law. She was under it by natural birth, but she has escaped from it by a divine arrangement provided for that purpose, for all the sons and daughters of men who are willing to avail themselves of it. "The law of the spirit of life in Christ Jesus made her free from the law of sin and death" (Rom. viii. 2.) There was, therefore, no legal necessity for her death. Had she "by reason of strength," been enabled to live until the return of Christ from heaven, she would not have required to taste of death at all, but would have been changed in a moment from a state of mortality to one of incorruptibility and endless life, at his appearing and his kingdom. We may say, therefore, concerning her, what Martha said to Christ touching Lazarus her bro-

ther—"Lord, if thou hadst been here" our sister "had not died." The reason why the friends of Christ die, is to be found in his absence from the earth, and in the fact that God had ordained that there shall occur no change of nature in any of His people until the arrival of a set time, when it is His purpose that they shall all be glorified together.

Sister Thorneloe is not dead in the *final* sense. She is only so in the sense of a temporary suspension of being. She is not conscious of that suspension, for "the dead know not anything." Illimitable duration elapsed before her birth, without appearing either long or short to her, and the interval during which she will remain in the death-state will similarly to her perceptions be no interval at all. She will suddenly stand again, and for a moment wonder how it is that all her dreadful sufferings have gone! And then the glorious reality upon which she had learned to place her expectation and desire, will dawn upon her consciousness, and she will immediately understand that Christ is once more upon the earth, and that she is one of myriads belonging to various generations who have been re-called to life by his Power.

It may seem that there is a great demand upon our faith in this doctrine of resurrection from the dead. To us here assembled under the distressful circumstances of this day, it may require more than ordinary trust in the promises and power of God to enable us to exercise hope in the direction of a future life. Nature is silent touching any such resumption of being. We interrogate her in vain with the inquiry:—"If a man die shall he live again?" The blossoms of this beautiful season of the year are not the same as those which perished last year. New and perfectly distinct forms of life are continually being produced by the processes of nature from the elemental wealth of the world. How come we, then, to

cherish the expectation that the very same identity which disappears in death will be restored, and that our very sister Thorneloe will look on us again, and know assuredly that she is herself?

We have this hope because God has promised that it shall be so, and because He has raised up Christ from the dead, who is the first fruits of them who sleep. We have thus a well-attested historic fact as the foundation of our hope. The thing for which we look has already happened in the case of Christ, and the possibility of the resurrection is placed beyond dispute by what has already transpired. It is to us no incredible thing that God should raise the dead. So far as we are concerned, the resurrection has passed beyond the region alike of the possible and the probable, and takes rank among the absolute certainties which we employ in the regulation of our daily lives.

In this assurance our sister was enabled to rejoice. She had been planted in the likeness of Christ's death, and in the grave of baptism had terminated her connection with the first Adam, in whom all die, and had established for herself a relationship with the second Adam, "the Lord from Heaven," to whom God has given jurisdiction over all flesh, that he may bestow upon His chosen ones the great gift of an immortal nature.

Our sister's hope was not directed towards the unreal fancies which are indulged by devout persons of almost all classes. She did not expect that in any sense she would depart to heavenly bliss the moment her last pulse had completed its feeble throb. She knew that she was really and truly going to die, and that she would remain dead until the appearing of the Lord Jesus, with as little consciousness as she had before she was born. The sadness necessarily incident to the approaching triumph of death over early womanhood, did not shake her confidence in God's promise to restore her from the desolations of the grave.

The hope of that gospel which was preached by Christ and by the apostles, and by which alone life and immortality have been brought to light, sufficed to soothe and tranquilise her mind in the prospect of dissolution, and amid all the pain by which it was preceded. There is in truth nothing else that can afford substantial solace under circumstances such as were her's. If ever we should like our feet to feel the rock, it is when it becomes evident that we must soon go the way of all the earth. And the only rock there is, is that of Jehovah's promises made to the fathers of the Israelitish nation, and confirmed in the death of His well-beloved son. With those promises our sister had become familiar, and they were her only hope, and the supreme inspiration of her mortal life. She knew the truth, and rejoiced therein, and it was her aim in all things to do the will of God. Those who had opportunities of observing her walk and conversation during her brief probation, could speak with confidence of the varied excellencies by which her character was adorned. Everything else so far as she is concerned has ceased to occupy a position of the least importance. It is for us, the living, to lay this fact to heart. In the natural order our turn will assuredly come, and we know not how soon. But this we know, that when we are lying as is our beloved sister in the

cold embrace of death, the only matter that will be of any consequence to us will relate to the manner in which we have occupied the period of our vanity. The resurrection will not give us characteristics we fail now to acquire. No progress is made in the grave in the direction of spiritual mindedness. We appear before Christ with precisely those affinities and dispositions which cleave to us when we die. If we are in love with this present evil world in any degree, let us consider how entirely such love excludes "the love of the Father" who raised up Jesus from the dead, and let us bethink ourselves how mean and vain will all worldly affairs appear when death is in immediate prospect: and how absolutely certain it is that all is ephemeral except those things which are unseen, and which relate to the mighty purpose of God in Christ.

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Brother Ashcroft then asked the brethren and sisters to join him in prayer; after which the coffin was borne to the grave and sister Thorneloe was sorrowfully committed to its custody in hope of the day when she will hear the voice of the Son of God and come forth with joy unspeakable to receive the promised gift of immortality at his hands, who himself has been made alive for evermore, and holds the keys of Hades and of death.

THE FRIENDSHIP OF THE WORLD.—What men have called friendship is only a society, a reciprocal consideration of interests, and an exchange of good offices; it is, in short, but a commerce in which self-love is continually purposing to gain something.—*Roche foucauld.*

OPEN TO QUESTION.—It is said that Messrs. Moody and Sankey received £700 per month during their "mission" to England. On this, a writer in *Truth* remarks: "Without entering into the question whether their preaching does or does not do good, it must be obvious that,

if the two American gentlemen were to receive £700 per month, as a condition of preaching in England, it would be open to question whether they were actuated by a love of our souls, or by a desire to fulfil an excessively remunerative engagement. When the Apostles went abroad to preach the gospel, but small attention would have been vouchsafed to them, had it come out that they received from an association in Jerusalem 1,931 denarii and one sestertius per month for their ministrations." True, Mr. Writer of *Truth*, true.



## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 246.

### STREAMS FROM THE WATER OF LIFE.

*The New Man.*—The commandments of the Lord are enlightening; the law of the Lord is converting; the fear of the Lord is cleansing; the statutes of the Lord are rejoicing; the truth of the Lord is life-giving; the duty of obedience is fortifying; the hope of the promise is purifying; the prospect of Christ's return is cheering; the example of holy men is stimulating; the faith of the gospel is strengthening; the thought of the Lord's pitiful attentions is comforting; the contemplation of God is ennobling; the practice of virtue is elevating; the consideration of the judgment is sobering; the certainty of Christ's resurrection is assuring; the labours of love are beautifying; the word of Christ is enriching; the effect of affliction is chastening; the study of wisdom is edifying; the observance of prayer is fertilizing; the breaking of bread is confirming; the singing of praise is sweetening; the daily reading is enlivening; the worship of God is tranquilizing; the word of exhortation is encouraging; the hour of meditation is upbuilding; the breezes of righteousness are bracing; the exercise of patience is perfecting; and the operation of the whole is sanctifying, satisfying, and saving unto the uttermost.

*The Old Man.*—Living in pleasure is deadening; novel reading is enervating; neglect of the daily reading is impoverishing; abstinence from meetings is weakening; the cares of the world are choking; the worship of Bacchus is debasing; the smoking of tobacco is benumbing; the assumption of pride is suffocating; the minding of the flesh is killing; the love of money is drowning; foolish jesting is defiling; sinful habits are deluding; worldly policies are annihilating; "highly-tighty" temper is spoiling; a name for evil is stinking; a name for nothing is paralysing; the love of fashion is blinding; the worship of business is enslaving; the love of quarrel is devouring; a bit of everything is embarrassing; carking ways are corroding

ignoble conduct is demeaning; unsanctified manners are nauseating; petty tyranny is maddening; mere selfish aims are shrivelling; lukewarm service is sickening; lying practices are dumbfounding; mincing ways are distressing; merciless measures are revolting; malice and wickedness are leavening; carnal paths are ruining; overreaching modes are fleeing; miserly ways are petrifying; idolizing affections are destroying; revelling manners are demoralizing; inveterate hatred is brutalizing; man-savouring principles are satanizing; compromising attitudes are neutralizing; unbelieving courses are hardening; and doubting work is damning.

*The beauties of holiness.*—There are many terms employed in the divine system of truth, which are also largely used to designate things which are merely human in their character. The difference between the one and the other is the difference between the natural and the spiritual, the sacred and the secular, the holy and the profane, the clean and the "common and unclean." The one order savour only of the things which be of men; the other is fragrant with the remembrance of God. Thus, the Jews had sacred years, and civil, holy days, an holy priesthood, and various holy vessels and utensils, all of them holy, due to the divine service to which they were consecrated; and this principle applies to the whole range of revealed truth. And so there are gods many, but only one "holy, holy Lord God Almighty;" lords many, but only one who is "holy, harmless, and separate from sinners;" spirits many, but only one Holy Spirit; names many, but only one that is "holy and reverend;" lands in abundance, but only one "Holy Land;" writings or scriptures many, but only one volume of Holy Scriptures; truth plenty, such as "two and two make four," but only one "holiness of truth" (Eph. iv. 24. New. Ver.); faiths plenty, but only one "holy faith;" hopes plenty, but only one "blessed hope;" people plenty, but only one "holy people;" covenants many, but only one type of "holy covenant;" children plenty, but only one type of "holy child;" brethren

plenty, but only one sort that are "holy brethren;" prophets many, but only one order of "holy prophets;" nations numerous, but only one "holy nation;" cities plenty, but only one "holy city;" (or cities. Isa. lxiv. 10); promises abundant, but only one sort of "holy promise;" hands plenty, but only one order of "holy hands;" men and women in abundance, but only an infinitesimal percentage are "holy men and holy women;" callings plenty, but only one "heavenly calling;" commandments many, but only one species of "holy commandment;" conversation (or conduct) plenty and varied, but only one description can be pronounced "holy conversation;" knowledge of all sorts, but only one sort can be called the "knowledge of the holy;" mountains and hills in plenty, but only one "holy mountain" or "holy hill" (of Zion); seats plenty, but only one "mercy-seat;" trees plenty, but only one "tree of life;" bread plenty, but only one "true bread;" grace plenty, but only one "true grace; manner plenty (so-called), but only one holy specimen of "hidden manna;" fathers abundant, but only one "Holy Father" who is in heaven; kisses plenty, the mother's kiss, the lover's kiss, the brother's kiss, the traitor's kiss, but only one "holy kiss"—the sisterly token of kinship in Christ; love plenty, but only one kind that is the "fulfilling of the law;" patience much, but only one kind of patience is saving, and therefore holy, and that is, the "patience of Jesus Christ." And here is wisdom. The children of Israel were commanded to put a difference between the holy and the unholy, between the clean and the unclean (Lev. x. 10; xi. 47); and so likewise to those who are Christ's it is said, "Be ye holy," and again, "Holiness becometh thine house," and finally, "Without holiness no man shall see the Lord."

REFERENCE TABLE NO. 246.

CHRONOLOGY OF BIBLE BOOKS.

| NEW TESTAMENT.   |  | Ending<br>A.D. |
|------------------|--|----------------|
| No. of<br>years. | Christ born 30th of Cæsar Augustus .....       | 1              |
| 12               | { Jesus 12 years of age 42nd C. Augustus ..... | 12             |

|           |   |       |
|-----------|---|-------|
| 14        | { John the Baptist, aged 26½ years, begins his preaching. 15th of Tiberias (12 of his sole reign) }                         | 26    |
| 4         | { Christ begins his public ministry .....   | 30    |
| 3         | { Christ crucified and raised from the dead under Tiberias Cæsar. End of Matt., Mar., Luk., Joh., and beginning of Acts }   | 33    |
| 33 years. |   |       |
|           | Acts ii. Spirit Baptism of believing Jews. Last year of Tiberias and 1st Caligula .....                                     | 33    |
| 4         | Acts ix. Paul's conversion  | 37    |
| 3         | { Acts xi. Spirit baptism of believing Gentiles "after three years" in Arabia and Damascus. Paul returns to Jerusalem ..... | 40    |
| 3         | { Famine in Judea and the empire. "The days of Claudius." .....   | 43    |
| 1         | { Acts xii. Herod eaten up of worms after he has reigned three years over all Judea .....                                   | 44    |
| 1         | { Paul's "14 years ago" of 1 Cor. xii.; "Visions of Revelations" (Acts xi. 29-30) .....                                     | 45    |
| 7         | { Banishment of Jews from Rome by Claudius Acts xviii. 2. ....  | 52    |
| 2         | { Acts xv. Paul at Jerusalem "fourteen years after" the 1st visit following his conversion. }                               | 54    |
| 2         | { Acts xviii. Paul 18 months at Corinth, writes 1 Thes., unless ch. ii. 16 be correctly rendered in present tense .....     | 54-6  |
|           | Paul at Cenchrea writes Epis. to Rome. (Acts xviii. 18; Rom. xvi. 1)  | 56    |
| 3         | { Acts xix. Paul 3 years at Ephesus. Date of 1 Cor. (1 Cor. xvi. 8) Probable date of Gal. }                                 | 56-59 |

|                    |   |       |
|--------------------|---|-------|
|                    | Acts xx. Paul at Macedonia, writes 2 Cor., 14 years after the "visions and revelations" of 2 Cor. xii. (See 2 Cor. ii. 13; vii. 5; xx. 4).....  | 59    |
| 2                  | Acts xxiv. Paul imprisoned for two years at Cæsarea. Felix succeeded by Festus. "After (these) two years." .....  | 61    |
| 2                  | Acts xxviii. Paul 2 years a prisoner at Rome, writes Epis. to Phil. (iv. 22). During last 4 years imprisonment at Cæsarea and Rome writes Epis. to Eph., Col., Philemon, End of Acts..... | 63    |
| <hr/>              |   |       |
| 30 years in Acts.  |   |       |
|                    | Epistles written after the Acts, viz., Heb., Titus, Tim., Peter, James, John.   |       |
| 3                  | First year of Jewish war. 1 Thes. written about this time on the supposition that Ch. ii. 16, is correctly rendered by present tense. Also Epis. to Heb.                                  | 66    |
| 4                  | Destruction of Jerusalem.....   | 70    |
| 25                 | John banished to Patmos under Domitan. Visions of the Apocalypse. About .....   | 95    |
| 1                  | John recalled from exile under Nerva.....   | 96-7  |
| 4                  | John dies under Trajan aged about 100. ....   | 100-3 |
| <hr/>              |   |       |
| 100 years in N. T. |   |       |

NOTES.—As bearing upon the length of time that elapsed between the two Jew and Gentile baptisms of the spirit, Dr. Thomas makes the following remarks: "The mystery was revealed to the Jews first; and several years elapsed before it was known or supposed that the Gentiles would be admitted to a joint heirship with Jesus . . . during this period of about

seven years the body of Christ consisted solely of believing Israelites." (*Elpis Israel.*)

There is no record of dates in the epistles, and in only two instances (Gal. and Cor.) is there any mention of time; but in all the epistles that are contemporary with the Acts, the date (or thereabouts) is easily obtained from the Acts, in every case where we know from whence they were written. Only as regards the epistles that were written after the Acts are the dates uncertain, because in these cases there is no longer any independent historical events to fit them into such as the "Acts" furnishes in the other case. Nevertheless, Paul's last imprisonment supplies the date in one case (2 Tim.), and for the rest their reference to more mature conditions of apostacy, or to the fulfilment of predictions contained in earlier epistles, or to the impending destruction of Jerusalem and its attendant preliminary commotions; all these are sufficient to indicate that they belong to the last heptade of the Jewish *Kosmos*.

In the case of the first epistle to the Thessalonians, the references to Paul's visits to Phillipi and Athens, leads to the conclusion that it was one of the earliest of his epistles, and is so settled by most writers. But if Ch. ii. 16 be correctly rendered by the present tense, then a date as late as the commencement of the Jewish war (A. D. 66) is necessitated. Appropo to this Chrysostom says that, "the apostles continued long in Judea, and that then being driven out by the Jews they went to the Gentiles," and that this dispersion was "in the first year of the Jewish war." This he appears to affirm upon the authority of Origen, who he says, tells us that "in the beginning of the Judan war, the apostles and disciples were scattered into all nations."—*Vide Eureka I., 37-40.*

Respecting the epistles to the Hebrews, and the epistles of Peter and John, Sir Isaac Newton remarks that "it appears by these epistles that they were written in times of general affliction and tribulation under the heathen, and by consequence when the empire made war upon the Jews; for till then the heathens were at peace with the Christian Jews, as well as with the rest. The epistle to the Hebrews, since it mentions Timothy as related to those Hebrews, must have been written to them after

their flight into Asia, where Timothy was a bishop; and by consequence after the war began, the Hebrews in Judea being strangers to Timothy." Dr. Thomas also says, that Paul was "living nigh the great destruction when he wrote the letter to the Hebrews. But from 1 Thess. ii. 16 we may conclude that he lived so nigh to it as to witness its beginning and perhaps its end."—*Vide Eureka I. 37-39.*

It will be seen by comparing Luke i. 3 with Acts i. 2 that the one is the "former treatise" and the other, therefore, the latter; and both written by Luke to Theophilus; and it will be seen that he just begins the Acts at the point he broke off in the book that goes by his own name; so that in Luke and Acts we have the whole New Testament record by one writer, and without a single day's break between the finished work of Christ, and its resumption by the apostles!

On the testimony of many of the earliest ecclesiastical writers, such as Clement Romanus, Caius, Eusebius, Tertullian, Jerome, and Epiphanius, Paul was beheaded under Nero, as severally estimated, in the 12th, 13th, or 14th year of his reign, which corresponds to A.D. 66, 67, or 68.

The persecution (says Dr. Thomas) which led to the banishment of John began A.D. 95, in the latter part of the reign of Domitian. Tertullian (says the Dr.) informs us that by Domitian's orders John was apprehended and cast into a cauldron of boiling oil; and that after this coming out unhurt he was banished to the Isle of Patmos. This persecution (which affected all the ecclesias John was addressing) (Rev. i. 9) lasted till the death of Domitian, A.D. 96. He was succeeded by Nerva (a mild and aged man) who published a pardon for those who had been condemned under Domitian, and recalled those who were banished, including John. After his return from Patmos, John is said to have

continued among the seven ecclesias till the time of Trajan, about three or four years after his release. He died about A.D. 103, aged about a hundred years.—*Vide Eureka I. 155-6, 253.*)

#### REFERENCE TABLET, No. 248.

#### THE BIBLE.

Contains:—

Worlds of hidden wonders;  
Ages upon ages of history;  
Floods of "everlasting light";  
Mines of inexhaustible wealth;  
Seas of "saving health";  
Forests of "trees of righteousness" and life;  
Rivers of pleasure and gladness;  
Chariots of dew dropping clouds;  
Acres of charming landscape;  
Mountains of mighty power;  
Fountains of life and praise;  
Reservoirs of living water;  
Oceans of "lively hope";  
Treasures of wisdom and knowledge;  
Heaps of truth and virtue;  
Wells of salvations and spirit;  
Volumes of precepts and proverbs;  
Heights of unspeakable joy;  
Depths of spiritual treasure;  
Lengths and breadths of heavenly love;  
Fields of golden grain;  
Realms of sacred story;  
Lands of sunny glory;  
Measureless flights of faith;  
Beautiful visions of peace;  
Waves of "strength and beauty";  
Blasts of justice and judgments;  
Showers of blessing and increase;  
Rills of holiness and purity;  
Deluges of spiritual sunshine;  
Piles of statutes and commandments;  
Loads of promises and prayers;  
Cargoes of profit and prophecy, and  
Lapfuls of gospel pearls.

**THE CHURCH AND THE GINSHOPS.**—All who understand the Apocalypse know that the Church is the great vendor of spiritual liquor, by which the people are inebriated in their spiritual faculties. But it seems the ecclesiastical publicans are in alliance with the ginshops. The Bishop of London, riding between his two town houses, would, it is said, pass 100 taverns which are the property of his church. One of the largest

public-houses in London, which sells £10,000 worth of drink every year, is part of the Bishop's endowment. Here and there in London you may see a church flanked on either side by a ginshop—all three of course being church property. The publican appears to take instinctively to the vacant land in the neighbourhood of a church.

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THE PATH OF SORROW.

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Madam, a stranger's purpose in these lays  
Is to congratulate, and not to praise ;  
So give the creature the Creator's due,  
Were sin in me and an offence to you.  
From man to man or e'en to woman paid  
Praise is the medium of a knavish trade,  
A coin by craft for folly's use designed,  
Spurious, and only current with the blind.

The path of sorrow, and that path alone,  
Leads to the time when sorrow is unknown ;  
No traveller can reach that blessed day  
Who finds not thorns and briers in his way ;  
The world may dance along the flowery plain,  
Cheer'd as they go by many a sprightly strain ;  
Where Nature has her mossy velvet spread,  
With unshod feet they yet securely tread.

Admonished, scorn the caution and the friend,  
Bent all on pleasure, heedless of its end.  
But he who knew what human hearts would prove,  
How slow to learn the dictates of His love.  
That, hard by nature, and of stubborn will,  
A life of ease would make them harder still.  
In pity to the men his grace designed  
To rescue from the ruins of mankind.

Call'd for a cloud to darken all their years,  
And said, " Go, spend them in the vale of tears."   
O balmy gates of soul-reviving air !  
O salutary streams, that murmur there !  
These flowing from the fount of life above,  
Those breathed from lips of everlasting love.  
The flinty soil, indeed, their feet annoys ;  
Chill blasts of trouble nip their springing joys.

An envious world will interpose its frown,  
To mar delights superior to its own,  
And many a pang experienced still within,  
Reminds them of the hated inmate, sin !  
But ills of every shape, and every name,  
Transformed to blessings, miss their cruel aim ;  
And every moment's calm that soothes the breast,  
Is given in earnest of eternal rest.

## A SISTER'S NARRATIVE FOR SISTERS,

ON ATTAINING THE TRUTH UNDER DIFFICULTIES.

If our kind brother Editor thinks this worthy of place, dear sisters, you will see I am acting on the hint thrown out by Sister Roberts at the close of her most excellent address. I give you a simple narrative of *facts* to show how some, single-handed as it were, have to dig out from piles of rubbish, and glean item to item in slow succession to the knowledge which others get from direct association. If my sisters need "stirring up" to a realization of their blessed privileges in the truth, I think this will do it.

In early girlhood I was taken to the western frontier of the great Mississippi valley. It was a wild, free, glorious life in spite of hardships. How I used to mount my horse, and gallop away for miles and miles. There was the great boundless blue sky above me, no break at the horizon anywhere. Then the wide stretch of prairie, far as the eye could reach, one vast ocean of billowy grass, and brilliant flowers. Here a little yellow breasted meadow lark, undisturbed by my near approach, sways up and down on a long reed, and pours forth its song of melody. Free as the air around me, swift as the bird above me, I speed along.

On, on, speeds my courser scarce printing the sod,  
Scarce crushing a daisy to mark where he trod ;  
On, on like the deer when the hounds' early bay,  
Awakes the wild echoes, away ! and away !

The happy days of childhood come but once in a lifetime. God pity the sister who cannot look backward and contemplate them as the brightest spots of sunshine in this troubled life.

*Scene.* — A log school-house—wooden benches and board desk. The preacher, from a long way off, was a "Christian," illiterate, uncouth, but of great strength of character. He had been a captain in the Union army, and though this was years after the war, he wore a long blue army overcoat. A brother-in-law of mine, who had taken his degree as a Congregationalist minister, once heard him preach, whilst on a visit. When I had grown up, I visited his home, and among his first questions was : "What become of that preacher who said, 'when you hear a man pray, baptise me with the Holy Ghost,'

say, 'amen, and with fire.'" Strange as it may seem, I got my first idea of the truth from this rough old army captain, and not from the refined and cultivated college-graduate. By the time I had grown-up, Captain G. was no longer a "Christian," but a "soul-sleeper." I think he must have been very like Peter the Hermit. Like a prophet of old, great multitudes followed him. He was going to preach once near a large town, but found the doors locked against him. He put up the windows and climbed in. His congregation followed—even richly-dressed ladies from the town left their carriages and crawled in at the windows.

I was teaching a country school. He came to the farm-house where I was boarding, to preach in a fine grove near by. It was the first time I had seen him since childhood.

You may be sure Captain G. had but little in his favour in trying to make a convert of me. Still he did it. After talking to others in the room for some time, he suddenly turned to me, and said abruptly, "Get your Bible." I stared at him with well-bred surprise, but there was no facing down the expression in those honest blue eyes. Without a word, I obeyed. "Now turn," said he (giving chapter and verse) "and read." I did so. He had no Bible himself, but kept quoting from memory, and having me turn and read until the passages proved clear as noonday that *man is mortal*. After going into the grave, he is *dead*, and "*knows not anything*." I suddenly stopped reading, and putting my two hands up, clasped my brain, and cried out, "Do stop, my poor head." Let me assure you, it is hard on a head to have a cherished belief overturned, and new ideas crowding in to fill up the void, all in the space of an hour. From that day I had taken my first step in the truth, and never after believed in an "immortal soul."

Such, dear sisters, was my first step toward a knowledge of the truth. I went to college. The President, a Methodist, requested that all students should attend church (no matter what denomination) at least once every Sunday. I chose the

"Christian." My father had been a "pillar" in that church for thirty years, and I also had joined. At Sunday school a minister (not the pastor) had charge of the Bible-class. He was a light-headed fop, chiefly characterized for showy dress and lack of brains. I made use of my first step of knowledge and asked some questions that he made no pretence of answering. But he turned the tables on me. When others asked questions he would tell them to ask me. I answered with what courage, and as well as I could.

Summer vacation, I taught in a neighbourhood where there were four families of Christadelphians (*i.e.*, they had not yet attained to the whole truth, but, as they soon after did, and are, to-day, in good standing as such, I speak without making distinction). They met in each other's homes, and I often joined them. The Kingdom was the all-absorbing question. I studied hard all summer, often staying at my school-room till night, pouring over my Bible, copying out pages of passages, and everything else I could lay hands on, bearing on the Kingdom. Result—two steps in the knowledge that maketh wise. A mere toddling babe, but never was crowing infant, when caught up in a delighted mother's arms, after exhibiting the wonderful prowess of the first two steps, more proudly exultant than was I. Two steps on the rounds of the ladder that leads up to the glorious light. I never can get used to men and women shrinking back into the shadows, and loving the darkness rather than the light. Life is all too short, glean as we may, to do more than pluck a sheaf here and there from the garnered wisdom of the ages. Then why draw back? Motto, forward!

But I want to tell you—you who have your halls and places of worship—You who have your Roberts, Ashcrofts, Shuttleworths or Andrews to lecture for you (I never heard a brother Christadelphian lecture in my life)—you who, in comparison, sit in high places—I want to tell you of these humble, simple worshippers that I met with that summer. To begin with, I wonder if "circumstances alter cases" in matters of the truth as in everything else. Be that as it may, I do not see how that little ecclesia ever could have lived had the sisters not taken an active part in the worship.

Brother Ashcroft, at the beginning of his narrative, tells of an uneducated brother, when speaking, making some mistake—a broad one, to be sure—and seems surprised that a lady in attendance should afterwards have become a sister. Now God bless that sister. I should like to take her hand close in mine and tell her I love her. She is a woman after my own heart. It is the truth we are after, and no brave woman, thoroughly in earnest, however delicately sensitive to mistakes, will for a moment allow them to come between her and her purpose.

These friends of mine made mistakes sometimes—glaring ones—but what I feel to this day is a deep heart-felt gratitude for the help they gave me. Once, a better educated visiting brother, shook with suppressed laughter at a mistake one of them made—at a man much more in earnest than himself, and I feel resentment to this day. God forgive me if it is wrong, but I can't help it.

Oh, it hurts me so to read of division and strife in our little communities here and there. There are so few of us, scattered abroad throughout the wide world. A handful of sheep surrounded by ravening wolves, and must we turn and rend each other? Why can't the strong bear up the weak? Why can't the tender and sympathetic recall the straying? Why can't we forgive seventy times seven if need be? Ah! me! It all seems very hopeless sometimes, and there are so few of us, so very few, and bitterness—strife. I sometimes wonder if, without a Moses to plead for us, we will not all be lost by the way side, and a new people raised up in our stead. Can we expect the Christ—the loving, pitying Christ—to care for us if we care not for each other? "Peter lovest thou me?" "Yea, Lord, thou knowest that I love thee." "*Feed my sheep.*"

Those eight, each and everyone, took a part in the meeting, and I have never since seen such zeal, enthusiasm, and devotion. One brother read the lesson, a second prayed, a third took charge of the table, and a fourth led in singing. One sister read from the *Christadelphian*; second, the thoughts she had noted down during the week, when reading her daily lessons; third, selection of hymn; and fourth, she always did the same thing—read a few verses from the Bible. She was the youngest, simplest, most ignorant

of them all. Still she left the strongest impression on my mind. Married when very young, she was the mother of little children, when she was but little more than a child herself. Hard work left but little time for study, but she was an eager listener to any who would talk to her on Bible subjects. Each Sunday she rose steadily in her place, she believed she was performing a sacred duty, and stammered out those few verses, and the earnest light that shone from her eyes was something worth seeing. You could see she understood what she was reading, and every word seemed to come straight from her heart. She had forgotten self—she had forgotten her hearers—she was alone with her God. Let me ask you, sisters, to beware how you discourage one of these lowly ones. Don't make them feel that they can say nothing to interest you; don't stand off, and, from a superior height, give advice down in an inclined plane. Endeavour to come down to a level with their understanding, and be one with them. We are all equals on the broad platform of the truth, "For he that is least among you all, the same shall be great."

I once called on this sister on my way to the railroad. How did she entertain me during those few hours' stay? With gossip about her neighbours? With clamorous complaints of the hardships she endured? Not so. Almost from the first moment after entering the house, the all-engrossing theme became the theme of all themes. How great is Deity! How infinite the wisdom and mercy that was placed within the reach of "babes and sucklings," the truth that is from everlasting to everlasting! That morning talk, under a humble roof on a distant prairie, is a turned down leaf in the book of my life.

I remember telling her that I could prove to my entire satisfaction that man is mortal from the analysis of a grain of wheat. "All flesh is grass. The grass withereth, the flower fadeth, etc." We had been studying the chemistry of food in our physiology class at college, and my interest was intense. I told her of the constituent elements that went to make up a single grain, and how each part was carried by the blood to the different organs of the body to repair the waste, the wear and tear incident to all living organisms,

and that there was not an atom went to keep alive an immortal soul in either man or beast. Now, never did the most fanciful child listen to fairy tale with more absorbed attention than she to the story of the grain of wheat.

A young gentleman friend, whose bright intellectuality might be almost counted genius, soon after entering a medical college wrote "I cannot believe the scientific truths taught here, and at the same time acknowledge that there is an immortal entity in man" Assuredly, no! All true science and the Bible harmonizes. If there is a clash it is because of men's lack of understanding, and neither the Bible nor science is to blame for that. Let us be consistent. What a pity that such a man as Mr. Hall should teach such a bit of false science in his *Problem of Human Life*. I like his pictured face. I like what he says. I like the way he says it. The world is better for such men, even though they never encompass the whole truth. Only one grieves.

Second year at college. I had searched out enough of the truth to make me feel that I could not honestly join in their worship, in which I no longer had faith. I refused to go to church or Sunday School. When asked why, I said I could learn more at home by reading my Bible. It soon got noised about that I had got hold of a strange religion. Some looked askance at me, as though a little afraid I might be dangerous, but as I did nothing worse than refuse to go to church, they didn't get much frightened. A "Christian" minister (I had never spoken to him in my life) asked my room-mate, "Why don't that tall young lady come to church this year?" "She has changed her religion, I believe. She thinks we do not rightly understand the Bible." "Well, now, just tell her to come and talk to the rest of us. Perhaps she can lead us to see as she does." I never went. The truth received "into a good and honest heart" "humbleth," and never "puffeth up." I chanced to be a favourite with Prof. H., the President, therefore he forbore questioning me, but meeting a room-mate on the street one day, he stopped her, and asked, "Miss D., what is this I hear about Miss Q.'s religion? What is it she believes any way?" Miss D., very much embarrassed, "Well, really—I don't know. But I believe it is something new just come out." Imagine my feelings.



I afterwards said—"Your church (the 'Christian') don't teach that you should read the Old Testament, therefore, I suppose I shall have to forgive you. You have heard me talk enough to know that I believe in the Gospel of the Kingdom. If you will but read your New Testament carefully, you will find that the gospel was preached to Abraham. If you never heard of Abraham, I gladly inform you he lived some thousands of years ago. Now, judge if my religion is like a fashion 'something new just come out.'" My little sarcasm was entirely thrown away. She was one of the young ladies of whom Prof. D., Asst. Pres., said, "they are as ignorant of their Bibles as Hottentots." He was the only member of the faculty who attended the Lady Preceptress' Bible Class. She was a Congregationalist. He a Presbyterian Minister. She was the greatest Bible student I ever knew. Her grandfather, as well as her father, had both been missionaries in Holy Land, and she had been born there. Besides, some of the most notable men of this nation (one of world-wide fame) were her relatives. The President himself scarce held higher place in the estimation of students than did this noble woman. Yes, she was truly noble. Deep, earnest study of the Word of God is ennobling in its influence, even though the student never attain to saving knowledge. I never could understand why brothers and sisters, just as soon as they themselves had "come out from among them," should condemn in unqualified terms their former friends and associates. For my part I can calmly and firmly (if sometimes regretfully—the flesh is weak) step aside out of the broad road they follow, and keep myself "unspotted" from their ways, but at the same time do the utmost justice to their virtues.

Now, I think it may both interest and encourage some of the younger sisters for me to tell them of that class of Miss B's. The young ladies belonged to every possible denomination, except the Catholic. If you could have seen the pitiable ignorance on Bible matters of those well-dressed, well-bred, intelligent young ladies, my dear young sisters, I think the contrast with the knowledge you possess would be so great that you would fall upon your knees, and offer up such a prayer of thankfulness to God as never before stirred

your hearts. They, incredible as it may seem, it is a *fact* that many of them could not find book, chapter, or verse, when they were expected to read. My cheeks burned with shame for them. Did they care? Not at all. That was the great pity of it—stolid indifference.

The second year I refused to attend that class also. The Assistant President took me to task about it. Told him I could not join in worship I did not believe in. "Don't believe in?" "No; I do not believe Miss B's prayers are heard, for she is not a true child of God, and He only hears the prayers of His children." He was surprised, hurt, and somewhat indignant, and gave me to distinctly understand that if Miss B's prayers were not heard, he had no wish to have a part with those whose were. I meekly bore, as in duty bound, without reply. But I was not always as dutiful, I am sorry to say.

Among the sisterhood are there such women as Miss B.? Ay, I must of necessity think so. True, brave, beautiful women. Women from the very pressure of whose hand I could get comfort and sympathy. I have been so much alone in the truth, and in moments of weakness, when there comes that weary, wistful, longing look backward. Ah!

It is then in fancy I see them,  
These men with lives sublime;  
As they carefully trace, then follow  
In the steps of the man divine.

Each first day, be it bright or cloudy,  
Ever the whole year round;  
From afar, o'er land and water,  
To me comes back the sound.

A mind speaking to my mind,  
And my heart responds with a bound;  
*He is Christ's.* Then I softly whisper  
For me a brother is found.

And ever close beside him,  
Keeping pace with his mighty strides,  
A gentle, sweet-faced sister,  
In peace and beauty glides.

Then again a sweet-voiced singer,  
Wakening Israel's hope, as of old,  
The long silent harps but re-echoes  
The songs of the long ago.

How often and often I see him,  
Surrounded by pomp and display ;  
A great field of human "flowers,"  
And "grass" that shall fade away.

Thus ever and anon I behold them,  
Too many for mention or thought ;  
For there are others, like me, who are  
hidden,  
And could scarcely be found, were they  
sought.

Some, surrounded by comfort and  
plenty,  
Work bravely, and come to the front ;  
Others lowly, and poor, and humble,  
In striving, no less bear the brunt.

Farewell, is it strange I know you ?  
You are very dear to me ;  
God bless, and help, and keep you,  
Is my faithful prayer for thee.

Prof. D. did me the honor to invite me to dinner. After the serving, his wife said, in an encouraging, smiling way, "Now, Miss T., we want you to tell us what your religion is." I did so, but in an altogether unsatisfactory manner to myself. They listened very attentively. And now, what do you think I discovered? Why, that the Prof. believed in the kingdom just as much as I did. But he very blandly assured me that there was no need to teach it. Every one had a right to his private opinion. Oh! Mr. Prof., if you had me to deal with now, I fear me I should have to tell you that you were a coward. Yes, I certainly would, for a woman may tell the truth, and if the word

don't sound well coming from her lips, you are to blame, not she. I know what was the matter with you, my dear Prof.—young, talented, ambitious, you loved popularity better than the pure word of God, and, verily, you had your reward. It takes grim determination—or terrible earnestness, to choose between life or death, and this a matter of life or death. Prof., you chose *death—dust and ashes—oblivion*. For my old-time friend, when the grave damp has closed over you, *that is the end*. Would you like me to weep—drop a tear on your forgotten tomb, for the sake of old times? But I cannot. There are so many like you. My hopes are all centred beyond the grave. True, I may have to descend into its cold embrace for a little while. That is a matter of no moment. What is a short rest in the grave? Nothing. It is the life after—the long, bright, beautiful life. What has it to do with grim death, and the darksome tomb? Again, nothing! nothing! nothing! Rest in peace, my once loved friend. Between life and death there is a great gulf drawn. I have chosen life, and mean to press on with all the courage I possess. You choose death. Farewell—a long—an eternal farewell.

"What need of the changeless story,  
Which time hath so often told,  
The spectre that follows glory,  
The canker that comes with gold.  
That wisdom, and strength, and honour,  
Must fade like the far-sea foam,  
And death is the only winner,"  
For *Life* is in *Christ* alone.

O. L. T.

NOT WITHOUT A FATHER.—The solemn mystery of infinite existence and dimension we cannot imagine, and yet are forced to believe, is the awesome mystery of God. Whether we feel the Almighty presence or choose to ignore it, there it pervades us still. Abiding with us in the morning light, it guides us through the waning hours, and confronts us in the twinkling orbs of the midnight. GOD is everywhere about us, "in Him we live and move and have our being." We are not helpless, in a blind universe, without a Father, a Providence, or a Guide.—*Toronto Mail*.

THE POPE TOO LATE WITH HIS OFFER.—After Luther had made a combustion in Germany about religion, he was sent to by the Pope to be taken off, and offered any preferment in the Church that he would make choice of. Luther answered that if he had offered half as much at first, he would have accepted it; but now he had gone so far, he could not come back. In truth, he had made himself a greater thing than they could make him; the German Princes courted him; he was become the author of a sect ever after to be called Lutherans.—*Selden*.

## A "REV." AND AN EX-"REV." IN THE POLEMICS OF THE TRUTH.

Some time ago, the Editor received a letter from brother Wells, of Stadhampton, Wallingford, stating that a certain minister in that neighbourhood had declared his wishfulness for debate in defence of the immortality of the soul, and asking if he might convey to the said minister an intimation of the Editor's willingness to hold the same. The Editor replied in the affirmative; and Brother Wells communicated with the minister accordingly, and received the following letter:—

"The Manse, Thame,  
"25th May, 1883.

"MY DEAR MR. WELLS,—In reply to yours of May 17th, I beg to say I never undertook to hold any debate with your Mr. Roberts. What I said to your father was, 'If it were not for the undue importance it would give to your notions, I would like to expose the whole thing in a public debate in the Town Hall.' But though personally I should enjoy such a debate, I think, for the sake of weaker brethren, it would be wrong for me to give you such a free advertisement.

"I hold that the Conservatives have, by their foolish opposition to, and advertisement of, Mr. Bradlaugh, done more to extend atheism than Bradlaugh, and twenty like him, could have done in a lifetime, and I should be very sorry to repeat their folly in reference to the errors and unbeliefs of your sect. I must leave you to make your opinions known in your own way, and decline to give you any assistance.

"Another reason I have for not giving publicity to your ideas is, I cannot see that we have any common ground to form a basis for argument. The Christ you believe in is a different being from my Saviour. With you, he is only a divinely endowed and divinely-inspired man; (you misunderstand Mr. Morley—Ed.) to me he is the Eternal God assuming a human form—your Saviour is a man, (yes, but not 'mere man'—Ed.) mine is very God.

"Then again, your views of Biblical interpretation are so erratic and unsatisfactory, that it would be useless to make that the standard of appeal. I could not con-

sent to argue with any one who uses the Scriptures in the way Mr. Roberts and the writers of your tracts do. I cannot find a word strong enough to express my repugnance to your methods of using Scripture. Your people take a passage from its connection and twist it from its obvious sense. Another time they take a passage which the whole consensus of Christian thought regards as one for literal interpretation, and make it figurative, and then what the holiest and wisest of all ages have regarded figurative you make literal. Then, again, your people have no difficulty in breaking up a passage and taking just the words which suit them, rejecting the rest, a method, which you know, when used by Catholics and Jesuits, we heartily condemn.—Again, your authors, when pinned, take refuge in Greek and Hebrew, a plan which vastly impresses some few ignorant people, but is really the most unsatisfactory argument possible, tending only to confuse and mystify what otherwise is plain and simple. After seven years study of Greek and Hebrew, I am more than ever convinced there is no more debatable subject than the interpretation of Greek and Hebrew roots, Hebrew especially, so that being the case, I much prefer some good practical Christian work, to helping to amuse a Thame audience with a debate upon the meaning of *δια βολος-ψυχη*, etc., etc.

"Another very grave charge against your sect is that its doctrines are destructive of all morality, and if ever Christadelphianism should overturn orthodox Christianity (which God forbid) it will be an evil day for all who love purity of life and morals. You hold that there is no radical difference in the nature of a man and that of a dog, and that if in this life he has not been baptised into your sect, when he dies, be he good or bad, there is an end of him. He dies like a dog; there is no resurrection to either glory or shame only the elect few who follow Messrs. Roberts . . . and a few others and implicitly believe their Hebrew, will be saved—no, I beg pardon, you have no plan of salvation. You expect to be created and enjoy an eter-

nal life in a material paradise of your own invention, but for which there is no warrant in Scripture.

"This is in brief the sum of your theology; now see how all this is destructive of morality: if there is no difference between human nature and beast nature, if both are alike bodies, not inhabited by a soul, how can there be any such thing as right and wrong, or holiness and sin? Men are just like beasts, living a life to which they are compelled, without soul or free will. Let this be the faith of men, and will they not say 'let us eat and drink for tomorrow we die?'

"And, indeed, is it not so among your members: what incentives have you to beauty and usefulness of life? What are you doing to make the world better, to abolish sin; to promote virtue? where are the converts you have made from among men and women living in drunkenness, vice, and infamy? 'Every tree is judged by its fruits.' I can find no 'fruits of the Spirit' coming from your tree, and surely I am not far wrong in concluding the tree itself is materialism; and that, you well know, is only one form of atheism and unbelief, and for my part I far prefer utter atheism to the absurdities and contradictions of Christadelphianism.

"Now, my friend, a few words personally. These are the grounds on which I decline Mr. Roberts's challenge. I regard his ideas with as much abhorrence as I do Mr. Bradlaugh's, and I think they tend in the same direction, and therefore I will be no party to advertising his creed.

"I deeply regret you should have been led astray in this way; what I know of you, true it is little, but that little leads me to believe there was a career of Christian usefulness open before you, and this you have thrown away, for what? For a system of fruitless controversy and negations of Christian faith. Let me ask you, and don't flinch from the question—are you a holier man since you took up these ideas? Is your home a more perfectly Christian home, in which you have a constant sense of the Master's presence? Are you doing more good in the world, turning men from sin and encouraging them to holiness, than when you believed in Christ and his salvation, as we do? If you were to die to-day, would you die as happily as in the early days of your conversion, when you first felt how real the

love of God in Christ was to you? My dear friend, ask yourself these questions to-day—seriously before God—after praying for divine wisdom, and it will not be long before your hatred of this new 'ism' will be as hearty as mine.

"As this matter has been mentioned at your meetings. I ask you in justice and in friendship to read this letter at your next meeting in Thame, in order that my reasons for declining the debate may be correctly known. After that you may send it to Mr. Roberts, or publish it in your paper—*The Christadelphian*—(indeed, I would rather you did).

"If, in the course of this letter, I have written anything which seems hard or extreme, let me assure you I have no desire to hurt your feelings. I have tried only to write plainly and forcibly; to write the truth, even though it should appear in an unwelcome form. My time is very limited, and I cannot give more to garnish and adorn what really only needs to be simply and truly stated.

"I am, dear friend,

"Very faithfully yours,

"WILLIAM MORLEY.

"Congregational Minister."

The Editor, being too much occupied to write the answer which such an epistle called for, handed it to brother Chamberlin, an ex-"Rev." (as our readers are aware) of the Wesleyan denomination. Brother Chamberlin addressed the following reply to Mr. Morley:—

"197, Churchill Road, Birmingham,  
"June 6th, 1883.

"'REV.' WILLIAM MORLEY,

"Sir,—The letter of the 25th ultimo, which you sent to Mr. James Wells, of Wallingford, in which you explain your reasons for not meeting Mr. Roberts in debate, has, by your permission, been forwarded to the last-named.

"Mr. Roberts, though he would have found time for a public debate, has little leisure for answering letters; but, considering that yours just referred to needs rejoinder, he has handed your letter to me, and asked me to reply to it.

"In taking this opportunity of doing so, I may parenthetically (and I hope pardonably) say, that for fourteen years I was

professionally engaged in the Methodist ministry, in expounding the doctrine which is maintained by that body, and which I, for years, believed to be the teaching of the Scriptures. But I found that I had trusted too much to what you call, 'the whole concensus of Christian thought,' and paid too little attention to the Word of God, during that period.

"Nothing but a sincere conviction that orthodox beliefs were not according to that Word induced me to resign a position which, in every social sense, was very agreeable to me; having said which, I trust you will listen to my reply, as from one who was once a brother with you in the ministry, and one, therefore, who can appreciate your feeling on the subject under discussion, with something near exactness.

"You excuse yourself, in your unwillingness to debate, on the double ground that you do not wish to assist in giving publicity to error, which debate would do, and that there is no common ground on which a meeting could be possible.

"Now, if this latter were a fact, it might well have excused you from mentioning any other reason, for it renders all other reason superfluous. But it is not a fact, which you should have known, for with a more tenacious grasp than orthodox people themselves, we cling to the Scriptures as inspired documents, and as supplying a perfect rule of faith and duty. The Scriptures, therefore, form that common ground.

"As for the propriety and expediency of debate itself, you evidently are not of the same opinion as Paul who, standing related to orthodox Jewism, as we and you stand to each other, at Thessalonica and elsewhere, 'reasoned' with the unbelievers 'out of the Scriptures' on the Christian doctrine. Besides, if your objection is a valid one, it condemns debate in every case, and assumes that when truth and error meet, truth has much to fear, which we refuse to believe.

"But you proceed to escape the suggestion that the Scriptures might surely supply a common ground of argument, by affirming that our 'methods of interpretation' are 'erratic and unsatisfactory.' And if what you say about our methods were true, you would do right in escaping so. But we roundly deny that your observations are true. You say that we

'take a passage from its connections' and 'twist it from its obvious sense.' You say 'we break up a passage and select words that may serve us and reject the rest.' This is what 'Mr. Roberts and the writers of your tracts do.' We can only meet all this by an explicit denial, and say that instead of this being our method the case it is just the reverse of it, and is a method which we are never weary of exposing when we see it adopted. And if this were our vicious plan, what could have been easier than showing it up in debate? and what could have been better as a tonic for the 'weaker brethren?' But seeing that we have no opportunity of defending ourselves from this charge in debate, and as you do not cite any instances of this vicious method in your letter, we can only put on record our emphatic protest against the charge and leave it. I will just add this word: our invariable habit is to allow the Scriptures to speak for themselves, and when we come upon a text that is capable of more than one interpretation, we bring together all the related passages, and, in their mutual and united light, we seldom fail to see the clue of truth. Only remember, we require *all* Scripture to yield its testimony, seeing that *all* is profitable for instruction in righteousness. As for differing from 'the concensus of Christian thought' and from what 'the holiest and wisest of all ages' have thought, we admit much that the quoted words imply, but what then? This argument, if sound, would have banned Christ and his apostles, who differed 'from the concensus of Jewish (orthodox) thought' of their day; it would also have shut up Luther and Melancthon, who stood in the same relation to the learning and piety of their ages. We see nothing damaging in these words quoted; they indicate, however, that the writer is himself entangled in the soft and silken meshes of that regard for *tradition* which, more than anything else, both in Christ's days and our own, explains the strange phenomena of high intelligence misled and piety ensnared.

"You say next that when 'pinned,' we 'take refuge in Greek and Hebrew,' with results which you pronounce 'most unsatisfactory.' We say in answer to this that we simply do what every minister does, and what all Protestant Christendom has recently done in those its representa-

tives who have just given us a revised version of the New Testament. We simply tell the people what words mean, and when the received text does not give the exact sense, we supply it. using the scholarly aids with which critical literature provides us. When we are 'pinned' by a falsehood, and that falsehood is a grammatical or philological one, we say it is right to knock out the pin with the critical tool at hand.

"You remark that you 'prefer some good practical Christian work, to helping to amuse a Thame audience with a debate on the meaning of *διαβολος ψυχη*, &c,' shews that you are forgetting the very grounds of our contention; that contention being that none who fail to understand the disease (the diabolos) and the organism attacked (the psuche) can be of the smallest service in any 'good, practical Christian work.' A doctor would be of little 'practical good' who, with a wrong theory in his head, addressed himself to cure a man 'smitten by the moon' (lunatic), or who practised 'exorcism' on an epileptic.

"Your 'grave charge' (which, by-the-by, should not have been made unless you had obtained the fullest proof of it) that our doctrines are 'destructive of all morality,' does not seem to have been made, because you in the course of your knowledge, have observed more than a usual number of knaves among us; but it seems to sit upon you, as a thing of moral necessity, that given our doctrine *ergo* our immorality. You do not even charitably assume that we are 'better than our creed.' Why this unnecessary severity?

"The truth is you do not seem quite to understand what our doctrine is. True, we say that man and beast, as to the *radix* of their being, are alike, both being dust quickened by one and the same spirit. Do you deny that this is Biblical? But we affirm of man that he is a *moral* being, in virtue of his higher endowment or organization. Our doctrine, therefore, does not lead to a beastly life, because man has not a beastly *personelle*, a beastly organization, but in such respect is in the 'image of God,' and 'a little lower than the angels.' It is not fair to misrepresent our doctrine, and then say 'See what this will lead to!' Not that your misrepresentation is wilful, I daresay, but it is at least careless. The perception of 'right and wrong,' which you cannot see the

possibility of, can surely be as easily understood if you credit man with *being* a soul as if you say he *has* a soul. And when you know that this human 'soul' ranges higher in the order of creaturehood than the brute 'soul,' a life of moral elevation, rather than of animal grossness, is such as one would predicate for him.

As to the question what are we doing to induce men to give up sin and lead a righteous life, it is, perhaps, a question for each of us to answer. Ecclesiially, we are generally admitted by those who are not our friends to be as earnest as those in orthodoxy. We have not started schemes for the social and political improvement of man, because our 'faith' includes them all, and to explain, defend, and urge this finds us enough to do. We are satisfied with apostolic methods. We have no 'temperance' pledge, because our baptismal covenant with Christ covers that ground. We seek for holiness (or separation from the world to God) along the lines of divine commandment; and as for ecstatic deathbeds, there is very little of an orthodox kind in that thing found in the Bible.

"The matter in your letter which is private to Mr. Wells, of course I leave to him. I have now only to add that should you change your mind on the expediency of debate, we think we shall be able to show to a candid audience that the usual pulpit notions have no foundation in Bible truth, and that the only way to become beautiful in holiness is jealously to exclude the mere teaching of man, humbly to receive the Word of God, and patiently to continue in well-doing.

"I am, sir,

"Yours faithfully,

"JOS. H. CHAMBERLIN.

"P.S.—Several casual remarks in your letter call for a word of reply. You say 'your' Christ is 'very God,' while ours is an 'inspired man.' If by this you suggest that we deny the divineness of Christ you are in error; we affirm that the Father was manifest in him, and that by a plenary investment of Holy Spirit he became 'Christ, the power of God, and the wisdom of God.' But this is very different from saying that he was the second person of a triune Deity.

"You say we believe that unless a man has been baptised into 'our sect' he cannot be saved. Where is there a word in

any part of our literature where this absurdity is stated? What is said is that no man will be saved but he who believes the Gospel, and is baptized *into Christ*, which is part of obedience.

"You say we have 'no plan of salvation.' This contradicts the last thing said; however, it is quite true, we have none: we accept God's plan.

"You represent us as believing that man is to be 'recreated' to a 'material paradise.' That man is to be reborn we affirm with Jesus (see John iii. 6, 7; also in

Matt. xix. 28), he speaks of the time of his coming again as 'the regeneration,' but 'material paradise,' in the suggestions of the words at least, does not accurately render our idea of the Kingdom of God. That idea is rather of incorruptible men crowned with glory, placed in positions of honour and power over the earth, ruling mankind and engaged in angelic service and ministry to the King of Kings. This is far from the voluptuous idea which the term 'material paradise' conveys, and is a truth capable of abundant Scripture illustration."

It is notorious that the most accurate Scriptural doctrine that is to be heard in the present day, comes from men who have never been inside a college or university in their lives.—*Newspaper clip.*

"WASHED IN BLOOD."—One of the late leaflets, quoted Rev. i. 5, "who washed us from our sins in his own blood." Now, since the things in the heavens are the antitypes of the "patterns" (Heb. ix. 23), if we are washed in Christ's blood, we should expect to find a washing in blood enjoined by Moses. We do find a good deal said about sprinkling with blood, but nothing at all about washing therein. In the Revised Version, this verse is rendered "Unto him that loosed us from our sins by his own blood." The Greek now reads—*lousanti* (loose) instead of *lousanti* (wash). The same phrase is found in Matt. xvi. 19, "Whatsoever thou shalt loose on earth;" and in Luke xiii. 12, "Thou art loosed from thine infirmity." Things and persons were cleansed by sprinkling them with blood, not by washing them therein. How then are we to understand (Rev. vii. 14). "These are they that washed their robes and made them white in the blood of the Lamb?" This is one of the many inconsistencies of the Revisers. The Greek word translated here, IN (*viz., en*), is rendered BY in the verse referred to above (Rev. i. 5). Therefore, we must, in the light of the above, understand this passage: "having washed their robes, they made them white, or cleansed them *by* (a sprinkling of) the blood of the Lamb;" as we are told, Heb. ix. 22, "Almost all things are, by the Law, cleansed (*en*) with or by blood"—*i.e.*, by a sprinkling therewith,

in no case by a washing therein. It is observable, by the way, that whereas we read of washing in water and sprinkling with blood, nowadays, people are sprinkled with water and washed in blood. The advantages of the change are by no means conspicuous.—*Notes by Brother Stainforth.*

A MARVEL OF LITERARY PRESERVATION.—"The Bible is a literary marvel. While you could find one copy of Herodotus 1,500 years after he wrote his history and only one copy of Plato after he wrote his book, we have 50 manuscript copies of the New Testament more than 1,000 years old, and some of them 1,500 years old. The three oldest manuscripts are in the hands of the three great churches of the world—the Protestant Church of England, the Greek Church of St. Petersburg, and the Romish Church of Italy. Our catalogue of books of the Bible corresponds exactly with catalogues made centuries ago. Thirty-nine books in the Old Testament, 2,400 years ago, 39 books now; 27 books of the New Testament 1,600 years ago, and just 27 books now. Marcion in the second century was turned out of the church, and he assailed Christianity, but in his indignation he gives a list of books of the Bible corresponding with our own, thus establishing what he was opposing. The Bible is now translated into 300 languages, in 300,000,000 copies. Assailed and found fault with more than any book ever written or printed, it is yet more widely spread and more potent than ever. The epidemics that are constantly sweeping tens of thousands of books into the sepulchre of forgetfulness only brighten the fame of this."—*American Paper.*

## MR. OLIPHANT AND THE CLOTHING FOR THE JEWISH COLONISTS IN PALESTINE.

The list referred to in Mr. Oliphant's letter, on page 294, was the original document handed to him in German by the synagogue authorities at Haifa. The following is a translation:—

### "TO THE TRUSTEE.

"I am requested to inform you that the contents of each different packet has been marked according to the valuing of the tradespeople, and have been so arranged that each packet, whether containing more or fewer pieces, has the same value. On the reverse side of this you will find a list, showing the particulars, as to the persons amongst whom the articles have been distributed.

"*President*—F. Horn; *Committee*—M. L. Herschku, L. Blumen, L. Stüssmann; *Treasurers*—L. Neidermann, Durst, A. Edelstein. Haifa, May 4th, 1883."

### CLOTHES.—DISTRIBUTION LIST.

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| Ruder, Mendel . . . . 2  | Gabai, Jacob . . . . . 5 |

"SENT INTO THE WORLD."—I think the footnote on page 21 of the *Declaration* might be improved. The question is, when was Jesus sent? Answer: When he came into the world. No doubt; but was that at his birth? His birth is nowhere described as his "coming into the world," any more than his "leaving the world" refers to his death (John xvi. 28). It means his entry on his public ministry. For "when he came to his own, his own received him not," but at his birth, Anna, Simeon, the shepherd, and others received him with joy and faith, but at his entry on his ministry "they sought to destroy him" (Mark xi. 18, John vii. 25). Again, Jesus says of the apostles (John xvii. 18), "As thou hast sent me into the world, even so have I sent them into the world." Since then the apostles were grown men, not infants, when sent into the world, so Christ "when he began to teach, was about 30 years old" (Luke iii. 23, Revised Version). The mission of John the Baptist, the man sent from God, does not date from his birth, but from "his shewing unto Israel" (Luke i. 80). So the things comprised in the mission of Christ are not things that he accomplished in his infancy and childhood, but which he commenced and finished after his public acknowledgment as God's beloved Son. We read (Heb. x. 5), "Wherefore when he

cometh into the world he saith: Lo, I am come to do thy will, O God." Did he say that at his birth, or at the time mentioned in John vi. 38, "I am come down from heaven, not to do mine own will, but the will of Him that sent me?" It is noteworthy that John, who wrote his gospel in order "that we might believe that Jesus is the Christ, the Son of God" (John xx. 31) does not commence his history till the time of his immersion. We also read in Heb. i 6 (R.V.) "and when he again bringeth in the first-born into the world he saith, and let all the angels of God worship him." This certainly refers to his return from heaven, not to his resurrection. Judging from his own words to Pilate, which decide the whole question, for when asked by Pilate whether he were a king, he replied "Thou sayest that I am a king. To this end was I born; and for this cause came I into the world, that I should bear witness to the truth" (John xviii. 37). (There should be more than a "comma" after "born" here.) He came into the world, and began to bear witness to the truth immediately after his forty days' temptation. It may possibly be said of "immortal souls" that they come into the world at birth, and leave it for heaven at death (?) Jesus did neither.—*Notes by Bro: Stainforth.*



"CANNOT BE KEPT UP MUCH LONGER."—Europe at present is cursed by what Lord Beaconsfield well called bloated armaments. The rivalry cannot be kept up much longer. Sooner or later Germany will have to give up the exacting and exhausting military system which takes the best strength and intelligence of her young men from the industries of her towns, and the labour of her fields.—*Daily News*.

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## The Christadelphian.

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

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JULY, 1883.

Another interesting communication from Mr. Oliphant, on the subject of the application of the Christadelphian contribution to Palestine colonization will be found on page 292 of the present number. It will be seen that the sum of £300 contributed by the brethren has now been all appropriated—and appropriated in a manner far beyond what the brethren could have anticipated when they commenced their contribution. It is spent in the Holy Land among the Jews by the hands of a gentleman eminent both in the political and literary sphere, who differs from the majority of public men in possessing a strong interest in both the land and the people of Jehovah. If the brethren had wished to bring about such an issue to their efforts, they could not have contrived it. It has come about in the providence of God.

Mr. Oliphant, by a letter received since the one appearing in this number, has sent for the fourth box of clothing, which will be on its way to Haifa before this gets into the hands of readers. Mr. Oliphant has signified his willingness to administer whatever the brethren may choose to raise annually, either in the maintenance of the farm of 150 acres purchased with their

money at Yanna, or in the extension of the movement in the purchase of further land. A good many have expressed themselves in favour of an annual collection on one particular Sunday in all the ecclesias, with this object. A proposal to this effect may be submitted by-and-bye through the columns of the *Christadelphian*, and it will be for those ecclesias who feel themselves moved in favour of the idea to take part in it. Christmas might be a good time for such a collection.

It is an additional element of interest, that a brother, who is a Jew after the flesh, hearing of the commencement of the return to Palestine, has decided to remove from America to Jerusalem, to spend the rest of his days there, and to preach the real gospel to his kinsmen in the city, from which it emanated, by Christ's own instructions, 1800 years ago. This purpose is intimated in a letter to the Editor of the *Christadelphian*, from Bro. Gratz, from which the following is an extract:—

"In all the history of Israelitish nation never a more solemn Passover has been celebrated than this present one; when weeping with great lamentations and mourning they are driven home to their fatherland to meet Messiah, their deliverer, who is waiting to wipe off tears from their faces, and to comfort the desolate and broken hearts. Beloved, dearest brethren! Like Brother Paul of old, I have been much misunderstood by those whose welfare lays at my heart. Patient in tribulation, in want, and distress, I continued to run the race with patience, holding forth the word of life instant, in season and out of season, always abounding in the good word and work of our Lord. A poor basket maker, with stammering tongue, aided me, both temporal and spiritual, in our poverty, making many rich. Both of us are now resolved to turn our faces Zionward, and seek rest for our weary, exhausted, perishing lives to the Holy City, even in Jerusalem, in the land of my fathers, Abraham, Isaac, and Jacob, never to leave it again, and preach the gospel there to my kinsmen the Jews."

## THE SIGNS OF THE TIMES.

ENGLISH CONSOLIDATION IN EGYPT.

APPALLING STATE OF ARMENIA.

UNEXPECTED APPEAL TO THE ANGLO-  
TURKISH CONVENTION.

PROGRESS OF THE COLONIZATION  
MOVEMENT IN PALESTINE.

Everything points to the consolidation of England's position in Egypt. The Sultan's representative—Kadri Bey—has been withdrawn, and the telegram which informs us of this adds that he is not to be replaced. Turkey, which has occupied Egypt for centuries, thus goes her way. The month which gives us this news, also tells us of the appointment of England's ablest administrator—Major Baring—as British Resident at Cairo. As our readers will understand, this is placing England's brain and hand at the helm of the Egyptian state. The Khedive is the figure head of the ship, and Major Baring the captain. And Major Baring is to be ably supported. There is to be a permanent British garrison of 6,000 men. This also appears among the month's telegrams which tell us, in connection with the departure of a certain transport with troops for home, that no more are to leave Egypt, and that the army of occupation is permanently fixed at the number stated.

Thus, the idea of England leaving Egypt, which the Liberal Government has dangled before the eyes of Europe for a year past, but which everybody scouted as absurd, turns out to have been a political fiction, not an intentional one, perhaps. Mr. Gladstone doubtless intended

that British troops and British dictation should finally be withdrawn from Egypt, as they have been from Afghanistan, and from the Transvaal; but events have been too strong for him. The revealed purpose of God pulled one way, Mr. Gladstone's inclination another; to such a contest there could be but one ending, and we behold it—the marvel of the age—that with a Government deriving its inspiration and its strength from the Radicalism of England, which detests an Egyptian occupation, England should find herself helplessly mistress and occupant of the banks of the Nile.

The effect of this is beginning to be manifest in the demands for compensation strongly indicated, though not yet formulated, on the part of the other European powers. Hobart Pacha (Admiral of the Turkish Navy, on a visit to London) plainly refers to this in a letter addressed to *The Times*. He says:—

“While the English Government are enjoying the calm which apparently exists in regard to Egyptian affairs, it would be well to enquire whether that calm is not the precursor of a storm of a most serious nature. Anyone who has carefully followed events since the beginning of the Egyptian conflict, must feel that such a storm is inevitable unless steps are taken to prevent it. On all sides one can but see danger. France bitterly opposed to, and jealous of, our action in Egypt, can for the present moment only intrigue against us in that part of the world. Russia already contemplates asking for an equivalent for what she calls our annexation of the Nile provinces, and everyone knows such a demand means asking for a slice of Asia Minor. Italy hopes to get her share of the spoil when we declare ourselves in what she presumes to think (with much reason) our right colours. Germany and Austria are keeping a strict and somewhat jealous watch on our actions. The Turkish Government is unable to control the strong feelings of her Mohammedan subjects against England, who is accused by them, rightly or wrongly, of having taken forcible possession of one of the fairest gems in their Sovereign's crown.”

#### RUSSIA AND TURKEY IN ARMENIA.

Russia is strongly working to get Armenia, though not having yet avowed her intentions. The latest telegrams speak of the country being full of Russian agents, who are fomenting the discontents of the people, which they find to be very easy work. Nobody is helping the process so much as the Sultan himself, who is adopting measures that look very like rushing headlong into ruin. Besides impressing the most influential Armenians, and sending whole families into exile, he has resolved to withdraw the right of ecclesiastical self-government from the Armenian (Greek) Church—the one remnant of the ancient Greek independence which the Sultan spared on the overthrow of the Greek empire in the fifteenth century. The Armenians are inflexible in their resistance to the Sultan's encroachments in this matter, and Russia easily finds in this state of mind the lever for her political purposes. A correspondent says :—

“The condition of affairs in Armenia is appalling. Justice is sold and denied. Untried prisoners are detained upon a criminal charge for years at a time. The prisons are filthy fever dens, no police keep order, and taxes are extorted by a Government which does nothing to earn them. Pashadom is bad enough in all conscience in Constantinople itself. It has had to be superseded on the Nile. It has lost Tunis and may lose Tripoli. But the evils which it creates or has created in any other portion of the Sultan's dominions seem to be intensified and multiplied in Armenia.”

#### UNEXPECTED APPEAL TO THE ANGLO-TURKISH CONVENTION.

England is moving in the matter. The Anglo-Turkish Convention gives her something more than a voice. It will be remembered that by that instrument (negotiated by the Beaconsfield Government) Turkey promised to reform the Government of Armenia under a promise that England should in that case, defend her from further encroachments on the part of Russia.

It was stipulated, on the other hand, that, in the event of her neglect of the promised reforms, England should leave her to her fate. Mr. Gladstone ridiculed this convention at the time as an “insane covenant,” but now he is likely to find it very useful. He is, at all events, using it as a means of putting the screw on Turkey—with the danger, however, that, under the pressure of the screw, Turkey's rotten fabric will collapse, and tumble about the ears of the political brokers who have, for many years, been buzzing about the crazy house. A correspondent refers to the bearings of the matter thus :—

“With a convention in their hands which makes them responsible, and with official despatches which show that the Armenians are beginning to look towards Russia for aid and redress, and to invite a re-opening of the Eastern question, with the possible consequences of an early war, the English Ministry have determined to take steps for averting what threatens to be a catastrophe. They have no longer the concert of Europe to back them; they can no longer proceed by way of international demonstration; but the Government which has settled the Montenegrin question, and put to rest the Hellenic question—which has firmly done its duty in Egypt, and has not swerved from its policy of alleviating the evils of the Mahometan tyranny—may hope to succeed even in Asia Minor.

“Turkey will plead that she has no funds. She will plead truly. I have seen private letters from Pera, the information contained in which makes it wonderful that the Grand Turk should continue to rule, even for a week. Debt is nothing to the Porte. A Government in the East can live as easily as Rawdon Crawley did in Thackeray's novel, upon its debts. But a Government cannot live upon permanent absence of cash. From the Sultan's treasury cash is permanently absent; taxes come in, and nobody is every paid save the Pashas who finger the national moneys; but, somehow or another, there is never any money to pay anybody with. State officials are beggars; the army must live upon corruption; and the few men who do get rich get rich by stealing—there is no other word for it—the piastres which ought to go into the national exchequer. I do

not know what Liberals in 1883 will think of the extension of our responsibilities in Anatolia; in 1879 and 1880 they were perhaps too violently opposed to doing what might have been done; but certainly, if Armenia is to be set right, English officials must supervise finance, establish courts, get rid of corrupt pashas, and do in this region something of the same work that is being done in Egypt. There is no other policy which England can pursue. Its alternative is to abandon the country to its fate, and that fate will be a Russian one."

#### RUSSIA BURDENED BUT NOT HAND- TIED.

Some people imagine that because Russia is burdened with debt, her hands are tied from undertaking further military enterprises. As the editor of the *Sheffield Daily Telegraph* says:—"Radical orators and peace-at-any-price politicians insist that now the Russians must see perforce the folly of their ways, and must seriously give their minds to 'Peace, Retrenchment, and Reform.' Plausible as the argument may appear to those who have not watched the ways of the Muscovite, it is radically unsound. The very fact that the condition of Russia is financially so desperate may be an important factor in bringing about a fresh war. Is it not only too probable that the Russian Government may, at the earliest opportunity, attempt some grand stroke by which they may hope to justify to the people that extraordinary expenditure of £110,540,000 upon war since the year 1874. We all know that, by the Treaty of Berlin (though he by no means accomplished all that he could have accomplished had certain of his colleagues seen their way to adopt a more spirited policy), Lord Beaconsfield snatched from Russia that coveted prize which seemed to be within her grasp. May not her rulers, now they know that they have no longer a Beaconsfield to deal with, seize the first opportunity to retrieve their failure of 1878. The situation in Armenia is eminently favourable to

the re-opening of the Eastern Question, and already in the *Daily News* and elsewhere hints have been given that, should Russia feel called upon to deal with that question in her own favourite fashion, Lord Derby would not feel called upon to interfere."

According to a letter from Beyrout (appearing in the *Standard* of May 28th), Russia has bought French acquiescence in her Armenian designs, by promising to support French pretensions in Syria as against England. France is so sore at English success in Egypt, and English opposition to French designs in Madagascar and Tonquin, that she readily leads herself to Russian Anti-British intrigue. But she will get nothing by it, but farther humiliation and disaster. It is England's divinely allotted part to have the ascendancy in the Holy Land; and no combination of Powers can thwart the divine purpose.

## THE JEWS AND THE HOLY LAND.

### GROWING POLITICAL IMPORTANCE OF PALESTINE.

The *Jewish Chronicle* says:—"The meetings at Stafford House in support of the proposal to make a canal through the Holy Land to the head of the Red Sea draw attention to the continued political importance of Palestine. Whether this project will ever pass into an accomplished fact, or whether it is merely put forward to shew M. de Lesseps that the world can exist without him, is not material to the present purpose. The Holy Land is still, as it has long been, an important point between the East and the West, a station which farsighted men would do well to occupy, in view of the development which the countries intermediate between the East Indies and Christendom must sooner or later, and there are signs that it will be sooner, undergo. The steady growth of Jewish

agriculture in Palestine recorded in our present and recent numbers is of the best augury for the future. The sober industry of Hebrews is building up for the Sultan and his heirs a most valuable possession in rendering fertile again a land long wasted of her cultivators, but which only needs the labour of man to regain her old importance."

#### THE WORK OF COLONIZATION.

The *Jewish Chronicle* has also the following items:—

"The *Colonist* a journal which has been called into existence with the view of promoting the colonization of Palestine, mentions that the Sultan has presented a large tract of fertile land in Palestine to the Jewish Society, 'Biela,' in Constantinople. The Association of Medical Students in that Capital is said to have been chiefly instrumental in bringing about this favourable circumstance, which is hardly in accord with the Sultan's prohibition against the settlement of Jews in the Holy Land. The colony of the society, named above, in the neighbourhood of Jaffa, is reported to be progressing favourably, and at the expense of the Alliance Israélite houses for the settlers are being erected by the Director of the Agricultural School at Jaffa.

"The dissensions which have existed between the emigration societies in various parts of Roumania and the Central Committee, at Galatz, have been removed at a conference recently held at Fockshani, when it was decided that these societies should fully co-operate with the Central Committee, and place all their funds in its hands.

"The success which promises to await the colonies of Roumanian Jews that have been formed in Palestine, in the neighbourhood of Safed and Haifa (an account of the former, which is known as 'Samarim,' is given in another column) has inspired the energetic Central Committee at Galatz with the intention to found yet a third colony. The opportunity which exists at present for the extension of the colonisation scheme is extremely favourable, large tracts of land being offered at reasonable prices. Among the reasons against colonisation which at the inception of the movement were adduced by oppo-

nents in England and abroad, notably in France, was the unproductiveness of the soil and the dreaded hostility of the Arabs. The first objection has been disproved by the produce which the land cultivated by the settlers has already yielded, whilst not only the colonists, but also independent eye-witnesses, are unanimous in praising the excellent relations which exists between Jews and Arabs. We have reason to believe that the Alliance Israélite Universelle, which at the outset met the movement with the most strenuous opposition, has greatly modified its views, and that it will at no distant date aid the existing settlements by means of substantial grants."

The Central Colonization Committee at Galatz gives an interesting picture of the present state of the settlement Samarim, in Palestine, and of the work that has still to be done. Two lime kilns have been made, and the stones which were to be employed in the construction of houses—a work that was to be carried on with the utmost energy—were being hewn as rapidly as possible. Twenty thousand feet of vines were already planted at the beginning of last month, and an additional 14,000 feet were about to be planted. A small plantation of cedars has been laid out, and it is anticipated that a large quantity of *Ethrogim* will be produced within two years. A European engineer is at present engaged in tracing the plan of Samarim, the definite inauguration of which, including the houses about to be constructed, is expected to take place on Sabbath "Nachmu" (the Sabbath following the Fast of Ab). The colonists, themselves have made two excellent roads, wide enough for pedestrians and for two rows of vehicles. Formerly there was only a narrow footpath leading from the mountain to the wells, and the Arabs residing in the neighbourhood who at first ridiculed the attempt to make roads now come from all sides to express their astonishment at the success of the colonists' labours. The construction of the roads only occupied four weeks, a fact which speaks favourably both for the energy of the Roumanian settlers and for their capacity to take to employments to which, at home, they were perfect strangers.

Far from there being a dearth of water, it appears that the wells contain too much of that necessary commodity. The colonist are, therefore, making a reservoir

into which the overflow of water can run. The appeal of the Central Committee at Galatz concludes with the expression of a hope that Samariin is likely to become a splendid colony—a sentiment which, we may observe, is shared by the practical men who, on their own behalf or on that of European Jewish Societies, have visited the settlement within recent months.

Her Stampfer writes from Palestine to a friend as follows, concerning the colony under his direction. (The letter appears in the *Chronicle*):—

“Dear Friend,—I have much joy in being able to inform you that we have at last found water for which we have toiled from the middle of Marchesivan up to date (Iyar 2nd). After having dug 30 metres without success, the labourers refused to continue their work, although their hire had been fully and regularly paid. Then we, relying on God’s hope, toiled on unaided, and at a depth of 47 metres, found water. What we need at present is a motor machine capable of receiving water from that fearful depth. The separate capital the individual members of our colony brought with them has been, to a large extent, already disbursed for general expenses, such as land-buying, house-building, &c. As we have many expenses to meet and but slender means, perhaps some firm or an individual will provide us with the motor machine we stand in need of, either as a gift or on loan. In the second alternative we can guarantee on good security to pay the cost in a few years. With the object just expressed in view, I ask you to send this communication to the *Jewish Chronicle*, which was kind enough to receive in its columns a former letter concerning us.”

#### ACHIEVEMENTS AND PROSPECTS.

A letter from Haifa, headed “From our correspondent,” appeared in the *Jewish Chronicle* at the beginning of June. The following are extracts:—

“The more one examines into the condition of the Jews in Palestine, the more convinced does one become that the hope of the race lies in the development of its agricultural instincts in that land to which so many sacred promises attach, and which

is only awaiting the proper appropriation of capital to be made to yield its abundance. I have just returned from a visit to Safed and a trip through Galilee, and it may interest your readers to hear the result.

“At Janna, a village which lies at a distance of about five miles east of Safed, a colony was established about six months ago, consisting of twenty-four Roumanian families, and four Russian, the number of souls all told amounting to 140, who own about 1,000 acres of land. As I descended the strip of gorge leading to the village, my eyes were gladdened by the sight of at least twenty men and women hard at work with their hoes in the potato patches. Sixteen neat little houses are already built, and the remainder are in process of erection by the Roumanians. Although no notice was given of my visit, I found these houses beautifully clean—most of them consisting of two rooms—one of which contained a bake oven. There are twenty Moslem families in the village who live on the most friendly terms with the colonists, but owing to an unfortunate occurrence which took place some time ago in a village close to Safed, in which a Moslem youth was shot by the accidental discharge of a revolver, by one of the Russians, a bitter feeling has been excited.

“I have not had an opportunity of examining into progress in Judea. There are twenty-eight families established at Janna, where the prospects of success are so good that I am making arrangements to place two more families, consisting of eighteen souls, on land which I have purchased for them there, and for which they are to pay the donors back by instalments. There are sixty families who are settled at Samariin, but it is probable that twelve or fifteen of these will form a small colony of their own elsewhere. There, besides, more than a hundred Safed Jews who work out for hire on the farms of Christians and Moslems, making a total population, which may be roughly estimated at a thousand souls, half of whom are now actually supported, and the other half in a fair way of being supported, by the labour of the their hands on the soil. Besides this, there are over two hundred families in Safed, who are more or less acquainted with agriculture, and who are only too anxious to be engaged in it, if the capital were forthcoming to purchase land for them.”

## 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.

Bro. Craigmyle reports the following additions to the number of the brethren here:—William Pratt, who returns to fellowship after an absence of about three years; Mrs. PRATT, his wife, who put on Christ by immersion, on the 24th of May. The annual social tea meeting of the brethren and sisters, and interested friends, was held in the Music Hall buildings, on June 2nd, when over 170 assembled. Bro. Abram Garden occupied the chair, and four hours were spent to much spiritual profit in fraternal intercourse and in listening to addresses by various brethren.

### ALDERLEY EDGE.

Bro. Baker reports the obedience of WILLIAM PICKERING (49), formerly connected with "The Church by law established," who was immersed at Stockport, June 1st. There are hopes that others will soon follow his example.

### BATH.

An effort is now being made to bring the truth before the public of Bath. The brethren from the ecclesias of Bristol, Bradford-on-Avon, Radstock, and others, have co-operated, and lectures on various features of the truth have been given, at the Temperance Hall, Widcombe. On Whit-Monday a social gathering took place, when some 60 brethren, sisters, and interested strangers sat down to tea. In the evening Brother Ashcroft lectured to a small audience. Those present appeared to be greatly interested. If any brother has friends in Bath, a post card will direct them to the above Hall; or if any be passing through the city, he will find a welcome at 24, High Street, where resides—BROTHER KEEPENCE.

### BIRMINGHAM.

During the month, obedience has been rendered by the following:—THOMAS BINT (45), wood pattern maker, formerly neutral; ROBERT GRIMSLEY (68), paper hanger, Wesleyan for 41 years; Miss A. E. EVANS (29), warehouse woman, formerly Wesleyan; CHARLES SMITH (47), clerk, formerly baptist; Miss EMMA ARGYLE (20), domestic servant, formerly neutral; JOSEPH COTTRELL (24), tailor's assistant, formerly Congregationalist.

Brother Chamberlin, after six months ineffectual attempts to find a suitable secular calling for one brought up to the ways and habits of pulpit life, has at last settled in Birmingham, where he may be found any day at the offices of the *Christadelphian*.

Out of the 500 or so brethren and sisters who compose the Birmingham ecclesia, there are several who cannot come to the breaking of bread in the morning. To meet their needs, arrangements have been made to hold a small meeting for the breaking of bread on Sunday afternoons (3.15 to 4.15 p.m.), in the large room in Edmund

Street, at the Publishing Offices, occupied by Brother Ashcroft during the week. The meeting will be considered a part of the Temperance Hall ecclesia, and will be conducted by the presiding brethren thereof, or substitutes. Perhaps from 25 to 30 may break bread together thus in the afternoons.

The half-yearly tea meeting of the brethren and sisters who take part in the monthly *Finger Post* distribution, took place at the Garden Room, on Saturday, June 16. About 70 in all take part in this work. The addresses on the occasion were such as to encourage them in the continuance thereof.

The half-yearly written examination of the Sunday School took place on Sunday, June 17; and it has been arranged to hold the children's treat on Monday, July 30. The children will go to Streety, on the northern edge of Sutton Park.

An experiment is to be made at future tea meetings by way of improving them as occasions of personal intercourse in a familiar and informal way. Hitherto it has not been possible to have much of this on account of the size of the meetings. You sit down at a table, and your conversation is limited to the one or two next you. At the meeting afterwards it is the same. What is wanted is an interval of free circulation, in the nature of a *conversazione*. There will be an attempt hereafter to provide such an interval, so that brethren and sisters who have little opportunity of seeing each other privately in a large town may have it in their power to come frequently into social contact.

Box IV, of clothing for the Jewish colonists of Palestine, referred to last month, left Birmingham for Haifa, on Wednesday, June 20. In addition to the articles enumerated last month, it contains the following:—3 pairs baby's boots, knitted by a blind sister; 2 pairs men's trousers, 1 coat, 1 vest, 1 white braided lady's jacket, 2 print polonaises (girls), 12 pairs men's braces, 1 box of haberdashery, containing needles, cottons, thimbles, thread, and 24 coloured handkerchiefs.

LECTURES.—May 27, "The crowned heads of the next age" (Brother Shuttlesworth); June 3, "Flesh and spirit" (Brother Roberts); 10, "Joint heirs with Christ" (Brother Roberts); 17, "Saved by hope" (Brother Roberts); 24, "Worshipping the creature" (Brother Ashcroft).

### BRISTOL.

I have to report this month the immersion of another into the saving name of Jesus Christ, viz., Bro. E. MARSH (20), formerly in the British Navy. On May 13th Brother Ashcroft gave us an impressive lecture on "Inspiration," which was attentively listened to by an intelligent audience. On the following day (Whit Monday) several of the brethren, with Brother Ashcroft, met at the Temperance Hall, Bath. After a pleasant walk, we refreshed ourselves by a social tea, concluding the evening by a public lecture, given by Brother

Ashcroft, on "Why we stand aloof." On May 23rd, we had our half-yearly social tea meeting, at which the brethren and a few strangers met to encourage and stimulate themselves in the retention and pursuit of the truth. Our meetings are fairly well attended, and we are hopeful that with steadfast, well-sustained effort, Bristol may become a stronghold of the truth.—SIDNEY HANDCOCK.

## CARDIFF.

Brother G. A. Birkenhead, reports the addition of four to the ecclesia, three by immersion, viz. :—May 13th, Mrs. REES (27), daughter-in-law of our brother Thomas Rees; and SARAH REES (16), daughter of Brother Thomas Rees; and on June 9th, WILLIAM HOLLAND (about 33), who was immersed on Penarth beach. The fourth addition is by the removal of Brother Synonds from Abergavenny to Cardiff.

LECTURES.—April 1st, "Pictures of the Bible" (Brother M. Rees); 8th, "The Atonement" (Brother Birkenhead); 15th and 22nd, "The Contest between the Seed of the Woman and the Seed of the Serpent" (Brother M. Rees); 29th, "Behold the Bridegroom Cometh" (Brother Birkenhead); May 6th, "The Coming Struggle" (Brother Lloyd); 13th, "The Result of the Contest between the Seeds of the Woman and Serpent" (Brother M. Rees); 20th, "What shall we do to be saved" (Brother Birkenhead); 27th, "The Great Salvation" (Brother Lloyd).

## CHELTENHAM.

Brother Bradley reports that Brother and Sister Mitchell have withdrawn from the meeting on account of their sympathy with the Conditional Immortalists, to which body they formerly belonged; also that on Sunday afternoon, June 3rd, there was an open-air address by Brother Otter, at a village called Shurdington, three miles from Cheltenham. Subject: "The Kingdom of God." There was a very good attendance of villagers, who manifested great attention to the glorious news proclaimed to them. Brother Bradley adds: "We intend, if possible, to follow up this effort in that and other villages."

## DEVONPORT.

Brother Sleep calls attention to the departure to Brisbane of Brother and Sister Stapleton, who broke bread with the brethren here before leaving. He also reports the obedience of John Clinn, on the 19th of May. Brother Clinn lives about four or five miles from Plymouth, and is the only representative of the truth in the place where he resides. He meets with little encouragement and much opposition; but is determined to make earnest contention for the faith.

## DERBY.

We have been encouraged by another addition to our number, viz.—JONATHAN BIRD, who put on the saving name in the appointed way, on June 1st. Since our last report we have had, in addition to our own brethren, the assistance of Brethren Thomas and Andrews, of Birmingham, and Brother Horsman, of Nottingham.—J. COATES.

## EDINBURGH.

Bro. Wm. Grant reports that, after much endurance, the ecclesia here have withdrawn from Sister Gaskin and Brother Chisholm, for long-continued absence from the table.—On Sunday, May 27, the annual meeting of the ecclesia was held,

and passed off in that orderly and calm spirit which becometh those in Christ.

LECTURES.—May 6, "The future manifestation of Christ as a Law-giver to the nations" (A. Blackhall); 13, "Conversion: instantaneous or gradual" (Wm. Grant); 20, "Spirit" (D. Laverock); 27, "The present politico-religious condition of the world" (C. Smith).

## GLASGOW.

Brother Leask reports the removal of Brother and Sister Howatson, senior, from Maybole to Glasgow. Sunday, May 27, concluded the evening services for some time. The evening was devoted to the answering of written questions bearing on our past lectures. Few attended, and only two or three questions were asked, which were answered by Brother Thos. Nisbet. This was also the last day we met in the Central Hall, the "Salvation Army" having taken it over our heads. We have now removed to the Choral Hall, 230, Buchanan Street, about 5 minutes' walk from the Central Hall. It will seat about 400, but is not to be compared with the hall we have left. It is not very well lighted, and having it from 10 a.m. to 5.0 p.m., we are prevented from using it in the evening. However, it was the best we could get, and it has this advantage, that of having a main entrance and no stairs. We only have it six months on trial.

LECTURES.—May 20 (afternoon), "Abraham's faith not followed by the Churches" (Brother Steel); evening, "Are the Gospel of Christ and the Gospel of Popular Belief identical?" (Brother Campbell); May 27 (afternoon) "Resurrection: its Scriptural importance" (Brother Jas. Nisbet); June 3, "The Holy Spirit: its relation to the Father and to men" (Bro. Campbell); 10, "Which is true? The soul that sinneth shall die, or the soul that sinneth shall live on in torment?" (Bro. Thomas Nisbet).

## GLOUCESTER.

Brother Roger reports the return to fellowship of Brother and Sister Baker, who left the ecclesia here under circumstances mentioned in the last January and April numbers of the *Christadelphian*. Sister Kate Weeks has returned to Bristol.

LECTURES.—May 6, "Types of Christ" (Brother Taylor); 13, "Abel, Enoch, and Noah" (Brother Osborne); 27, "Eighteen hundred years of apostacy" (Brother Gilbert).

## GRANTHAM.

I am asked by Brother Draper, our secretary, to report to you the obedience of Miss ALICE ABEY (25). She has been for years an active member of the Free Methodist Church at Brigg, Lincolnshire, her present residence. It was a cheering duty I was called upon to perform, to examine her as a candidate for baptism on June 2nd. I found her extremely well informed upon the doctrines of the blessed God, and she was added to our ecclesia on Sunday, June 3rd. Her emancipation from the fetters of false doctrine is due to Brother Draper's introduction of the truth among his friends at Brigg. Sister Abey is the first fruits to the garner in that town and neighbourhood.—JOHN HAWKINS.

## GREAT YARMOUTH.

Brother J. H. Diboll reports that the brethren have resolved to discontinue the Sunday afternoon discussion class commenced some few months since, and to commence out-door speaking in some



of the adjacent villages. Caister, about 2½ miles distant, was the scene of our first effort. The addresses were announced by means of handbills, intimating that the Bible was opposed to popular religious beliefs. The brethren were encouraged by seeing some 200 to 300 present on May 20th. Some slight opposition has been experienced on the last two or three occasions, but on the other hand, there were not a few who gave a quiet and attentive hearing.

#### GREENOCK.

Brother Mahan reports the death, on May 27, of Brother Blair (referred to in the "Notes" last month, as in needy circumstances). Brother Blair held fast the confidence and the rejoicing of the hope firm unto the end. The feeble band in this place, whose strength has thus suffered sad diminution, are doing all they can to make the glad tidings known. In February last, six became candidates for participation in the covenants of promise at the appearing of Christ, viz., DAVID MCKINNON (45), DAVID HALL (20), ROBERT BALLANTINE (19), ELIZA McMILLIN (18), MARY McMILLIN (16), and MARY MINS (18). Brother Monaghan has gone to work in East Hartlepool.

#### HALIFAX.

The following persons have obeyed the truth since the date of my last communication to you:—RICHARD PETTY (38), and his wife, JANE PETTY (38), and JOHN CHEETHAM (24), (son of Brother Cheetham). Sister Riley, wife of Brother James Riley, after a long and painful illness, which she bore with patience, fell asleep in Jesus (June 8th) in full assurance of the hope, which had been begotten in her, of a resurrection from the dead, at the appearing of Jesus Anointed.

LECTURES.—May 6th, "Eternal beauty" (Brother R. Dyson); May 13th, "Does death end all?" and "Bible Teaching concerning the Devil" (Brother D. Handley); May 20th, "Immortality a conditional gift" (Brother R. Whitworth); May 27th, "Does the present condition of the world religiously answer to the predictions of the prophets and apostles?" (Brother J. Briggs). During the month of May we have had two open-air meetings, at a place about four miles out of Halifax, called Stone Chair, at which a great deal of interest was manifested. We intend keeping up the interest.—CHAS. FURTH.

#### HUDDERSFIELD.

The division referred to in the May number of the *Christadelphian* is now at an end. Brother Roberts, having conferred with the separatists, saw both parties together, with the result of certain modifications of procedure which allowed of the letters of resignation being withdrawn.

#### KEIGHLEY.

Brother Silverwood writes regretfully of the slow progress the truth seems to make in this place, so far as the alien is concerned, which, however, is an experience by no means peculiar to the brethren in Keighley. The annual tea meeting was held on Whit Tuesday, at which there was a goodly muster of brethren and sisters from adjacent towns. The occasion was rendered profitable by stirring addresses from Brethren David Handley, of Maldon, Bramley, of Halifax,

Marsden, of Elland, and Walter Andrew, of Leeds.

#### LEWISHAM.

Brother Guest wishes to inform the brethren of his removal from Bexley Heath to 47, Algernon Road, Lewisham, Kent. He adds—"Sister Guest and myself were very grieved to leave Bexley Heath, especially as our work was beginning to take effect. Isolation, though painful, compels us (if faithful) to work, and we had become quite attached to the place. Let those similarly situated take courage and work."

#### LIVERPOOL.

There have been two additions to our number during the past month, viz.—on May 26th, ELIZABETH COLLENS, formerly Baptist, wife of the writer of this, and on June 2nd, ANN ASHURST (18) lately Wesleyan, step-daughter of our brother Thomas Rylands. Sister Hauser has returned to Manchester. Brother H. Croston having adopted the theory that Eternal Life could not be attained by any of the human race who lived whilst the law of Moses was in force, with the exception of the prophets, has withdrawn himself from our fellowship. This strange doctrine has found a few supporters in the ecclesia, and several of them are following Brother Croston's example, to the great sorrow of the brethren.

LECTURES.—May 20, "The wisdom of God contrasted with the mystifications of the 19th Century theologians" (Bro. J. T. Hawkins); May 27, "Melchizedek, King of Salem, and his great Antitype, Christ" (Brother J. Bland); June 3, "The coronation of the world's future rulers, and the principles which will govern their appointment to thrones of universal power" (Brother R. Ashcroft); June 10, "The earth, its eternal stability and future glory" (Brother J. E. Robertson).—HY. COLLENS.

#### LINCOLN.

Brother F. J. Roberts writes directing that a copy of the *Christadelphian* be sent to Mr. (now Brother) Edward Harding, of Portsmouth, who has been brought to a knowledge of the truth by the help of the Lincoln brethren, who introduced the *Twelve Lectures* to his notice. Any brethren travelling near Portsmouth, and having a Sunday to spare in the neighbourhood, will do Brother Harding a good service by a call at his residence, No. 2, St. Cuthbert's Road, St. Mary's Road, Landport, Portsmouth.

#### LLANELLY.

In addition to the ordinary Sunday evening lectures by Brethren W. and D. Clement, there has been a lecture by Brother Roberts, also by W. Beddoes, of Abergavenny. The interest is in no way abated, although the meetings have now been in existence nearly nine months. The continuous demand for books is a distinct evidence that the people are in earnest. There are a score or so who are very intently looking into the Word to see "If the things are so." On Whit-Monday we had a social tea meeting, when about 35 brethren and sisters took tea with about 25 or so interested friends. A very profitable evening was spent in exhortation and upbuilding in the truth. I have also to say that Brother Johnson's eldest son (about 17), has put on the Lord's name in the obedience to the truth, bringing the number of the little flock in this place to 13.—D. CLEMENT.

## LONDON.

**NORTH LONDON** (*Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m. Wednesdays & Fridays, Lecture Hall, 69, Upper Street, 8 p.m.*)

Two immersions have taken place here during the past month, viz.:—On May 14th EDWARD HARDING (of Portsmouth), on May 23rd JOHN RICHARDSON, formerly Congregationalist. Bro. and Sister Clarke have left London for New York. Bro. Cookson (of Melbourne) has returned to London, and intends to take up his abode among us. Bro. Richardson and Sister Clara Jones have been united in marriage. The brethren met together on Whit-Monday, and enjoyed a few profitable hours in building each other up on our most holy faith. Brethren from Westminster and Fulham were also present.

**LECTURES** (Wellington Hall).—June 3, "The Parables of the Bible" (Bro. H. H. Horseman); June 10, "Daniel and Darius" (Bro. J. J. Andrew); June 17, "Scripture Promises" (Bro. A. Andrew); June 24, "Paradise" (Bro. W. Atkins).

The subjects of discourse at 79, Burdett Road, Bow, have been:—June 3, "The King's Wonderful Dream" (Bro. J. J. Andrew); 10, "The Devil" (Bro. H. H. Horseman); 17, "Hell" (Bro. F. G. Jannaway); 24, "The Kingdom of God" (Bro. C. Bore).—WILLIAM OWLER.

**WESTMINSTER** (*Victoria Hall, 327, Vauxhall Bridge Road, S.W. Sundays 11 a.m. and 7 p.m. and Thursdays 8 p.m.*).—Bro. F. G. JANNAWAY reports the obedience of ERNEST EDWARD MORRALL (18), chemist's apprentice, son of Bro. and Sister Morrall, of Bridgnorth, and adds:—"Our number has been further increased by the removal of Bro. and Sister Guest from Bexley Heath.

**LECTURES**.—June 3, "The Scoffer's Question" (Bro. A. Jannaway); 10, "Biology and the Bible" (Bro. F. Dunn); 17, "The Eastern Question" (Bro. Boshier); 24, "An Apostolic Sermon" (Bro. J. W. Diboll, junr., of Great Yarmouth).

## MANCHESTER.

During the past month we have inducted into the saving name three persons, after having heard their confession of faith in the things of the gospel; viz., Miss A. ANGUS (20), formerly neutral, who was immersed on May 14th. Sister Angus resides at Darlington, and was on a visit to Manchester with Brother and Sister Senior, of that place, from whom she learned the glad tidings of the kingdom. On May 20th we immersed Mr. W. ALMOND (49), formerly connected with the Church of England; and on May 28th, we buried with Christ Mr. JOHN TRUEBLOOD (20), formerly neutral (eldest son of Brother S. C. Trueblood, now residing at Chester). Several others are interested, and we are grateful for any evidence that our labours are not in vain.—THOMAS YARDLEY.

## MUMBLES.

We have been much encouraged by the obedience of Mr. ALFRED SANDERS (22), who, although young, has been for some time very prominently before the religious public in this neighbourhood as one of the leaders of the "Salvation Army." Some two years ago he came from Bristol to Swansea, and there took the Circus, at a rental of £260 per annum, believing he was called of God to bombard the Devil's camp in that town. Coming in contact with the truth through his brother in the flesh, who belongs to Mumbles, his eyes have been opened. After a very satisfactory examination, he

was immersed into Christ. We are led to believe that before long he may give in public his reasons for leaving the "Salvation Army." His obedience has caused quite a commotion hereabout, and we are endeavouring to direct the excitement into the right channel.—D. CLEMENT.

## NOTTINGHAM.

Brother Kirkland reports the obedience of ELIZA HAZLEDINE (formerly Methodist). She was immersed May 27th; also on June 4th, LYDIA WALKER (19), daughter of Brother and Sister Walker. We have also another addition by the return to fellowship of Brother A. Verner, who has been enabled to see his way out of the Renunciation heresy. We have hope of some others who are earnestly looking into the truth.

**LECTURE**.—April 1st, "The Shadow of Death" (Brother Richards, Junr.); 8th, "The good things of the Age to Come" (Brother Ashcroft); 15th, "The Human and Divine Natures" (Brother Sulley); 22nd, "The New Birth" (Brother J. U. Robertson, of Liverpool); 29th, "Resurrection and Judgment" (Brother Mabbott); May 6th, "The End of this World and the Beginning of the next" (Brother J. T. Hawkins); 13th, "What is the Kingdom of God?" (Brother Richards); 20th, "Divine Worship" (Brother Sulley); 27th, "Some of the reasons by which we justify our attitude in standing entirely apart from the recognised religious movements of the day" (Brother Ashcroft).

## NORMANTON.

I am happy to report the addition of another sister to our small ecclesia here. On Sunday, May 20th, CLARA JANE GAMBLE (22), was immersed at the house of Brother William Jagger, Rastrick, after giving satisfactory evidence of understanding the things concerning the Kingdom of God, and the Name of Jesus Christ.—GEORGE DOWKES.

## PETERBOROUGH.

I have to report the baptism into Christ, on May 29th, of LUCY MARIA (24), the wife of our Brother BRUCE (previously neutral). Brother and Sister Clarke, of this ecclesia, have again left us for America, with Brother and Sister Clarke, of London. Sister Annie Young has removed to Birmingham. We commend her to the care of the strong in Christ's flock there. We lose a little teacher regular at our Sunday School.—T. ROYCE.

## PORTSMOUTH.

(SEE LINCOLN).

## RIPLEY, NEAR DERBY.

On Sunday morning, May 13th, my daughter, LOUISA, aged 19 years, was introduced into the name of Christ, in the way appointed. We now number twelve.—W. MITCHELL.

## SHEFFIELD.

I have the pleasure to inform you that Mrs. Elizabeth Johnson (46), formerly neutral, sister to Brother William Froggatt, rendered obedience to the truth, after a careful search of twelve months. She put on the saving name on the 26th of May, and now rejoices with her brother in the hope of the glory of God. Frederick Jennings, of White Lane, Gleadless, was also immersed on the 14th of April. Brother Jennings, previously belonged to

the Wesleyan Methodist sect, and is thankful to have escaped from that darkness.—J. BOLER.

**STATHERN.**

Brother Sulley, of Nottingham, writes concerning an interesting case of obedience, as follows:—"I have to report the immersion of the widow of Brother Oliver, who formerly lived at Stather, and who died last year. This act of obedience was much desired by Brother Oliver when alive, and probably will be a cause of rejoicing to him at the resurrection. After an interview with Brother Buckler, of Grantham, and myself, RACHEL OLIVER, at the age of 58, was buried by baptism in the hope of the Gospel, and now rejoices in it. I have also to report the death of Brother Charles Alfred Booth, the youngest son of Sister Booth, who lately lived at Pilsley. You may remember that Sister Booth's two sons were immersed together at the end of last year, and one was very ill at the time. This was Brother Alfred. He did not live long after his immersion, but long enough to shew great patience under the affliction which caused his death. Sister Hannah Board (now of London), who formerly lived at Pilsley, was the means of his enlightenment in the truth. By some inadvertence this notice has been delayed, Brother Booth having died on 21st of January last."

**SOUTHAMPTON.**

David M. Reed, Esq., M.D., writes:—"I am just finishing the reading of *Seasons of Comfort at the Table of the Lord*, and I am well pleased and edified with what is therein set forth.—Looking to the Lord in the Holy Scriptures as I do, and judging all the works of men by that standard, I feel inclined to know more of the Christadelphian ecclesia, and to work in the spirit of that body, if your writings are a fair statement of their principles and practice. At present, I am associated with the English Church Union, and doing my best to serve the Lord at the bedside of the sick and dying. . . . I shall bring Christadelphian doctrines as prominently as possible before the Church, as there is no denial of the words of Holy Scriptures, but only an intelligent effort to make the truth consistent with itself in the human mind."

**SWANSEA.**

Brother Randles writes:—"Since our last report, we have had the pleasure of visits from Brethren Shuttleworth, Turner, and Beddoes. Brother Beddoes lectured on two occasions; and reports of both lectures were inserted in a local paper. I enclose you copies, and also copy of a 'Rev.' Unitarian's lectures (ex-Roman Catholic priest), which Brother Beddoes noticed."

LECTURES.—March 18, "The world to come" (Bro. Gale); 25, "The earth for ever, with Christ for ever" (Bro. Shuttleworth); April 1, "The Kingdom of God" (Bro. Goldie); 8, "Redemption" (Bro. Gale); 15, "The destiny of all nations, as divinely revealed" (Bro. Davies); 22, "An all-sufficient Saviour" (Bro. Gale); 29, "Can faith alone save men?" (Bro. Goldie); May 6, "Paradise" (Bro. Winstone); 13, "Equal unto the angels" (Bro. H. Turner); 20, "The promises made to the fathers" (Brother Gale); 27, "The Trinity contrasted with the one God of Israel" (Bro. Beddoes); 30, "Resurrection; the deep importance of the resting from the dead" (Bro. Beddoes); June 3, "The baptism of fire—

its subjects and its results" (Bro. Goldie); 10, "Jerusalem, which is from above" (Bro. Winstone).

**TODMORDEN.**

Through the assistance of the Halifax brethren we have had Brother D. Handley in this town, who lectured on May 20th and 27th to very attentive audiences. The lectures have caused quite an uproar, and his visit has been very beneficial to ourselves. I have also great satisfaction in reporting the obedience of LEWIS LUMB, and his wife, SARAH ANN, formerly belonging to the United Methodist Free Church.—C. W. LORR.

**WARRINGTON.**

Brother Cyrus Roberts reports that on the 11th of June JAMES HENRY SMITH (26), draper, formerly neutral, was covered with the name in the appointed way, in Brother Unsworth's house. Our new brother is a native of Stamford, in Lincolnshire, and is employed at the same place of business as Sister Hannah Young. It has been decided to hold a Bible-class instead of giving lectures during the summer months.

LECTURES.—May 6, "The glory that shall be revealed" (Bro. Crowther); 13, "The future life" (Bro. Waite); 20th, "The new birth" (Bro. Robertson); 27th, "The love of God" (Bro. C. Roberts).

**WOLVERHAMPTON.**

Sister Pickin reports the obedience of JAMES FEWTRILL (23), ironworker, formerly neutral; and THOMAS BOWEN (28), carpenter, formerly Church of England; who were both immersed at Dudley, on the 18th of April.

**AUSTRALIA.**

BALMAINI (SYDNEY).—Our efforts here are steadily maintained, according to our ability. We strive to defend and expound the faith, as we have opportunity. The lectures are fairly attended, and we hear no small stir is being made among the clergy by what we do. We have advertised pretty freely in the papers, and made a liberal distribution of *Finger Posts*, &c. The results we leave in the hands of the great Husbandman. Many seem interested, but all are slow to accept the faith.

LECTURES.—February 25, "The Millennial Age" (Brother Toole); March 4, "The Gospel of Paul v. The Gospel of Modern Churches" (Brother Fox); March 11, "The Devil" (Brother Wood); March 18, "The dying thief's request" (Brother Bayliss); March 25, "Popular religious fables concerning the Cross of Christ" (Brother Toole); April 1, "The Purpose of God" (Brother Fox); April 10, "The Coming King" (Brother Wood). A. O'TOOLE.

SYDNEY.—During the month of April the following persons have obeyed the truth by immersion, viz.—April 3, JOHN ADISON (30), and ROBERT RIDDLE (31), both formerly neutral; April 8, HENRY MILLWARD (30), and CATHARINE, his wife (28), both formerly Campbellites; April 14, LOUIE BARTON (21), and her sister, KATE BARTON (20), both formerly Baptists. These all, on examination, had showed their fitness to be buried with Christ—the four last named repudiating a former immersion, because at that time they had

not the One Faith, although then devoutly believing they had.—J. J. HAWKINS.

### CANADA.

GUELPH, ONT.—Brother Tolton reports the following additions to the ecclesia in this place:—THOMAS COLLIER, gardener, formerly connected with the Church of England, whose immersion took place on the 7th of April; Mrs. E. MATTHEWS, wife of Brother Thomas Matthews, formerly neutral; and Miss W. WILSON, niece of Sister Evans, both of whom, on May 5th, submitted themselves to the righteousness of God in the assumption of that one name which has been provided as a covering for sin, and now rejoice in the hope of the promised good.

### NEW ZEALAND.

AUCKLAND.—“From this remote quarter of the globe, we send you greetings, for we read with such interest and pleasure the intelligence from the various great towns of the old country, and also from more distant and isolated places of the earth. Perhaps the knowledge that there exist here a few who meet on the basis of the one faith, may be of service to some who may be coming this way. Indeed we had very recently a visit from a Sister Grainger, from Glasgow, whom we found on Saturday (through the medium of the *Magazine*). We had the pleasure of her company on Sunday, and she was away next day, and we have heard no more of her since.—I sincerely wish some talented brother would pay us a prolonged visit, and take up his abode with us; for we feel quite incompetent for the work there is to do here. What with the ‘Blood and Fire’ Army, ‘Blue Ribbon Army,’ ‘Conditional Immortality’ Company, &c., the people are kept continually agitated, and not satisfied. We are doing what little we can to proclaim the glad tidings of eternal life in the kingdom of God—by Sunday evening lectures, either read from works we have, or prepared by the brethren themselves—and allowing the privilege of questions at the close; but ‘How few receive with cordial faith the tidings which we bring?’ Nevertheless, we consider it our duty to continue to testify.—I have the pleasure to report an addition of one to our number since I wrote last, viz.: GEORGE FOWLER, plumber (20), formerly Wesleyan. The present order for books is from the balance of our collections on Sunday morning, which we intend using for the spread of literature.”—ALBERT TAYLOR.

OUTRAM (OTAGO).—Bro. SIMONS, writing from this place on April 19th, in much kindness and sympathy, reports at the end of his letter, that Bro. William S. Moseley and Sister Eliza Jane Henderson were united in marriage at the Registrar’s Office, Outram, on March 27.

WAITOLARA.—Brother Beaumont, writing from this place on April 18th, says:—“With great pleasure we acknowledge the receipt of the *Christadelphian*, and we are delighted to have it. We also have been much cheered with a visit from Sister Grainger, who has lately come from Glasgow. We noticed the intimation of her advent here in the November number, and we posted to her to the ship, and have received a visit from her. She

broke bread with us on the 27th of February, and the following first day, accompanied us to Wanganui, to remember Christ with Brother and Sister Hayward, who came here from the Mumbles about four years ago. We have made arrangements to meet each other once a month, we to go there and they to come here, the distance being too great to render a weekly meeting practicable. We try to cheer each other on the way. The substance of the letter appearing in the January No. of the *Christadelphian* (‘What am I to do?’) has furnished us with much food for reflection in our isolated position.”

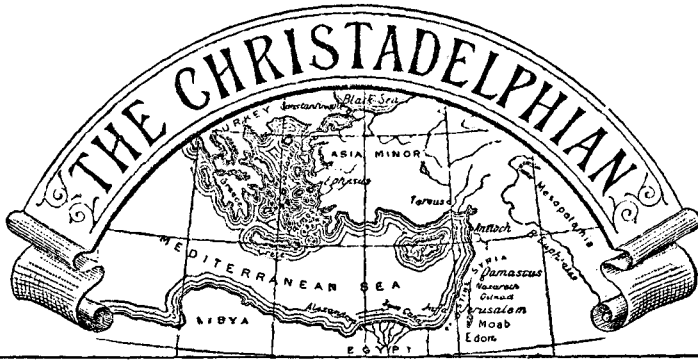
### UNITED STATES.

JERSEY CITY, N.J.—Brother J. M. Washburne reports that the members of the ecclesia here have recently been thrown into a state of sorrow by the sudden death of two brethren—Brother Captain Frank Norton fell dead of heart disease at the wheel of the vessel of which he was commander and part owner, the schooner Charles C. Dame, on the morning of the 16th of April. Brother Norton had been long in the truth, and did what he could to place the glad tidings before his fellow-men. He lived at Orient, L.I., where Brother Coddington went to testify for the truth at the funeral. Also, on May 3, our young Brother Albert Johnson, only son of Brother John Johnson, passed away after an illness of only 48 hours. He had been an immersed believer exactly one year, and had just passed his seventeenth birthday—the youngest member of the body in Jersey City. We are pleased to announce the arrival of Brother Ware, of London, and his daughter, Sister Hephzibah Ware, who have both obtained employment, and meet with us. Brother James Phillips, of Warrington, England, after having been in our fellowship for over a year and a half, left suddenly for Liverpool without communicating with any of the brethren. He was received into the fellowship of the Jersey City ecclesia without much enquiry into his antecedents which, it has since transpired, were not of a character becoming the gospel. His conduct since has resulted in the withdrawal of the brethren from him. Brother C. F. Rowley has returned to Washington.

LAMPASS (TEX.).—Brother Hough reports that on February 19, the number of brethren in this place was increased by the obedience of GEORGE GRAHAM (40), formerly Congregationalist. Brother Graham is from Newcastle-upon-Tyne, England. By the loan of books and conversation with such as can be induced to listen, the brethren here have succeeded in awakening some interest on behalf of the glorious hope of Israel.

ORLAND (CAL.).—Brother Gilliam, who has just returned home from a visit to San Diego Co., a distance of 600 miles, reports the existence of a few brethren in that locality who are walking according to the apostolic rule. Among them is aged brother Quin, whose lamp is well trimmed, and who waits with joy the approach of the Bridegroom. His advanced age limits his opportunities, but he is doing what in him lies to acquaint his neighbors with the secret of his own satisfaction and peace. While there, Brother Gilliam immersed Nellie S. Tomlin (16), who, having been nurtured in the fear of God, was able to make an intelligent confession of the faith.

SAN DIEGO, CO. CAL.—(See Orland intelligence.)



*"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. XXI.

### DR. THOMAS ON THE WING.

On Monday, October 13, at noon, we embarked on board the Admiral for Eastport, in Maine. We passed the night at sea, which was rather rough, but not enough to make us sick, though some of our company were not so fortunate. As we neared the land, we had an interesting view of the iron-bound coast, against whose rocks the impetuous billows burst, and in divers places, rushing up the precipices, fell back into the sea in beautiful cascades of foaming waters. The weather being clear and pleasant, we enjoyed the scene much from the steamer's upper deck. This is a dangerous coast, with wind and water in shore. It would not be a mere stranding, but a crash to atoms instantly to the unfortunate vessel that should be wrecked there. Having steamed along the coast for some time, and passed Machias Bay, we came between the main land and Grand Menan Island, belonging to Britain. We continued on this course until we arrived off the lighthouse, when we passed between two rocks, and entered the beautiful land-locked harbour of Lubec, formed by the Maine shore and the British Island of Campobello. From this we passed through a strait into the Eastport harbour. The scenery here is very fine. Both these harbours are in Passamaquoddy Bay, which heads up at the St. Croix river, dividing Maine from New Brunswick, and is studded with small islands, in various directions. At Eastport we changed the Admiral for the Creole, which steams between this harbour and St. John's, N.B. After getting out of Passamaquoddy into

the Bay of Fundy, there is nothing remarkably interesting in the route. We arrived at St. John's about 9 p.m. The tide rises here some forty or fifty feet, and in other parts of the bay to sixty and seventy feet, and that with such rapidity that cattle feeding on the shore are often overtaken and drowned.

"Our travelling-bag being chalked (for it was not examined) by the custom-house officer, we were permitted to leave the Creole. We were soon after in bed at the St. John's Hotel, at the head of King's Street. The accommodation was respectable, and the charge moderate. The table was well furnished with excellent viands, well prepared, attentively served, and eaten by the guests with a deliberation not usual in the States. All the talk we heard was about New Brunswick politics, for it was election time, and the question of the railway from Halifax to Quebec, through N.B., was to be acted on at the ensuing session of the provincial legislature. The *pro* and *con*, with respect to this, was, therefore, the test of fellowship between the electors and the candidates who solicited their suffrages.

We had no acquaintances in this place, and were therefore anxious to get on. We heard that a steamer was to leave for Windsor in Nova Scotia, on Wednesday, at 11 p.m. It was quite dark when we descended some twenty feet from the wharf, to what we were told was the deck of the boat. About ten feet more down a narrow gangway brought us to the lower deck; and about eight feet still lower, to the cabin floor. In this descent by lantern glimmer, we could discern that we had got

into a vile place; but we had paid our four dollars and there was no help for it. All we can say is, that it is a disgrace to St. John's, or Saint Anybody's city, to allow such a crazy, filthy, unseaworthy boat to leave its wharf as a passenger craft. She had been used to convey cattle all the summer. She had been on the rocks once, on shore another time, and run into by a vessel a third. One of her paddles was broke, her bulwarks were stove in, and her engine exceedingly asthmatic. We were consoled, however, with the assurance that it was her last voyage, as she was condemned to be broken up! She had two passengers, and a chest of drawers for freight; quite a profitable trip, when it is considered that it cost the owners £17 to coal her for the trip! We were seventeen hours creeping along from St. John's to Windsor, with the tide in our favour from 10 a.m. to 4 p.m., about 150 miles, a little over eight miles an hour. The scenery and weather were fine enough. We found the tide very strong against us between Holt's Island and Cape Blow-me-down. It is said to run there about seven miles an hour. On rounding the cape, we entered the Basin of Menas, on both sides of which the country is highly improved. The region around Windsor is styled "the Garden of Nova Scotia." It is certainly deserving of the name. It is as pleasant and pretty a country in the summer as can be found in North America. Short seasons, however, are felt to be a serious hindrance to a satisfactory pursuit of agriculture.

"Arrived at Windsor, the residence of the author of Sam Slick, we desired to push on to Halifax,

about 45 miles distant. But this was impracticable. The stage did not leave till next morning at 10; so that we had to exercise patience, and make ourselves as contented as we could. Morning came, and with it the stage from Annapolis. This was the signal for us to prepare. This did not take long, and we were soon on the road, drawn by six in hand, to the capital of the peninsula. At the end of the first stage, which was fifteen miles, as the weather was so pleasant we proposed to mount the roof that we might see the country through which we passed. The driver said there was no objection, if we did not mind sitting with Indians. As for that, we had as soon sit with them as with the pale-faced driver himself; so we took our place with the Micmacs, who were as well behaved as could be wished. The elder Indian said he was going to Halifax to get some advice from the doctor for palpitation of the heart. He didn't look like a sick man. His palpitation, we suspect, was either brought on or kept up by drinking liquor, for which he seemed to have a considerable relish. This was observable when we halted at the "*Ten-Mile-House*," the last stage on the route. He went to the Bar and asked for some gin. The landlord, a rough sort of a man, at once a teetotaller and a vendor of spirits, poured him

out half a tumbler full, at the same time denouncing the use of liquor. The Indian, without regarding our suggestion that it would set him on fire, drank it down at a draught as if it were only water. Why, surely that is enough to make your heart palpitate! "Oh," said he, "I take him twice a day: the doctor tell me so, for the good of my stomach." A strange "medicine man" that same doctor! This "*Ten-Mile-House*" is at the inland extremity of Halifax harbor, by navigators said to be "the finest in the world." The road winds round the bay, affording a beautiful view of its shores. About three miles from the city we passed a dilapidated residence of royalty, a present type of what it will be itself in a few more years—royalty in ruins. Many years ago the Duke of Kent, father of the present Queen of England, resided here as commander of the forces in Nova Scotia. For the last fifteen or twenty miles we had found the country exuberantly prolific of rocks, abounding in building materials of this character as much as New England itself. The nearer we approach to Halifax, the more productive the hidden soil appeared; so that in clearing the land, the labor seems not to have been in hewing down the forest, but in picking off the rocks to find it! But, here we are at the terminus at last about 6 p.m.

"ADAM."—I have read that the meaning of "Adam" is, *the being who resembles*; that it (the word) is formed from the root *dam*, "likeness," by prefixing the formative *a*. "who." We know that the Adam of Genesis, i. 27, the first Adam, resembled

the Elohim, being made in their image. The second Adam is also so called because he is "one who resembles," being "the brightness of the Deity's glory and the exact impress of his substance."—*Notes by Bro. Stainforth.*

## THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

The following further letters speak for themselves :—

“Haifa, 2nd June, 1883.

“MY DEAR SIR,—I am in receipt of your letter of 7th May, and am sorry that your subscribers may possibly feel disappointment in my having failed to acquire the tract for which I was in negotiation at Shefr Amr. I feel convinced, however, that the present application of the money was most providential. In the presence of such urgent need as I found, I felt I could not appropriate it exclusively without doing injustice—but there will still remain a tract of 150 acres belonging to the subscribers, upon which there will be four families who will owe their establishment on it to them. Two of these are Russian, one is from Safed, and one which I have just selected is from Roumania. This land, although it belongs to your subscribers, will be part of the colony of Janna, or, as it is called by the colonists, *Rosh Pina*,—‘the Head of the corner,’ an expression used in the verse, ‘The stone which the builders rejected, the same is become the head of the corner.’ I have receipts for 137½ napoleons, in which the recipients engage to repay that sum according to their ability, each year, out of their crops. They will give a similar receipt for another 100 napoleons, which I will remit to them as soon as I have received the title deeds for the land, which they have not yet forwarded. The other 100 napoleons which I applied to the purchase of oxen at Miron and Bukeia, I gave as a free gift, as the people were so very poor. I did not like to suggest repayment then, but, if they still need further assistance, it should only be given as a loan. In the meantime, I still trust that the subscribers will feel sufficient interest in the Colony of Rosh-Pina, and in those most interesting families at Bukeia, who are the descendants of Jews who have never left the country, to carry out their intention of subscribing a small sum annually for one or other, or both, as occasion may require. If neither should require it, the money could always be applied to the purchase of land adjoining Rosh Pina, for the establishment of a new family. Rosh Pina is situated about 7 miles due north of Capernaum.

I have had applications from 35 families, desiring to be settled on land in that neighbourhood, all of whom are good agriculturists, and who are now in this country.

I have also been applied to by twenty young men in an almost destitute condition, all Roumanian Jews, who came out with the Summarin Colony, and have been serving as servants, merely for their board and lodging. They have now worn out all their clothes, and have no money to buy more. The Summarin Colonists, to whom I distributed part of the clothing you so kindly sent, received it on the express understanding that the very poorest among them were to be first supplied, but I have since found that, on the ground that these young men were not original subscribers, they confined the



gifts of clothing to those among the original subscribers who were the most destitute. If, therefore, you would kindly send the box of clothing you still have, I will distribute what is needful among these poor, half-clad young men.

“Yours truly,

“L. OLIPHANT.

“P.S.—I propose going to spend the month of August at Meiron, when I shall be within six miles of Rosh Pina.

“I can quite understand that, having discarded clerical theology, which I have also done, you should feel a special interest, in which I share, for the Jews. They only crucified Christ once, but Christendom has been crucifying him ever since.”

“Athenæum Buildings, Edmund Street, Birmingham, 20th June, 1883.

“L. Oliphant, Esq.

“MY DEAR SIR,—I have in due course received your last three communications—highly esteemed; and in compliance with the last, I have to-day despatched to Liverpool, for shipment to Haifa (addressed to D. Schmidt, as on the last occasion), the fourth box of clothing for the Jewish Colonists in Palestine—of the contents of which I enclose a list, as before.

“With reference to the change of purchase from Shefr Amr to Janna, you express some fear of disappointment on the part of the contributors. You may, my dear sir, entirely dismiss apprehension on this score in connection with anything you do in Palestine. The contributors are more than satisfied to have their contributions spent on Jews in the Holy Land in any way that seems good to a gentleman so interested in them as you are.

“Their interest in the subject is not that of mere sentiment. Holding on what they conceive to be good grounds that Christ rose from the dead, they accept his endorsement of the prophetic writings as conclusive of their divinity. They consequently cannot refuse credence to the predictions (abounding in all of them) of Jewish restoration: or be blind to their prophetic-chronological indications that the time for that occurrence is the age of the world which we have reached. For nearly forty years they have, as a community, on definite premises, looked for a partial and naturally-effected return as the appointed prelude to the personal re-appearance of Christ, to not only re-establish the throne of David (under what is Scripturally styled ‘a new covenant,’ but on the basis of that institution to assume the government of all nations. Entertaining such expectations, they cannot but rejoice at a movement, however small, which looks so decidedly in the anticipated direction, as that with which your name is identified; and nothing could possibly be more gratifying to them than to be allowed to take part in it in any shape or form.

“Your avowed renunciation of clerical theology is extremely interesting. We can scarcely hope it runs on the same lines as our own. We hold by the Bible, though breaking with the clergy, and entertain hope of another life through Christ, though repudiating the notion of a constitutional im-

mortality. It is more probable that Thomas Carlyle or Herbert Spencer represents your standpoint. But in this, we may misjudge you.

"I have taken the liberty of inserting your 'Turkish Effendi' view of Christendom in the July number of *Christadelphian*, which, I presume, you will see in due course. It was sent me a longish time ago, without knowledge of its authorship. It became doubly interesting when that was (only recently) known.

"Wishing you success in your movements, and thanking you for the immense trouble you have taken in connection with our paltry affair,

"I remain,

"Faithfully yours,

"ROBERT ROBERTS."

UNBELIEF AND FUTURITY: STRONG, BUT DESERVED. — A Scotch pamphlet writer thus apostrophises the Bradlaugh and German schools of unbelief:—"Ye Bedlamite unbelievers, besotted with the conceit of your overinflated verbiage—what know ye of the mystery of futurity? In your demonical frenzy, ye labour to pluck the Morning Star from the cerulean overhead, to quench the Sun of Righteousness beaming down life and light, and so to 'pall all in the hidean night of your vapid psychology. Locust brood from the abyss, ye wrestle with the might of Heaven towering rocks which is concentrated in that name too pure for your polluted lips! What name on earth may be compared with the spotless deathless name of Jesus? He that sits on yonder white throne laughs to scorn the impenitent hydra progeny, and soon an ocean-wrath shall bury you in Tartarus from the shuddering view of truth and holiness outraged by the presence of your loathsome leprosy! L'avenir! unveil it if you can, ye meteorological prognosticators, that anticipate the approach of storm-bringing fiends; ye Pythagorean star gazers ever misinterpreting celestial signs; ye poetasters, Tennysons, Brownings, Swinburnes, that sing soft dreamy nothings in jingling rhymes to amuse love sick idiotcy; ye self-glorifying professional lie-makers, Hugos, Salas, Trollopes, whose literature is painted husks for swine, gilded straws to tickle the ribs of guffawing folly, pretty soap bubbles to delight mewling infantile man-worshippers; ye scientists, ever blustering of your dynamical god,

that fabricate mathematical puzzles, gewgaw theories and satanic wondrous, do make full-grown pigmies gape! Impotent all as Belshazzar's Chaldeans and Astrologers on the night of Babylon's capture. Ye newsmongering editors, that hold vice and degeneracy by the ear, wherein ye pour your mental offal (abominations of adultery and horrors of murder,) redolent with the flowers of rhetoric! Ye, on whom old Mrs. M'Clatter's mantle and mutch have dropped; ye stand forth confessed the visionaries of the preis! All hail from gossipdom! ye thousand tongued beldams of rumour and scandal, laden with full blown windbags—Heralds, Mails, Citizens—to babble of literary millenniums, commercial paradises, scientific prodigies, of peace that never comes, and war that does come to befool your forecastings! From the editorial chair exalted on loftiest peak of Olympus, to the babbling, scurrilous, gibbering factions of paperism with widened eyes, ears, and mouth, ye read the Sybilline book of fate, sic—that forsooth we are under the providence of Bismark the Jupiter of diplomacy, and Gladstone the Appollo of loquacity, on whose nods and whims hang the destiny of nations. Thus ye Judases of atheism, ye slander the Pantocrator, the living God, whose philanthropic plan evolves with revolving ages; editorial dignity whining that religion is not its province, though mean enough to be the devil's drudge. God's name is no factor in your calculations of futurity; hence your visions of to-day melt away before to-morrow's sun."

## 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. 28.

Elijah's work, so far as the record goes, concluded with the fiery vindication of Yahweh's majesty against the insolence of idolatrous Ahaziah, who did not survive it many days. This was the last miracle of his life unless we consider his removal such. The time then drew near when "Yahweh would take up Elijah into heaven by a whirlwind." Such a marvel had only occurred previously on earth once—in the case of Enoch. The reflections passed in review in connection with that case are all applicable to the case of Elijah, and need not now be re-entered upon. The occurrence was marvellous in the light of ordinary human experience, but in itself no more marvellous than the thousand marvels that are enacted before the eyes of unthinking myriads every day. The object of it we may not satisfactorily conceive, because the object was divine: and "the things of God knoweth no man but the Spirit of God" (1 Cor. ii. 11). What man can enter into the aims of the eternal universe-filling mind? This, however, we can see, that Elijah was a man of a perfect zeal for Yahweh; and it is not altogether unintelligible that Yahweh should will the exemption of his faithful servant from the humiliation of the grave. Elijah had been long enough among the incorrigible ten tribes for the divine ends. If he was not to be allowed to die, what other alternative so reasonable as his removal? He might, of course, have been allowed to remain in the land of the living till the consummation of Yahweh's purpose in the manifestation of the Messiah in power and great glory: but there would have been an unfitness in this, in view of the nature of the times to pass over the world during the long interval—times, both of intense darkness and when faith was to be the necessary principle upon which the servants of Yahweh were to be developed. His removal seems the most natural event in all the circumstances.

Elijah's removal was an event that Elijah's attendant and coming successor—Elisha—foreboded. Elijah himself appears to have been quite aware of its imminence, and to have desired to get away from Elisha for its private and convenient accomplishment. Arrived together at Gilgal, "Elijah said to Elisha, tarry here, I pray thee, for Yahweh hath sent me to Bethel." Elisha's response was a very decided refusal. "As Yahweh liveth, and as thy soul liveth, I will not leave thee." So they both journeyed to Bethel. There, the sons of the prophets (young men under the guidance of the prophets) came forth to meet them, and privately addressed Elisha on the subject of Elijah's impending removal. They had become aware of it, either from Elijah, or from a common brooding of the Spirit upon them all, imparting to them a common consciousness of the purpose of God about

to be effected: "Knowest thou that Yahweh will take away thy master from thy head to day?" and he said, "Yea, I know it; hold ye your peace." It was not a subject on which he cared to talk or think, still less to be addressed by others. There are subjects on which the mind is very tender, and can only grapple with in silence with any satisfaction. Elijah's impending removal was of this nature to Elisha. Under Elijah's headship, he felt safe and strong. He was, as it were, a covering of God to him. The idea of parting with him was most unwelcome. He knew the parting was at hand: but he refused to hasten it by a single minute. He resolved to stick by Elijah to the last available moment, and was therefore deaf to all hints from Elijah himself, and sore to all conversation on the subject. The sons of the prophets doubtless "held their peace," and the two stern men went on together to Jericho. The young men of Jericho came out to meet them in the way the young men of Bethel had done, making a like salutation, and receiving from Elisha a like rebuff. Here Elijah made another attempt to throw off Elisha, but with no better success, and the two went on to the Jordan. Their movements were watched by a band of "fifty men of the sons of the prophets," who stood on the hill country, as the two venerable men descended to the channel of the Jordan. Here they witnessed a marvel they may not have anticipated. The two evidently aimed at the other side of the Jordan, but how were they to get across without boat, bridge, or ford? They had not long to wait for a solution; they saw Elijah take off his mantle, and wrap it together, and strike the surface of the water with it. The effect was to cause a displacement of the element, which quivered and ran hither and thither until a passage was formed clear down to the bed of the river, through which the two prophets passed on dry ground. It was a miracle, but simply the application of a cause adequate to produce the effects for all that. Water can be separated from water in various ways: but there is one way not available to ordinary men for want of possession of the instrumentality. Not only by wood or stone or wind, but by the Spirit of God volitionally applied, water can be displaced for any purpose in view. Elijah had possession of this power. He was full of it: his very clothes were charged with it, as were the clothes of Christ afterwards—(Mark v. 28-30)—and when he struck the water with his mantle, the water received a shock which it could not resist, and retired before the superior force applied to it, till the object of the disturbance was accomplished in the comfortable passage of the two prophets. It is an illustration of the control of nature that will be exercised by the saints in the glorified state, when they will not only have possession of the spirit, but be themselves that spirit corporealised in glorious and powerful bodies.

The two went over on dry ground, and the moment had now arrived when Elijah could no longer remain with Elisha. The moment had come for him to be "taken." As was natural, Elijah, before parting, asked Elisha if there was anything he could do for him. Elisha showed his suitability for the successorship of Elijah by asking—not money, long life, influence with the king, or any temporal advantage, but—a large endowment of the Spirit that rested on Elijah—"a double portion." Elijah said Elisha had asked a hard

thing. He could not say whether his request would be granted ; but he was able to say this (the Spirit enabled him to say this much, and no more) that if he (Elijah) should be visible to him in the process of separation, Elisha's petition should be allowed. While they still walked on in mutual conference, "there appeared a chariot of fire and horses of fire, and parted them both asunder." Elisha, in the excitement of the moment, exclaimed, "My father! My father! The chariot of Israel, and the horsemen thereof!" and rent his clothes, according to the common Oriental mode of giving vent to painful emotion. He saw Elijah as "he went up by a whirlwind into heaven." This was the token to him of his accepted prayer.

In our entire lack of experience of things or creatures of higher nature than the dull animal organizations at present prevalent on the earth, it may strike us as strange to read of "horses and chariots of fire." There may, however, be nothing intrinsically strange in these things themselves. The universe is of such vastness and illimitable power and diversity that there is nothing to philosophically exclude the possibility of inter-stellar space being occupied with creatures and objects of a kind as much higher than we are accustomed to on earth as the universal spirit is superior to our local atmosphere. All matter is but "differentiation" and condensation of spirit in chemical combinations (modern philosophy calls it "force.") Why may not the spirit itself be susceptible of incorporation in higher and rarer forms adapted to life in free space—the spirit itself being as easily traversable by such as water by the fishes of the sea. If we are accepted of the Lord at his coming, and transformed into spirit, we may find ourselves introduced to a sphere and a family as far transcending our imaginations as the height of heaven transcends the dimensions of our globe.

Elijah's mantle fell from him as he went up : and Elijah himself becoming quickly invisible, Elisha picked up the fallen mantle, and after a due interval of reflection, started on his return journey to Jericho. The Jordan lay an obstacle in his way : but it could be no obstacle to a man on whom a double portion of the Spirit that had endowed Elijah rested. Laying hold of Elijah's mantle in imitation of Elijah's own action, he smote the Jordan as Elijah had done, and the river divided under the concussion of the force that had riven it before. Elisha passed safely over. There must have been something in Elisha's appearance indicative of the fulfilment of his request that he might have a double portion of Elijah's spirit ; for "when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him and bowed themselves to the ground before him." Elijah was gone, and they recognised in Elisha his appointed successor.

But it seems as if they could not be quite sure that Elijah was quite gone—or finally gone—they thought his removal might be temporary, and that he might return and be found for the search. "Behold," said they to Elisha, "there be with thy servants fifty strong men : let them go we pray thee and seek thy master : lest peradventure the Spirit of Yahweh hath taken him up and cast him upon some mountain, or into some valley." Elisha's knowledge was more perfect than theirs. He knew Elijah was gone

for good, and that he would be no more seen upon earth, till he should be sent again for the work of restoration "before the coming of the great dreadful day of the Lord" (Mal. iv. 5)—a work in which he was typified by John the Baptist, who went before Jesus to prepare his way "in the spirit and power of Elijah" (Luke i. 17; Matt. xvii. 12-13). Elisha therefore forbid the sons of the prophets to search, but they were importunate, and urged him till shame led him to consent. "They sent, therefore, fifty men: and they sought three days and found him not." And he has been found not since.

A writing came from him to Jehoram, the son of Jehoshaphat, who was king in Jerusalem for some time after his departure (2 Chron. xxi. 12). If this was written after his removal, then this letter was an act of participation in affairs on earth performed in the new state and place to which the "chariots and horses of fire" introduced him. There would be no difficulty in this; for Elijah would be more cognizant (and not less), of what was going on in Israel after his removal to a state of sustenance by the spirit than while he was yet among them as a man sustained in the natural ways of the flesh. And as for writing, it is more easy for a man with the power of the spirit to write a letter or do anything else, than a man having only the abilities and resources of mortal nature. But possibly (though it is scarcely likely, in view of the retrospective bearing of the writing on a reign that had scarce begun at the date of his removal), the writing was written before his departure.

Another recorded post-removal participation in mundane affairs was his appearance on the mount of transfiguration, where, with Moses, he "spake of the decease which Jesus should accomplish at Jerusalem" (Luke ix. 30-31). Dr. Thomas has always believed that this appearance was actual, and that of Moses also. The term "vision" applied to the transaction has been held to exclude this view, since "vision" is defined in Acts xii. 9 as that which is in contrast with reality. This contention may be right as regards the common use of the term, and yet allow of the things seen in a case like the transfiguration—seen for visional purposes—having been real in themselves. Jesus was real: the glory was real: the voice was real: the overshadowing cloud was real: and Moses and Elias may have been real. It is a matter about which positive ground cannot be taken; but it is interesting to think of the possibility of Elijah having been really there present in personal interview with the Lord, holding converse on the approaching climax of the Lord's work on earth—the Lord's death and resurrection. It would shew Elijah in a state of personal interest in that part of the work of God to which we stand related. It would be natural that such should be the case. Elijah was alive: and if he sent a letter of reproof to an idolatrous King of Israel, it was equally in place that he should personally and encouragingly confer, with "the Son of God, the King of Israel," on the approach of the great act of obedience—(the laying down of his life for all the children of God)—in which Elijah, though not permitted to see death, must have been as much interested as the least of those in need of the redemption that is in Christ Jesus.

The presence of Moses would be no barrier to this view ; because if Moses were really there, it would be by the exercise of that resurrection power which more than once was exercised before the days of Christ. The exercise of this power in the raising of Moses would not displace Christ from his position of "the first fruits;" since Moses might merely rise to renewed natural but miraculously prolonged life against the day of change to spirit-nature in the presence of Christ at his coming. Christ as the first to be glorified, and the dispenser of glory to all his brethren, would be in the position of the first fruits, however many God might see fit to sustain in natural being against that day.

The cases of Moses and Elias in no way lend countenance to the popular view of the death state, since Elias did not die, but was bodily removed, and Moses, if there, must have been bodily raised.

The reality of Elijah's participations, since his removal, in the divine work on earth, in the two recorded cases, is in harmony with the revealed fact, that he is destined to take an active part in the work of Israel's redemption, from the transgression and down-treading of the Gentile ages. To this Jesus refers, when he says, in answer to the enquiries of his disciples, "Elias truly shall first come, and restore all things" (Matt. xvii. 11). If he added, "But I say unto you that Elias is come already," it only shows that two co-ordinate truths are consistent, though in apparent conflict when viewed superficially. John the Baptist came in "the spirit and power of Elijah" (Luke i. 17); and therefore his coming was a coming of Elias (appropriate to the nature of the preparatory work to be done for the first appearing of Christ). This does not interfere with the fact that the personal Elias himself will come in his own spirit and power, to do a work of preparation of a different nature from that of John the Baptist, as the different situation of things connected with the second appearing of Christ requires.

There are details with which, of course, Elisha and his attendant "sons of the prophets" were not acquainted. Their work related to the state of things then existing in the midst of the tribes of Israel. For this work only were their qualifications suited. These qualifications involved the power of displaying in a large measure the visible hand of God, at the exhibition of which we shall look in the further contemplation of the life of Elisha.

EDITOR.

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BRETHREN OF CHRIST.—(MATT. xii. 50).  
"Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother." It is, I think, noteworthy that while Paul tells us to regard the believing men as fathers and brethren, and the women as mothers and sisters (1 Tim. v. 1), how carefully Jesus avoids styling the obedient men as anything but his "brethren." The older

women are regarded by him as mothers, but he does not call the older men his fathers; nor are the young of either sex "his sons and daughters." There seems to be an exception to this in Heb. ii. 13: "Behold I and the children which God hath given me;" but the word here translated "children" is merely the diminutive of that translated "servant" in Matt. viii. 6.  
—Notes by Brother Stainforth.

## A "REV." AND AN EX-"REV." IN THE POLEMICS OF THE TRUTH.

WITH AN ADDENDUM BY THE EDITOR.

Brother Chamberlin received no direct answer to the letter he addressed to Mr. Morley, appearing last month. He received from brother Wells a letter addressed to that brother by Mr. Morley, making reference to brother Chamberlin's letter. This letter, of an evil character, will be found below: also brother Chamberlin's rejoinder, and a few remarks called for from the Editor. Mr. Morley's letter is as follows:—

"The Manse, Thame, June 8th, 1883.

"DEAR MR. WELLS, —Though I don't intend to be drawn into a controversy, which the tone of your letter convinces me would be altogether fruitless, and I feel that your evident earnestness claims a rejoinder from me, and as on account of other pressing duties, this must be my last letter on the subject, and I am willing to answer you somewhat fully. I have received three letters—yours, one signed 'A Christadelphian,' and another 'J. H. Chamberlin.' My time will not allow of separate answers so please make this answer all purposes. Kindly tell 'A Christadelphian' next time he writes to a gentleman to sign his name, and not say insulting things while skulking behind an anonymous signature. Tell him also there is a practical text in the New Testament 'Be courteous.' He says the Bible is his daily companion, so doubtless he will know where to find it. Get him to act upon it, if possible. As for Mr. Chamberlin, his position seems identical with yours, so if you will let him see this he will doubtless accept it as *my reply* to his courteous and thoughtful letter.

"Now, Sir, you certainly have no right to claim to read my heart and judge of my motives in refusing the debate, in my last letter. I gave you my only reasons, and if you don't believe in my religion, at least you should not discredit my honour, and suggest I have misgivings, and emphatically declare that those were, and are, my only reasons. I have no misgivings as to sensible and thoughtful persons, but I know there are many superficial and shallow minds ready to take up any new craze in religion, and I should be sorry to in-

crease your numbers even from among such. Neither can I allow you to state my theology for me about eternal punishment and Hell; during my two years here I know of nothing I have written or said that can justify you in making such a creed for me and saying I believe it. You quote 2 Tim. iv. 4, and, by the way, not content with letting the quotation speak for itself, append your commentary that 'this apostasy shall extend over the whole earth;' here is just one instance of the way you add to and pervert Scripture. Now, stripping away your commentary on the verse, don't you see it is a double-edged weapon, and may be, I only say may be, as applicable to the minority who are Christadelphians as to the majority who are Christians. I don't care to notice your satire at 'the wonderful training' by which I came to believe in the pre-existence of Christ, except to say it does not advance my opinion of your ism that you should all sneer so much at years of honest and laborious thought, spent in preparing for the ministry, nor that you should all suggest ministers have interest which blind their perceptions. One does not like to speak of self, but my case is but typical of thousands. I gave up, in order to preach the gospel, a lucrative position and monetary prospects such as I know the ministry will never offer me; so it is not interest which binds me to our congregational Christian faith, and you ought to admit that others are quite as capable of convictions and honest independent thought as yourselves.

"Now about the pre-existence and divinity of Christ. Despite your disclaimer, and attempt to fortify it by a few texts, the Christ you believe in *is a man*, and not divine being at all except as all men have a divine nature, which I suppose you deny. I find that in your creed you believe that 'Jesus Christ was a man begotten by the power of God of the Virgin Mary, etc., at his baptism filled with the spirit, etc., and therefore called the Son of God'—(vide Roberts' *Lecture*, p. 364). Now, in the name of common honesty, how can you call this believing in the



divinity of Christ? how can a mere man, as you say Christ was till his baptism by the infusion of electricity without measure (for you know you say the Holy Spirit is electricity), how can he be thus transmuted from being a mortal man, *without even a soul*, into a divine being; your logic can, perhaps, see it, but if so, your logic, like your doctrine, must be fearfully and wonderfully made. As to the pre-existence of Christ, let me ask you to read two great central passages in the New Testament. '*He* was in the world, and the world *was made by him*' (John i. 10). Mind, you can't get out of it by saying that means the purpose of God that makes the Bible nonsense. *He*, the same that assumed a fleshly form, *made the world* again (Heb. i. 2), '*by whom*, also, he made the worlds.' How can you get out of that '*whom*,' without referring it to the *being* spoken of in the first part of the verse. I can't allow you to slip out of the consequence of these passages by any figurative explanation; you must deal honestly with the Bible, both when it is against you, as when you happen to be in accord with it. Read also John xvii. 5, and say how could Christ pray for the glory which he had '*before the world was*,' if he never had any glory, and not even an existence before he was born of Mary. Ah, your tenets, like those of Strauss, Renan, Bradlaugh, and others, not only take away the divinity from Christ, but also rob him of his honesty and morality. Just study again those passages about the apostacy, which you say is represented by orthodox Christianity, and see if denying the Lord that bought them is not the chief evidence prophesied of such apostacy.

"I can only trust myself to say a few words about your degradation of the Holy Spirit. I know of nothing, even in Bradlaugh's writings, so repulsive as Mr. Roberts' attempt to explain everything about the Holy Ghost. It is enough to fill any Christian's mind with shuddering disgust both at his impiety and presumption. In his *Lectures*, p. 126, he argues that Spirit is something material, capable of analysis and demonstration. Then he boldly assumes that electricity is spirit, and, after that, no marvel that he is audacious enough, on page 127, to say, '*this, concentrated under the Almighty's*

*will, becomes Holy Spirit.*' And yet, you ask me to debate with such a man! No! I would infinitely prefer to debate with Bradlaugh; at least, he would be honest, and would not try to palm off such materialism and Atheism as Christianity. But Mr. Roberts' methods of argument are only on a par with the way in which Christadelphianism has been propagated, both in America and England. In reference to what I said about Greek and Hebrew, and the folly of trying to argue great principles on such a small basis as the doubtful and debatable meaning of a Greek or Hebrew root; you say "Dr. Thomas was considered an authority on these subjects, and can, be relied on." I must confess I never heard of him in such connection; what University gave him his degree? what standard works, shewing scholarship in Greek and Hebrew, has he published, which constitute him, among scholars, 'a reliable authority?' I know a little of Gerenius, Davidson, Keil, and Delitzsch, and Dr. Arnold, of Rugby, among Hebraists and Winer, Luthardt, Godet, Tischendorf, Liddell, and Scott, among Greek scholars, but Thomas I never heard of. Who says he is a reliable authority in the classics? You must pardon me if I refuse to believe this Dr. (!) Thomas as a 'reliable authority' in opposition to such authorities, as I have mentioned. By-the-bye, speaking of this Doctor (!) does he not hail from America, the land of all monstrosities in religion, and was he not ignominiously and unanimously expelled from the religious community in London, to which he gained admission by misrepresentation, and expelled, not for divergence of thought and doctrine, but for the definite sin of '*being guilty of deliberate untruth*,' and, moreover, although the resolution which expelled him from this Church in London in 1848, as a *common liar*, was transmitted to all its sister churches through England and America, yet the Doctor (!) never took one step to remove the stigma, and to-day his memory rests under the brand which honest men are the first to try to remove, when laid upon them. You may say a man is not called on always to defend himself, but remember, the founder of a new sect must at least show himself to be, beyond all dispute, a man of honour, and of common truthfulness.

"Further, has not this same doctor been found guilty of plagiarism, which means the offence of taking or stealing passages from other men's works, and sending them forth to the world as the product of one's own thought? If you deny it, I can, when I have leisure, send you extracts from his writings to prove it. One other word, and I will then dismiss this Doctor. In your letter to me you speak of the attachment your people have for the Bible; you say it is your daily companion and study, etc., and that you draw all your doctrines from its pages. Now, how do you harmonise that with this statement, which you will find on page 564 of the *Christadelphian*, Mr. Roberts's paper, and this, is from his own pen. 'There is not one safe position, and in that we mean, by the favour of God, to entrench ourselves for better or for worse, viz., THE WHOLE TRUTH, as brought to light by Dr. Thomas.' How do you reconcile the two? I can but think, despite your disclaimer, your doctrines are anti-Biblical and anti-Christian, and here in your own paper you entrench yourselves not on the Bible, not on Christ, but on a man, and such a man, as this Doctor!

"You say my remarks that your doctrines are destructive of all morality is utterly untrue, but you give no proof they are untrue, and if you cannot see how anism which tends to Materialism and Atheism, which denies the divinity of Christ and declares the Holy Spirit to be electricity, if you cannot see how such a religion is destructive of all morality, how it abolishes the sanctions for, and discernment between right and wrong, I can only wonder at the peculiarity of your mental constitution. I cordially admit to Mr. Chamberlin that, doubtless as a community, you are better than your creed. I do not say Christadelphians are immoral, but I do say Christadelphianism logically followed out tends to immorality.

"I cannot reply to everything in your letter, but I must point out how you flinch from my challenge to produce the fruits of your faith. I never yet met one of your sect who could produce the name of one person who had been converted (that is a Bible word) from a vicious and impure life by your teaching, and I am not surprised that you cannot.\*

\*If Mr. Morley is really in earnest, we can furnish him with hundreds of names of persons who have been turned from ungodliness by the power of the truth.—EDITOR *Christadelphian*.

"I was astonished to read that, the next day after your conversion to Christ, you thought, 'what a myth,' for I have always understood that for some time after your conversion you went about speaking and teaching, etc. Now, how do you reconcile it with common honesty, to urge others to accept what you believed to be 'a myth,' and, if you would willingly and wilfully delude others then, what guarantee do you give that you would not do the same now, or has 'entrenching yourself' on this Doctor Thomas made you more conscientious in such matters? If your conversion was 'a myth,' I do not wonder at your straying into this sect, I can only pray that God may give you a real conversion. Now I must conclude; I am not surprised Mr. Roberts should not have published my last letter, but let him prove his faith in his teaching by publishing this one instead, and, if he can, controvert what I have laid down; if he does not, I can only think it is because he *dare not*, and it will only prove that he, and not myself, flinch from the consequences of stating the truth. Please oblige by letting Mr. Chamberlin, 197, Churchhill Road, Birmingham, see this, and ask him to accept it in lieu of a direct answer, and thus kindly save my time.

"I am, dear Mr. Wells,

"Very faithfully yours,

"W. MORLEY,

"Congregational Minister.

"P.S.—Since writing the foregoing, I have received your enclosure from Mr. Roberts. I am glad he has resolved to publish my first letter, and of course I rely on his sense of justice to publish this also, with his reply, on the points raised.

"I must do justice to America, too. I find it did not produce your famous Doctor, whom Mr. Roberts exalts above Christ, and above the Bible, as the entrenchment of Christadelphians, although even Mr. Roberts has to confess the Doctor '*formerly used equivocal language.*' Equivocation is defined in standard dictionaries as *using ambiguous words with intent to mislead.* But it remains true your Doctor first came out in America with his notions—notions 'evolved from the depths of his own inner consciousness'—and not as your people assert found in the Bible.

BROTHER CHAMBERLIN'S REPLY.

Brother Chamberlin's reply is as follows:—

"195, Churchill Road, Birmingham,  
" July, 1883.

"REV. W. MORLEY,

"SIR,—Your further communication to Mr. Wells, dated 8th June, which you kindly say contains your reply to my letter of June 6th has been sent on here for my perusal. I must certainly say that I can find very little in it which indeed makes any shew of a reply to the observations addressed to you. The letter before me only *attempts* to touch the point referring to our use of the original Greek and Hebrew words. When you are told that all we do is just what every competent minister of the pulpit himself does, and what every sensible man must do, where the translation is imperfect; you then fly off from your original criticism and represent us as 'trying to argue great principles on such a small basis as the doubtful and debatable meaning of a Greek or Hebrew root.' The charge is so preposterous that no reply is needed, saving the observation that such a statement shows you cannot have considered the force of the words written, nor have troubled to remember the words you had written before. Such a 'basis' would indeed be a 'small' one, and madness itself would not dream of arguing 'great principles' upon it. But can you not discern the difference between this and the making use of a lexicon or grammar to properly point an expression, or better to punctuate a sentence?

"There is, I see, another reference to my letter. You reply to me—'I do not say Christadelphians are immoral, but I do say that Christadelphianism logically followed out tends to immorality.' Now I acquit you of meaning that we commend or command any immoral practices. You are aware that we consider ourselves bound in the most sacred way by every commandment of Christ. But you mean, I think, that our *doctrine*, degrading *man* must tend to reduce or degrade *manners*, when it is 'logically followed out.' This, I presume, is the sense you intend. Now, whatever the doctrine is, the logical outfollowing is contained in the commandments of Christ. This is the only logic we recognise. Our practice is not conformed to any maxims of our own

evolved by any considerations whatever. Now the commandments being unmistakeably pure, the truth in which they are rooted is presumably pure also, and as it is only a presumption your criticism goes upon (for you confess you have no demonstration of it) we meet it with this counter inference. You have it yet to prove that the doctrine is degrading, and then to shew that the commandments are degrading also; or else to shew that the doctrine and the commandments are inconsistent with each other.

"Several new positions taken in your letter call now for a word or two.

"You object to our judgment of your motives in declining debate. Yet you do not scruple to insinuate that we may deal 'dishonestly' with the Bible, and try to 'slip out' of certain logical consequences. Bradlaugh would 'at least be honest;' would not try to 'palm off,' &c. In such sentences it is charity to hope you had forgotten yourself, sir.

"You say your concern in the proposed debate would not be on account of the 'sensible and thoughtful,' but for the 'superficial and shallow' minds. What tender consideration is this! What better treatment can you give the shallow mind than subject it to the excavating action of the truth? If debate led to our getting all the shallow minds, and your getting all the thoughtful ones, what harm could happen to you—what good to us—what injury to them? Remember the words, 'Father, I thank Thee that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes' (Luke x. 21).

"Your observation that the quotation from 1 Tim. iv. 4, does not prove that 'the apostacy shall extend over the whole earth' would be perfectly just, if this text stood alone, but it is connected with others, which plainly shew the matter impugned, true. See Isaiah lx. 2; Luke xviii. 8. Also the imagery of the Apocalypse, where the judgments of Christ are upon the whole earth.

"You say our interpretation is a double-edged weapon, cutting both ways. Yes, it is a wheeling brand, cutting all ways, and *may* as rightly apply to us, as you. The question is, *does it?*

"We do not 'sneer' at 'years of laborious thought, spent in preparation for the ministry'; at least, if we do, it is naughty in us; but this phrase does not

accurately give the method by which young theological novices are prepared for clerical life. It nearly always depends on what college a youth goes to, as to what denomination and theology he will espouse afterwards.

"You resent the suggestion that ministers have interests which blind perception. Do not interests so? Have ministers not interests? Are they the exceptions to this rule?"

"Now for your doctrine.

"You represent us as denying the divinity of Christ. You have been told before that we do no such thing. You say we only admit him to be divine, as all men are so. We answer, all men are not divine (see 2 Peter i. 4, where partaking of the divine nature is made a thing of *promise*). Your phrase, 'a mere man,' as applied to Christ before his baptism, shows that you cannot attend to what we say, or what you write of him.

"You quote John i. 10 to prove that Christ existed before he was born of Mary. The text says nothing about Christ, but speaks of the Word who *became* flesh. When we ask what is the meaning of the *Word*, the first thing to observe is that naturally a *word* is that by which thought finds utterance or expression; then the analogy will be found in that by which the mind and thought of God find utterance. This the Scriptures speak of as the *Spirit of God*. (Proof texts too numerous to refer to). That incorporate Spirit was the Christ, the manifestation of the Father, the true light, &c.

"Hebrews i. 2 is quoted to prove that Christ existed before the world. Let it be briefly said that all such texts have their explanation in 1 Peter i. 20, who says of Christ, 'who verily was *foreordained* before the foundation of the world, but was *manifest* in these last times for you."

The text which says that God made the world by Jesus Christ must be compared with Coloss. i. 15, 17; and 1 Cor. viii. 6, and it will then appear that Christ is the moral cause of the world's existence, and not the physical originator. If the latter it would not agree with the words which style him "the first born of every creature." He cannot be Creator and created as well, in the same sense.

John xvii. 5 is quoted to shew that Christ pre-existed in glory before his advent. If this passage be taken literally, then the

speaker, *Jesus Christ*, had such pre-existence, which is not contended for, the idea being that reference is made to the glory of the second person of the Trinity, forgetting that, co-equal with the Father, the Son could neither be divested of nor restored to glory. The simple key which unlocks all such difficulties is the fact that what God purposes is often spoken of as an actual and accomplished fact. Christ *was to be* glorified, therefore Christ *was* glorified.

"Mr. Roberts does *not* attempt to explain 'everything about' the Holy Spirit; he simply says what the Spirit authorises him to say, finding corroboration in that which underlies the phenomena of nature. Page 126 of *Twelve Lectures* is referred to, to prove that, according to Mr. Roberts, spirit can be 'analyzed,' and that spirit is 'material' which is *exactly the reverse* of what is said on that page.

"Your pious horror at our handling of this subject makes but a poor substitute for the argument which should convince us of error, and is passed by without notice.

"I have nothing to say as to Dr. Thomas's qualifications to criticise in Greek or Hebrew. Very little hangs on what might be said, one way or the other.

"Your strictures on the Dr's morality are very serious, and must be replied to. There is nothing in your observation (corrected afterwards) that he hailed from America: we are only reminded of Nathaniel's question, 'Can any good thing come out of Nazareth?' and the sensible reply, 'Come and see!'

"You have evidently swallowed, without enquiry, the Campbellite misrepresentation of Dr. Thomas's action in relation to the errors of that sect. Allow me to tell you that the charge of untruth is a huge slander, and in not making yourself familiar with both sides of this matter, you have been sadly misled. The thing has been fully explained in the pages of the *Christadelphian*, as also in the Dr's Life.

"As to the charge of plagiarism put forward by you, the simple fact is that a passage of history bearing upon prophetic exposition was sent to Dr. Thomas, who incorporated it in *Elpis Israel*. It was a case neither of 'stealing,' nor sending other men's matter forth as his own. For, in giving historical detail, it is perfectly lawful to use materials gathered by others, whether used in the text, or supplied in

foot-notes. The mere absence of marks of quotation is a very 'small basis to argue the great principles' of morality upon.

"The foregoing are the chief things calling for notice in your letter, though it is infested with errors, which crop up in nearly every line, and which shew that you have not taken pains to understand the truth, as held by us, and that you do not watch against slips of the pen. To say, e.g., that Mr. Roberts exalts Dr. Thomas above Christ is simply ridiculous; to lump Strauss, Renan, and Bradlaugh together is ignorant; to speak of Christ 'being transmuted from a mortal man without even a soul,' is the feeblest caricature; and nothing can be said in reply to such things than a kind request that you will think before you write, and try to do justice to your manuscript.

"I am, Sir, yours faithfully,  
 "J. H. CHAMBERLIN."

ADDENDUM BY THE EDITOR.

Brother Chamberlin has dealt very ably with Mr. Morley's letter. A word or two by way of supplement, may not be out of place.

Allowing Mr. Morley the right he claims of "stating his own theology," he cannot complain if we claim a similar right, and refuse to accept his definitions of Christadelphian conceptions of truth. When he says that, according to those conceptions, Christ was a mere man, he either writes ignorantly or maliciously. Christadelphians have never taught that Christ was a mere man. They say he was a man, but not a mere man, and this is what the Scriptures say:—"A man approved of God among you" (Acts. ii. 22); "Through *this man* is preached un to you the forgiveness of sins" (Acts xiii. 38); "A man that hath told you the truth, which I have heard from God" (Jno. viii. 40); "The man, Christ Jesus" (1 Tim. ii. 5).—BUT NOT A MERE MAN: "The Word made flesh" (Jno. i. 14); "God manifest in the flesh" (2 Tim. iii. 16); "He that hath seen me, hath seen the Father" (Jno. xiv. 10).

Regarding Christ in this light, he is higher to us than Mr. Morley's theology makes him. That theology makes him a "second person" incarnate. The truth shews him the one eternal person incarnate,—the Father—who was "in Christ reconciling the world unto himself" (2 Cor. v.)

In the presence of Christ, we are in the presence of the Father, for he is the Father in manifestation; yet, as a person, he is the Son, and if we ask the reason or origin of this Son-title, we find it supplied to us in the words which Mr. Morley derides.

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, and, *therefore, that holy thing that shall be born of thee SHALL BE CALLED THE SON OF GOD*" (Luke i. 35).—A Spirit-begotten Son manifesting the name, character, and power of the Eternal Father—this is the divinity appertaining to Christ as exhibited in the apostolic testimony. What higher divinity could there be? It was the divinity Christ always put forward: "I am come in my Father's name" (Jno. v. 43). I can of mine own self do nothing (Jno. v. 60). "I seek not my own will, but the will of Him who hath sent me" (verse 30). "I have not spoken of myself, but the Father who hath sent me, he gave me a commandment what I should say" (Jno. xii. 49.)

Mr. Morley, in the name of "common honesty," protests against this being a belief in "the divinity of Christ." It may not be a belief of "the divinity" taught by the schools, but it is the divinity taught by the apostles and by Christ himself, and by the Father of our Lord Jesus Christ, who says He is one, and alone, and the head (Is. xlv. 5-6; Deut. xxxii. 39-40), and that Christ is his beloved Son in whom he is well pleased (Matt. iii. 17). Jesus himself takes lower rank in saying "My Father is greater than I" (Jno. xiv. 28) and Paul, who spake by the Spirit, says "the head of Christ is God" (1 Cor. xi. 3). The "divinity" of the schools is a theory that cheats the understanding and wears the heart—using words without a meaning, or with a meaning which it instantly defies in the application it makes of them. Mr. Morley stands up for this theology, in support, of which he quotes passages that lay hold of the divine side—which is the Father's side—of Christ. In this he illustrates that unskilful division of the word of righteousness which is the unhappy habit of school-bred theologians, resulting from the mode in which they are prepared for the pulpit, not by a process of "laborious thought," as brother Chamberlin points out, but by a process of laborious cramming with the stereotyped ideas and for-

mulas of other days. This cannot be contradicted in view of the fact that each establishment produces its own sort and no other. Who ever heard of an Independent College producing Roman Catholic priests? The ideas and formulas of other days are to be distrusted entirely, *per se*; for the Scriptures show that theological darkness was to prevail in all countries during the centuries of Papal ascendancy. Anything popular during those days is, therefore, to be suspected. If an idea held in other days can be demonstrated from the Scriptures, well and good: but its scripturality must be established beyond doubt. Its ecclesiastical antiquity is a fact rather against than for it.

Mr. Morley is indignant at one of his correspondents, "claiming to read his heart and judge his motives." No doubt it is a wrong thing to think evil: but this is not to be confounded with the kind of judgment which Jesus exhorts his disciples to exercise with reference to the nature of a tree as indicated by its fruit. Our correspondent appears to have done no more, and this second letter of Mr. Morley's justifies the diagnosis. He was not aware that his last letter was in type, on its way to the readers of the *Christadelphian*: and assuming it was not to appear, he "claims to read the heart (of Mr. Roberts) and to judge of his motives." He is "not surprised," and having written a letter as nearly as unpublishable as he could, he prefers it for publication instead, and declares in advance on the supposition of its non-appearance. "Thou art inexcusable O man . . . for wherein thou judgest another, thou condemnest thyself" (Rom. ii. 1).

The whole letter is aglow with the kind of heat that accompanies conscious weakness. His allusions to Dr. Thomas (a dead man who cannot now answer for himself) are unpardonable in a writer putting forth the superior claims of this epistle. A gentleman would have feared to do injustice to the dead in speaking of matters of which he has no personal knowledge, instead of recklessly repeating (and with such evident animus) refuted slanders of a generation ago, slanders uttered by men who could not answer Dr. Thomas' scriptural arguments, but who sought to nullify their influence by personal misrepresentations. Their efforts were not successful. The ruth brought to light by Dr. Thomas has triumphed in spite of the petty animosities

of those whose dignities were hurt in the combat his discoveries provoked. Their twistings of truth to try to bring the Dr's name into reproach, were nullified long ago. Though Dr. Thomas brought no action for slander—(his enemies well knowing they were safe in attacking a man whose hands were tied by his submission to the law of Christ)—it is not true that "he never took one step to remove the stigma." He published explanations which not only removed the stigma, but transferred it to those who strove to silence his testimony by their virulent outcries about nothing; for it was nothing, though the semblance of something.

The Dr. used about two pages of historical matter from an old book lent him by a friend for the purpose, at the time he was writing *Elpis Israel*; and this was magnified into a charge of plagiarism, although the author is referred to, a page or two further on, and his conclusions dissented from (*Elpis Israel*, page 385, line 35). In his preface to the fourth edition, the Doctor alludes to the circumstance thus: "A writer upwards of 50 years ago, gleaned from Bochart's *Researches into Sacred Geography* and the writings of Major Rennel and others, the information identifying Ezekiel's names with modern countries of Europe and Asia. This he (the author of *Elpis Israel*) transferred to these pages for the reader's benefit. In his acknowledgment of this fact on page 335 (must be a misprint for 385, Ed.) he did not name the compiler: because the point which was original with him, which was the absurd application of what he had gleaned, to the first Napoleon in his invasion of Russia and signal overthrow there, the author of *Elpis Israel* altogether denied. It would have been unnecessary to allude to this, but that cavillers of the meaner sort have busied themselves over the omission."

The other matter is explained at length in the *Life of Dr. Thomas*, chapter 30, page 258. The following sentence at foot of page 261 gives the kernel:—"The malice of the London charge lay in making the 'Dr.'s denial of having disfellowshipped the 'Campbellites applying to the publication of the *Confession and Abjuration*, which though related to the same matter, was not the same thing. It is easy to understand that the Campbellites would feel hurt on discovering that Dr. Thomas, whom they had fellowshipped, held principles

"which constructively put them in the position of unjustified persons; and it is not altogether difficult to see how they should feel that their fellowship (in London) had been conceded on a misunderstanding; but to lay this misunderstanding at the door of misrepresentation on the part of Dr. Thomas, and to charge him with falsehood, was a cruel mistake."

The Scriptures pronounce a woe against the man who "takes up a reproach against his neighbour." Mr. Morley has not, in this case, originated the reproach—the lying reproach: but he "takes it up" in the sense of endorsing and propagating it, and making himself responsible for it, when the subject of it is in his grave. Let him beware. Though Dr. Thomas is in his grave, his memory and reputation are dear to God, whose face in heaven is beheld by the angels, whom He appoints as the guardians of His saints. They are no idle words which tell us that it is better for a man to be drowned in the deepest sea, than to interfere with one of His little ones who are to Him as the apple of His eye.

Mr. Morley's sin in the case may be forgiven him on the score of ignorance; but it is inexcusable that he should attempt to prejudice the consideration of the Scriptural issues raised by his friend, our Bro. Wells, by the introduction of personal obloquy. Even if Dr. Thomas had been the weak and worthless person which his adversaries knew he was not, while trying to make him out to appear, what has it to do with the question of what the Bible teaches? Had Dr. Thomas advanced his convictions on the ground of his personal credibility, the question of his character would be relevant; but seeing the personal question is not at all involved, seeing that it is simply and solely a question of what is written in every Englishman's Bible (and not even a question of those Hebrew and Greek roots, about which Mr. Morley tries to get up a scare), the discussion of what Dr. Thomas may have been is entirely beside the mark. It is convenient as a diversion from the real issue: but it has nothing to do with it. The real issue remains, if Dr. Thomas had even been hanged:—Does the Bible teach, or does it not teach, the immortality of the soul? Does the Bible teach, or does it not teach, the gospel of the kingdom founded on the promises made to the fathers of an inheritance of the country of their pilgrimage?

We emphatically deny ever having admitted, in the sense that Mr. Morley imputes to our words, that Dr. Thomas "formerly used equivocal language." If Mr. Morley will refer us to the sentence on which he founds this allegation, we shall re-publish it in full, as the best refutation of the insinuation he founds upon it. As to the charge of exalting Dr. Thomas over Christ, as brother Chamberlin remarks, it is too absurd to answer. The very sentence he quotes in support of his suggestion condemns it. "The whole truth" is the pith of it—not as invented by Dr. Thomas, but as "brought to light by him." If Mr. Morley knew the truth, he would see that it had been brought to light in our day by Dr. Thomas—existing in the Bible since God put it there, but covered up from view by pulpit traditions. Dr. Thomas removed the traditions, and exhibited to view what before was concealed. The meaning of this is surely palpable to the intellect of a child.

Mr. Morley sneers on the subject of electricity. He is not the first who has done this. The subject is high and deep; and it is easier to sneer than to refute. We cannot answer him better than in our own words to another pulpit sneerer as follows:—

"Mr. Barnett is petrified at the suggestion that the Spirit of God should be discoverable in scientific research, and stunned at the 'blasphemy' of the supposition that electricity should be that Spirit in its free and universal form. One would almost imagine that Mr. Barnett disbelieved that God had anything to do with the universe. He waxes loftily indignant at the ascription of His powers to God. He denounces as blasphemy the simple and believing application of God's testimony concerning himself. Does he deny the statement of Scripture that the Spirit of God is everywhere? Concerning which we read 'If God gather unto Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again unto dust.'—(Job xxxiv. 14.) If it is everywhere, is it not everywhere? and being everywhere, is it not a reality? How can it be anything if it is nothing; and if it is not nothing, but something, ought it not to be discoverable? Men have observed, considered, tested, compared, and investigated, and have discovered a universal spirit. This they

have called ELECTRICITY. Mr. Barnett denies this is the Spirit of God. If not God's, whose is it? Mr. Barnett says it is not universal. Does he set himself above Faraday, the great electrical discoverer of the day? and the correctness of whose deductions has been demonstrated in a legion of practical appliances such as 'the explosion of mines, the weaving of silk, the extension of printing, the electro-telegraph, the illumination of light-houses,' &c. Mr. Faraday calls it 'the UNIVERSAL spirit of matter;' and hear another electrician's testimony as to the function it performs, or the relation it holds to the general economy of nature:—

"Electricity actuates the whole frame of nature and produces all the phenomena that transpire throughout the realms of unbounded space. It is the most powerful and subtle agent employed by the Creator in the government of the universe, and in carrying on the multifarious operations of nature. Making a slight variation in the language of the poet, I may with propriety say—

"It warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent;  
Breathes in our souls, informs our mortal part  
As full, as perfect, in a hair as heart;  
As full, as perfect, in vile man that mourns  
As the rapt seraph that adores and burns.  
It claims all high and low, all great and small,  
fills, it bounds, connects, and equals all."

"It is immaterial to what department of this globe and its surrounding elements we turn our attention, electricity is there. Wherever we witness convulsions in nature, the workings of this mighty unseen power are there. It writes its path in lightning on the sullen brow of the dark cloud, and breathes out rolling thunder. Though cold and invisible in its equalised and slumbering state, yet it is the cause of light and heat, which it creates by the inconceivable rapidity of its motion and friction on other particles of matter. It is the cause of evaporation from basined oceans and silvery lakes, from majestic rivers and rolling streams, and from the common humidity of the earth. It forms æreal conductors in the heavens, through which this moisture in vapoury oceans is borne to the highest portions of our globe, and stored up in magazines of snow and rain. It is electricity that by its coldness con-

denses the storm, and opens these various magazines in mild beauty or awful terror on the world. It is electricity that by the production of heat, rarefies the air, gives wings to the wind, and directs their course. It is this unseen agent that causes the gentle zephyrs of heaven to fan the human brow with a touch of delight—that moves the stormy gale—that arms the sweeping hurricane with power—that gives to the roaring tornado all its dreadful eloquence of vengeance and terror, and clothes the mid-day sun in light. It gives us the soft pleasing touches of the evening twilight and the crimson blushes of the rising morn. It is electricity that, by its effects of light and heat, produces the blossoms of spring, the fruits of summer, the laden bounties of autumn, and moves on the vast mass of vegetation in all the varieties and blended beauties of creation. It bids winter close the varied scene. It is electricity that, by its most awful impressions, causes the earthquake to awake from its tartarian den, to speak its rumbling thunder, convulse the globe, and mark out its path of ruin."—*Electrical Psychology*, (Dod's) pp. 51-53.

If Mr. Barnett can imagine a loftier mission, a greater power, a more universal omniscience (pardon the phrase) than electricians have found to attach to the inscrutable element they term electricity, he is certainly gifted beyond the ordinary run of mortals. The declarations of the Scriptures concerning the Spirit of God are so identical with the portraiture of electricity by modern science, that there can be no doubt as to the synonymy of the two things. There is just one element in the case that science has not reached and never can reach, and which made revelation a necessity. It never could find out the Supreme Intelligence that inhabits and controls universal power, or divine the future manifestations of that power in the destiny of man. It could not discover the relation in which created man stands to the Inscrutable Creator. It can discover no means of laying hold of this universal element, as God does, when it pleases Him, so as to use it as an instrument of power. They cannot make it 'Holy Spirit.' It only becomes this when wielded by the will of the Almighty. All it has done is to discover that what the Scriptures revealed before it could be known experimentally, is true, viz., that there is a Universal Spirit by



which everything is upheld and controlled. This is all! It but discloses omnipotence around us. It but leaves us helpless in its presence as before. Here revelation gloriously joins hands with nature and unfolds the counsels of the

Eternal Mind, which is at the other end, as it were, of this universal telegraphy. The man who can discover blasphemy in such a splendid conjunction of truth, must have a mind strangely warped indeed."—*Defence of the Truth.* EDITOR.

A FALSE APOSTLE.—A native, Indian gentleman, known by name and visit to England (Baboo Kheshub Chunder Sen), addresses all the world in an epistle from Calcutta, in which he travesties the apostolic style, and outrages apostolic doctrine. He says he is charged with "a new message of universal love," to "our Father's family," among whom he includes "the followers of Moses, Jesus, Buddah, Confucius, Zoroaster, Mahomet, Nanac, and the various branches of the Hindu Church." This new message is a command to be a one, and to be *all one*, though remaining "many;" to be all in harmony, though at loggerheads: to be one in faith, thought continuing diverse as the poles asunder. "Hear, ye men: there is one music, but many instruments; one body, but many limbs; one spirit, but diverse gifts, one blood, yet many nations; one Church, yet many churches." This is intended to be an argument, but how it breaks down when it comes to be applied. "One music, many instruments," we can understand; also "one body, many limbs," but how are we to understand "one Church, many churches?" As well say, "one music, many musics;" "one body, many bodies." There is but one Church, founded on one faith—faith in our Lord Jesus, and in no Buddha, Mahomet, or Zoroaster whatsoever. No man can come to the Father but by Christ. "Thus saith the Lord (lyingly continues the epistle, for the Lord saith it not)—sectarianism is an abomination unto Me, and unbrotherliness I will not tolerate. I desire love and unity, and My children shall be of one heart, even as I am one. At sundry times have I spoken through My prophets, and, though many and various My dispensations, there is unity in

them. But the followers of these My prophets have quarrelled and fought, and they hate and exclude each other. The unity of heaven's messages have they denied, and the science that binds and harmonises them their eyes see not, and their hearts ignore." The God of Israel certainly desires love and unity among His "children," but the Bible definition of who these are excludes those addressed by Mr. Sen. They are those who believe in His Son, and do His will. The multitudes addressed by Mr. Sen do neither one nor the other. Furthermore, between His children and the world in general, God prescribes no unity or friendship, whatever—but the reverse. His Son Jesus was "not of the world," and came to send—not peace, but a sword (Matt. x. 34) among the heterogeneous masses of mankind, who should be divided into hostile factions, by the principle of allegiance *versus* opposition to Him. God only receives men as sons who "come out" from the rest (2 Cor. vi. 17). This Mr. Sen understands not. He is smitten with the beauty of peace in the abstract, and, like a good-natured grandmother of no discernment, he exhorts all the world to be good boys, without reference to the causes of peace. Yet, inconsistently enough, he recommends them to avoid "all errors and impurities," and to renounce "all manner of superstition and error," &c. Suppose men accepted the first exhortation, and tried to establish a universal union of love, the result would disappear as soon as they tried to obey the second. The "renouncing of all manner of superstition and error" would set loose the elements of discord again. No, no; there can be no peace till Christ return and establish one government, as the situation allowing of peace: one faith, as the principle developing it, and all power in the hands of the saints, securing it. Mr. Sen is only another addition to the long list of false prophets speaking smooth things.—ED.

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 148.**

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*“Exhort one another daily.”—PAUL.*

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We come together fatigued and perhaps discouraged by our six days' conflict with the present evil world: and we stand in need of the comfort and refreshing and rebuilding which our assembly round the table of the Lord is calculated to afford. We get it best from the word read and realised. We have this word in ever-varying forms; the same word in spirit and complexion, but in that variety of aspect and colour that enables us from first day to first day all the year round to feast at this table, on the same things, not only without weariness or sense of monotony, but with an absolutely increasing relish as the time goes on.

Our best plan is to take what is brought before us in the reading of the day. We are sure to get something wholesome and strengthening. We take to-day the sweet words of John, yet taking with them all the surroundings with which he gives them. “Behold,” he says, “what manner of love the Father hath bestowed upon us that we should be called the sons of God.” It is indeed a wonderful love. There is kindness with some men, and with different men, different forms of kindness. Some give alms: some help with sweet words: some will lend influence and helpful offices: but it is rare to find a man who will lift the object of his benevolence into his own circle and share with him his own privileges. Yet this is what God is doing and offering to do through the gospel. He invites us to be His sons—to become partakers of His own nature—to enjoy His fellowship and the fellowship of His Son. How unlike man! John might well ask us to behold it—to contemplate it—to consider it. The way with men is to keep people down, even though all have an equal

right to occupy the best position: but God asks us up to a position to which we have no right.

“Behold, what manner of love” this is. Why do so few appreciate it, and gladly respond to it by accepting the invitation, and rejoicing in the love and in the goodness of it? There is a reason. There are many reasons, but there is one in particular which John indirectly supplies in his next sentence. “Therefore,” he adds, “*the world knoweth us not*, because it knew him not.” As there is nothing for which men will work with more enterprise and diligence than to be known of the world—to be recognised—to be thought well of—to be deferred to, so there is nothing that on the common run of men inflicts more pain than to be ignored, and looked down upon. It is here where men are kept away from the truth. The loss of the world's honour is too high a price for them to pay. And nothing more effectually stops the world's honour than the espousal of the truth in its theoretical bearings and practical obligations. Paul and his fellow-apostles were counted “the offscouring of all things.” Such sooner or later is the experience of every one who earnestly embraces and faithfully follows the truth which they planted 18 centuries ago. There may be men who know the truth who escape this experience; it must be because they shield themselves from it in ways that will not redound to their honour when Christ comes, such as where a man who keeps the truth in his pocket. There are professors of the truth whom you could not distinguish from the men of the world. In their ways, their practices, their principles of action, they are like those among whom they mingle: you could not dis-

cover anything in them of saintship in Christ Jesus. We are not to look to such for guidance. We are to look to the apostles as exhibited to us in their writings. They and they only illustrate to us the mind of the spirit—the policy and the model that will be acceptable to Christ in the day of his appearing.

In the abstract, it does appear a strange thing that sonship to God should be a reason why the world should disown a man. It is so in fact, and it is so by John's declaration. Perhaps we may discover the reason why it is so, if we reflect; and be thereby helped to take the right position in our day and generation. The habits of men will help us: the case of Christ will put the question beyond all uncertainty. Men love those who love the things they love and hate the things they hate. This is the universal bond of affinity. Now, men of the world love the world: men of God do not: they are forbidden to do so. "Love not the world, neither the things that are in the world" (1 Jno. ii. 15). Because men of God do not love the world, men of the world can have no sympathy with them, and "therefore the world knoweth us not."

Men of the world hate godliness and the things of God. There are no terms too strong by which to express their contempt for them,—“cant,” “hypocrisy,” “Pharisaism,” “humbug,” “slobber.” Men of God love the things which excite the world's detestation. They obey Paul's command to Timothy: “Flee these things (love of money, foolish and hurtful things greatly prized in the world, etc.), and follow after righteousness, godliness, faith, love, patience.” What communion, therefore, can possibly exist between men who love and men who hate what the word of God enjoins? Men who love what the Word of God enjoins can only have the friendship of those who hate it by hiding their love, or doing violence to it, or worse still, letting it go. It is treading dangerous ground to trim

and mince matters to please worldly friends. In fact, it is utterly impossible for a friend of God to have worldly friends. If a man's friendship to God is a reality, the friendship of the world for him will soon die, for the simple reasons already glanced at.

But let us come closer. The case of Christ settles all. If there were a case in which a son of God was likely to be recognised and loved by the world, it was surely in his—a man without fault, a man who went about doing good—a man whose words and works were of themselves sufficient to enchain the general wonder and admiration—who spake as never man spake, and used his wonderful power in deeds of blessing only. But how did his case work out? We know well. The symbols on the table tell us. “He was despised and rejected of men.” The world did not love him. The world refused him. “ME IR HATETH.” Such is his own testimony; and to his disciples he gave this comfort: “If the world hate you, ye know that it hated me before it hated you.” Why did the world hate Christ?

We discover the answer when we contemplate the leading mental attribute of Christ as exhibited in his own recorded words. What was that? Was it not this—the fervent and constant recognition of God's existence and prerogatives? What more intense expression could he give to this than when he said, “My meat and my drink is to do the will of Him that sent me?” And again, “The zeal of thine house hath eaten me up.” And again, “I am come down from heaven to do the will of Him that sent me.” And again, “I have manifested Thy Name to the men whom thou hast given me out of the world.” You cannot touch any part of Christ's life that has not God in it. As Paul said, “For me to live is Christ,” so Christ might have said, “For me to live is God.” The first commandment of all, according to him, is, accordingly, to love God with all the heart. The God and

Father of whom he thus spake is the God who spake to Moses and by all the prophets,—the God of Abraham, Isaac, and Jacob,—the Personal God revealed from the beginning as the Creator, inhabiting eternity, dwelling on high, located in glory in the heavens, yet filling immensity by His spirit.

This is a very different God from the God of modern philosophical and moral discourse. He is not an abstraction, but a Being: not an impassive tendency, impersonal and latent in the universe, but a conscious Intelligence: not a principle, but a person, a Majesty, a Father, the archetype of all personality.

The whole history of Israel has this personal God for its moving spring. The whole Mosaic Institution has this idea as its kernel—the *raison d'être* of its existence—the pivot of its operations. All its appointments converge on this idea,—that God is a personal Being to be worshipped and obeyed: a Majesty and a Holiness so ineffable as to demand the utmost abasement, the deepest reverence in all approaches to Him. The God of Israel was the Father of the Lord Jesus; and with Christ, the Father was the one grand governing and overshadowing fact of the universe.

It is here where we understand the hatred shown to Christ by the world. Jesus defines its source in those words of his to the Father, "The world hath not known thee, but I have known thee." Here is the essence of the whole matter. The world knows not God; it is unbelieving of what He has revealed concerning himself; uninterested in the purpose he has formed and announced; and insubordinate towards the expression of His will. It is insubordinate to the point of rebellion. Nothing is so wilful as the human heart in unenlightenment. Paul expresses it strongly, but not too strongly, when he says, "The carnal mind is enmity against the God; it is not subject to the law of

God, neither, indeed, can be." Now the universal human mind is unenlightened. Consequently, it is at the mercy of all the impulses that naturally belong to the human organization. These impulses make it rebellious against God, whom it knows not; and antagonistic to all who do know him. It sympathises with those only who are in harmony with its own likes and dislikes. This is why it applauds those leaders who flatter it, and minister to it the ideas and principles that are pleasing to its prejudices. Christ did not minister to those prejudices at all. He could not. "I testify of it," he said, "that the works thereof are evil." Therefore the world hated him.

Now, it is Christ himself who has said that what is true of him in this matter, is true also of his disciples. "Ye are not of the world, as I am not of the world. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have spoken to you, the servant is not greater than his lord." This incompatibility between the world and the brethren of Christ is inevitable. It results from the nature of things. The characteristic of the brethren of Christ is the knowledge and love and service of God, as Jesus defines it: "This is eternal life, to know Thee, the only true God, and Jesus Christ, whom Thou has sent." "He that doeth the will of My Father, the same is my brother, and sister, and mother." Such being the moral characteristics of the brethren of Christ, how is it possible that any friendship or sympathy can exist between them and a world, not only totally destitute of those affinities, but distinctly hostile to them? Talk to a Birmingham crowd of God, and our obligations to Him; talk even to the ordinary Birmingham person of such things, and do you not talk a tongue which is worse than unknown—a language resented as outlandish and inimical?

We have had a great stir in Birmingham this last week. You could in no better way judge of the difference between the spirit of the world and the spirit that is of God, than to conceive how the things of God would have sounded in the ears of the populace. Mr. Bright is very popular; because he speaks of the things that appeal to the instincts of the populace. He gives himself out as the friend of the people, and preaches the gospel of cheap bread, which the people understand and delight in. But suppose he were to take the ground that Christ took: suppose he were to tell the people as Jesus told them, that their works were evil (John vii. 7); that God was the owner of all things and they ignored Him; that the credit of everything belonged to God and they took it to themselves; that God had spoken, and they took no notice; that He had announced a purpose and they had no interest in it; that He had delivered commandments, and they cast them behind their backs; that He had vouchsafed promises and that they insulted Him by neither caring for them nor believing them: how long would Mr. Bright's popularity last if he employed the great powers God had given him in telling the people these things which are true?

Such utterances would be execrated at every gathering of the people, and the utterer would be hounded out of society as an intolerable nuisance. Men, to be popular with the world, must be of the world, and speak in harmony with the world. The brethren of Christ are not of the world, and, therefore, the world hates them, as it hated Christ, and for the same reason. The brethren of Christ are lovers of God, and, therefore, cannot be friends of the world, who are not. They may do the world good, as they have opportunity, but it will be on their own ground as saints, which they would leave at the peril of their friendship with God.

This, then, is the reason why so few accept the glorious rank of sons of God.

It brings with it the world's rejection, which is hard to bear. No sane man can find pleasure in the world's scorn, except in the sense in which it is testified of the apostles, that they rejoiced that they were counted worthy to suffer shame for the name of Christ. It is crucifying to the natural man to be looked upon as rubbish and rot. But there is another side. There is a future coming along. "It doth not yet appear what we shall be, but we know that WHEN HE SHALL APPEAR, *we shall be like him.*" What a wonderful reversal of affairs this will be, when the poor, and the despised, but faithful friends of Christ and lovers of God are emancipated from the weakness of this corruptible nature, and made glorious, and noble, and immortal, like the Son of God at his return, and exalted to places of honour and power, when the sinners, however mighty, will be put down from their seats everywhere throughout the world. There is not a man of these arrogant, foul-mouthed men of the present order, but what will want to cringe at the feet of the smallest of Christ's friends in the day of recompense. They will all be eager to serve Christ then: but it will be too late. It is not eye-service that Christ appreciates: it is not service for the sake of advantage that he will accept, but a service rendered for love's sake, through the power of enlightenment received and cherished in the day of darkness that prevails in his absence.

This is the service we are united in trying to render. The acceptance of it will be the highest reward it is possible for the imagination to conceive. The hope of it is the most ennobling and purifying power possible to be at work among men. As John here says, "He that hath this hope purifieth himself." This is its intended effect as regards the day of our probation. Christ aims to "redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works." Let us, dear brethren and sisters, yield ourselves to this aim, reciprocally to the will of

Christ. Let us keep ourselves unspotted from the world. Having put our hand to the plough, let us not look back. Let us arm ourselves against all weariness and faintness of mind, and keeping our eye on him who fought the battle before us, who endured a greater contradiction of sinners than will ever fall to our lot, let us run

with patience the race set before us, remembering it is a short race at the longest; and that it is a race which, victoriously run, will end in shouts of welcome from myriads of the glorified sons of God.

EDITOR.

INTELLECTUAL CULTURE INSUFFICIENT BY ITSELF TO MEET HUMAN NEED.—Mr. Lawrence Oliphant, in his article on the Jews in *Blackwood*, speaks thus:—"The question is, whether knowledge and light arrived at by a partly intellectual process, do open the eyes of man to moral truths, or whether the highest truth does not need the development of the affectional qualities in man? whether the love of good as a dominant instinct must not be the guide of the intellect in its search for truth? whether brain progress, leads to any good at all? whether, when you do away with the requirements of the moral law, even though they be associated with bigotry and superstition, before you have found a higher moral code to substitute for it, and allow the intellect to run riot without the moral restraints furnished by the conscience, even though the conscience be darkened, you do not run a greater risk than by adhering to the old paths? Sooner or later the religious instinct will become dissatisfied with these,—it will outgrow the standards of its theology, and in its craving for light and search for higher good will come to perceive the fallacies by which it has been held in bondage; but it will not be in the lucubrations of speculative philosophers that it will find relief. The only test of the value of knowledge of this description is in the life which it produces. If intellectual culture invariably produced the highest moral results, there might be something to be said for it. But in practice we do not find the centres of civilisation morally so much in advance of less enlightened countries of civilisation morally so much in advance of less enlightened countries, that we can be encouraged to believe in the effect of knowledge *per se* as a remedy for the moral disease of the world."

THE OFFSPRING OF GOD (ACTS xvii. 29.) —Let those who regard the Deity as an immaterial being, "without body, parts, or passions," consider attentively this argument of Paul's. He asserts that the acknowledged fact that we are the offspring of God is a proof that he cannot be composed of gold, silver, or stone. Paul's argument amounts to this: "Since we see that the offspring of the Deity are living material beings, we may be certain that their parent cannot be of the nature of an inanimate golden image." Nor for the same reason can he be a mere vapour. It appears then that we have Paul's inspired authority for regarding our physical nature as furnishing, to some extent at all events, an illustration of the Divine.—*Notes by Bro. Stainforth.*

THE FRIGHTFUL *Diablerie*.—Should anyone doubt of what is in store for society if modern atheism has the sway, let him look abroad at the frightful *diablerie* around. We make bold to say that no anarchist, no Nihilist, no Communist lives, who is not also an atheist. The tie which binds man to his Maker can never be, even to appearance, severed without involving with it a moral and social crash. If the fact be questioned, the evidence is abundant in every civilized country under the sun. At this moment the work goes on beneath our very eyes. There is no use in withholding the truth that society is face to face with its most determined foes, alike enemies to God and humanity. Where faith waxes cold, the demon steps in to destroy every social institution from the family to the throne. Chaos steps in, and revolution is free to revel in the bewildering confusion.—*Toronto Mail.*

## THE LAW OF CHRIST AND LAWS OF DIABOLOS.

### THE DUTY OF BRETHERN OF CHRIST IN RELATION THERETO.

[The appearance of Brother James U. Robertson's article, in the June *Christadelphian*, on "The Brethren of Christ in relation to Human Law," found the brethren in London concluding a discussion on this important subject. It was first brought before the Mutual Improvement Society in February, by a brother who contended for the permissibility of suing at law for just debts, but did not recommend anyone to go to law. The time available for discussing the question in the evening, being too short, its consideration was resumed in April, when the following paper was read. The addendum which will follow, is, in substance, the writer's reply, and embodies the principal arguments used on both sides, during the five evenings' discussion, extending from April 27th to June 1st].

One nation only has been favoured with laws from heaven. All others have been left to their own devices. Gentile rise, prosperity and decay have been subject to divine control, but their internal regulations have been the product of the ever-varying forces which have wielded political power. Neither heavenly nor earthly messenger has communicated to them a written law, stamped with perfect wisdom, to regulate all the relationships of life. Consequently their enactments have been marred, not merely by the defective wisdom inseparable from creatures of the dust, but, far worse, by the evil disposition of a fallen nature. Partiality, ignorance, superstition, selfishness, vindictiveness, and cruelty are a few of the expressions which describe them. Whatever modifications they have undergone have been the result, to a great extent, of the influence of the Bible. Certain it is that in the countries where that book has the widest circulation the laws are the most just and humane. But, even in these cases, and they are not numerous, New Testament principles have

had much less influence than certain enactments of the Mosaic law. As a whole, the laws of nations are simply the expression of human thoughts, ancient and modern. Probably they are indebted more to the principles of ancient Roman law than to any other source. Nations styling themselves Christian have preferred the practices of civilised heathens to the injunctions of Christ and his Apostles!

On these grounds it becomes an important question as to the attitude which the disciples of Christ should occupy toward the laws of the Political Diabolos. And if there were no expression of the divine mind on the matter, it would be a most difficult question to solve. A sensitive conscience would be troubled as to whether it was right to comply with unjust laws or pay taxes in support of an evil government. The Pharisees perceived the possibility of such a difficulty in a righteous mind when formulating the question with which they hoped to entangle Christ:—"Is it lawful to give tribute unto Cæsar, or not?" But, to their surprise, Jesus Christ gave an answer which they could not gainsay—an answer which defined the respective claims of human and divine laws: "Render unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's" (Matt. xxii. 17-22). And the principle here enunciated Jesus himself put into practice on another occasion, when providing by miraculous means, a piece of money for the express purpose of paying tribute (Matt. xvii. 24-27). The command given to Jews after the flesh under Roman sway, is equally applicable to Jews after the Spirit under Gentile rulership. Should this be doubted, there are Apostolic injunctions, whose authority in this dispensation cannot be questioned—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Who-soever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation" (Rom. xiii. 1, 2). Thus

in obeying national laws, the brethren of Christ are indirectly obeying God. The apostle Peter is quite as emphatic in the same direction:—"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing he may put to silence the ignorance of foolish men"—(1 Pet. ii. 13, 15). For these specific directions, we cannot be too thankful. They not only enjoin compliance with those moral elements of Gentile law, which form quite an elementary part of the law of Christ, but they set at rest many doubts on other points which might arise in the minds of saints. They make it obligatory, for instance, to pay rates or taxes raised for an iniquitous object. This is both wise and reasonable. In the present state of the world, a government of some kind is absolutely necessary; any government is better than none at all; it is impossible to have a righteous government; all that exist are more or less bad, the difference being only one of degree. It is, therefore but just that their benefits, although imperfect, should be paid for. If the liberty of obeying or disobeying their laws were permitted, on what principle would it be determined? Would not diversities in age, education, experience, mental proclivities, and self-interest, produce corresponding variations in the line of demarcation? And where would disobedience end? In a simple protest? In a mere refusal? In combined action? In the application of force? In an attempt to alter the obnoxious statute at all hazards? These are inquiries which could not fail to arise if the question were an open one. It was the refusal to pay what was considered to be an unjust tax that led to the decapitation of Charles I., and the establishment of the English Commonwealth, and similar causes brought about the War of American Independence. If any of God's sons had been living in England or America at these times, their obvious duty would have been to stand aloof from the agitation around them, and submit to whichever government was, for the time being, in the ascendant. To have acted otherwise would have endangered their attitude towards God, for it was impossible to know at the com-

mencement which combatant was destined by Deity to become the victor. And even if such knowledge had been given, it would not have warranted any active support on their part. As Christ's followers they are called upon to "live soberly, righteously, and godly in this present world" (Tit. ii. 12); "to be subject to principalities and powers, to obey magistrates" (Tit. iii. 1); and to "honour the king" (1 Pet. ii. 17). Although heirs of a kingdom which is destined to "break in pieces and consume" all other kingdoms, they are not permitted in this life to take part in any such iconoclastic efforts.

When the matter is presented in this extreme form, there are few who will dissent from the foregoing observations. But objections will probably be raised against their being applied to what are called constitutional efforts in the political world, such as the election of rulers or law-makers under a limited Monarchy or a Republic. It is said that payment of tribute brings with it a privilege and a duty—the privilege of a vote and voice in national affairs, and the duty of exercising a political right for the purpose of influencing those affairs in a right direction. Those who among religious classes take up this position, claim to be and are known as "Political Christians"—a name as inconsistent with New Testament requirements as would be that of *Worldly Saints*. If right on a small scale it would not be wrong on a large one; if it be right to vote for the overthrow of a Liberal or Conservative, Democratic or Republican Government, because its home or foreign policy is bad, it is permissible to take even more energetic steps to effect the desired object. And this could scarcely be done without involving a believer in the turmoil, animosities, strife, tricks, zeal and partizanship, of the political world—a position ill-befitting one who claims to be a brother of him who said, "My kingdom is not of this world" (John xix. 36), or constitution of things, and who said of his disciples, "They are not of the world, even as I am not of the world" (John xvii. 16). The only safe plan is to hold aloof from the conflict of "the kingdoms of men," with as much determination as a ship endeavours to avoid being drawn into the destructive Maelstrom. In so doing, the sons of God show that their belief in a future righteous despotism does not bring them into antagonism with the existing



order of things, and thus their efforts to sow the seed of the Kingdom are not impeded by political partizanship. It further enables them, undisturbed by the distractions of political life, to devote their time and energies to the all-important work of preparing themselves for the exalted position to which God has called them. It preserves them from the possibility of an antagonistic attitude towards Him who "ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 25).

One remark by way of qualification is necessary in regard to human laws. It is this: When they come into conflict with Bible commands, obedience becomes a sin instead of a duty. This would be the case in the event of any national law forbidding the reading of the Bible, prayer to God, meetings for fellowship, or the proclamation of the truth; likewise if it enacted idol worship, the acceptance of a false doctrine, abjuring the name of Christ, or fighting in battle. The conduct of Daniel, Peter, Paul, and the early Christians is sufficient to show the course to be pursued in such circumstances as these. There would be no hesitation on the part of anyone like-minded "resisting unto blood, striving against sin" (Heb. xii. 4). They would imitate these worthy examples in another respect. They would pray to God for the removal of the obnoxious edict. It has been effective before, and, if in harmony with God's will, it would be so again. When Peter was in prison, "prayer was made without ceasing of the Church unto God for him" (Acts xii. 5). When Paul and Silas were imprisoned at Philippi, they "prayed and sang praises unto God" (Acts xvi. 25). At the commencement of the seventh seal, "the prayers of all the saints" ascended up as incense unto God, and as a result the divine anger was kindled against their enemies, and "there were voices, and thunderings, and lightnings, and an earthquake" in the Roman Empire (Rev. viii. 3, 5). Apart from such exceptional incidents, the brethren of Christ are exhorted "that supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 1, 2). Compliance with this command will be far more effective in times of peace

or turmoil, in over-ruling national affairs for the well-being of God's sons, than the puny efforts which, at best, they could put forth. And does not the object for which such prayer is to be offered—that "we may lead a quiet and peaceable life in all godliness and honesty"—teach inferentially that saints have nothing to do with the present governments of the world beyond the realization of this desirable condition? To pass this barrier is to step on to an inclined plane the other end of which is beyond the range of vision; for the endeavours of men to rectify the many crooked things of which this world is full, are so absorbing that their reforming zeal grows by what it feeds on; and when their strength is well-nigh gone they often realize how little has been accomplished in giving effect to their aims: they spend a life-time in having done something towards benefiting their fellowmen in respect to the fleeting things of this life without having laid hold on the life to come. For sons of Adam in the darkness of nature and of a false religion there is much excuse, but none for the children of light who are looking for the advent of One who is to bind Diabolos, "put down all rule and all authority and power," "bless all nations of the earth," and fill the world with the glory of God.

The next phase of the subject has to do with the extent to which brethren of Christ are entitled to use the laws of the political Diabolos for the purpose of enforcing their rights—not between each other, but between themselves and the alien. The apostolic condemnation of the Corinthians about "brother going to law with brother, and that before unbelievers" (1 Cor. vi. 6), is quite sufficient to forbid the introduction of Gentile law into a brotherhood recognising the law of Christ. But, the other aspect of the question is not considered to be settled in such a positive and authoritative manner. And yet, the injunctions are quite as explicit in the one case, as in the other. They were first enunciated by Jesus Christ, at the commencement of his ministry. When giving them, he abrogated certain commands embodied in the Mosaic law. That law was given to the Jewish nation in its infancy, when the people were unfit for a high standard of righteousness. It was a perfect adaptation to the circumstances for which it was designed, and if every Gentile nation had a law equal to it,

happiness, prosperity, and godliness, would be immeasurably increased. Nevertheless, it was a "School Master" to bring the Jews to Christ (Gal. iii. 24), to educate them from a lower to a higher grade. When Jesus Christ appeared, he declared to them the higher principle on which they were henceforth to act. From that time, not only was the murderer to be "in danger of the judgment," but he also who was "angry with his brother without a cause" (Matt. v. 21, 22); instead of condemnation commencing in the act of adultery, it was to operate in the desire for it (v. 27, 28); divorce was to be permitted only in the case of adultery (v. 31, 32); the obligation for the strict performance of oaths was superseded by the prohibition of voluntary oaths (v. 33, 34); the "eye for an eye and a tooth for a tooth" principle was repealed to give place to the following injunction:—"Resist not evil: but whosoever shall smite thee on the right cheek turn to him the other also" (v. 38, 39); and love was no longer to be confined to friends and neighbours, but to extended to "enemies" (v. 43, 44).

The significance of this abrogating decree is more fully understood when it is remembered that the Mosaic Law embodied principles of perfect justice, the rights of each individual being carefully guarded, and consideration for each other's person and property beingspecificallyenjoined. In the case of injuries, retribution to the full was expressly provided for; but the aggrieved was not allowed to take the law into his own hands; he had to bring his complaint before the duly appointed tribunals, and it was the duty of the administrators of the law to enforce its decrees. "The judges" were admonished by Moses to "judge righteously between every man and his brother, and the stranger that is with him" (Deut. i. 16), and the Israelites were charged not to "revile" or "curse" them (Exod. xxii. 28). Without a provision of this kind, social peace would have been impossible. Hence the command, "Thou shalt not avenge nor bear any grudge against the children of thy people" (Lev. xix. 18).

Here, then, we have a constitution which permitted an action at law, before a divinely-appointed tribunal, formally superseded by another enactment. Was this change a retrograde step, a mere substitution of one process for another, or the inculcation of a more exalted course of

action? There surely can be no difficulty in correctly answering this question. The contrast which Jesus presents between the old and the new law is clearly to the disparagement of the former and to the exaltation of the latter. And in the sentence, "But I say unto you, that ye resist not evil," Jesus practically defines the "eye for an eye" principle of the preceding verse to be an embodiment of that which he condemns. In other words, the use of the Mosaic tribunal to redress a wrong, or to obtain a perfectly just retribution was to resist evil. This is most important. How can a disciple of Christ justify himself in the use of the tribunals of the political Diabolos, seeing that an appeal to the tribunal once sanctioned by Jehovah is no longer permitted? The illustrations which Jesus Christ gives of his meaning are the very antithesis of any such justification. To be injured in body or estate is equivalent to being smitten on the right cheek, but on no principle of interpretation can an appeal to the arm of the law be construed into turning the other cheek also. An unjust law-suit to take away a coat is an evil thing, but so far from resisting it, Jesus Christ's admonition is to allow the cloke to be taken also. To go a mile compulsorily, would often be not only inconvenient but injurious to one's interests, and yet, instead of refusing, Jesus says, Go two miles. To give, or lend, when asked to do so is often very disagreeable and yet Jesus says, Refuse not (Matt. v. 39-42). Even when goods are taken away unjustly, they are not to be asked for again (Luke vi. 30).

There can be no doubt that these illustrations of what is meant by not resisting evil, are put in a very extreme form. In this respect they are similar to what Christ said on another occasion: "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). Jesus does not mean that in every case a disciple of Christ is to hate his relatives, but that he must be prepared to do so if faithfulness to him render it necessary. In other words, love to Christ must be pre-eminent in his mind, and he must sacrifice every other affection in order maintain it; the disciple must love his Master more than those who are united to him by the closest fleshly

ties. In like manner are the illustrations about not resisting evil to be understood. When smitten on one cheek, rather than retaliate turn the other also; if sued for thy coat, rather than have any legal contention give up both coat and cloke; if compelled to go a mile rather than put forth power to resist go two; if requested by evil men to give or lend, rather than practice systematic refusal, open your purse to the wicked as well as the righteous, and if defrauded of goods, rather than exact full restitution, don't even ask for them again.

Christ's aim evidently was to make a complete revolution in the principles of human conduct. Retaliation, retribution, restitution, compensation, and revenge were to be superseded by remission, conciliation, peacefulness, magnanimity, generosity, pardon, and self-sacrifice. The Jews had been allowed to indulge in the former principle, and they had no doubt abused their privilege by carrying it to an extreme which was not originally intended. To wean them from their accustomed ways, Jesus Christ presents the new principle in a form which leaves no mistake as to the radical change they were required to effect.

It has been said that some of Christ's illustrations have reference to the special circumstances in which the Jews were then placed; that the compulsory journey of a mile and the taking away of goods had to do with the exactions of their Roman rulers, in meeting certain state requirements. Be it so. What does this prove? It does not alter the principle of non-resistance to evil. It simply shows that the evil demands of rulers are to be treated in the same way as the evil demands of private individuals. If Jesus Christ had intended his commandment to apply only to the former, it would not have been illustrated by a blow on the cheek, begging or borrowing. Moreover, the law which he repealed, had special reference to evil treatment at the hands of private persons. No doubt it had a national application, as shown by the retaliatory measures which Israel was permitted to take against their Gentile enemies. But this is no evidence that the new law was to be confined to evil actions on the part of military and civil rulers. The repeal of the one law applied to both private and public injustice, and the enactment of the new law was therefore equally comprehensive.

National and individual hatred of enemies was to give place to national and individual love:—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

When a man wilfully injures the person or property of another, he cannot be called a friend. According to Christ's axiom—"He that is not with me is against me" (Matt. xii. 13)—he can only be described as an enemy. He therefore becomes a fit subject on the part of an injured Son of God for love, goodness, and prayer. Does not this apply to the case of a man who buys goods, and afterwards, either in word or deed, refuses to pay for them? If so—and surely there can be no question about it—how can a brother of Christ fulfil the precept of his Lord and Master by bringing the arm of the law to bear upon such a debtor? The breach existing between a debtor and an unwilling creditor is inevitably widened when they take up the position of plaintiff and defendant. If the plaintiff wins his case, the defendant is ordered by the judge to pay; if, for any reason, he fails to comply, an officer of the law takes forcible possession of some of his property—much more in value than is required for the original debt—and from the proceeds, pays the creditor his due. When matters proceed this length, and often when they do not, they far exceed the "eye for an eye" principle. Two eyes are frequently lost by the defendant, though the plaintiff only gets the one for which he sued. On whom rests the responsibility of this injustice and revenge? The general answer would be, the obstinate debtor. In a sense this is true; the law would not have so treated him if he had fulfilled his pecuniary obligations at the right time. But who set the law in motion? The creditor. On whom, therefore, rests the responsibility of revenge being inflicted in the name of justice? The creditor. Who is he? In the case under consideration, a disciple of Jesus Christ. What is he commanded to do? To "resist not evil" and "love enemies." What else? To be "just" (Phil. iv. 8; Col. iv. 1; Tit. i. 8). Anything more? To be "merciful" (Matt. v. 7; Luke vi. 36; Rom. xii. 8). And yet in the face of these commands he resists an evil minded debtor, widens the breach which

separates him, commits by means of the law of the Political Diabolos an act of injustice, and, through its myrmidons, acts mercilessly. The danger of such flagrant disobedience may not, at first sight, be

apparent, but a fuller consideration of the matter should make it clear.

J. J. ANDREW.

(To be continued).

## BIBLE DIFFICULTIES AND THEIR SOLUTION.

BY BROTHER ASHCROFT.

We frequently receive letters calling our attention to apparent contradictions in the Scriptures, and asking for explanations and reconcilements. It is our intention to deal with such matters in a series of articles, of which this may be taken as a specimen.

“The literature of the discrepancies” is a familiar phrase to many Biblical students. It includes many volumes of great ability and excellence, besides a large number in which the case is not so effectively presented on behalf of the Scriptures as it might have been. Unless work of this kind can be well done, it is obviously better left untouched. Many, however, have taken it in hand whose competence for it is more than doubtful, and the consequence has been that they have injured rather than helped the cause they essayed to defend. The replies to Colenzo’s attack upon the Pentateuch alone number nearly two hundred (according to the *Fall Mail Gazette*), but the only one of these which Colenzo noticed was written by Dr. McCaul. Most of the others were not calculated to promote the interests of revealed truth. There have, however, from quite early times, been valuable contributions, made by both Jewish and Christian writers to this particular form of Scriptural defence. Augustine, Chrysostom, Eusebius, Theodoret, Menasseh Ben Israel, Joannes Thaddeus, Andrew Fuller, Dr. Samuel Davidson, and a host of others, are to be mentioned as having more or less successfully used their pens in the resolution of Bible difficulties. It is not, therefore, the case that the numer-

ous instances of alleged discrepancy have escaped the attention, or paralysed the courage, or weakened the faith of the friends of revealed truth. There is, indeed, little that is new to be said on either side the subject.

It would be decidedly uncandid on the part of any intelligent reader of the Bible to deny that a *prima facie* treatment of many portions of it would be fatal to the harmony of the book as a whole. Nevertheless, a disposition to shirk or evade these difficulties would be too great a concession to their magnitude, and would be interpreted as a sign of conscious weakness.

That these difficulties are *intentional* on the part of the Divine Author of the Scriptures, we are quite persuaded. They serve a variety of important ends, which could hardly have been accomplished by any other means. In the first place, they operate judiciously upon the classes that lack moral appreciation and earnestness, and help to keep the sow in a state of contentment with the mire and the trough. Then they furnish valuable disproof of collusion on the part of the sacred writers, and establish their character as independent witnesses to the things whereof they testify. “The inspired narratives exhibit substantial agreement with circumstantial variation. This is precisely what a court of justice requires in respect of the testimony of witnesses. Should their evidence agree precisely in every word and syllable, this fact would be held by the court proof of conspiracy.” Moreover, these difficulties tend to brace up the intellect and

keep it astir in divine directions. "Things hard to be understood" are rightly said to present special attractions to inquiring minds. Whately compares the colliding texts to several mechanical forces or impulses acting upon a body to be set in motion; their *resultant* impelling it in the direction required, though no one of the impulses, taken singly, is acting precisely in that direction.

And, finally, there is the argument (of whose origination Origen receives the credit, and from which there is no escape except by way of blank atheism) that "He who believes the Scripture to have proceeded from Him who is the author of nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature." In both nature and revelation there are what have been termed "residuary difficulties," concerning which Westcott says "some of them may perhaps be removed by wider knowledge, while others are probably inherent in the necessarily finite view which we must take both of the scope and method of the divine plans."

1. A sister writes to say that some in her neighbourhood are greatly exercised with the difficulties presented by the genealogy of Christ as given in Matthew and Luke. Those who possess the *Christadelphian* for 1872 will find some pertinent answers to a correspondent on this subject in the December number for that year (page 567). The discrepancy seems in one case to lie between the 17th verse of Matthew i. and the sum total of the generations actually given in the verses preceding. Instead of forty-two generations between Abraham and Christ, the genealogy, as we have it in the text, contains only forty-one. There is a marginal reading of the 11th verse which says "Some read Josias begat Jakin, and Jakin begat Jechonias." This, however, would only make the second set of generations *fifteen* instead of fourteen, and would leave the third set

still incomplete. The most probable explanation is that which supposes that since Jehoiakim and Jehoiakin differ only by a single letter, "Jechonias," in verse 11, denotes the former, and in verse 12 the latter individual. According to this, the second "fourteen" ends with Jechonias (or Jehoiakim) and the third begins with Jeconias (or Jehoiachin) in which case the deficiency would be made up.

We have next to account for the omission of three names from the period between David and the captivity. Ahaziah, Joash, and Amaziah, according to the history in the Old Testament, come between Joram and Ozias in the line of natural descent of father and son. The suggestion of such as Ebrard, Spanheim, and Lightfoot that these kings are omitted by Matthew "because of their great wickedness, and their inter-marriage with, or descent from, heathen women," is open to the rejoinder that of one of them at least (Amaziah) it is recorded that he "did that which was right in the sight of the Lord" (2 Kings xiv. 3). Besides the conduct of such as Solomon and Manasseh would, on this hypothesis have excluded *them* from the genealogy. It is useless to resort to a theory that will not bear a general application. The probability is that these three names were not omitted by Matthew for any moral reason, but merely to enable him to distribute the genealogy according to a favourite number, or to mark it off by three great epochs.

Some find a further difficulty in the fact that while, in Matthew, Joseph is the son Jacob, in Luke he is the son of Heli. The balance of probability is in favour of the supposition that while Matthew gives the genealogy of Joseph, and so sets forth the right of Jesus to the throne of David, Luke gives the *natural pedigree* of Christ, and therefore gives the genealogy of Mary, his mother, who was the daughter of Heli, according to a Jewish tradition, and is spoken of as such in a Talmudic superstition, quoted by Lightfoot and others,

which represents "Mary, the daughter of Heli," as having been "seen in the infernal regions, suffering horrid tortures." The reason Mary's name is not employed instead of Joseph's lies in the recognized Jewish law that "genealogies must be reckoned by fathers, not mothers," and in the fact that Joseph was the *legal* father of Jesus.

2.—Attention has also been called to an apparent discrepancy between the accounts given in 2 Sam. xxiv. 9. and 1 Cor. xxi. 5 of the numbering of the children of Israel. In Samuel the numbers are 800,000 men of Israel, and 500,000 men of Judah; whereas, in Chronicles, there are 1,100,000 men of Israel, and 470,000 men of Judah. Davidson supposes that the difference is due to the exclusion in the one case, and the inclusion in the other, of the standing army. This, however, would fail to account for the smaller number of Judah as given in Chronicles. There has most likely been error in the transcription of these numbers. The letters of the Hebrew alphabet were originally used for numerical purposes, and as some of them closely resemble each other in form, it would require the most careful copying to prevent mistakes being made. For instance, Daleth and Resh are very much alike in appearance, and one might easily be taken for the other, especially if it was unskillfully traced. But while Daleth stands for 4, Resh represents 200. Again, Beth is equal to 4, while, with a couple of dots over it, the same letter stands for 4,000. The omission or the addition of

"one jot or tittle" would be very likely indeed to happen, and would make a vast difference in any numerical statement in which such omission or addition occurred.

3. A discrepancy has further been noticed between 2 Sam. xxiv. 24, and 1 Chron. xxi. 25. In the one case it would seem that David gave fifty shekels of silver for that, for which, according to the other account, he gave six hundred shekels of gold. The apparent contradiction vanishes if we regard the narrative in Samuel as simply giving the price David paid for the threshing-floor and the oxen. He bought these first, and afterwards extended his purchase to the entire "place"—the whole hill of Moriah—for which he paid the amount mentioned in Chronicles. The threshing floor itself, would probably be a very small "parcel of ground," not nearly worth six hundred shekels of gold.

It should be borne in mind that none of the seeming inaccuracies we meet with in the sacred writings in the least affect any vital question. They do not invalidate the promises made to the fathers, nor obscure the glory of the divine scheme therein unfolded for the deliverance of the earth from the bondage of corruption, and the blessing of the nations in Abraham and his seed. No well-balanced theory of inspiration is affected by them, and they furnish no reasonable excuse for that increasing distrust of the Holy Scriptures which is one of the most conspicuous signs of the times.

SEPARATED FROM SINNERS (HEB. vii. 26). —"For such a High-priest became us who is holy, harmless, undefiled, separate from sinners." At first sight the peculiar appropriateness of such a high priest for the human race does not appear very apparent, but the fitness comes out in striking relief, and in accordance with the words in the next verse "so also for himself" when we perceive that the words

translated "separate from sinners," (or "separated from sinners" in the Revised Version) should be translated "having been separated away from the sinners." The Deity is the only being who is "separate from sinners." "None is good but one," but our high-priest "has been separated away from the sinners" (Heb. ii. 14; Rom. viii. 3; Phil. ii. 7; Gal. v. 4, &c.—Notes by Brother Stainforth.

## WHAT IS THOUGHT OF THE "VISITOR."

We subjoin a few expressions of opinion on the part of those who received the first number of our new little weekly—*The Ecclesial Visitor*. We give them in the order in which they arrived.

Brother J. J. POWELL, Birmingham—  
"When I saw your first number, being without my spectacles at the time, I thought the title was *Celestial Visitor*, but when the dimness of vision was artificially rectified, I found myself in company of an *Ecclesial Visitor*, whose acquaintance I was glad to make, and hope that we shall not remain long without '*The Celestial Visitor*,' at whose coming joy and gladness will be the lot of all who have on the beautiful garments of righteousness; to all who are good and faithful servants. What a glorious prize day it will be; what a blessed fraternal gathering we shall then have."

Brother WRAGG, Whittington Moor—  
"I cannot put into words my feelings of joy, not only of such a 'visitor' every week, which will be welcomed with much gladness in our home, but of your love towards the brethren of Christ."

Brother W. CHANDLER, Derby—  
"It is just what I have been agitating for some time past, and I trust it may prosper. It is a long time to wait for the *Christadelphian*, and I believe the weekly *Visitor* will be a great need supplied. Of course, I look on this first number as but a 'prospectus' of what it promises to be. I feel sure, with the help of such a staff as you now have at hand, it cannot help but be a success in every sense. Who, in the truth, will not be glad to help, in his little way, to give occupation for contributors, such as brothers Asheroft, Chamberlin, and Shuttleworth?—whose names are a guarantee for honesty and truth."

Brother KIDD, of Scarboro'—  
"I do think the *Visitor* will be useful. At first, I thought 'surely we have enough;' but, having duly weighed all circumstances, my conviction is that it supplies a vacuum of three weeks' hunger, which some feel more, some less."

Brother BEASLEY, Cannock—  
"We are exceedingly pleased with it. In fact it will be a kind of telephone to us, bringing us within hearing distance of Birmingham, and not only so, but it will furnish us with spiritual food from week to week, helping us to hold fast our profession, and the rejoicing of the hope steadfast unto the end."

Brother SYKES, Lichfield—  
"Many thanks for our little *Visitor*. I hope you will be able to continue it till the Lord comes. It is just what many of us need, as our brother Chamberlin remarks, 'A sandwich between meals.'"

Brother J. W. THIRTLE, Stoke-on-Trent—  
"The *Visitor* is the better for its age. The improvement on the week is great. I am glad to see the serial articles. They will supply a want. We are almost an isolated pair here, and the weekly visits of the little paper will seem like so many brief periodical interviews with brethren whom we think much of for their works' sake."

Sister RULE, Gerrard's Cross, Bucks—  
"I received the *Visitor* last Sunday morning. I was very pleased with it. I was glad to see the commandments there. It is the right thing for me, as I have no one in the truth to speak to. But thank our Heavenly Father for the truth; it has made me free from all the religion so-called around me. I have not heard any sort of preaching for eight years past."

Brother J. W. DIBOLL, sen., Great Yarmouth—  
"I should like to say just a word or two expressive of my thankfulness for

the appearance of our *Ecclesial Visitor*. It appears to me—and I think I may say truthfully, to all the brethren and sisters here—to be the very kind of weekly help and comfort needed by us all. Touching as it does on the 'inner' phases of our individual and 'ecclesial life.' I feel sure the influence for good cannot but be apparent wherever the *Visitor* may come."

Brother H. SULLY, Nottingham—"I feel very pleased you have started the *Ecclesial Visitor*. I believe its weekly issues will help us to be prepared for 'The Ecclesial Visitor' whom we all expect in due course, and who will visit judgment upon His people, and give to every man according to his works. The second number is better than the first. The corner given to "Things that have struck me in last week's readings" is after the manner of an idea I have long had, and thought might be usefully introduced into the *Christadelphian*. In fact, I once attempted to write a series of notes to send to you, but health barred the way of realising the idea. As to the size and price, I think that is all that could be desired, under the circumstances. Brevity is, I think, an important element in a publication of the *Visitor* class. 'Much thought in few words,' is the plan which gives most solace, and edifies the most fully. For the appetite sickens and the taste fails under wordy-fied literature. Better a little, with appetite therewith, than even sweet satiation. Can you find a corner, too, for *concise* explanations of difficult passages? For a careful and well-digested exposition of 'things hard to be understood,' is worth bundles of thin and doubtful reasoning upon the subject. The many points raised in what is called 'fully canvassing' a subject, often only becloud the reason and divert true judgment. You have to commence with a large stock in the bygone issues of the *Christadelphian*. These are not within the reach of many in the truth to-day, and if reprinted in the *Visitor* would be of interest and profit. Now, if you also, at the end of the year, printed an index to questions answered, &c., then the work done would be reserved for future reference."

Sister BRAY, Great Yarmouth—"I cannot refrain from sending a few words of

gratitude and appreciation of the unexpected addition to our already numerous helps and privileges, which has come to hand during the past week in the shape of the *Visitor*. I hope this new undertaking will be a success in stimulating all the brethren and sisters to greater zeal and love for the truth, remembering that it is another talent, so to speak, to be given account of."

Brother ROBERTSON, Dumfries—"Glad to see the new weekly *Visitor*. Please enter me a subscriber. It is by those in isolation, like sister R. and myself, that it will be hailed with joy."

Brother JOHN H. DIBOLL, Great Yarmouth—"The arrival of the *Visitor* at each week end is quite a new pleasure and profit in connection with the work of the truth. Its visits are greatly appreciated in Yarmouth."

Brother LAWTON, Llandegla, Mold—"I thank you for the *Ecclesial Visitor*. I have no doubt it will become very useful (especially to large ecclesias) also to the brethren, as it will be a great help in many ways. We can all read, sing, and speak the same things. It will be almost as good as a telephone to every brother and sister who subscribes for it. We who are in *isolation* shall be encouraged by seeing the work done by the brethren in other circumstances."

Brother R. CARRUTHERS, Glasgow—"I am very much pleased that such a paper has been begun. Although, as pointed out, it is to deal mainly with Birmingham affairs, I believe it will prove a source of interest to many others, more particularly to those brethren and sisters who realise that though consisting of many members we are 'yet but one body.' It seems to provide a medium through which we can more readily (though separated by distance), rejoice with them that do rejoice and weep with them that weep."

Sister E. WADDHOUPE, Birmingham—"I am so glad of the *Visitor*. It supplies a need that was more readily felt than expressed; now it has come, it is just what we wanted. We have often desired to have a word or two weekly with those brethren who 'labour much in the Lord,' and there were many things we desired to know which an enforced absence from many of the meetings prevented some of us



from knowing. Our *Visitor* supplies the lack in both instances, and will, I am sure, be warmly welcomed by all whose love is drawn out towards spiritual things. Your remarks in this week's number struck me, on receipt of, first, namely, that it was what a 'Visitor ought to be,' and is stimulating

in the right direction, keeping things in their right place. We are very thankful to God for all His abundant mercies, not the least of which is the help of so many faithful brethren, who so untiringly aid those less strong, to seize the opportunities that lie in their path."

PROFANATION OF THE TOMBS OF THE PROPHETS ON MOUNT OLIVET.—Land on Mount Olivet, containing, as is believed, the tombs of the Prophets Zechariah, Haggai and Malachi, has been sold to the Russian Archimandrite, for the erection thereon of a church. The Jews are greatly scandalised, and wanted to buy back the land, but the Russian sticks to his bargain. He has refused to receive back the purchase money, and intends likewise to purchase a Jewish holy place in the neighbourhood of Hebron, known as the "House of Abraham," and would convert it into a church of the Greek rite. (The Jews needn't trouble. The proprietor of the whole land is at the door, and will shortly eject both Jewish and Gentile abominations of all sorts, without compromise or compensation, from the land of promise.—ED.)

It is a striking distinction of the Bible that while it dismisses in a few verses the story of David's victories, which, if won by an Egyptian or Assyrian Monarch, would have been the great theme of their chroniclers, it dwells with sad detail on the lesson of his fall. The incomparable superiority of Hebrew "Wisdom," which was not of themselves, to that of all other ancient nations is beyond dispute. Nor is it difficult to understand the cause. Other races speculated on questions altogether beyond our faculties; pursued cold and airy abstractions, which the keenest thought is unable to follow beyond a certain length; while Israel rested on a living relation to the Holy God; a sense of His nearness, His perfections, and His inflexible laws. Other "wisdom" is distinct from morality; and that of Israel demands it in its highest and purest sense. According to it, all right action rests on the fear of the Lord, who searches the heart and knows all things. The wisdom thus

learned creates true humility; is the root of all earnest efforts after perfection; insists that no man is free from sin; urges him to frank confession of sinfulness; teaches him to watch his thoughts and life, and impels him to a fruitful self-examination, which is the ultimate condition of spiritual health.—*Hours with the Bible.*

FOREORDAINED EVENTS.—(HEB. xi. 3).—This passage, so obscure even in the Revised Version, would not be unintelligible if it were translated "Through faith we understand that the ages have been arranged by the word of God, so that the (events) which are seen have not happened from apparent (causes)." (See Liddell and Scott's Lexicon). All things are fore-ordained by the Deity, and while the children of this world account for the events they see by their ostensible causes, and can see no further; we know, through faith, that they are guided by hands that are none the less real because unseen; neither is the end less certain to result in the foreordained purpose of Him who rules in the affairs of men.—*Notes by Brother Stainforth.*

THE RESULTS OF UNFAITH.—We know but too well the results which flow from lack of faith in the Supreme. One does not need to repair to the waning years of the eighteenth century. Its evidence lies before us to-day in tattered morals, in shipwrecked faith, in a society fearful of the shoals, yet helpless without compass or rudder. The intellectual aspect of agnosticism is not its worst side. Materialism cannot account for sensible phenomena, and the scientists frankly admit the default. But it is not there that humanity suffers by an eclipse of faith. The scepticism of the intellect may co-exist with hereditary morality for the generation; but as the pestilence filtrates through the mass, the poison gathers and settles a deadly potion everywhere around.—*Toronto Mail.*

## The Christadelphian.

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

AUGUST, 1883.

It will be time for our readers in Australia and New Zealand to arrange for the renewal of subscription when they receive this number. We mention the matter thus early to avoid the disappointment which some in that part of the world have in past times experienced from not renewing sufficiently early. If they wait till they get the last number, there necessarily follow several months (time occupied by the antipodean mail coming and going) during which the *Christadelphian* does not come to them, and then two or three arrive all at once, which is not satisfactory.

### “THE SHIPS OF TARSHISH.”

During the Egyptian expedition, the British Government found it necessary to charter as transports a quarter of a million tons of British shipping, and yet this enormous amount of shipping withdrawn from the ordinary trade of the country was hardly felt. In any other country the withdrawal of so vast a fleet from the service of trade would have had an immediate and serious effect. But England has so great a disposable mercantile marine that whatever war she may be engaged in, or whatever exertions she may have to make, she possesses a reserve of strength practically inexhaustible. While England used 250,000 tons in the expedition without inconvenience, the whole mercantile navy of Russia measures only 210,000 tons, that of Holland only 328,000 tons, that of Denmark only 251,000 tons, and that of Austria-Hungary only 282,000 tons. In other words, England employed in the Egyptian Expedition a merchant fleet as

large as the whole fleet of two of the greatest countries in the world, as large also as the Danish fleet, and not much smaller than the Dutch merchant navy.

## THE SIGNS OF THE TIMES.

EGYPT PROMINENT IN PUBLIC AFFAIRS.

ANGLO-FRENCH DISPUTE ABOUT THE  
SUEZ CANAL.

OTHER ANIMOSITIES HEATING THE  
ATMOSPHERE.

UNSETTLEMENTS IN FRANCE.

AFFAIRS IN THE HOLY LAND.

Egypt is kept before the public mind in two ways just now. The outbreak of cholera in the country has caused an exodus of Europeans almost equal to that which took place before the bombardment of Alexandria, and it has led to the adoption of defensive measures on the part of every European country except Britain, who is frowned at by the rest for her indifference. Nobody wants to have anything to do with Egypt just now. This fact has nothing to do with politics; but who knows in what indirect way it may affect the political currents. While nobody wants to have anything to do with Egypt just now—while all the European nations are fast closing their ports to ships from that country—England is obliged to have to do with her. Sir Evelyn Wood, the commander of the British army of occupation, was on his way home on “leave of absence”—(why, Sir Evelyn? Were you afraid of the cholera?), and was telegraphed for by his officers, on the ground that the cholera had extended to Cairo and that special measures were

needed. Sir Evelyn went back; and there he must face the grim pestilence that has invaded the country, while other countries are gathering up their skirts afar off.

DISPUTE ABOUT THE PROPOSED NEW  
SUEZ CANAL—THE GLADSTONE  
GOVERNMENT IN DANGER.

In another way, Egypt stands blazing bright before the public gaze. The much talk about a second Suez Canal has brought forth a scheme that has been submitted to Parliament, under the auspices of Gladstone's government: and the scheme has set the political world by the ears, and even brought about fears for the safety of the Liberal Cabinet. The scheme, in brief, is this: the British Government, recognising the right of M. Lesseps, the original maker of the Canal, to a monopoly of canal making in that part of the world, offers to lend him the money to make a second canal alongside the existing canal—ships going south to use one, and ships going north to use the other; and, in return for this recognition of his rights and use of British money, M. Lesseps agrees to reduce the tolls now levied upon ships using the Canal—not much, and not at once, but a little, after a long time, when a certain immense profit shall first have been received by the original shareholders. Against this, the British mercantile world are up in arms. They declare that M. Lesseps has no such exclusive right as the British Government has recognised; that his right is confined to the present existing Canal: and that England has a perfect right to make a canal of her own, which would bring the profits to England, and allow of a large immediate reduction in the charges made on ships passing through. Many Liberals share this view, and the Tories, not slow to make use of anything that can be turned against the Government, are uniting themselves with the malcontents, in a de-

termined opposition to the Government scheme, which requires the sanction of Parliament before it can have effect. Many friends of the Government are apprehensive of the result, for, if the scheme were rejected, it would mean the overthrow of Mr. Gladstone, and a turn of the Tory Government, with its many interesting possibilities, as regards Turkey and the Holy Land. Mr. Oliphant might then find himself in diplomatic requisition in those parts in which he has taken so much interest.

ANGLO-FRENCH ANIMOSITIES AND THEIR  
POLITICAL BEARINGS.

This Suez Canal dispute is also working in other ways. It is helping to increase the bitterness which is felt in France against England on other grounds. England has not only supplanted France in Egypt, but she has opposed her projects in Tunis, Tonquin, and Madagascar, where France seems anxious to redeem the prestige she has lost in other fields. This opposition is keenly felt in Paris, and Germany is not sorry. It is, indeed, alleged, on good grounds, that Germany is privately trying to widen the breach as much as possible. It would suit Germany to see France and England at loggerheads. So hot is political feeling on all sides, that even the possibility of war between France and England begins to be talked about. The Sultan sniffs the air, and sees a chance. Deserted by all Europe, and powerless between the Lion and the Bear, Turkey thinks an alliance with France, in case of possibilities, might be a good thing, and she is, accordingly, paying great attention to the French representatives, to the hurt of the German ambassador, who is complaining. The Bear eyes the scene with grim penetration, not unmindful of the advantage that might come to his designs if the Lion were to find itself compelled to make an onslaught on the imbecile Bosphorous bird.

## AFFAIRS IN FRANCE.

Everything is on the move. France herself is on the verge of a change that would alter one of the leading factors in the European situation. The Comte de Chambord is dying, or thought to be dying: and the Royalist faction in France are all astir with projects for the new form of things when the Comte de Paris is the undisputed representative of the cause of kingship in France. The French, we hear, are dissatisfied with their position amongst the nations. They think a king would give them a greater title to respect among the empires around them. They do not like to stand with Switzerland as one of the two Republics of Europe. Moreover, there is an impression that the Republic is weak in regard to foreign policy. What has happened over Egypt has caused general distrust and dislike. Just as Englishmen say, 'Such things would not have happened had the Outs been in,' so Frenchmen say, 'Such things would never have happened had the king worn his crown.' Add to this the yearning of Frenchmen for a little pageantry, and the small quantity of it which has of late been offered them, the unpicturesque character of M. Grévy and the continual shifting of French Ministers, and you have enough at all events to cause a steady movement. It is even whispered that the plot is ready. If Henri V. does not die he will be proclaimed, and he will resign to the Comte de Paris. It is likely enough that such an arrangement has been made. But the fact that it is talked about in France is what we are more concerned to notice. The days of the Republic are likely, notwithstanding the hour's calm, to be troubled again by and by." There does not, on the face of things, it is true, appear much chance of success for Royalist intrigues in France at the present moment: but two things—the divine necessity for a return of royalty, and the instability of the French nation—render the most unlikely changes possible in a day.

The whole situation is hot, high-strung and uncertain, and may develop suddenly

in those forms and combinations which have the Holy Land as their pivot, and the establishment of the kingdom of God as their glorious upshot.

## THE JEWS AND THE HOLY LAND.

THE PALESTINE COLONIZATION  
MOVEMENT.

Another interesting letter from Mr. Oliphant will be found on page 340.

The *Jewish Chronicle* appeals to the Jews of the West on behalf of the Palestine Colonization movement. It says:—

"The Jews of the West will, perhaps, at length awake to their duties to the Jews in the Holy Land. So long as the Palestinian Jews were few in number, the Haluka enabled them to live in idleness. Industrious immigrants increasing the population while the dole remains stationary have fortunately made that existence impossible. They now cry out for land to till. Surely it would be the noblest of all tasks to assist them in gaining it, and thus to re-establish Jewish agriculture in the Holy Land."

"Jerusalem, June 20th, 5643.

"The colonisation movement continues to be a powerful attraction. There still arrive Russian and Roumanian families in the real or pretended hope of receiving grants of land. Becoming aware of their error they at once enter the mission, where they indeed appear to have reached the land flowing with milk and jam. *We* of course, cannot compete with this institution; that would not be worthy of us nor of our poor. We must not lavish our slender means on the first beggar, and we cannot give assistance in any other direction than to pave the way for independence. By indiscriminate charity we should only draw to these shores thousands of doubtful characters, with whom that rich and powerful society may well charge itself without incurring our envy. We feel real pain only when we see such as we had rescued and sent away by means of great sacrifices return to this country to slide back to their ancient stable. The remembrance of the fish and cucumbers of Egypt has been too much for them; but having done our duty towards our neighbour

we may be calmed by the Divine assurance that every man will bear his own iniquity."

THE MISSIONARIES AND THE COLONIZATION MOVEMENT.

The *Jewish Chronicle* says:—"The relations of the missionaries towards the Jews of Jerusalem are beginning to assume serious importance. A number of poor Jews have lately been attracted to Palestine by the hope of engaging in agricultural work. Disappointed in obtaining help from their brethren for this purpose, they have fallen an easy prey to the snares of the conversionists who, with their usual fertility of resource, have stepped forward and offered just the assistance these poor people have required. Captain Goldsmid gives some figures which tend to show that the efforts of the missionaries are assuming grave dimensions. Is it not time earnest measures were taken to beat these soul-snatchers on their own ground? Palestine colonization is a question eminently worthy of being taken up practically for its own sake. But an additional reason exists for dealing with it when it may become the means of delivering Jews from the hands of the missionaries. The passage in Captain Goldsmid's letter in which he described the plight of the would-be colonists, who had been forced to accept the help of the latter worthies, is pathetic enough to deserve reproduction. 'A very large number of them . . . were driven to seek the aid of the conversionists when at the last extremity, when friendless, moneyless and homeless in a strange land, half-naked and starving, with their wives and children crying for bread, they saw no other door open to them whereby to escape from their miseries. A large deputation of them, numbering between 30 and 40, came to my hotel one evening at Jerusalem; finding me out they waited patiently until I returned in the small hours of the morning, when they laid their hard case before me. In a petition they presented to me, in the name of 60 families, numbering 240 souls, they entreated me to obtain land for them to colonize, and to save them from the mission, 'loathing as we do the tainted bread we receive thereof.'"

It comes to this, Mr. Editor of the *Jewish Chronicle*, that by two agencies

instead of one, the preliminary return of Israel to their land is being helped. The Jews come as Jews, to work as Jews with the help of Jews, and where the Jews, pure and simple, fail in their duty to the arriving colonists, the "Christian" missionaries take them in hand. Paul said about the preaching of the gospel by different sorts of preachers from different motives: "What then? notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea and will rejoice." This is about what the watcher of the signs of the times will be inclined to say about the Judæ-conversionist rivalry. Whether by conversionists or Judaists, Israel is returning, and "therein we do rejoice, yea and will rejoice."

THE "EGYPTIAN VICTORIES" AT  
JERUSALEM.

The Jerusalem correspondent of the *Jewish Chronicle*, speaking of the Jewish Orphanage in Jerusalem, founded by German, and supported by English and Dutch benefactors, says that among other branches, the study of the English language has of late been introduced, it being thought that the English influence must, in the course of time, become preponderant, even in this country. "You thus see," says the correspondent, "the mighty influence of your Egyptian victories."

HOTEL AND REFRESHMENTS AT JERUSALEM.

The same correspondent says: "You know already, upon good authority, that Jerusalem can boast of a comfortable Jewish hotel. It will not be uninteresting to your readers to hear of a charitable institution connected with this establishment. This is an asylum where ten aged people that can afford to pay two roubles (about 4s.) a week receive board and lodging from mine host, who, on that condition, has the whole house rent free. The hotel, called "Eshel Abraham" (see

Gen. xxi. 33), as well as the asylum, are due to the initiation of Mr. Pines, the able agent of the Sir Moses Montefiore Testimonial Fund. To be just, however, I must not omit the name of another gentleman who, for a number of years, partly at his own cost, partly by means of donations, entertains some very poor men who pass their lives in study and pious acts. At the same place everybody that applies may have a mug of tea, a great benefit for our poor, particularly in winter time."

#### THE EASTERN QUESTION AND THE FUTURE OF PALESTINE.

The *Jewish Chronicle* of, June 15, has an interesting leading article on the subject of Palestine colonization, from which the following are extracts:—

"The letters which we have recently published on the state of the Jewish colonies in Palestine, and notably those of Captain Goldsmid and of the colonists at Haifa, indicate the progress of a movement which we regret to see, has been almost entirely ignored by the leading minds among us. Undoubtedly the larger question of the Future of Palestine is immensely complicated by all kinds of side-issues.

"Those who look forward to a Return may differ as widely as the poles as to the means of attaining it. Some only expect the consummation of Jewish history to be brought about by a direct and visible intervention of the Divine Hand. Others again hold consistently that the Divine Will only works through human and natural instruments, and that the recovery of Palestine by the Jews will be effected by the ordinary interaction of political forces. Of late years Christian opinion has been much more energetically concerned with the problem than, at any rate, the minds of Western Jews.

"The fact which has brought the problem of the Return within the region of practical politics is the present state of the Eastern Question. The malady of the Sick Man is visibly growing into fatal proportions. The disruption of the Turkish Empire seems only to be a question of years. And when the event comes round, the position of Syria is clearly important enough to

merit the most earnest struggles of diplomatists. The overland railway to Bagdad is certainly no more Utopian than the Suez Canal appeared twenty years ago. And the importance of such a railway as a basis of operation is decidedly not under-rated. And the movement for a second canal naturally increases the strategic importance of neighbouring lands. It is, therefore, quite on the political cards that in the contest of international interests the foundation of a neutral Jewish Republic might be welcomed as a suitable compromise between the various claims that might conflict for the position of Syria. It is, therefore, with no idle dream that those are concerned who consider that towards a question rapidly becoming practical, an answer equally practical should be found before the time for action or inaction shall come.

"On that great and fundamental question—action or inaction in relation to a near Return—we are not here concerned to give a definite reply. Whether to the reconstruction of nations which the present century has seen, the re-organization of Israel as a nation is to be added as a crowning episode of modern history is a question which appeals with intense attraction to the imagination. That the immense labours and sufferings of the Jews should not fall to the ground, but should result in the realization of the hopes of the race is undoubtedly a wish that irresistibly arouses the deepest feelings of Jewish hearts. The Return has formed the aspiration of all the noblest sons of Israel during the Dispersion and it is not strange that it should still retain its hold on those who inherit their faith and race.

"We are not, as will have been seen, unconscious of the complications of the general problem. But it is merely a widespread error to suppose that the question of assisting the colonies *that have already been established* necessarily involves a decision on the vastly more important problem touched upon in the above remarks. Whatever view is taken as to the practicability of the Return, the necessity of assisting the colonists at Haifa and elsewhere is self-evident. If we hold that the Return is to be hoped for and to come about by the direct exercise of God's will, the help afforded to these humble fore-runners of the Divine plan cannot effect the question one way or another. If the

Return is to be hoped for but only to be achieved through human instruments, the more reason why assistance should be given to those who seem to be the first of those human instruments. If the Return is only to be partial and the main body of Jews to remain outside Palestine, there can be no object in refusing aid to those who are to form the nucleus of the future."

"The opponents of the Return overlook the fact that these colonies have already been founded; that men of Jewish blood are actually engaged in tilling the soil of Palestine; that these brother-Jews of ours are in need of friendly assistance; that such assistance is not eleemosynary in character but will aid the colonists to help themselves. The colonists are there and must be treated with as on the spot. The advocates of universal Judaism and therefore the opponents of the Return must recognise that apart from and even against their wills, Jewish colonists have settled in Palestine and they cannot contend that thereby these brothers of ours have ceased to be Jews or lost their claim upon us."

#### THE COLONIES IN PALESTINE.

Albert E. Goldsmid, a Jew, writes thus in the *Jewish Chronicle*:—"I have read with much interest your leading articles on the Jewish agricultural colonies in Palestine. Having personally inspected the three refugee colonies and gathered all available information regarding the attempts made by indigenous Jews in the same direction, I have not the slightest hesitation in saying, that, humanely speaking, their success is assured, providing properly organised assistance is forthcoming.

"To obtain the maximum amount of good out of any money that may be forthcoming, it is necessary that there should be organisation; to obtain organisation it is necessary that there should be unity of direction; to obtain unity of direction it is necessary that the matter should be taken in hand by some individual, whose character, position, and antecedents should entitle him to the confidence, not only of the indigenous Jews, but also of those European and American societies and individuals, who would be willing to assist in elevating the moral and social condition of their Syrian brethren.

"At the present moment there are agents of various societies and committees in Palestine, but there is no one individual holding anything approaching the position I have indicated. The man, the hour awaits, should be no mere servant of one or more societies; he should be possessed of independent means, so that his judgment may be unbiassed by sordid considerations, or the necessity of keeping in favour with those on whom he is dependent for his income; his position should be such as to place him in the social scale indisputably above the Jews of Palestine; he should possess tact, firmness, aptitude for command, insight into character, readiness of resource to meet the exigencies of the moment, untiring energy and an equable temperament. Is this man to be found? Is modern Judaism too effete to produce him? Is there no wealthy member of the so-called leading Jewish families, answering the above description, willing to take on himself the burden of a difficult, but by no means inglorious task?" (Won't Mr. Oliphant do, Mr. Goldsmid?—Ed.)

#### 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 Pickering reports the immersion of Mrs. PICKERING, on the 22nd of June, at the Synagogue, Stockport—brother Waite rendering the needful assistance on the joyful occasion.

#### AUCHINLECK.

Brother Haining, of Kilmarnock, writes on behalf of a worthy sister in this place, who has been in the truth for many years, and is now 74 years of age. She is in circumstances of dependence, and any sum, however small, sent in her behalf

to the following address, will be most gratefully received:—Mrs. Nelson, Easton Place, Auchinleck, Ayrshire, Scotland.

#### BIRMINGHAM.

Obedience has been rendered during the month by the following persons:—Mrs. ELIZA ALLEN (28), formerly Church of England; Mrs. SARAH RICHARDS (55), formerly Society of Friends; SARAH J. DREW (17), warehousewoman, daughter of brother and sister Drew; Miss ROSINA PARSONS (16), daughter of brother Parsons.

On the application of brother Chalnor, superintendent of the distributors, it has been resolved to increase the *Finger Post* supply from 10,000 to 12,500 per month; besides which, the brethren in the Lozells district distribute 5,000 monthly.

A lecture was delivered in the Temperance Hall, by brother Roberts, on Monday, July 2, on "The History of the Truth in the Nineteenth Century," under the auspices of the Young Men's Mutual Improvement Society.

On June 22, brother Charles Turbeyfield, jun., fell asleep (at Derby), after a lingering illness (consumption). He was conveyed from Derby to Birmingham, and interred in the Old Edgbaston Cemetery, by brother Ashcroft, on Monday, July 25. As a young man of promise, his death is much regretted.

During the month, intelligence has reached Birmingham, of the death by drowning (whilst bathing in a river), of brother Arthur Habgood, son of brother and sister Habgood, who emigrated to Toronto, Canada, some time back. Great sympathy is felt in Birmingham for brother and sister Habgood.

The quarterly meeting was held on Thursday, July 5, when satisfactory reports were presented. It was resolved to replace the Christadelphian books burnt in the fire which destroyed the Birmingham Free Library some year or two back.

The starting of the *Visitor* is quite a new and healthful feature of ecclesial experience, exciting interest. The *Visitor* is taken elsewhere; but is, of course, more particularly acceptable in Birmingham, with whose affairs it principally deals.

LECTURES.—July 1, "Heirs and joint-heirs" (bro. Roberts); 8, "The beauties of Christ" (bro. Shuttleworth); 15, "Creation's hope" (bro. Roberts); 22, "The Veil spread over all nations" (bro. Bishop).

Brother Seamark, on behalf of the brethren at Ward Hall, reports the removal of sister Elizabeth Walker with her family to Adelaide, Australia. The best wishes of her brethren and sisters go with her.

LECTURES.—June 17th, "The reign of Christ" (brother Andrews); 24th, "The gospel's true mission" (brother Roberts); July 1st, "Salvation" (brother Harrington); 8th, "The resurrection of Christ" (brother Dawes).

#### BRISTOL.

We have the pleasure of reporting two additions to our number in the persons of Mrs. M. B. GARRAWAY (39), wife of brother Garraway, formerly associated with the sect called the "Brethren;" and Mr. H. V. JOHNS (67), father of brother Johns, formerly belonging to the Wesleyan body, but who has been entirely dissatisfied with current teaching for years past. Both were immersed into the saving name on Sunday morning, July 8th, consequent upon intelligent confession of the having faith.—T. F. APSEY.

#### CARDIFF.

I have to report the addition of two more to our number, by immersion, on July 6th, viz.: ALBERT HOUGH (25), formerly Church of England; and THOMAS DAVIES (27), formerly Calvinistic Methodist.—We have lost one by the removal of sister (Mrs.) Rees, whose immersion was reported last month. She has gone to reside at Sharpness.

LECTURES.—June 3rd, "The Keys of Hell and of Death" (brother M. Rees); 10th, "The Future Emperor of the World" (brother Birkenhead); 17th, "The Empress of the Future Age" (brother Lloyd); 24th, "Will there be a Resurrection of the Dead?" (brother M. Rees).—G. A. BIRKENHEAD.

#### DARLINGTON.

Brother Senior refers to the immersion of Sister Angus, at Manchester, as an event which has given great joy to the friends of the truth in Darlington, where she belongs. His mother, and sisters in the flesh, are all rejoicing with him in the hope of the promises. They have also been cheered by the removal of Brother Cooper to this town (Brother Senior's step-grandfather). The efforts of the little company consist in the distribution of *Finger Posts*, and small works on the truth. Any brethren passing through Darlington would be welcome at 49, Parkgate. The hour for the breaking of bread is 3 o'clock in the afternoon.

#### ELLAND.

Brother Riley reports four immersions at this place, to wit: JOSEPH SMITH (34), ANN SMITH (33), OLIVER SMITH (24), MARY JANE GARBUT (25). All previously connected with the Church of England. Sister Noble has removed from Elland. It is believed that she has gone to Australia. Brother David Handley, of Maldon, has given a course of lectures in the neighbourhood to appreciative audiences. A report of one of the lectures in a local paper has resulted in a lengthened correspondence, of which the brethren have endeavoured to make the most.

#### FROME.

The ecclesia here has sustained bereavement in the death of brother Hawkins, the father of sister Thorneloe, whose death was dwelt upon by brother Ashcroft in last month's number of the *Christadelphian*. He survived his daughter only about two weeks. The brethren from all the region round about will miss him much; for an earnest profession of the truth was evermore a passport to his ardent friendship and hospitality. He was seized with a fit while out in the country on business and never rallied.

#### GLASGOW.

I omitted to report in my last the removal of sister Anderson, and her daughter, sister Nellie, to Arbroath. They have long been connected with our ecclesia, and we will miss them very much, the latter being one of our Sunday school teachers. Brother Graham has returned to Glasgow, after fulfilling a two years' engagement in South Africa.

LECTURES.—June 24, "Hell" (bro. Jas. Nisbet); July 1, "Blessedness of the meek" (bro. Campbell); July 8, "The congregation of the dead" (bro. Steel);



July 15, "The Messianic prophecies" (bro. Campbell).—JOHN LEASK.

GLOUCESTER.

LECTURES.—June 3, "The coronation of the Czar" (bro. Taylor); June 10, "Orthodox delusions" (bro. Merritt); June 17, "The Covenants made with Abraham and David, and their near fulfilment" (bro. Clarke); June 24, "The promised inheritance, heaven not included" (bro. Wilson).—BRO. ROGERS.

HALIFAX.

Brother Firth reports the following cases of recent submission to the truth:—JAMES HARRIS (74), DAVID ACKROYD (19), PHILIP GIBBS (16), ELIZABETH BROMLEY (64), ELIZA JANE DYSON (35), BARBARA EMMA CHEETHAM (20), MARY ANN CHEETHAM (18).

LECTURES.—June 3 (afternoon), "God's mode of election;" (evening), "The three Baptisms—Fire, Water, and Spirit: their connection with salvation" (Bro. D. Handley); 10th, "The Abrahamic Covenants" (Bro. Cundall); 17th, "The Almighty" (Brother Dyson); July 24th, "Resurrection" (Bro. Firth); July 1st, "What think ye of Christ?" (Bro. Whitworth).

HUDDERSFIELD.

Brother Drake thinks the intimation last month, as to the termination of the division, a little misleading. "Certain modifications of procedure" conveys the idea of larger alterations than took place. He thinks it would be more correct to say "a certain modification of procedure," in which we agree, if the promise to adopt a basis of faith is not to be considered as included in last month's phrase.

KIDDERMINSTER.

Brother Bland reports the holding of the usual quarterly meeting in this place on the 5th of June. A satisfactory state of things exists in connection with the Sunday School. The treasurer's report revealed the fact that the zeal of the brethren had led them beyond the financial resources at present available for the proclamation of the truth.

LECTURES (well attended of late).—June 17th "Future life" (brother Taylor, of Birmingham); 24th, "The visions of Daniel" (brother Bland); July 1st, "Faith and Obedience" (brother Collins, of Birmingham); 8th, "Heaven on Earth" (brother Gilbert).

LEAMINGTON.

Brother Need reports the obedience of JANE GRANTHAM, wife of brother C. Grantham (25), who was immersed on the 30th of June, and thus became a partaker of the "one hope," for whose realisation creation groans. The brethren are greatly encouraged thereby. The lectures have been continued as usual, but the audiences are not large or demonstratively eager for the word of life.

LEEDS.

Brother W. H. Andrew reports the obedience on May 19th, of GEORGE ROBERT SOUTHWICK (formerly neutral), and on July 13, of FREDERICK WILLIAM WIMPENNY (19), formerly Church of England. Brother Briggs has removed here from Birmingham. Brother Walter Andrew has emi-

grated to America. He landed in New York on Sunday, June 24th, and has since obtained employment. He will be missed, particularly in the Sunday School, of which he has been the indefatigable superintendent since its formation.

LECTURES.—June 17, "The binding of Satan for 1,000 years" (brother Cowperthwaite); 24, "The true riches" (brother Mitchell); July 1, "Who are the sons of God?" (brother W. H. Andrew); 8th, "The Reign of Christ and the saints" (brother Mitchell); 15th, "The true believer's hope" (bro. Wadsworth, of Keighley).

LEICESTER.

Brother Gamble records the sorrow of the brethren here at the early death of sister Thorne-loe, who had in a very short time commended herself as one peculiarly in love with spiritual things. He also reports an ecclesial loss by emigration to Brisbane, Queensland, of brother and sister Waite, brother and sister Weldon, brother and sister Yardley, brother Joseph Yardley, jun., and sister Ella Yardley. The brethren in that place will find them able and ready workers in the service of the faith. The Leicester brethren are very sorry to lose them, and pray the blessing of God upon them.—REGINALD SADDLER was baptised into Christ on June 24th. The out-door meetings at syston have been given up, owing to the refusal of the villagers to hear the word preached. Similar meetings have, however, been held at Thurleston with more encouraging results. The brethren also have meetings for the proclamation of the truth in the open-air after the Sunday evening lectures, which are well attended.

LINCOLN.

Brother Wright reports with much joy the obedience of HARRIETT, his wife (58), who was baptised at Sheffield, July 15th. Sister Wright was previously a member of the Church of England, and, as such, had no sympathy with her husband's attitude in relation to the truth. He therefore all the more rejoices in her companionship along the narrow way; albeit severe affliction on her part suggests the possibility of but a brief sojourn together.

LIVERPOOL.

On the 23rd of June, JOHN EDWARDS ESKRIDGE (43), clerk, formerly Baptist, was immersed into the saving name, and on the 30th of the same month, JAMES CADMAN (43) nail maker, lately a Primitive Methodist, of Orrell, near Wigan, also rendered obedience to the truth.

On the 18th of June, four of our brethren and their sister wives, viz.—Butler, Eaton, Keenan, and Tucker and sister Allen, sailed in the ship *Western Monarch* for Brisbane, Australia.

As foreshadowed in my last communication, several members of this ecclesia have followed bro. Croston and separated themselves from us on account of their reception of the theory that, with the exception of the prophets, no one who lived while the Law of Moses was in force could become related to eternal life—their names are brethren John Monaghan, Benjamin Jones, and William Smith, and sisters Jane K. Saxby and Eliza E. Woolfall. The folly of this idea which makes void so many of the affectionate utterances of the Diety addressed to his ancient people through his servants of old and through Christ, makes their separation all the more painful to us, who, in time past, have walked with them and taken sweet counsel together. We, however, yet cherish the hope that

they may renounce this error and return to our fellowship.

LECTURES.—June 17th, "Why I left the Methodist Ministry and became a Christadelphian" (bro. J. H. Chamberlin); June 24th, "The faith that pleases God" (bro G. Waite); July 1st, "Worshipping the Creature" (bro. R. Ashcroft); July 8th, "Voices in the air" (bro. J. U. Robertson).—**HY. COLLENS.**

#### LLANELLY.

Brother Dan Clement reports the baptism of Mr. SWEET, of this place, who has for some time regularly attended the meetings, with the result of acquiring a clear knowledge of what constitutes the truth as apostolically delivered. The usual Sunday evening lectures have been given by brothers W. and D. Clement; and a special one by brother Ashcroft was very well attended by a most appreciative audience. There is reason to believe that other cases of obedience will be reported shortly.

#### LONDON.

**NORTH LONDON** (*Wellington Hall, Wellington Street, Islington.*—*Sunday, 11 a.m. and 7 p.m.: Wednesdays and Fridays, the meetings are at the Lecture Hall, 69, Upper Street, 8 p.m.*)—Bro. Owlser reports that the annual business meeting of this ecclesia was held on July 1st. After deducting the number of the brethren who left to form the Westminster ecclesia, the total in fellowship was found to be 204. The work among the young in the Sunday School gives cause for rejoicing. The lectures are well attended by the general public, both here and at Bow, and considerable interest is manifested. Addresses are also delivered on Sunday evenings by some of the brethren in Hyde Park and other places of popular resort, and tracts are freely distributed on these occasions. Three lectures are, moreover, to be given at Bexley Heath, which will be the first public effort of any magnitude in that place, though much has been attempted there in a quiet way by brother and sister Guest, who have since removed to Lewisham.

LECTURES.—July 1st, "The Trinity" (brother A. T. Jannaway); 8th, "Daniel's Dream" (brother J. J. Andrew); 15th, "The Rich Man and Lazarus" (brother H. H. Horsman); 22nd, "The Spirit in Man" (brother W. Atkins); 29th, "Dissolution of Human Governments" (brother R. Elliott).

**WESTMINSTER ECCLESIA** (*Victoria Hall, 327, Fauxhall Bridge Road.* *Sundays 11 a.m. and 7 p.m. Thursdays 8 p.m.*)—Brother F. G. Jannaway reports the addition (June 24th) of JAMES DAY (32), son and brother of our sister and brother Day; brought up as a Baptist, but never a member. Our brother for more than twelve years belonged to the Marines, and had just re-engaged for another nine years, so as to be eligible for a pension, when he became interested in the truth through correspondence with his brother, and upon further enlightenment could see that his profession was not compatible with the brotherhood, and became anxious to leave the service as soon as possible, in order to do which he had to purchase his discharge, and now rejoices in having done so for Christ's sake. He is at present without employment. During his journeyings he has visited several of the scenes of the apostle Paul's labours, notably Ephesus, Athens, and Corinth, as well as the Holy Land, which latter place he hopes to re-visit under very different circumstances. We

are much cheered in having for a permanency the fellowship as assistance of brother and sister Meakin, who have removed from Birmingham and become members of this ecclesia. We have also during the past month enjoyed visits from brethren Joseph Diboll, junr., of Great Yarmouth, and Mark Wheeler, of Aylesbury, both of whom lent a willing hand. Brother Thorneycroft, of this ecclesia, and sister Lee, late of Birmingham, also brother Septimus Osborne and sister Alice Austin, of the Islington ecclesia, have been united in marriage, and will henceforth meet with this ecclesia.

LECTURES.—July 1st, "The unknown God" (brother A. Andrew); 8th, "The Jews" (brother Horsman); 15th, "Peter's Keys" (brother Wheeler, of Aylesbury); 22nd, "Hope of Paul" (brother Thrtle); 29th, "The Spirit in man" (brother Atkins).

#### MANCHESTER.

Brother Yardley reports the obedience of HELEN DONALD (20), formerly neutral, who was baptised June 30th. She is brother Donald's eldest daughter. On July 2nd Mr. H. WALKER, of Nelson, near Burnley (formerly Scotch Baptist), was buried with Christ in the same way. Sister Freeston, of Leeds, has come to reside in Manchester, and meets with the brethren. There have also been added to the ecclesia brother and sister Carr, who for several years have been separated from the brethren by the Renunciation schism. Others are likely to follow their example after similar careful and independent inquiry into the truth on the point which has so long kept them apart from the brethren.

The brethren here contemplate a special effort in the way of public lectures, which they estimate will cost about £20. They propose to extend them over a whole month and to occupy some evenings each week besides the Sundays. The magnitude of the undertaking is more than they themselves are financially equal to, by at least one half. They, therefore, desire to submit the case to the brethren in other places, whose co-operation in the matter would be gratefully accepted. Manchester is a large city, as all the world knows, and very few of its inhabitants are at all aware that there is such a thing as the truth to be found in its midst. Communicate with brother T. Yardley, 62, Churchill Street, C-on-M, Manchester.

#### MANSFIELD.

Brother Allsopp reports the frequent visits of lecturing brethren from Nottingham to this place, whose efforts have resulted in the obedience of Mrs. JANE BUTLER, formerly neutral, who witnessed a good confession, and was immersed on July 1st.

#### NEWPITSLIGO.

Brother Mathers reports the obedience of JAMES KERR, son of brother and sister Kerr, on July 1st.

#### NEW WALSINGHAM, NORFOLK.

Sister Bray reports a visit from brother and sister Harwood, of Norwich, to this place, who broke bread with her, and thus pleasantly relieved the solitude in which she is accustomed to attend to the Lord's command. She will be pleased to entertain any brother or sister travelling near this place, "provided they are devoted to the truth." Of Walsingham, she tells

the tale that may be told of all other places, where human beings reside, viz., that the commands of Christ are not recognised there. The place, she declares to be overflowing with such zeal as finds expression in Anniversaries, Blue Ribbon Armies, Early Communions, and Prayer Meetings; but no place is found for the Gospel of the Kingdom of God.

#### NEW WOMBWELL.

Brother Mitchell has removed to Nottingham, brother Walker breaks bread with sister Beecroft (otherwise in isolation) at Jump. Only brother and sister Maxfield are left at New Wombwell.—  
JOSHUA WALKER.

#### NEW BASFORD (NEAR NOTTINGHAM).

Bro. Webb refers to the formation of an ecclesia here (previously reported), consisting at present of brethren Fidler, Ross, and brother and sister Kerry, all from the Nottingham meeting. These are assisted and strengthened by the frequent visits of several others, of whom Brother Webb himself is one. Several are interested, through efforts which have now extended over a considerable period, and have consisted in part of upwards of thirty lectures, which were given under the management of the Nottingham brethren. A room was taken and furnished and was opened on Sunday, Feb. 17th. There has been a fair attendance at the lectures given since then, and the room (which will hold about fifty) was, on the occasion of a visit from Brother Sulley, comfortably filled. Brother Webb further reports a visit from Brethren Andrews and Thomas, of Ward Hall, Birmingham, and Brother Revill, of Hucknall, who spoke at a tea meeting held on Whit-Tuesday, and otherwise contributed to the edification of the brethren and sisters assembled.

#### NOTTINGHAM.

Brother Kirkland reports the baptism into Christ, on July 11th, of FREDERICK STORER (25), formerly baptist. On the other hand the ecclesia has lost one by death, brother Thomas Fisher, aged 62 years, after a short and painful illness. He fell asleep in Jesus on June 3rd, and was buried in the general cemetery June 7th.

LECTURES.—June 17th, "Jesus of Nazareth" (brother Richard, junr.); 24th, "The Beauties of Christ" (brother Shuttlesworth, of Birmingham).

#### RIPLEY.

Brother Mitchell reports another addition, viz., his daughter, HANNAH MARIA (17), who has for some months been desirous of obeying the truth, and was immersed into the only name whereby we can be saved on Saturday evening, July 7th.

#### SHEFFIELD.

Brother Boler also sends from this place intelligence of the immersion of sister Wright, for which see Lincoln.

#### SPALDING.

The brethren continue to meet in the same hall, and are doing what they can to "hold forth the word of life."

#### SWANWICK.

Brother Draycott reports the immersion of JOHN PARKER, on July 7, at this place. Brother Turner, who went to Rotherham, near Sheffield, in quest

of work, has met with an accident in the form of a fractured thigh, and now lies in Rotherham Infirmary.

#### WOLVERHAMPTON.

Sister Picken announces the fact that the brethren at Bilston have decided to amalgamate with the ecclesia here, which arrangement increases the number of the faithful in Wolverhampton to 23. There is a fair, and on the whole, encouraging attendance at the lectures.

### AUSTRALIA.

WINDSOR (VICTORIA).—Brother Hardinge reports two visits to Trafalgar, Gippsland, where he delivered two lectures on March 25th. The brethren in that place number five: viz., brother and sister Matherson, brother and sister Michel, and brother Falconer. They are now "Selectors," and have for the last four years been subduing the wild forest. They meet each Sunday morning at brother Mitchell's house for the breaking of bread, and sometimes read a chapter from *Seasons of Comfort*. For brother Hardinge's lectures they had secured the local State School, and having made the fact well known, there was an attendance of forty persons, which was good for a "bush" township. A quantity of the smaller publications was distributed at the close, and several appeared much interested. Trafalgar is about 80 miles S.S.E. from Melbourne, and is a wild mountainous district of forest.

On March 29th, ELIZABETH MARRIAGE (34) put on Christ in the appointed way. She was formerly a Wesleyan. Brother G. F. Walker, at his own request, has been re-immersed, being dissatisfied with his knowledge at his previous immersion, which took place at Vineland, New Jersey, U.S.A. Brother Walker after re-immersion his sister-wife.

### CANADA.

GUELPH, ONT.—Brother Tolton reports the obedience of the following persons, on the dates mentioned:—May 12, Mrs. COLLIER, wife of brother Thomas Colier; June 8, Mr. H. HERITAGE (formerly Methodist); June 23, Mr. and Mrs. YOUNG, R. PHILLIPS, Miss SHAFER, and Miss HANNAH HAWS. Brother and sister Young formerly were Congregationalists, and became acquainted with the truth through brother Winstanley. Brother Phillips has emerged from Campbellism. Sisters Shaker and Haws were previously connected with Methodism. They are sisters in the flesh to sister David Tolton, to whom their immersion has proved a great encouragement and joy.

HAMILTON, ONT.—Brother Farrar states that the ecclesia in this place now numbers 16. There have been immersed into Christ FITZOWEN CRAWLEY, and ANNIE ELIZABETH, his wife; also JOHN and MAGGIE DIXON, son and daughter of brother and sister Dixon. Sister Seed has removed to Winnipeg. At her address, which is 254, Main-street, she will be pleased to meet with any of "like precious faith."

TORONTO.—Brother Ross writes:—"It is with extreme regret that I have to report the death of our young brother, Arthur Thomas Habgood, who was drowned, while bathing on the 17th of

June. It was a great shock to all of us to hear the sad news, and his father and mother especially feel the loss very keenly.

## NEW ZEALAND.

**RIVERTON.**—The brethren of this district withdraw from sister Annie Ward, daughter of late bro. John Ward. Mr and Mrs. ELLIOTT have obeyed the truth, with the assistance of brother Thomas More, who buried them in the waters of the Jacob's River, on Sunday, January 14. So writes bro. William Roberts.

## UNITED STATES.

**CAPRON (ILL.)**—Bro. Wood wishes it to be made known that "The sixth annual fraternal gathering of the Christadelphians of Northern Illinois and Southern Wisconsin will be held (if God will) at Wauconda, Lake Co., Ill., on Sunday and Monday, August 26 and 27, 1883. Faithful brethren from any part of the Union, or elsewhere, will be made welcome. Entire strangers (brethren) will please bring letters from their respective ecclesias. Conveyances will meet trains on the C. and N.W.Ry. at Crystal Lake, for passengers from the north, and at Barrington for those from the south. On Saturday, Aug. 25, for passengers *via* the C.M. and St. P. Ry., brother North will provide conveyance at Libertyville Station. Such passengers will make enquiries at the office of *The Libertyville Times*." Brother Wood adds, "Let us come together for a season of refreshment. Last year we had brethren and sisters from seven states, including brother Ashcroft from England."

**DENVER (COLORADO).**—Bro. C. F. Zimmermann (whose address is "Denver and Rio Grande R. Co. General Freight Department") writes:—"Though we have removed to the far West, we are still striving to keep our lamps trimmed and burning. Our consolation and hope are in the patient waiting for the Lord, for whose coming and glorious manifestation we earnestly pray. The household of faith here is very small, being composed of sister Barrow, my wife, and myself. If there are any brethren in this State, or immediate locality, we would be pleased to have them communicate with us by letter."

**ELMIRA (N.Y.)**—Brother Sykes reports the immersion of SARAH F. NEWTON (30) formerly Methodist and Sunday school teacher. She was buried with Christ on the 23rd of June. Exceptionally good seems the soil into which the seed has fallen in this case.

**FITCHBURG (MASS.)**—Brother Cullingford, of this place, forwards a letter from sister M. A. Cox, of Lawrence, Mass., to show that both she and her husband are in circumstances calling for help, "which," says bro. Cullingford "I think the American brethren ought to know." As there is a little uncertainty about brother and sister Cox's address continuing the same, brother Cullingford says he will take charge of any contributions that may be sent. (Brother Cullingford's address is box 214, Fitchburg, Mass., U.S.A. Brother Cullingford is known in England, and may be trusted by such as may feel moved to send.—*Ed. Christadelphian*.)

**JERSEY CITY (N.J.)**—Brother Washburne reports the immersion of Mrs. HENRIETTA HEZIBAH COLE, on June 23th. Mrs. Cole has been earnestly seeking the way of life for some time. Our num-

ber has been further increased by the removal here of brother James Jarvie, late of Glasgow, who has obtained employment in New York; also brother Edmond Edgcomb, late of Boston. The friends of brother Walter Andrew, of Leeds, will be pleased to hear that he has safely arrived in these parts, and already found employment. The members of our ecclesia are gratified at the accession of these young brethren from abroad. Brother William Brittle, of St. Nicholas, Pa., recently paid us a visit, and delivered two very instructive and able lectures. Our ecclesia now is in an exceedingly healthy condition, and we pray the Father that we may thus continue.—JAMES M. WASHBURN, Secretary, 278, 7th Street, Jersey City, N.J.—P.S. Brother Washburn, in a separate letter, states that the brethren here have been shamefully deceived by so-called brother Ware, formerly of London, who came to New York with a letter of introduction from the brethren at Wellington Hall, but has been detected in flagrant immorality and imposture. The Jersey City brethren having discharged their duty in withdrawing from him, wish to appraise all others of the fact.

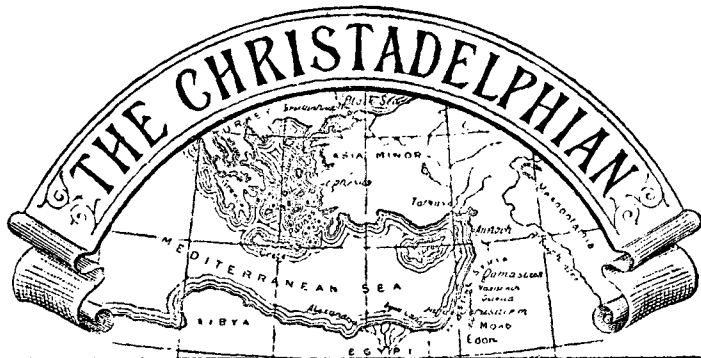
**LEXINGTON, LEE CO., TEXAS.**—Brother Snavely reports the obedience, at various times since Jan. 1st, of the following:—WILLIAM BARNHILL (formerly infidel), EDWARD DEFORCE, WILLIAM JUDKINS, FRANCES JUDKINS, ROBERT A. GOODE, SARAH GOODE, JOHN L. HOFFMAN, LENORA HAYES, CATHERINE McMULLEN. The indefatigable labours of Brother Miller have largely contributed to these encouraging results.

**LOWELL (MASS.)**—Brother Judd reports the obedience of CHARLES JENKINS, and GEORGE W. HOYLE, son of Brother Henry Hoyle. There are now eleven in this city who are walking in the truth. Two and a half years ago there were none. Seven of the number have received the gospel within the last twelve months. Brother Albert Woodhead, late of Heckmondwike, England, is also meeting with the brethren here, and will probably settle in Lowell.

**ROCHESTER (N.Y.)**—Brother Tomlin reports the addition of the three to the ecclesia here: viz.—bro. WILLIAM GEORGE VINCE (formerly of Leeds, England) and HIS WIFE, who were immersed in Toronto, about five months ago. These were received into fellowship by letter, from the Galt, Ont. ecclesia, over the signature of our esteemed brother, James Laird, April 7th. Also ALONZO L. RICHMAN, M.D. (25), formerly neutral, son of bro. and sister Dr. John Richman, who for some years has been engaged in the earnest study of the Scriptures, and various Christadelphian works.

**SOUTH BOSTON (Chandler Hall, 18, Essex Street, at 10.45 a.m. and 1 p.m. Sundays)**—Bro. Mackellar reports the reduction of the number of brethren in this city by the removal of brother and sister Edgecomb to New York, and Philip Brown to Scotland. There have been no additions to this ecclesia of late, but the brethren continue to proclaim the glad tidings, and to observe the ordinance which helps to bind them together in brotherly love.

**QUINCY (MASS.)**—Brother Caven, of Dalbeattie, Scotland, writes to say that brother McLelland, who left Dalbeattie for America some few months ago, has settled at this place, which is eight or ten miles from Boston. He would be glad to form the acquaintance of the Boston brethren, but has hitherto been unable to search any of them out. His address is James McClelland, care of William Kelly, No. 10, Port, Box 99, Quincy, Mass.



"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. XXI.

## APOSTOLIC FOOLISHNESS BETTER THAN COLLEGE WISDOM.

"Lord, wilt thou not at this time restore the kingdom again to Israel."—  
THE APOSTLES.

The "Rev." Joseph Miller, A.M., had quite a mean opinion—an opinion bordering on contempt—of the intelligence of the apostles before they were imbued with the Holy Spirit on the Day of Pentecost! He speaks of the apostles as "*feasting their imaginations* with the delightful prospect of a splendid kingdom, attended with all the circumstances of external pomp and grandeur." And then again, so intimately acquainted was he with what was passing in their minds at that time, that he adds, "principalities and lordships were, *in their fancy*, soon to be assumed in the room of fishermen's nets and boats!" But when the Spirit was effused upon them, then, says he, "we hear no more of *their dreams* concerning a temporal kingdom."

But Mr. Miller has a faithful imitator of his discourteous and slightful notice of the apostles in Mr. Campbell, who, in the first of his few essays on the Acts, says, "That they had not yet discerned the spirit, genius, and character of Christ's kingdom or government, is manifested in *the question they propounded concerning the Jewish desire*, long cherished—that Israel might become the lords of the earth. Jesus condescendingly rebukes this

error, and consoles them that they would ere long receive *new lights* and a new power from on high."

It may be as well to reproduce "the question," which our exegetical friend has not deemed it expedient to sound too often in his readers' ears; lest perchance they should come at length to fancy that there was more in it of a certain character than would be convenient to admit. The question the well-instructed and intelligent Disciples put to their Teacher, under whom they had studied the kingdom for three years and a half, was, "LORD, WILT THOU NOT AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL?"

The reader will observe that Messrs. Milner and Campbell admit that when the apostles put this question to Jesus, they had a Jewish Kingdom before their minds; and that they expected when this should be established Israel would be paramount over the earth. This is true. The apostles had no other kingdom in view. They were neither feasting their imaginations, indulging in fancies, nor dreaming, when they wished to know if the then present were not the time for the restoration of Israel's power and dominion. Is it not tantamount to a charge of incompetency against Jesus as an instructor of men, willing and desirous to learn, to say that after he had taught them daily for so long the apostles were still ignorant of "the genius, spirit, and character of his kingdom or government?" That, after hearing his confession before Pilate that he was the King of the Jews, hearing him scoffed at on the cross as the claimant of Israel's throne, they were but day-dreamers,

and fancy-sketchers! Is it possible, O reader, that our Anglo-Saxon youth—mere wild colts of the opening wilderness—which frequent the schools and colleges of the Gentiles, and there lounge away their hours under the droppings of uninspired and very fallible essayists—is it credible, we ask, that these in a brief session or two shall be brought to "discern the genius, spirit, and character of Christ's kingdom;" while the apostles, men of mature and strong minds, though "taught of God" for three years and a half, were then after all only errorists, and dreamers, and unable to discern aright the subject of the kingdom! Reader, can you give in to such a self-glorifying conceit as this? Is it not more reasonable to conclude that the apostles were wide awake when they put the question, and that it is our logical friends who are fast asleep talking in their dreams?

The apostolic expectation of the restitution of all things to Israel Mr. Campbell terms *an error*. He says that Jesus condescendingly rebuked it. We ask when and where? He gives us to understand that he did so in his reply. To the testimony then. What saith the Lord? "*It is not for you to know times or periods which the Father reserved for His own prerogative: but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses, &c.*"—"Times or periods," (*chronous ee kaairous*—time how long, and points of time. *Exousia* prerogative; and *dunamin* power). Now let any man whose mind is not spoiled by sky-kingdomism look narrowly into Christ's reply, and see if the fanciful construction of our reverend and learned professors and

divines can be extracted from it. Torture the passage as you will, and you can not make it speak the language attributed to it. Jesus rebukes no error, he offers no consolation, and promises no new lights. He tells them simply that "it was not for them to know *times or periods*;" that is, the how long, or at what particular, or definite time, the Kingdom should be restored to Israel. He said, it was the Father's prerogative, or exclusive privilege, to know the times of restitution. He had not even revealed them to the Son, or angels in heaven;\* it was impossible therefore that their question about the time of the restoration of Israel's kingdom could then be answered.

He had told them that they should preach the gospel of that kingdom to the nations. This, however, they could not do effectively until they were equipped for the work. He had opened their "understandings that they might understand the Scriptures" of the prophets; and had empowered them by virtue of the authority he had received, to remit sins; nevertheless, they could not preach the word to any purpose until they had the power or ability conferred upon them to speak all languages, and to work miracles. Therefore, he told them, they should receive power, the Holy Spirit coming upon them, to enable them as his witnesses, to perform the work. Their word must be confirmed of God, or men would not yield credence to their proclamation. This was the necessity; and hence the promise of "power," not as consolation, and for comprehension, but

for *ability to do* what must needs be done before the kingdom could be restored again to Israel; namely, to take out from among the nations a people to inherit with Christ, and to administer its affairs in righteousness when the time should come to set up the kingdom and throne of David in Israel's land.

The conclusion, then, to which testimony and reason bring us, is to the direct opposite of our imaginative friend's, to wit, "that the apostles *had fully* discerned the genius, spirit, and character of Christ's kingdom or government, is manifested in the question they propounded concerning the long cherished Hope of Israel—that their kingdom might be restored again to them."

But to be a little more particular, whence comes it that seven days before Pentecost, while yet unclothed with power from on high, the apostles had so admirable an insight into the genius, spirit, and character of Christ's kingdom; and whence comes it likewise, that with the New Testament added to the Old, which the apostles had not at the time, historians of Christ's church, professors of Sacred History, college students, and those that patronize them, deny even the possible existence of that kingdom to which the apostles referred; and not only so, but lampoon and despise with bitter words, those who believe that the apostles were enlightened, and perfectly rational, and that David's kingdom and throne will be assuredly restored to Israel as in the days of old?

The answer to the former point of this question is:

\* Mark xiii. 32. † Luke xxiv. 45.

*First.*—That the restoration of the kingdom again to Israel by the Messiah, and to exist gloriously under him, was, and continues to be until this day, a long cherished Hope created in the nation's heart by the Spirit of God speaking to them in the prophets, which were read in its synagogues every Sabbath day.

*Second.*—It comes, because Jesus not only instructed them in the things of the kingdom in common with the people at large; but explained to them privately its mysteries, which were concealed from the generality.

*Third.*—It comes, because they had been preachers of the gospel of the kingdom with Jesus many months before he suffered, and it is not admissible that they preached about a kingdom, the genius, spirit, and character of which they did not understand.

*Fourth.*—It comes, because they saw that Jesus was put to death for claiming to be King of Israel.

*Fifth.*—It comes, because they were told by him, after his resurrection that *all* things written concerning the Christ, in Moses, the Prophets, and the Psalms, must be fulfilled.

*Sixth.*—It comes, because before they put the question about the restoration of the kingdom again to Israel, Jesus had opened their under-

standings that they might understand Moses and the Prophets.

*Seventh.*—It comes, because Jesus had conversed with them forty days concerning the kingdom previous to their putting the question.

*Eighth.*—It comes, because Jesus promised to eat the Passover with them again in the Kingdom of God; and they were well aware that, that Jewish ordinance could only be eaten in Jerusalem, and not in heaven above.

*Ninth.*—It comes, because he had promised them as their reward for forsaking all and following him, that they should sit on twelve thrones, ruling the Twelve Tribes of Israel, which could only be in the Holy Land when the tribes should be actually there.

Other reasons might be added to account for the superior intelligence of the apostles over the moderns, at the time of putting the question; but these nine will suffice for the present. We will therefore dismiss this part of the subject with the inquiry—If the apostles did not discern the things of the kingdom aright till they were baptized with the Holy Spirit pentecostially, notwithstanding all their previous advantages; what possible hope is there for historians, professors, students, and patrons, who know nothing of the prophets, and receive not of the Holy Spirit at all?—*Dr. Thomas.*

"OUR COMMISSION."—Dr. Thomas describing a visit to Boston, U.S.A., in 1852, says: "After the congregation was dismissed, a person remarked to us that we had spoken with so much assurance of the truth of what we had said, that he wanted to know if we had a call to preach the Gospel. We replied that we had, and

would read him our commission: upon which we read these words: "*Let him that heareth (understandeth) say, Come.*" We believe we understand the matter, therefore we speak assuredly and say, "Let him that is athirst come, and whosoever will, let him take the water of life freely" (Rev. xxii 17).



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## INTRODUCTION TO MR. LAURENCE OLIPHANT.

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Our readers, who have acquired an interest in Mr. Oliphant, will be gratified by the personal introduction which they obtain in the following sketch, notwithstanding the strain of banter that runs through it. It appeared in *The World* for July 4th, in the form of a letter addressed to Mr. Oliphant himself—(being No. 76 of a series of *Letters to Eminent Persons*).

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“SIR,—Of few men can it be said that they are at once so invisible and so conspicuous as you are. Living out of the London world, you yet contrive to live in it. Whether you are amid the cedars of the Lebanon, or in the Arabian desert, or in the land of Gilead, your presence never fails to haunt Pall Mall. By the incessant exercise of an agreeable adroitness, you never allow society to forget you. Absent from Mayfair and Belgravia in the flesh, you are present in the spirit. No one who did not add to great gifts a thorough knowledge of human nature could have stamped the polite world with so vivid a sense of his own personality. Let me explain the reason. That you are a personage with the upper classes is not exclusively due to that atmosphere with which you have succeeded in surrounding yourself, or to the background of an adventurous and eccentric career which has been in course of creation during many years; to be sure of holding the attention of the public you are careful perpetually to provide it with some new sensation. However remote may be the quarter of the globe in which you sojourn, there comes at intervals, and usually at short intervals, some sign to remind your fellow-creatures that you are oblivious neither of their amusement nor of your own interests. Now it is a batch of capital stories from some lady or gentleman who has recently visited you in your Syrian home; now an account of a week spent with you by a couple of politicians on the Bosphorus; now the promulgation of a scheme concocted in concert with sheiks and pashas, with Levantine Jews, Medes, Persians, and dwellers in Mesopotamia, for dredging the Jordan or restoring Tyre and Sidon to the zenith of their old prosperity. Now it is an article in a magazine, caricaturing the belles of New York, and the peculiarities of British noblemen travelling beyond the Atlantic; and now, as in the present instance, the instalment of a new work—a cunning compound of fact and fancy, of knowledge of the world and of fantastic dreaminess; lit up on every alternate page by some happy flash of humorous satire. No one ever enjoyed exactly the same *milieu* as belongs to you. Your combination of qualities and of opportunities is unique. If you had less of apparent disinterestedness, or of capacity—if there was not such apparent genuineness in the hallucinations you affect to cherish—you would be stigmatised as a mere notoriety-hunter, a charlatan, and impostor, and a quack. With a signal aptitude for intrigue, your supposed devotion to spiritual crazes has saved you from the stigma of the intriguer. With con-

siderable shrewdness in finance, you have never degenerated in popular esteem into the adventurer. Such a mixture of varied, and even antagonistic, attributes has throughout been your salvation. The one trait in your character has been compensated by the other; and so it has come to pass that a man largely compact of the *bizarre*, the calculating, and, using the word in no opprobrious sense, the mercenary, has won celebrity as the high-souled creature of magnanimous impulse.

“It was once observed of you by Lord Houghton that you were habitually in doubt as to whom you ought to serve—God or Mammon, Harris or Delane. According to the theory embodied in this epigram, your existence is a compromise between practical expediences actively pursued, and spiritual convictions ingeniously surrendered. No compromise, it may be said, at once so skilful and so fortunate was ever known. No mystical extravagance was ever disciplined with such regularity. For the result, which has piqued the curiosity and pleased the appetite of English society, you are largely indebted to the canniness of your nationality. Providence made you a Scotchman; position and education developed you into a diplomatist; experience and astuteness made you an accomplished man of the world. Like many other of your compatriots, you can combine with great practical acumen an enormous amount of superstition. Strange, and even ridiculous, as may be the actions to which the latter quality prompts the Northerner who comes from beyond the Tweed, it never completely runs riot, and is generally controlled by sobriety of judgment. In these respects you are one of the most typical Scots that ever lived. The peculiar quality of your prestige is the outcome of the fact that you have originated a part; and that you combine with this power of originating a capacity of reflecting which is almost as essential. These two opposite aptitudes appear in your personal manner and costume. Those who meet you at a club or in the street might fancy that they were in the company of one who was nothing more than the typical English swell of mature years. Your manner is that of the gentleman who lives in and for society. Your hat is of the level-brimmed variety much affected by men who flatter themselves that their personal costume has a certain *cachet* of distinction. The dandy is as alien to your nature as the *petit maître*; nevertheless, you pose as a man about town who arrays himself with a careful eye to effect. On the other hand, a very little conversation with you, if you happen to be in the mood, is enough to convince the most casual stranger who has any perception that you are very different from the rest of the mob of gentlemen to be seen any afternoon in the Athenæum or the Travellers’—of which latter club you are not, I believe, a member. The same mysticism which has pleased the readers of your books is apparent, also, in your personal talk, and it requires only a suitable audience for you to discourse upon the esoteric tenets of your fantastic faith with admirable gravity and imperturbable confidence. When Tancred was about to visit Sidonia in the City, Lord Eskdale advised him not to “go on too much about the Holy Sepulchre.” You are scrupulously careful not to “go on too much” about Mr. Harris or the doings of his followers; but you expound your notions about evolution, the

mutual relations of individuals, immortality, and so forth, with a calm earnestness that is conventionally regarded as impressive. You have superadded to the self-possession of the English gentleman not a little of the impassiveness of the Oriental. In the same way you have supplemented the meditative fervour of the religious enthusiast with the business methods of the Stock Exchange. Much has been written about the manner in which the return of the Jews to Jerusalem was to be accomplished in accordance with the prediction of Holy Writ. But never did it occur to any one before your time to assist the fulfilment of divine prophecy by starting a company to raise the funds necessary for conveying the scattered Hebrews to their destined home. This is, perhaps, one of the most characteristic enterprises in which you ever engaged, and it is the keynote to much in your nature that perplexes and fascinates the average observer, and which interests for a time even so scientific a student as

KOSMOS.

NEBUCHADNEZZAR'S DOORSTEP. — In the Egyptian and Assyrian gallery at the British Museum there has just been placed a bronze doorstep from the great temple of E-Saggil at Borsippa, a suburb or division of Babylon. The doorstep has not only inscribed on it the name of Nebuchadnezzar, but also mentions his health or restoration to health.

THE CHRISTADELPHIANS.—They are a sort of Ishmaelitic tribe—their hand is against everybody, and everybody's hand is against them. Their theory is that the apostles' doctrines were, while the apostles yet lived and preached, partially hidden, but by the third century after Christ the ancient gospel, which is as old as the first man, was lost, and entirely eclipsed by the traditions and inventions of men, and that these traditions are what now pass current for the genuine article in the pulpits of Christendom. They attack the very foundation on which Christendom rests, and declares it nothing but a myth. Immortality with the Christadelphians is a divine gift, not a birthright. Man is merely an animal organisation absolutely mortal; nothing survives when his body dies; the death state being a perfect blank. Future life is only possible via the resurrection, and the future life is the life of the body, spiritualised, yet as tangible as the natural body, and the locality of the eternal existence of this "spiritual

body" is on the earth and not "beyond the sky;" that Christ is coming back to them rather than themselves going to Christ. He has gone on a journey into a far country, but will return home again at the appointed time, and where he suffered there he will be glorified, and where he is they will be also. They repudiate the idea of going to heaven because they regard the body as the man or soul and deny the soul's separate existence. Their mission is to save men, not immortal souls. The fight of the Christadelphians is a fight of units against millions, but they care little for opposition and majorities. Their efforts have not been without result. Considering their youth as a sect, and the disadvantages by which they are surrounded, they have in a very short time accomplished great things. They have attracted the attention of many who would probably never have heard of them but for their peculiar designation. The challenge to the world ecclesiastical has been accepted by several clergymen, who have resisted their arguments and claims in discussions with Mr. Roberts, who is an adept in the English language, and an experienced debater. He has also met and fought with the great giant of scepticism, Mr. Bradlaugh, and judging from the discussion which is published, Mr. Bradlaugh considered Christadelphians the best representative of Christianity, and the most reasonable mode of interpreting the scriptures that had ever come across his path.—*London Journalist.*

## 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. 29.

Elisha first stayed at Jericho after Elijah's removal. The place was not very salubrious,—perhaps owing to the curse pronounced against it in the days of Joshua (Josh. vi. 26). At all events it was a fact, to which “the men of the city” called Elisha's attention: “The situation of this city is pleasant as my lord seeth; but the water is naught and the ground barren.” This supplied occasion for the first exercise of the wonderful power that rested on Elisha. Elisha asked the men to bring him a new cruse filled with salt. They did so: and “he went forth unto the spring of waters and cast the salt in there and said, Thus saith the Lord, I have healed these waters: there shall not be from thence any more death or barren land.” The narrative adds, “So the waters were healed *unto this day.*” The import of this remark, as regards the question of time, depends upon when the narrative was written, which would probably be after Elisha's death. It would be a natural circumstance to allude to in illustration of Elisha's power—that Jericho, the first scene of the prophet's labours, originally desolate, was then fertile and flourishing. Josephus, about 800 years afterwards, bears the same testimony (and in all matters of which he was eye-witness, he is reliable). He says:

“There is a fountain by Jericho that runs plentifully and is very fit for watering the ground. . . This fountain at the beginning, caused not only the blasting of the earth and of the trees, but of the children born of women; and . . . it was entirely of a sickly and corruptive nature to all things whatsoever, but . . . it was made gentle and very wholesome and fruitful by the prophet Elisha. . . The power of it is so great in watering the ground that if it do but once touch a country, it affords a sweeter nourishment than other waters do. . . There are (in the space of ground watered by it) many sorts of palm trees that are watered by it different from each other in taste and name: the better sort of them, when they are pressed, yield an excellent kind of honey. . . He who should pronounce this place to be divine would not be mistaken, wherein is such plenty of trees produced as are very rare and of the most excellent sort. . . It will not be easy to light on any climate in the habitable earth that can well be compared to it.”

The healing of Jericho by Elisha's offices, is an illustration of what is in store for the world, when the whole earth is under the rule of a multitude of Elishas. The glorified brethren of Christ who will “live and reign with him upon the earth,” will have all the power and more, of even a double-endowed mortal Elisha, for they will be spirit in nature and substance, having the spring of its healing creative power in themselves. When, there-

fore, "the men of the city," in any barren region, to which a glorified saint may be assigned as ruler, call his attention to the condition of the place, it will be easy for him, in his wisdom, to give some simple direction that will cure its malady. Elisha prescribed a new cruse, filled with salt. Possibly, this may have been all that was naturally needed to rectify the disordered condition of the water—a simple cure, but requiring spiritual discernment to prescribe it. There are many beneficent adaptabilities in nature which are hidden from the eyes of men, because of sin, or from inevitable natural ignorance: the knowledge of which would be a source of blessing. In the case of the bitter waters of Marah, the Lord "shewed Moses a tree, which, when he had cast into the waters, the waters were made sweet" (Ex. xv. 25). The tree had the power to sweeten the water, but Moses did not know it. It required a miracle (that is, a direct divine act) to enlighten him. In the age of blessing that is coming, every son of God will possess this divine insight into nature, that will enable them to prescribe measures that, without any miracle, will produce blessing. Of course, there are cases in which "the powers of the world to come" will be exercised specifically and supplementally to nature, as when the word of Christ opened the eyes of the blind, healed the paralytic, and gave life to the dead, and the apostles after him did the same thing. Possibly, the healing of the bad water at Jericho was done in this way, and not by the natural action of the salt put into it. In that case, the casting of the salt would be but a symbolic act, and the divinely-appointed signal for the doing of the wonder, after the manner of the lifting of Aaron's rod. In either case, the marvel was great, and its occurrence suggestive of glorious days yet in store for the world under the covenants of blessing.

When Elisha had stayed for a while at Jericho, he removed to Bethel. While in the act of removing, the young rebeldom of the place manifested itself in a very insulting manner towards Elisha. They had heard the old man was going and possibly had seen his preparations, and were glad at the departure of a man who had, in all likelihood, acted with a restraining effect on their youthful turbulence while living among them. The children trooped out of the city as he was ascending the slope leading out of Jericho towards the direction of his journey, and saluted him with disrespectful cries, "Go up, thou baldhead! go up, thou baldhead!" (from which also we get a glimpse of Elisha's personal appearance). "Elisha turned back and looked on them, and cursed them in the name of the Lord." Had it been a merely transient ebullition, he would probably have taken no notice; but the little rascals evidently persevered with increasing emphasis and numbers, and so he cursed, and in response to the curse of a spirit-gifted man, two bears emerged swiftly from a neighbouring wood and made sad havoc among the children. It has distressed some to think of a prophet of God cursing instead of blessing. They note the commandment of Christ, to "bless them that curse us," and they think it a strange discrepancy. Their difficulty will disappear if they but remember that there is a time for everything: that God the fount of blessing is "a consuming fire" (Heb. xii. 29):

that Christ, who "reviled not again," is the appointed executioner of condemnation and vengeance (2 Thess. i. 8, 9 : Rev. xix. 15). The time of Elisha was the time of the law of Moses which (justly enough), exacted an "eye for an eye and a tooth for a tooth." The state of Israel at the time was one of almost universal disobedience. Elisha was the power of God in their midst. To insult him was to insult the representative of God. Cursing was, therefore, natural, and just, and in accordance with what was threatened them in the law of God in such circumstances. Christ's command not to curse, but to bless, belongs to another time, with other purposes in view. It is a test of obedience and a means of discipline and spiritual development for those who are called as the sons of God and the divine rulers of mankind in the age to come.

The incident may be regarded as an illustration of one feature that will characterize that age of divine authority. One of the many drawbacks of the present age, is the liberty of sinners to say and do many things that are for their own hurt, and the hurt of the community. This liberty is considered one of the attributes of glorious "freedom:" no doubt it is better than a tyranny that would crush the good as well as the evil ; but it is a poor compromise. It is a compromise necessitated by the absence of authority equal to the wise coercion of opposition ; but it is a compromise that secures a vigorous growth of all manner of evil while checking and choking the development of righteousness. What is wanted is the application of the hand of authority in a way that would foster the opposite result—that would check the rank weeds of civilized barbarism, and nourish and preserve the fruits and flowers of a true and godly culture. This cannot be done in the human age. But it will be done in the age of Christ's authority upon earth. He and his people are to rule the nations "with a rod of iron." This is a rough simile, but of blessed import. The rod of iron will only be laid on the back of wickedness : and if the blows are heavy enough to break it, none but the sons of wickedness will be sorry. The world will be all the better when the wicked mourn and the righteous-rejoice. When every manifestation of diabolism is repressed by men of Elisha-power, at whose curse, calamity, dire and immediate, springs upon the rebellious, diabolism will soon hide its head, and take refuge in the dark corners of the earth.

Elisha stayed a while at Carmel, and then removed to Samaria, where Jehoram, Ahab's successor (no better than his predecessors), reigned over Israel. Shortly after his removal thither, a great stir got up in consequence of the revolt of Mesha, King of Moab, who had been a vassal of Israel's during Ahab's life, but who, since Ahab's death, had gradually drifted from his allegiance, and now fairly threw off the yoke. (This is the Mesha who figures in the inscription, made during his reign, and discovered a few years back on the celebrated "Moabite stone.") Jehoram got ready a military expedition to bring back Mesha to his allegiance. Before starting, he secured the alliance of Jehoshaphat, King of Judah, and the King of Edom ; and agreed upon a plan of campaign, which required the three kings to effect a junction in the wilderness of Edom. Arrange-

ments being complete, the expedition started,—Elisha accompanying. The three armies duly met at the appointed rendezvous, but shortly found they had selected a waterless region, in which they were soon in great straits; for what can men do without water? Jehoram saw that a catastrophe threatened. He lamented to Jehoshaphat that things should have come to such a pass with them: "Alas, that the Lord hath called these three kings together to deliver them into the hand of Moab!" Jehoshaphat, who ought not to have been in league with godless Jehoram (as a prophet told him on his return to Jerusalem), enquired whether there were no prophet of Yahweh in the camp. The answer discovered Elisha's presence. To Elisha forthwith the three kings went (there is nothing like calamity for unbending the human neck). When Elisha saw Jehoram, he refused to have to do with him. "What have I to do with thee?" said he; "Get thee to the prophets of thy father. . . . As the Lord God of Hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee or see thee" (2 Kings iii. 14). Out of respect for Jehoshaphat, who was faithful to God, Elisha consented to entertain the matter of their request for guidance in their difficulty. "Bring me a minstrel," said he. Why did he want a minstrel? We discover from the effect that followed the minstrel's playing. "It came to pass, when the minstrel played, that the hand of the Lord came upon him." But what connection, it may be asked, could there be between the music of a minstrel and the stirring of the divine gift that was upon Elisha? It would be difficult to suggest a connection, if the popular conception which puts God outside of nature were correct. But this conception is neither Scriptural nor philosophical. The Scriptures declare all things to be "in God" (Acts xvii. 28, 1 Cor. viii. 6): and God declares of Himself that, though dwelling in heaven in a personal sense, He "fills" heaven and earth by the presence of His spirit (Jer. xxiii. 24; Ps. cxxxix. 7). What the Scriptures thus declare, reason tells us must be the case: for how is it possible to conceive of a system of nature which God has created and upholds without the pervading presence of His power through it all? In view of this, the influence of the minstrel's notes is not inscrutable. The laws of music are of God, as much as the working of inspiration: for "all things are of God." Now, we know it is one law of music to stimulate and open the higher faculties, where there are higher faculties to open (all men are not liberally endowed in this matter). Music awakens the higher susceptibilities, when, without music, they would lie dormant. Even Saul felt its soothing effect. If the higher faculties are thus acted on in their normal state, how much more when the Spirit of God dwells with them, as in the case of Elisha? His quiescent light and power awoke under the minstrel's strains, and prepared him as the sensitive instrument to receive the impressions of the divine communication. "And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water that ye may drink both ye and your cattle and your beasts." The ditches were dug, and in the morning "there

came water by the way of Edom, and the country was filled with water." Where did the water come from? Answer: It was made for the occasion: nothing easier. Even man, by the electric combination of oxygen, hydrogen, &c., can produce water in small quantities with appliances: what difficulty, then, to the Possessor and Manipulator of all power, in producing any quantity the occasion might call for?

The water put an end to Israel's distress. It also had the effect of urging the Moabites to their destruction; for seeing an immense sheet of water, in an unaccustomed place, under the ruddy glare of an Oriental sun, they came to the conclusion that the three kings had fallen out among themselves, and had reddened the valley with the blood of mutual slaughter. Under this impression, they came on without caution, and were easily overthrown by their foes. Judah and Israel were the Lord's people, not as yet cast from His presence. This is the fact to be held distinctly in view as a key to all the events, so peculiarly divine as those which have marked their history, and the history of no other nation.

Israel returned from their successful expedition, and Elisha settled in the land in quietness. One of the young men in attendance upon him (one of "the sons of the prophets") soon after died in debt. The person to whom he owed the money applied to the widow for the payment of the debt. The widow could not pay, and the creditor insisted upon taking her two sons as forced servants in satisfaction. The widow in her distress applied to Elisha. Elisha asked her what she had. "Nothing but a pot of oil." Then, said Elisha, go and borrow as many vessels as you can, and pour out of the one pot of oil till all the vessels are full. In ordinary cases, such a command would have been a mockery; but the case was not ordinary. Elisha was there, with "a double portion of the spirit of Elijah" resting upon him. The direction of such a man meant the operation of a power not higher than men know in nature, but than men can ordinarily control; for men see in nature any year the operation of a law that can increase a small quantity of oil to a great quantity; but they have no power to "differentiate" this law. Here was a man who could do what ordinary men cannot. The spirit of God abiding with him and working with him, could combine the elements on the spot to any required extent. The one pot of oil was the laboratory in which the work was done. Consequently, her pot of oil went on pouring without emptying,—not because there was anything magical in the pot (there is no such thing in reality as magic), but because the oil was manufactured in the pot as fast as it escaped into the other vessels. Here also is one of "the powers of the world to come," at the command of the saints who will reign with Christ. The supply of what is needful will be an easy matter with those upon whom even more than a double portion of the spirit will rest. Not that this will be the common mode of supply, but it will be an available mode when requisite. The employment of it will simply be a question of propriety and fitness.

When all the vessels were full, the supply ceased, and the woman, by Elijah's direction, sold the oil, paid her husband's debt, and had a sufficient balance to have a living for herself and children. There will doubtless be



many such cases of setting the poor on their legs in the age to come by the saints, in the exercise of the power that will reside in them for the blessing of all the families of the earth.

Next, Elisha has to visit Shunem, where a certain "great woman"—a woman of some social standing and power of discernment—becomes interested in Elisha and presses her hospitality upon him. He accepts the same, and goes his way, but returns frequently, and on each occasion, "turns in thither to eat bread." She declares her impression at last to her husband that this way-side visitor is "an holy man of God," and she proposes (and her husband evidently consents), that they should offer him an apartment in the house, for use every time he came that way. Elisha accepted, and becomes a regular occupant of the "little chamber," with its "bed, table, stool, and candlestick," which the lady of the house had so generously provided. Elisha, by-and-bye proposes to recompense "all this care" with which she and her husband had been careful for him. He asks what he shall do—speak to the king for her, or the commander-in-chief, or what? Gehazi, Elisha's servant, calls attention to the fact that the woman is childless. This suggests the most acceptable form of reward: "about this season, according to the time of life, thou shalt embrace a son." The word duly came to pass. "The word of God is quick and powerful." The removing of the cause of sterility is easy to the Power that made man at the beginning; and so the woman "bare a son at that season that Elisha had said unto her." But this was not the end of the marvel. The child, when grown, appears to have died of sun-stroke (2 Kings iv. 19). Elisha was on Carmel at the time: the woman made straight for him, to tell him the heavy tidings (perhaps with the hope that he could help). When she arrived, she threw herself at Elisha's feet in speechless grief, and held him by his feet. "Gehazi (the prophet's servant) came near to thrust her away." But Elisha said, "Let her alone, her soul is vexed within her, and *the Lord hath hid it from me, and hath not told me.*" This is one of the many casual evidences of veracity in the narrative. In a fictitious narrative, written with the aim of extolling the greatness of Elisha, there would have been no such feature as this—Elisha ignorant of the woman's grief. Elisha, in such a narrative, would have known all and anticipated all, and arranged for all. But here is Elisha, pitying the poor broken-hearted woman, and wondering at the cause of her grief. After a pause, the question (no doubt, wildly) escapes her lips, "Did I desire a son of my lord?" This shows Elisha what has happened. He instantly tells Gehazi to take his (Elisha's) staff, and run to Shunem, and lay it on the face of the dead child. Elisha evidently expected that this would restore the child: why should he think so? Because the staff constantly handled by Elisha, would be impregnated, through his hands, with the intense-spirit power that rested upon his own person: and Elisha's thought was that the contact of this spirit-charged staff would be sufficient to rekindle departed vitality, as the contact of his own spirit-charged dead bones proved, in the subsequent case of a dead body hurriedly thrown into his grave (2 Kings xiii. 21). But his thought proved mistaken. "Gehazi laid the staff upon the face of the child, and there was neither voice nor hearing."

Here again is a proof of the artless truth of the narrative. A fictitious account would have represented the staff as all-sufficient. Into such a narrative the intimation of failure would never have crept. Gehazi, reporting the failure to Elisha, Elisha went to the child himself, and closing the door, knelt in prayer to God for the restoration of the child's life. Following upon this, he took the means likely (in his case) to accomplish his desire. He stretched himself upon the dead child until the flesh of the child "waxed warm." Then he walked backwards and forwards, and repeated the process, on which he had the gratification to see the child sneeze and open its eyes. The spirit of God in Elisha raised the dead in harmony with the laws of its own working.

EDITOR.

THE JEWS WAILING PLACE AT JERUSALEM.—Let us get hence under the deep wall of the temple, and witness the one solitary spectacle in all the city that is really and truly affecting. It is Friday at the Jews wailing place. Narrow, crooked, and filthy streets lead down under the hill of the temple. As you approach the open space against the huge blocks of stone that are imbedded in the foundations of the wall, your ear is startled by a series of agonizing cries. Such a wail might have ascended from the streets after that night of the death of the first-born. Turning off the slippery and ill-smelling passage into the place of wailing, I beheld a multitude of men, women, and children, apparently stricken with a common sorrow that could only find expression or relief in tears and piercing cries. There might have been 200 mourners; a very small company of strangers stood apart and looked on in amazement. Old men with snowy beards, women, withered and weather-beaten, sat against the wall opposite the sacred stone of the temple, reading their prayer books, and nodding their heads quickly and violently backward and forward, as if they would thus impress upon the very air the earnestness of their muttered prayers. Young lads stood against the temple wall and read their litanies, kissing the stones from time to time with affectionate reverence. The women were more demonstrative, and as they threw their arms above their heads, wrung hands and wept bitterly. Their cries and sobs were echoed by the chorus of mourners, and a hysterical wave of emotion passed through the entire assembly that swayed to and fro like corn in

the wind. Some of these mourners knelt apart, and with their foreheads pressed against the wall, worn smooth with kisses, their eyes pouring rivers of tears all the while; they talked to those huge blocks passionately, as if they meant the very stones should hear them and reply. A few of the mourners knelt in meditation. A few gave way to violent grief—grief that seemed to verge upon despair.

On every lip I seemed to hear the name Jerusalem said over and over again. It was this antiphon chanted by each in turn, accompanied by a nervous swaying of the body, and a total disregard of the surroundings:—

We pray Thee have mercy on Zion!  
Gather the children of Jerusalem.  
Haste, haste, Redeemer of Zion!  
Speak to the heart of Jerusalem.  
May beauty and majesty surround Zion!  
Oh, turn thyself mercifully to Jerusalem.  
May the kingdom soon return to Zion!  
Comfort those who mourn over Jerusalem.  
May peace and joy abide with Zion!  
And the branch (of Jesse) spring up at Jerusalem.

Until sunset these men and women cry out to the stone, beat their breasts, and weep their tears, some of them no doubt believing that the kingdom of David is at hand. Of all the shrines that are prayed over and fought over within the city of the Great King, I have found none that so touched me, or that filled me with so sincere emotion, as that narrow court under the ancient wall of "the holy and beautiful house," with the sun sinking upon the despair of an outcast people, and the air burdened with their increasing lamentations.—CHARLES WARREN STODDARD.

## A SISTER'S NARRATIVE FOR SISTERS, ON THE ATTAINMENT OF THE TRUTH UNDER DIFFICULTIES.

[Concluded.]

My sisters, if you think my simple narrative narrow and circumscribed, why it is just what my life has been in the truth. I have never had—or in a most limited degree—the broadening influence of association with an intelligent community of true believers. It is one of the difficulties I present for your consideration. But you may say, “I see no great difficulties so far.” Don’t you? Well, then you have never met with like circumstances. Letting pass the obscure origin that first aroused my attention to these matters, let me ask,—Was it nothing for a proud, sensitive young girl, lacking much of practical common sense, to take a stand *alone*, inimical to a great state institution represented by nearly every state in the Union, and including votaries of every Christian denomination under the sun. True, I met with no overt act of persecution, my stand was not firm enough for that. That was the hardest part of it all. I had put off the old faith, and had not yet gotten on the new. This transitional state of uncertainty is something appalling. I could not even pray. I understood that I must come into covenant relationship before I could cry “Abba Father.” But how? I would start forward with an eager desire to know the whole truth, and a feverish anxiety to act upon it. But there was nothing for it but the slow plodding study of the Bible, there was so much that was incomprehensible. I was shut in, and closed about by the traditions of men. To be sure, a ray of the sunshine of the true faith had streamed in through a loosened chink now and again, and illuminated my benighted mind; but again the almost impenetrable darkness would gather about me, and I would be beset by doubts, fears, almost despair. Many times discouraged and disheartened, I have thrown my Bible aside, and tried to think no more about it. I would say, “The good old religion is the best after all. These people are satisfied, why should I not be?” Accordingly, I would make the round of the churches. At prayer meeting I would hear a pious young student pray. I would consider his life,

Each Sunday found him out in suburbs, faithfully fulfilling his self-imposed task of superintendent to coloured Sunday School. A true friend, and restraining influence on younger students of wilder impulses. Always among the first in all religious exercises. Yet I had believed his prayers were not heard. How did I know after all? What if it were I that was mistaken? I would leave the church, feeling as a traitor must, who has betrayed his friend. Then I would go to one of the great churches. There was everything to please the eye—artistic sense—the love of the beautiful. High arched dome—delicate fresco—and tall sculptured vases, with their trailing vines and flowers. A riding to the “skies” on “beds of ease.” Then the well-dressed crowds—how happy and contented they looked. No undercurrent of deep troubled thoughts—no tormenting doubts. Even I would be lulled into forgetfulness, when the rich silvery-toned oratory of the speaker would reach me. The resources of a Yale or Harvard had turned out a perfect lecturer, but with a start and shiver I am aroused. Those lips that have had the power to charm, to fascinate, are dropping falsehoods. Aye, the most obvious, barefaced *falsehoods*. Let us hope they are unconsciously spoken. All pleasure in the speaker—all pleasure in my surroundings is gone. I am again stranded on *facts*. Stern, unyielding, uncompromising truths of the Bible. They are arraigning that man in the pulpit, and saying, “false, false, a blind leader of the blind.” How mocking to me are bright approving faces turned up to the speaker. Do they never read their Bibles? After all, why cannot I believe as they do? Why must I sit here in silent condemnation? Oh, why can’t I give up questioning, and be content as they are? See that man, with his grandly developed head—what intellectual endowment? He looks like a god. What an insignificant thing I must be in intelligence, as compared to him? Then that woman, with pale, delicate face—a face of purity and refinement. *She* believes every word that falls from her beloved

pastor's lips. How devout she is. Now the music; I have fallen asleep again. Those cruel, painful, reflections are all borne away on the wings of the enchanting strains, that rise and swell and fill the whole building in one prolonged rapturous peal. The vast assembly join in, and a thousand voices blend in a grand anthem of praise. But what is this. I am again stung into giving heed. Staring up at me from the book I hold is the words which they are singing. Finished poetry. Sweetest, most entrancing music, but the words are—*lies*. Why mince matters. If the Bible speaks truth, there is no truth in that hymn. What better are these people than idolaters? One bows down to graven images the other to *false doctrines*. The one very palpable to the outward sense, the other an intangible abstract principle. Mind is greater than matter, they say, but it is matter that sustains mind. Destroy the brain, the mind is *gone*. Whither? Echo answers—Where? God knows. These people have put aside the simplicity and sincerity with which the pure truth ever veils herself. The truth liest here on the pulpit. But it is a giant bound down, enchained and imprisoned under embossed covers, golden clasps, and gilt edges. Sunday after Sunday this noble captive is brought forward, manacled, mutilated, mangled, but withal loaded with all the dazzling gems of the first century (Christ's crucifixion, Paul's stripes, John's exile), and with all the splendour of a pagan Caesar's triumph, is paraded to applauding multitudes. How long, O Lord, wilt thou allow this degradation?

One morning before leaving my chamber I was informed—"A gentleman to see you." When I entered the sitting-room a perfect stranger arose to meet me. He didn't take the trouble to introduce himself. "You are Miss T.?" said he. "Yes." "You believe Jesus Christ is going to set up a kingdom, and reign on earth?" "I certainly do." "You don't believe man has got an immortal soul inside of him, do you? A something (nobody knows what) that men tell us goes on and lives through endless ages, the whole while the Bible is supposing it *dead and buried*. For 'the soul that sinneth it shall die.' You don't believe in that thing, do you?" "Assuredly no; I believe that man is mortal." "Well, that will do. My buggy is here at the door, I want to take you home with

me. My wife expects you." "But—who are you? Where do you live?" surprised as I well might be. "My name is S. We live nine miles from the city. We've heard of you. You are not well, so you'll lose nothing from your studies by coming to spend a few days with us. I'll give you till evening to think of it." And he took leave. I was in the habit of visiting two city homes near by. The young couple, subsequent to my leaving college, were immersed, telling a man of my acquaintance that they had learned the truth from me, but the old people of the other home—dear! dear! how they did hate it. They loved me tenderly, and would listen to what I had to say, but the wisdom of the Bible was "gall and wormwood" to their perverted taste. Just as soon as this old lady heard that Mr. S. had been there to carry me off, over she came, and wildly protested that I must not go. She had heard of Mr. S. He would talk me to death. Why should I let him spoil me entirely. Thus those who love us, and oftentimes those we love best, instead of encouraging and strengthening as we prepare to scale the rugged upward path before us, cling with loud clamours of fear and trepidation, trying to hold us down to share with them the pleasant valleys of the world, and alas! alas! the broad road that leadeth to destruction. It is a sad old world that needs righting. "God's will be done." I told my old friend that what she told me of Mr. S. but decided me to go with him. That I hoped he might be able to help me in a way she could not understand. Not yet though was I rid of importunity. Lady Preceptress was informed, and came to advise me not to go. I had been out of town before—home with students—and she had never offered a word of objection. No; she let me see clearly that it was Mr. S.'s talk that was in the way. Furthermore, she gave me to understand that I was injuring my mind by religious excitement. Could there have been greater humiliation? Was I no better than a hot-headed revivalist then? If she had seen excitement, it was of a very suppressed sort, indeed. No, the insinuation was meant honestly enough, I believe, and intended as a restraint, but it had just the opposite effect. She had no official power to prevent, and I went home with Mr. S. He rolled me up snugly in his buggy robes,

and the drive was delightful. The sister-wife—a woman of more than usual intelligence—had ready a warm welcome, and such a feast of good things, in the way of conversation, as we did have. But later on, I never saw such disappointed faces as when they learned that I had not been baptized. “Why,” cried Mr. S., “you are not a sister at all then.” (How different from the clergy who brother and sister everybody). “No, certainly not. I am still trying to find out what the truth is.” “What the truth is? You now know.” “I am not certain of that. I once thought the ‘Christians’ were right, then the ‘soul-sleepers,’ and now this talk shows me that I am up to your standard; but how do I know but what there is more saving knowledge been lost sight of. The ‘Christians’ track a right mode of baptism, and stop. The ‘soul-sleepers’ add a right doctrine on immortality, and stop. You add a right understanding of the restoration of the kingdom of David, and stop. Now how do I know but there is other truth still.” “No, no, there is not. We have every element of the truth.” “That is a daring thing to say. A person having attained to your altitude can afford to be humble. Now that subject of the judgment. I don’t pretend to see into it. No more do I believe that you have it right. You have ‘driven down your stake,’ but I will run the risk of studying a while longer.” So I did, even after my brightest hopes were shattered, and life became almost a blank. Seven years of incessant study through the growing years of girlhood, with other trying exertion, resulted in total nervous prostration. I became a weary wanderer, seeking the health that never came. I, with youthful arrogance, had said, “I will seek out more truth,” and not even in thought did I add, “if the Lord will.” Others near and dear had out-stripped me in the race, and had found the “pearl of great price.” My pa had given up his office of judge, (choosing to wait and have a part with the Righteous Judge), and his very life seemed centred in the mighty matters that Dr. Thomas showed to be the true teachings of the Bible. He had heard of the Doctor’s works many years before he could find where to send for them. Two sisters had also obeyed; I stood aloof. Physicians said I must not study, and how nearly the light dies out, when not kept trimmed and burning, with daily readings

and meditations. When we had removed to the balmy south, where it was hoped that I might recover, in my morning walks, along beautiful woodland roads, I would often carry a volume of *Eureka* with me, and, when resting by the roadside, would read. I couldn’t understand it. My brain had lost its vigour. The strongest impression left upon my mind was that, that great and good man (great, because good) was terribly severe, and that, had I lived near him, never would I have dared to ask him a word on these matters. Doubtless, severity is sometimes a necessity. But it always seems to me kindness *first*. The Father’s love mercy and forbearance toward the children of men; before His dire judgments upon the wicked and disobedient. One must learn to love God before they are taught to fear Him too much, or the “fear and trembling” will frighten away the love. Such is my experience at least, and I have seen it verified in others too.

At last I came to the conclusion that I never would be well again, so I obeyed in baptism such truth as I knew (I had got right on the judgment) and read as I had strength to bear it. Soon after, on my way North, travelling alone, instead of a novel, which had formerly been my companion when *en route*, as a fashionable young lady, I took out my Bible, as I had left the hotel too early to read my daily lesson; I had scarce begun to read before a fine-looking man opposite leaned forward and said something about the Bible. We were soon deep in conversation. He told me that he was a merchant from an eastern city. One day in his store he had got hold of a tract on the subject of “The mortality of the soul.” He had taken it home, put the Bible into his wife’s hand and told her to find the passage he read off. After the last passage had been read, he said they just sat down and looked at each other in a long silence. At last he said, “I must show this to the brethren, and tell them we believe this doctrine. That man is a mortal soul, not an immortal one.” “If you do,” said his wife, “we will be ruined.” Such proved to be the result. He held official position, and his daughter was organist in the “Christian” church. They were all turned out, and none of the large congregation would any longer trade at his store, and ruin was staring him in the face. He had come west to try and

find a home among those who believed as he now did. Yet *this* is the far-famed free country where man is allowed to "worship God according to the dictates of his own conscience." In the West he had heard ine lecture on the subject of immortality, but the "kingdom" was something he had heard nothing of, and he put eager questions. I quoted some passages from Dr. Thomas. He took out a pocket diary and asked me to write them for him. I told him of the *Christadelphian* and Dr.'s works, and he wanted to know where to send for them. I had forgotten, but told him if he would give me his name and address I would let him know. He asked me a question I could not answer. I wrote to the *Christadelphian* for information, and was referred to a former number. I have never seen that number, but have had it answered incidentally more than once in the works since read. I wrote my travelling acquaintance a long letter, giving epitome of the truth, but coming immediately on to Cal., if he answered, I never received it. It seems a good plan to me for brethren when travelling to have the address of the *Christadelphian* written on slips of paper in case of emergency. It is almost impossible to remember an address exact.

My father is the strongest person I have ever known in the truth. Unfortunately, I have been but little under his tuition. He is an aged man now, and, in a degree, pays the fleshly tribute due long years. His high moral characteristics are something beyond my mental range, but the truth has taught me to wish to be like him. He was once talking to a new acquaintance, who suddenly broke in with "One don't see heads like yours now-a-days. It is unusual. Now, there is General Butler. He is a man of great intellect, but his brains are all crowded down between his ears." Pa's head is like those one sees in the portrait of a hundred years ago. High, dome-like, with all the moral organs roundly and fully developed. Long before I was born, the Bible was his standard of right conduct. As far as in him lay, he ruled and regulated his life thereby. Joseph said he was in the "place of God" unto his brethren. This is what pa was to me. He said and did things that I could not understand—things often-times far from agreeable to my natural inclination, but I no more thought to question the right or wrong of his sayings or doings,

than I would now venture to question the Bible. Very old, old fashioned was his way of governing his family—the Bible way. Implicit obedience. Respectful, reverential bearing. It is the true way—the godly way—the *only* way. How can a Christadelphian expect his child to reverence and obey his Heavenly Father, if he has been allowed the most rebellious action toward his earthly parents. Oh ! it makes my heart ache to see how the future well-being of so many of these helpless innocents is sacrificed to carelessness, indifference, or neglect. I would rather see a child stand in awe of its parent, rather see the return of those times spoken of in old English story, when the son knelt to receive the father's blessing, and kissed his parent's hand with all the homage expected from the subject to his king—than the loud, bold, rude manners of the children of our day. There is such a thing as godly education—an education leading up to the truth. The wisdom that has been from everlasting to everlasting is something not to be grasped all in a moment. This is something too often lost sight of. Ingersoll, with raised eyebrows, and most frank and engaging manner, acknowledges that he has "wasted the time" to read the Bible *once*. Now, what would be thought of a person, I wonder, if, without any preliminary study of mathematics, he were to take up algebra or geometry, and try to solve problems, and because he would fail would declare it was all false science. It would be thought (and rightly, too) no better than idiocy. What idols the people do set up. I have an infidel brother-in-law. A loud, handsome (and in a political sense), eloquent man. When senate is in session, he fills political position in Washington, and I am not at all surprised to hear that he worships at the shrine of that city's demigod. He once said to me, "O, the religionists would tell me that if I went fishing on Sunday some direful judgment would overtake me. Now, what do you say? What would happen if I were to go out there in the yard, stamp my feet, throw my hands wildly above my head, and curse God?" "The heating of your blood somewhat perhaps. Nothing more. The truth is, E., you are utterly insignificant in the sight of God, as much so as the most tiny insect is in ours. The very nations are nothing in His sight. ("All nations before him are as nothing: and they are counted to Him less than nothing,

and vanity.) Why? Because, like you, they have forgot God. It is only by the formation of a god-like character, that we can ever hope for a recognition, by the great Creator and Ruler of the universe. You have no character—in a godly sense. Your constituency may continue to applaud your speeches, the newspapers may still be glad of your articles; your friends may continue to flatter, and make you think you are no less than an intellectual god, but, remember this, in the sight of the most High God, you are worse than nothing—a nonentity." Then! how he did fume. I had had the temerity to try to cast down his idol-self. My fate was that of all iconoclasts—hard usage. The serpent said to Eve, "Ye shall be as gods," and the wily old deceiver still whispers in his most alluring, insinuating way "Ye are gods, ye men of intellect. There is no greater intelligence. Fall down and worship your own supreme exaltation." Bah! how it crowds, and pinches, and smothers a child of Deity to lower themselves to such a paltry level of unbelief. It makes me say with the Russian writer, Ivan Turgenieff: "I have a feeling of sadness, also of indifference, almost of ennuie. The earth in and for itself; that flat plain; the whole planet, with its short-lived, helpless races, oppressed with poverty, sickness, and care, chained to a clod of dust; this rough and brittle crust, this sediment upon our planets fiery core on which a mould is grown that we call by the high-sounding title of the vegetable world; these men-flies, a hundred times less useful

than the flies themselves, with their dwellings of clay and the fugitive trace of their little monotonous lives, their eternal strife against the inevitable and the immutable—how it shocks me." How are we to get away from such low tiresome thoughts? Thus: "To contemplate the wisdom of God aside from the Bible; we see it in the unchangeable order by which the incomprehensible whole is governed. God is the first cause; the cause of all things. And incomprehensible and difficult as it is for man to conceive what a first cause is, he arrives at the belief of it from the tenfold greater difficulty of disbelieving it. It is difficult beyond description to conceive that space can have no end; but it is more difficult to conceive an end. It is difficult beyond the power of man to conceive an eternal duration of time; but it is more impossible to conceive a time when there shall be no time. In like manner of reasoning everything we behold carries in itself the eternal evidence that it did not make itself."

Sisters, I close. I have not touched upon all my points, but this has lengthened out beyond all calculation. I have been privileged a great favour to speak with you. "And they that feared Jehovah spake often together one to another, and Jehovah harkened and heard it. And a book of remembrance was kept before him, for those who feared Jehovah and thought upon his name. They shall be mine saith Jehovah of armies, in that day when I make up my jewels." (Translated by Dr. T.)

ORIANA L. T.

"PASSES COMPREHENSION."—That a rational being should bring himself to believe that all the imposing mechanism of the awful universe, partly visible to us on a starry night, has been jumbled up by some unseeing and unintelligent congeries of forces, passes comprehension. Must He who planned the end from the beginning not have surpassed immeasurably the ultimate triumph of His creative work? Make man's origin as you wish with the amoeba, his crowning result lies in an infinite intelligence. The last creative word is the test of the whole.—*Leader.*

A DANGEROUS TIME.—Our lot is cast in a dangerous time. There may or may not be a fatality in the fourth quarter of a century; yet, if we mistake not, there is abundant woe in store for the expiring years of the nineteenth.—*Toronto Mail.*

THE HOUR OF UNFAITH.—The hour when Providence asserts its inexorable power is the hour of little faith. It has been so in the ages bygone, it will be the same with the self-conceited and belauded nineteenth century of ours. Never more clearly than now was the solemn warning traced over in characters of celestial light. Ours is the heritage of non-faith; its fruits are to be reaped in tears and despair.—*Canadian Paper.*

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 148.**

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*“Exhort one another daily.”—PAUL.*

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Let us lift our eyes from the oppressiveness of the present moment and look up and down, before and behind, and take our proper bearings. A hundred years ago, we all now assembled were in prospect. There were many busy people then as now, but we were not there. If you wish to have this forcibly brought home to you, go into the office of any old newspaper—the *Times* for example—and ask to see the back file for 1783. There you see the columns with advertisements of all sorts—businesses to dispose of—articles lost—merchandise for sale; and in other columns, reports of meetings and paragraphs of the movements of men and armies. These represent multitudes of once busy people—people as busy and concerned as now—people full of enterprise, full of anxiety, full of the ideas of the moment of all sorts, but people who now are one and all in their graves—life’s fever over and life’s folly sealed in death. We had no place among them: our day had not yet come. We were in prospect.

But now our turn has come. Here we are, going through our part in the programme of the ages. We walk over the graves of our fathers, but heed them not. We are absorbed in our own interests, our own anxieties, our own pleasures. This is all very natural. But we shall not be wise to remain under the dominion of the purely natural. The purely natural is ignorance, shortsightedness, unwisdom, wickedness. We want to get higher and live higher than the merely natural man. We want to realise *the true* in the midst of the clamours of the merely apparent. The merely apparent would say to us that things will remain just as they are. By the true, we

know that this is a lie. Just as certainly as we were in prospect 100 years ago, so certainly, in the ordinary course of things (leaving out of view the coming of the kingdom of God), shall we in 100 years more be in retrospect. Every one of us now living and here assembled will have disappeared from the land of the living, when this year’s file of newspapers is a hundred years old.

We can turn this obvious reflection to great use, if we use it wisely. Of course, if there were no other truth, it would be vain to burden our imaginations with one so gloomy. But there is another truth. Our meeting here this morning means that we recognise another truth, viz., that not only are men subject to death, but that “there shall be a resurrection of the dead, both of the just and of the unjust.” This other truth is also as certain as that at which we have glanced. It is not a speculation or an ecclesiastical dogma. It is a truth proclaimed with God’s own attestation in the wonders performed by Jesus and the disciples, and sealed and guaranteed to us by Christ’s own authenticated resurrection. Consequently, the fact of our mortality stands very differently situated from what it would do if in this life only we had hope. It becomes a fact which it is wise and useful to recall and look at and realise, and have in continual remembrance.

Seeing the certainty that our present lives will by-and-bye be in retrospect—a thing to be looked back upon, and not by others only, but by ourselves, when we recall the resurrection standpoint—is it not a reasonable subject of solicitude as to how it will look when so regarded? Would it be



wise to live in total indifference to this? There can probably be but one answer to this—as a matter of theory at all events. There is probably not a human being who would not wish that when this life is past with him, it should be such as the looking back upon would cause satisfaction. Such a wish must necessarily be entertained by everyone here present. It is the wish of common wisdom—of common reason. Now, how to give effect to it,—that is the question. Mere wishing is proverbially worthless. Let us get away from empty wishes—from idle dreams. Let our wishes have effect. If we desire the retrospect of our lives to be satisfactory, let us use the moments as they fly in such a way as will make it so. Here, two things are necessary; correctness of view, and stoutness of determination: clear sight as to what will constitute a satisfactory retrospect, and indomitable purpose to achieve it in the teeth of all obstacles.

What will be a satisfactory retrospect? Most people when they come to die are the reverse of satisfied with the life that lies behind them. Almost one and all have to say they have been fools. Few are able to say that if they had their time to live over again, they would do just as they had done. Now, from this, let us, the living and the well, take warning. Now is our opportunity of laying the foundation of the answer of a good conscience toward God. It is now that the account is forming which will be inspected at the judgment seat of Christ. If we let our opportunity go and live the life of fools, the verdict will be against us on that solemn—that dreadful occasion. Christ will not say, "Well done, good and faithful servants" to those who have not been good and faithful. Much will be forgiven to good and faithful servants, but good and faithful servants they must be. They must not be able truthfully to say what the liturgy of the Church of England makes the people 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." If this is our case, there is no hope for us: for every man will receive according to his deeds (2 Cor. v. 10; Rev. xxii. 12). We must at least be able to say, "Lord, we have endeavoured to do, and, in measure, have done, the things Thou hast commanded us to do: wherein we have failed, in Thy mercy forgive. We confess ourselves unprofitable servants. In all that we may have done, we have but done that which it was our duty to do."

This, in substance, is what the Lord asks us to be able to say on that day. It indicates the nature of a scripturally satisfactory retrospect. This may briefly be defined as a doing during our lifetime of what the Lord requires us to do; and what the Lord requires us to do, is to be learnt from the Scriptures alone. We need not listen to human precepts and human teachings at all. The pulpit and the press are misleading altogether. The Spirit of God speaking to us in prophet and apostle, is the only safe guide and standard. Its voice has been preserved for us in the Scriptures, and we have it in our power to listen and obey, and thus be "led of it" unto life everlasting. We have been listening to this voice in our readings this morning, and at one or two features of it, we will glance for our profit.

In the chapter read from Isaiah, we have these inspiring words: "Since the beginning of the world men have not heard, nor perceived by the eye, neither hath the eye seen, O God, beside Thee, what he hath prepared for them that waiteth for him." Whether this be an exact translation of the Hebrew or not, we are saved from all uncertainty as to its meaning by the rendering of it into Greek performed by Paul under the guidance of the Spirit (1 Cor. ii. 9). "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which

God hath prepared for them that love Him." The meaning of this is sufficiently obvious. Some may prefer the more moderate construction of the words, which would simply intimate that to revelation alone are we indebted for any conception of the purpose of God concerning the future, or that that future will not come as the evolution of any force or process now in operation upon earth. Both these meanings are, doubtless, correct, and involved in the words. But we should not go far wrong if we gave the words a higher wing, and understood them to mean that it is beyond human imagination to conceive the excellence of the goodness which is waiting for those who please God. This is, doubtless, the case. Who can conceive the gladness and strength of the spirit-body? Who can imagine the joy of intercourse with angelic society? Who can realize beforehand the happiness and the honour of being confessed by Christ before the Father and the angels, and assigned a place of power and glory in the Kingdom of God triumphant in all the earth? Who can enter into the quiet ecstasy with which glorified saints must view the prospect of immortality—life and gladness without end?

In every sense "it hath not entered into the heart of man to conceive" the glorious experience lying in store with God for those who please Him. And these things are not fables or poetic fancies. They are not even possible mistakes. They are all in the region of sobriety and fact. They rest upon promises that God has demonstrably made, and the truth of which He has authenticated and made sure in the glorious life, death, and resurrection of Christ. Let us then rejoice in this great light that has sprung up in the land of darkness and of the shadow of death. Let us open our minds to the sunshine that lies ahead. Let us not give in to the depression of the cloud that belong to the life of our vanity. Let us remember with David, if ever we are

tempted to think it is too good to be true, or that the present darkness is an insupportable enigma, that "this is our infirmity." It is but the feeling of frail flesh, which is no more to be trusted as an indication of truth than wearied feelings of night are to be trusted as to the subject of the coming daylight. God's purpose will come even if we lie down with previous generations in the dust. And if death itself is no obstacle, surely our feelings are but as the morning mist that will vanish before the rising sun.

Our gladness needs but to be tempered with the recollection that this coming goodness is "for him that waiteth for Him." There is a good deal involved in this. We all know the idea of waiting for a person: don't begin without him. Though this is not literally the idea in relation to God, still there is a good deal of this in it. God proposes a variety of things in which men are liable not to wait for Him, but to help themselves. He proposes to avenge the injuries of the righteous; and He tells them to "wait for Him" in this matter. "Dearly beloved, avenge not yourselves; I will repay, saith the Lord," that is, when Christ returns to inaugurate the day of vengeance (Isaiah lxiii.) and to execute vengeance upon all the ungodly (Jude). He proposes to bestow glory and honour upon His people: but He tells them to wait for Him in the matter, and not to seek the honour of men, but the honour that cometh from God only (Jno. v. 44), the honour viz., that God will bestow at the coming of Christ, when every accepted man's work will be "found unto praise, and honour, and glory at the appearing of Christ." He proposes to confer wealth and pleasure upon His people: but He tells us to "wait:" to deny ourselves now: to lay not up treasure upon earth, and seek not pleasure in the Lord's absence in a world that denies Him.

All these things are beautifully shadowed forth in Christ's brief reply to the question of the disciples of John, recorded in the

chapter that was read from the New Testament (Matt. ix). They came to Jesus and wanted to know why his disciples did not fast as his interrogators, and the Pharisees, did. His answer was, Because he was with them: "but," added he, "the days will come when the bridegroom shall be taken from them, and *then shall they fast.*" Now, although it was literal fasting that the questioners of Christ spoke of, Christ's answer went beyond this. It was his custom to speak in figure, and he easily caught at this figure of fasting. There is a higher fasting than abstaining from literal food. God told Israel, by Isaiah, that he had no particular pleasure in the literal and ceremonial fasting that had become rife in their midst: "Is it such a fast that I have chosen," said he (Is. lviii. 5), "a day for a man to afflict his soul—to bow down his head, like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? etc., etc." The fasting then that is acceptable to God is to abstain from wickedness and things forbidden—to "wait for him" in that course of righteous self-denial that honours and pleases Him, and will receive His approbation in the day of manifestation. "They shall not be ashamed that wait for me." Are we waiting? Are we fasting? Do we accept the position of strangers and pilgrims in the present evil world? Or do we do the reverse and claim its citizenship, appropriate its rights and privileges and avail ourselves of the various pleasures it provides for its children?

These are important questions as determining our status in the day when our present life will be a retrospect. We are liable to weary in<sup>9</sup> the right way. It is needful, therefore, to rally ourselves. Paul asks us, with this view, to consider

Israel under Moses, whose movements and relations in the wilderness, he says, were a figure, and were "written for our admonition" (1 Cor. x. 11). You recollect God fed them with manna, and with manna only. He might have provided them with every good thing: but he did not do so. He had an object in view. Moses defines this object in Deut. viii. 3. "He fed thee with manna . . . *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 the Lord.*" Thus the object was a spiritual one, *i.e.*, the imparting to their minds a spiritual discernment by a physical discipline. God aimed at the exercise of their minds through the deprivation of their appetites. Now, there is an analogy to this in our experience. We are going through the wilderness to the land of promise: and God has given us manna as the food of our pilgrimage. What this antitypical manna is Christ has instructed us. He tells us that he is the bread of God which has come down from heaven to give life to men. The manna then is the word of eternal life. This word God has given us. We are liable to tire of the manna, as Israel did. Israel remembered the flesh pots—the leeks, and the garlic, and other stimulating condiments—of Egypt, and murmured at the monotonous manna. Paul says, "Neither murmur ye, as some of them also murmured." There is an object in the self-denial we are all called upon to exercise: an object in being called upon to let "the word of Christ (the manna) dwell richly within us." It is a mental object, as in the case of Israel. It is that we may be conformed to the image of His son. God knows (and we may see) that this conformity could not be produced if we were at liberty to subsist on the mental food that is palatable to the children of this world. The highly-seasoned literature—in poetry and prose—of a generation that knows not God; the sensuous excite-

ments of the stage and the concert hall that pander to the gratifications and draw the purses of the unsanctified Adamic mob, are not calculated to form or feed the new man of the spirit. Rather will they blight and sicken and kill any germ of him that the truth may have generated, and leave the house of the mind "empty, swept, and garnished," ready for the reception of a new legion of the unclean. It is for our good, then, that we are called upon to fast, to leave the old flesh-pots alone, and to be content with the manna from heaven.

The self-denial is only for a few brief mortal years. It will end when its object

is accomplished. Fitted by the discipline of the wilderness for admission to the Father's abiding fellowship, we shall be set free from the tutelary restraints of probation, and admitted to a liberty of joy and entertainment, such as no son of licence ever tasted—joy on a higher plane than has ever entered into his earth-cleaving soul to conceive of—everlasting joy in God and in all creation. In all senses, the offerings of this present time are not worthy to be compared with the glory that shall be revealed in us.

EDITOR.

**VITALITY OF GOD'S NATION.**—"Instead of dying out, the Jewish body shows increasing vitality. They cannot be stamped out or swallowed up. They pass from country to country to become practically masters wherever they go. They get the land in Germany and Hungary, and grow rich in Russia; they are the great bankers in London and Paris and the centres of European commerce. In ten (recent) years the Rothschilds furnished £100,000,000 in loans to England, Austria, Prussia, France, Russia, and Brazil. They increase faster than Christians, and of every 100,000 persons only 89 Jews die to 143 Christians."—*Quoted by the Manchester Evening News.*

**ALL TO NO PURPOSE.**—Brother Throssmere, of London, writes:—"Democracy is rising in London. We need not go to Russia or France for Nihilism or Socialism, these things are here stirring up the lower classes. Walking through the park the other day, I heard them imploring the people to awaken out of their slumber. They seemed eloquent, talented, and in earnest. But I thought they may spend their lives on rousing democracy, but it will be all to no purpose. There can be no justice until the glorified Son of God comes. Democratic agitation is of small moment to us; but I think it is a link in the chain of events. It is an element of the troubled waters—the 'sea and the waves roaring,' warning us all to watch."

**THE NEW CRUSADE AGAINST THE JEWS.**  
—The Jewish persecution has done more than anything, in the workings of Provi-

dence, to lead in the direction of Jewish restoration. The persecution is not yet over. A paper has just been started in France, styled *l'Anti-Sémitique*, whose mission (says an English reviewer), as its title indicates, is to foster that unscrupulous anti-Semitic agitation which has lately acquired such terrible force in Southern Europe, and to stir up, on French soil, the same fanatical hatred of the Jewish race which found such tragic expression only last year in the outrages at Kieff, Odessa, and Warsaw. Taking for its motto the watchword, "*Le juif, voilà l'ennemi!*" *l'Anti-Sémitique* deliberately and cynically sets itself to prove that Judaism, under its social and commercial aspects, is the bane of modern society; that Jewish finance, based on usury and theft, is a canker-worm, eating into the hearts of nations, and that it is the duty of all honest men to rise up and revolt against this iniquitous power, "to combat this scourge, to struggle with this enslaver, to destroy this monster, to expose his misdeeds." Thus far the anti-Semitic movement does not appear to have materially affected the Jews as a people, though it may have excited unruly mobs to afflict and despoil some of the humbler members of the community in Eastern Europe. Statistical science shows that, as a body, they are rapidly increasing. Their birth-rate is higher and their death-rate is lower than those of Christians, and in all parts of the world they are the financiers and bankers, the great landowners, and the controllers of commerce.

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**THE LAW OF CHRIST AND THE LAWS OF DIABOLOS.**

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**THE DUTY OF BRETHREN OF CHRIST IN RELATION THERETO.**

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*(Continued from last month.)*

The reason why Jesus Christ exhorted his disciples to obey his new commands is thus stated by him:—"That ye may be the children of your Father which is in heaven: for He maketh His Son to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). In other words, they who do not imitate God—whatever they may be in name—are not His children in the true sense of the term. The pattern presented for imitation is a very high one; none could be higher. But it is not impossible of attainment—that is, within the scope of human strength. The apostle Paul succeeded. To the Corinthians he says, "Be ye followers of me, as I also am of Christ"—(1 Cor. xi. 1). In following Christ he necessarily followed God, and he could therefore say to the Ephesians:—"Be ye followers of God as dear children"—(Eph. v. 1). God is forbearing and merciful towards those who sin against Him; He withholds for a time the punishment which He has the right at any time to inflict; and He blesses them with good things which they do not deserve. In these matters His children are called upon to imitate Him. The first step toward this is to recognise the obligation; the second, to strive to overcome the natural inclination of the mind, which is undoubtedly opposed to such a course of conduct; and the third is to put in practice these precepts as the occasions arise. Any son of God who earnestly strives to copy this perfect pattern will certainly find that he is not assisted, but, on the contrary, impeded, by putting in force the laws of Diabolos against any of his fellow-men.

Objection is sometimes raised to these commands of Jesus, on the ground that they are impracticable. For instance, it is said that the command about giving and lending, if fully complied with, would reduce every one of his disciples to absolute nakedness. This kind of reasoning may suit any who wish to get rid of the irksomeness of Christ's injunctions, but, to those who are desirous of obeying

their Lord and Master, it is not a satisfactory mode of removing an apparent difficulty. From One who was the manifestation of divine wisdom, it is quite certain that no impracticable commands proceeded. Difficult ones he certainly gave, but not impossible ones; things hard to be understood came from him, but not contradictions. In the passage just referred to, it is evident that there are certain assumed limitations, such as providing the necessaries of life for oneself and others who are in a dependent position, and also contributing to the service of God. The real key, however, to its exposition, is to be found in the opening sentence, "Resist not evil." The injunctions which follow are but illustrations of the way in which this command is to be acted upon. Instead of yielding only to the requests of friends and doing good only to them, grant the petitions of, and submit to unjust compulsion on the part of enemies. The account given in Luke's narrative brings this out more clearly:—"If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unthankful and to the evil" (Luke vi. 32-35). The Jews had hitherto done good only to those from whom they had already received, or hoped to receive, some benefit. And they had doubtless prided themselves on this as a piece of commendable righteousness. Jesus Christ ruthlessly scatters such a notion to the winds. He says that doing good from motives of immediate self-interest is far beneath the standard required by his father in heaven. They who would be

"children of the Highest" must love, lend, give, and do good to those who from inability or even an antagonistic attitude, were not likely to render any recompense. This is wholly contrary to the natural inclination of the human mind. It therefore forms a part of that crucifying of the flesh which the apostle Paul speaks of as a distinguishing work of such as are Christ's (Gal. v. 24).

The disciples of Christ are exhorted to be "harmless as doves" (Matt. x. 16), and in this attitude they are fittingly spoken of as his "sheep" (Jno. x. 11). He set them the example of "threatening not" when suffering wrongfully, and in this respect, says the Apostle Peter, they are called upon to "follow his steps" (1 Pet. ii. 21-23). The faithful sheep of Christ accordingly "hear" his "voice" not only in his words, but also in his deeds. They remember his illtreatment by the Roman and Jewish seed of the serpent, that "when he was reviled," he "reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously" (1 Pet. ii. 23): they call to mind the prophecy he fulfilled, about being "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. liii. 7); and they dwell upon the words he uttered in the midst of his agony, "Father, forgive them; for they know not what they do" (Luke xxiii. 34). They thus see that he acted up fully to his own precepts, that he resisted not evil, that rather than return the blow with which he was smitten, he virtually, though not literally, turned the other cheek also; and that he loved his enemies by praying for their forgiveness.

When doves assume the character of eagles, and sheep that of wolves, then, and not before, will they who follow Christ be entitled to treat the enemies of their pocket or person in a manner different from that which he presented for their imitation.

Apostolic teaching on this subject is as definite as that of Christ. Not only were the Roman Christians commanded to "Recompense to no man evil for evil," but, in beseeching terms their inspired correspondent thus addressed them:—"Dearly beloved, avenge not yourselves, but rather give place unto wrath." The reason given for this command is deserving of the most careful attention:—"For it

is written, vengeance is mine, I will repay, saith the Lord" (Rom. xii. 19). Where is this written? In Deut. xxxii. 35. It forms a part of the divine utterances which followed the giving of the law. Its fulfilment is to be found in the whole history of Israel; in chastisement for their sins, and retribution on their enemies. It is true that in the latter aspect, the Twelve Tribes were permitted to take a part, but only under the express authority of God. When they acted without His sanction, or in contravention of it, they invariably suffered defeat. The reason is not difficult to find. God was their protector; it, therefore, rested with Him to decide when, and in what way, their enemies were to be punished. In matters affecting the whole nation, He occupied the same position as did the judges in relation to individual affairs. When the nation received authority to inflict vengeance on an enemy, it was He who did it through them; their success depended far more on faith in Him than on military prowess. When they had lost that faith, as in the days of Isaiah they looked to human strength only for aid. And what was the result? God forsook them. This is forcibly expressed in the following condemnation:—"Woe to them that go down to Egypt for help: and stay on horses, and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. xxxi. 1); "Now the Egyptians are men and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is helped shall fall down, and they all shall fall together" (v. 3); "Therefore shall the strength of Egypt be your shame, and the trust in the shadow of Egypt your confusion" (Isa. xxx. 3); "But ye said, No; for we will flee upon horses, therefore shall we flee: and they will ride upon the swift; therefore shall they that pursue you be swift" (v. 16).

The protecting care which Jehovah exercised over Israel after the flesh is even more intimate in regard to Israel after the spirit. They are each one in relation to the evil world around them, in a position parallel to that of the Twelve Tribes in the midst of national enemies. The laws of Diabolos are to the sheep of Christ what the Egyptian army was to the nation of

Israel. But there is no scope now for appealing to God for permission to inflict retribution on any embodiment of wickedness. Are they left then like sheep amid the unchecked ferocity of ravening wolves? Ah, no! For the very hairs of their heads are numbered, "The angel of the Lord encampeth round about them" (Ps. xxxiv. 7). God careth for them, and according to the degree of their trust in Him are they overshadowed by His protecting wings. They may suffer at the hands of lawless Gentiles. But they know that they have a vindicator in heaven and that He will avenge them in due time. Should they give way to the inclination of the flesh to avenge themselves, they despise the protecting character of an all-powerful arm, display want of faith in God, and arrogate to themselves that which is His prerogative. In thus disregarding the declaration that vengeance belongeth unto God, they erect a barrier which precludes compliance with the apostolic exhortation based on it:—"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good"—(Rom. xii. 20, 21).

If anyone should contend that the use of the law to recover debts or obtain compensation for injury in other ways, is not a manifestation of vengeance, let him carefully note the description of the ruler of the political Diabolos given in the next chapter of Romans. He is a "terror to the evil," he bears "the sword" against evil, and is a revenger "to execute wrath upon him that doeth evil" (Rom. xiii. 3, 4). Whenever, therefore, a decree issues from the judicial bench against an evil man, it is a manifestation of wrath, and when put in force is an act of revenge, the power to execute it being based upon the sword. It is a good institution for the world which knows not God. The ruler or judge of the serpent power is the minister of God for regulating the affairs of those who simply follow the unenlightened dictates of the flesh. But the children of light have a much higher court of adjudication to which to appeal, and they can make use of it without any of the evils attending the administration of human laws. They can approach it at all times, and can rely upon the support of the Mediator appointed to

intercede on their behalf. Should their request not be granted, their duty is plainly to submit with patience to the evil which has visited them, recognising that, if not inflicted by the hand of a chastising Father, it is permitted by Him for their good. When they have been subject to persecution from the Political or Ecclesiastical Diabolos, they have had no other source from which to seek protecting aid. There are two notable instances of this—one under the fifth seal, and the other under the seventh. In the former, the request was, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 10). The answer practically given—for there was no vocal one—required a continuance of patience and submission. In the second case, already referred to, "the prayers of all the saints" brought forth the wrath of God on their enemies, symbolically described as "voices, and thunders, and lightnings, and an earthquake" (Rev. viii. 3-5).

One object for which submission to evil is enjoined is to develop mercy, forbearance and long-suffering. Both Christ and his apostles teach this: "Blessed are the merciful: for they shall obtain mercy" (Matt. v. 7); "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering" (Col. iii. 12); the fruit of the spirit comprises "long-suffering, gentleness" and "meekness" (Gal. v. 22, 23); and the wisdom from above is "peaceable" and "full of mercy" (Jas. iii. 17). The whole of the blessings which come from God—both for this life and the life to come—are a manifestation of his mercy. The "heirs" of life eternal have more cause than any others to appreciate God's goodness in this respect. Through His mercy they have had their sins washed away in baptism; through His mercy they have a hope of immortality; through His mercy they have a means of forgiveness day by day in the mediatorship of Christ; and should they be permitted to inherit the kingdom, it will be the result of God's mercy. Seeing, therefore, that He who is holy has been merciful to their misdeeds, is it a great thing to require them to exercise mercy towards the evil doings of others? It is a matter of great moment, in view of the apostolic declaration:—"He shall have judgment

without mercy, that hath showed no mercy; and mercy rejoiceth against judgment" (Jas. ii. 13). In other words, he who exacts his full rights must expect to be dealt with by God as he has treated others. This is the very reverse of an essential element in divine forgiveness, as expressed in the Lord's prayer:—"Forgive us our debts, as we forgive our debtors" (Matt. vi. 12).

In no condition of modern life is evil conduct more common than in the treatment of servants by their masters. The custom of the civilised heathen is to resent it—sometimes by use of the law, and sometimes in other ways. Apostolic admonition is the reverse of this:—"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently; this is acceptable with God" (1 Pet. ii. 18-20). According to this precept, if a brother of Christ, who is servant to an alien, is defrauded of his wages, he is not permitted to sue at law for the recovery thereof. The same principle is applicable to brethren who sell goods. Defrauded tradesmen are in precisely the position of defrauded servants. Submission to wrong doing is as incumbent in one case as in the other, and in both instances is equally acceptable to God.

There is one other aspect of the subject which calls for a few words. How should a brother act when made a defendant against his will to an unjust action? The question is partially answered by Christ:—"If any man sue thee at the law, and take away thy coat, let him have thy cloke also" (Matt. v. 40). That is, if unjustly sued, rather than dispute the claim give more than is demanded. Conciliation and concession are to be used to their fullest extent, in order to prevent an unjust law-suit. This implies that a brother possesses sufficient to effect such a settlement. But the demand might be so exorbitant that he could not possibly find the requisite sum. In that case he would be in a position somewhat analogous to that of the Apostle Paul when before Felix, Festus, and Agrippa. He would have no other course than to make use as best he could of the privileges accorded to him by the laws of the Political Diabo-

los, as did Paul when he said "Is it lawful for you to scourge a man that is a Roman, and uncondemned" (Acts xxii. 25); and "I appeal unto Cæsar" (Acts xxv. 11). In so doing he would, if of strong faith, trust in God for deliverance from a disagreeable position brought on him by one of the sons of Belial.—J. J. ANDREW.

#### ADDENDUM.

To present the subject of suing at law concisely, the principles set forth in the foregoing paper are submitted in the form of six propositions, which are severally followed by the objections raised to them and the corresponding replies.

#### FIRST PROPOSITION.

*That the Mosaic Law permitted, and even sanctioned, resistance to evil by an appeal to the divinely-appointed tribunal. This resistance had two aspects, viz. injury to person and injury to property. The evidence is to be found in Exodus, chaps. xxi. and xxii.*

##### A. Injury to Person:—

*Exod. xxi. 22, 25.*—"If men strive and if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

*v. 26, 27.*—"If a man destroy the eye or tooth of his servant he shall let him go free.

*v. 28.*—"If an ox kill a man or woman the ox shall be stoned to death.

*v. 29.*—"If an ox accustomed to goring kill a man or woman, both the ox and its owner shall be put to death.

##### B. Injury to Property:—

*v. 33, 34.*—"If a man leave a pit uncovered, and an ox or ass fall therein, he shall pay the value of the dead beast, and keep it.

*v. 35.*—"If one ox kill another, both shall be sold, and the proceeds divided between the owners.

*v. 36.*—"If an ox accustomed to gore, kill another ox, the owner of the former shall pay for the dead ox, and keep it.

*Ch. xxii. 1.*—"If a man steal an ox, and kill or sell it, he shall restore five oxen.

It is scarcely necessary to point out that cattle are, to a farmer, the same as goods to a wholesale or retail trader—one being organic, and the other inorganic, matter—both representing money. If these com-



mands were translated into the language of commercial life, they would assume some such form as the following:— If a man take the goods of another, promising to pay for them at a future time, and, though able, fail to do so, he shall restore the said goods, or give an equivalent for them. How would a decree such as this be enforced under the Mosaic Law? By the judges whom God directly or indirectly appointed. From this it follows that an appeal to a divinely constituted tribunal for redress of injury to property as well as to person, was authorised at that time. This is defined by Christ in Matt. v. 38, 39, as resisting evil; the conjunctive phrase, "But I say unto you," shows that the sentences preceding and succeeding it present a contrast.

SECOND PROPOSITION.

*That Christ explicitly repealed this sanction.*

*Proof.*—Matt. v. 38, 39.—"Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth'; But, I say unto you, that ye resist not evil."

*Objection 1.*—Christ only quotes that part of the Mosaic law, referring to injury to person—he says nothing about injury to property.

*Reply A.*—He uses the expression, "eye for an eye, and a tooth for a tooth," to represent the whole of the Mosaic law which allowed redress for an act of wrong doing. He does not quote "life for life, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Does his omission of these forms of evil, all of which describe injury to the person, prove that they were not repealed? If so, Christ is presented in the anomalous position of repealing resistance to evil when it affects the eye or the tooth, but not in the case of the hand or foot. If it does not, the omission of the expression "beast for beast" cannot exclude from his repealing edict resistance to evil, when it assumes the form of injury to property:—

*Lev. xxiv. 18-20.*—"He that killeth a beast shall make it good; beast for beast, but if a man cause a blemish in his neighbour, as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth." The expression; "beast for beast" is in such close relationship here to "eye for eye, and tooth for tooth," that there can be no question that they

are identical in principle, and that the quotation of the one includes the other.

*Reply B.*—Christ's new law includes non-resistance to evil, both in regard to person and property.

*Proof.*—Injury to Person.—1. Smiting the right cheek. 2. Compelling to go a mile (Matt. v. 39-41.) Injury to Property.—1. Taking away a coat. 2. Taking goods (Luke vi. 30.)

To obtain retribution for injury to the person benefits no one; to obtain it for injury to property restores to the loser his own, or, in other words, gratifies a modified form of selfishness. Can it be seriously contended that Christ, while prohibiting the former, silently sanctioned the latter for disciples whose lives should be full of self-sacrifice?

Christ's new law was to take the place of the old; it could not do so unless the old were abolished; injury to person and property is embraced by both: therefore repeal and re-enactment are equally comprehensive.

*Objection 2.*—Christ's commands had special reference to Roman officials exacting unpaid services or property for military or other purposes.

*Reply A.*—All these commands could not be so limited, such as smiting on the cheek and demands for gifts and loans of money. These are the actions of private individuals rather than of state officials.

*Reply B.*—Supposing Christ's commands had reference to such cases, they did not exclude injury from private persons. The Jews at that time were under the Roman yoke. In that position there was surely less reason to enjoin non-resistance to evil officials of such an iron power than to evil emanating from a private source. Resistance to a Roman officer would be quickly overcome by the military at his command. Christ's interdict is applicable to both forms of evil; there is certainly no proof that he referred exclusively to official acts of Roman injustice. The Revised Version—"Resist not him that is evil," does not help the matter at all. It simply defines the "evil" as coming from a person, without distinction. The Revisers inserted the "him" to carry out their theory about the devil—an assumption no greater than that which confines the "him" to a state official.

*Objection 3.*—In Matt. v. Christ repeals Rabbinical traditions, which form no part of the Mosaic law. Thus: 1. "Whoso-

ever shall kill shall be in danger of the judgment" (v. 21); 2. Putting away a wife by a writing of divorcement (v. 31); 3. "Thou shalt not forswear thyself" (v. 33).

*Reply.*—"Eye for an eye" is a quotation from the Mosaic law; it is not a Rabbinical tradition. Christ, no doubt, condemns and supersedes Rabbinical traditions, but this does not disprove his repeal of certain Mosaic enactments, especially the one defined in Proposition I.

*Objection 4.*—In Matt. v. Christ does not abrogate the Mosaic law, but fulfils it.

*Reply.*—He does not abrogate the whole law, it is true, but he repeals certain features of it. He fulfilled it in himself by his life and death. By the latter event the Mosaic law was wholly abolished. Therefore, the resistance to evil which that law sanctioned would require re-enacting in the New Testament to make it a principle of action for Christ's brethren.

*Objection 5.*—If Matthew v. 39-42 is literal, suing at law is wrong; but it must not be construed literally.

*Reply.*—If Matthew v. 39-42 is literal, it does not prohibit suing at law; if literal, the meaning is confined solely to the words used—that is to say, if literal, resistance to evil applies to nothing else than a blow on the cheek, the legal attempt to take a coat, a compulsory journey of a mile, and demands for a gift or loan of money—a mode of interpretation narrow in the extreme. The contention for non-suing is not based on the literal application of the words. Christ's command is very concise, and he gives illustrations to show how it is to be carried out. When these are properly understood there will be no difficulty in applying them to other circumstances in life—in accordance with his manifest intention.

*Objection 6.*—Matt. v. 39-42 is to be carried out in the spirit, not in the letter.

*Reply.*—Truly so, but what is the spirit of it? Smiting on the cheek, or taking a coat, finds its equivalent in an evil man injuring the body of another, or taking his goods without payment; but, turning the other cheek to be smitten, or giving the cloak also, certainly does not find its counterpart in a righteous man suing for compensation or for the value of his goods. The spirit of Christ's words would be fulfilled in abstaining from the use of legal or illegal force to recover what is justly due,

and should the aggressor subsequently be met with in a state of destitution, it would be a duty to "love" him by doing good to him."

*Objection 7.*—Resisting evil is to be in principle, that is with discretion.

*Reply.*—In principle truly, that is, in the Spirit, as already defined; not, however, with discretion, but with qualifications imposed by other commands, such

1. Resist Diabolos, or sin within (Jas. iv. 7).
2. Resist Diabolos, or sin without (1 Pet. v. 9).
3. Resist false teaching (2 Jn. v. 10).
4. Rebuke misconduct (1 Tim. v. 20).

Christ refers not to these forms of evil, but to evil actions on the part of others against oneself. His use of the words are defined by his own illustrations, all of which have reference to personal actions towards his disciples, not to offences against God, nor to the misdeeds of those responsible to God's law.

*Objection 8.*—Non-use of the laws of man, encourages villainy.

*Reply.*—This is based on a prevalent fallacy common in many religious circles, of which the following extract from a narrative of London life presents an illustration:—"Mr. Everett, who had not long returned from chapel, was seated with half-closed eyes before an open Bible, and received his tenant on her entrance with a friendly "Ah!" and a kind of half-bow. No sooner, however, did he learn the object of her visit, than he leaned back in his arm-chair, and while she, standing near the door, preferred her petition [viz., that through buying what was not really necessary, she could not pay her rent, J. J. A.], twirled his thumbs, and appeared to be lost in contemplation of the pattern of the paper on the wall. When she had finished, he turned towards her and said with great mildness:—"Mrs. Gray, as a Christian I sincerely pity you; but according to your own showing you have brought this misfortune on yourself, and must therefore pay the penalty. To excuse you would be to encourage iniquity, and this my conscience will not permit me to do. You have sinned, and you and your son must take the consequences. This is in strict accordance with the laws of our holy religion and the decrees of divine providence, with which I dare not interfere." "Oh, Sir!" cried Mrs. Gray in despair; "if God judges us

only by our merits, how will the best of us dare to stand before him?" "You are an impertinent woman!" returned the pious man, reddening. "The affair is in the hands of Collins, and I shall not interfere in the matter. Good morning." The fallacy underlying this objection is, that it is a part of the duty of Christ's disciples to rectify, during their probation, the morality of this evil world. If such were the case it is certain that the means to be used would have been prescribed; and these would certainly have comprised suing at law. In that event legal, action against evil-doers would be compulsory. But the principles of Christ's teaching are the reverse of this—namely, that his followers, like himself and the apostles, are in an evil world to be scorged by it—to be as sheep in the midst of wolves.

*Objection 9.*—Suing at law is necessary in order to provide for one's own.

*Reply.*—Is it in all cases? Many get a living without having to risk an action at law. Providing for one's own must be in accordance with higher commands. Thus, it would not be right to steal, or to lie, in providing the necessaries of life, because these are forbidden. No one would think of accommodating these interdicts to the difficulties of obtaining a livelihood. On the same principle the command to "Resist not evil," must not be subordinated to the duty of earning the bread that perisheth. He who gave that injunction also said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33). The main question to ask, is, what is the "Righteousness" required by God? And in seeking for an answer the solution of this supremely important problem will not be facilitated by raising difficulties about the sustenance of this life.

*Objection 10.*—Non-use of the law is impracticable in business; it would compel us to go out of the world.

*Reply.*—It may make it impracticable to carry on business as other people do, but what does this impose on sons of God? To change the mode of doing business if it cannot be carried on according to Christ's precepts. If that cannot be done to change the mode of livelihood. If the question is to be settled by such an objection as this, the whole truth would soon be lost, for some of our opponents say that it is impracticable in this world, and that

to carry out its requirements, we ought to live by ourselves. The adoption of the non-suing principle does not require a tradesman to put it over his shop door or announce it to the commercial world. This would be contrary to the injunction, "Be wise as serpents." Brethren who are in business for themselves are no doubt in a more difficult position in regard to this matter than are those who are merely servants. But let them not, suppose that they are the only ones affected by Christ's command. The manifestations of evil in this wicked world are so numerous that probably few brethren escape the temptation to use the laws of Diabolos for redressing a grievance at some time or other. Any who do escape it are doubtless tested in some other way as to their fidelity to the non-resistance principle. Whatever be the degree of difficulty, however, in which a brother is placed in this matter, he will not have his perception of duty quickened by assuming that he is in a better position to arrive at a correct conclusion than are those who are entirely free from this temptation. Both divine and human laws are formulated on the obvious fact that where self-interest exists the judgment is liable to be warped: witness the exclusion from the Bench or jury-box of any one interested in the case to be tried, and the Mosaic command, "thou shalt take no gift; for the gift blindeth the wise, and perverteth the ways of the righteous" (Exod. xxiii. 8). Damage or benefit to the pocket instead of assisting the judgment acts in quite the opposite way. If any who are so placed were to ask for counsel and sympathy from their brethren in a more independent position, they would doubtless obtain it; but to discard their less-tempered judgment because unaccompanied by experience is neither wise nor Scriptural. Every one has a burden to bear, and none are tempted beyond their powers (Gal. vi. 5; 1 Cor. x. 13).

*Objection 11.*—Suing is necessary to carry out the commonest principles of honesty and justice—to pay creditors, for instance.

*Reply.*—This objection raises the previous question; if a brother cannot be honest and just without disobeying Christ, is it right for him to remain in that position? "But," says the objector, "supposing he has been reduced to that position,

solely by the default or rascality of others." In that case he is not to blame. Dishonesty and injustice are to be estimated by the cause or purpose, not simply by results. The evil may have been sent from above, in which case the use of the law would be to fight against God.

*Objection 12.*—A business may be thrown into Bankruptcy through non-use of the law at a time when its operation could have been combined with clemency; whereas the administrators of the estate

would not scruple to put the law in force to the utmost, without any mercy.

*Reply.*—From a humanitarian, commercial, or even judicial point of view, this would be a forcible argument. But, the point under consideration has to do solely with Christ's command, and duty to God. The consequences which might, could, or would ensue from obedience thereto cannot determine the meaning of the divine utterance. J. J. A.

(To be continued.)

THE ARABS AND ENGLAND'S AROUSED CURIOSITY.—When news came last summer, during the height of the Egyptian complications, in despatches and correspondence, of a certain Professor Palmer, who was engaged on a mysterious expedition in the desert, in the course of which he and his companions were finally slain, by being made to leap over a precipice, as was at first asserted (though it was afterwards explained that they were shot on the edge of it), the public, for the most part, were in ignorance concerning him. The events which followed, however, the hue and cry raised after the murderers, their trial and execution, and his questions thereupon raised in Parliament, have all had the effect of quickening an aroused curiosity.—*Literary World.*

A SINGULAR EXPEDITION.—(*May it have success*).—Our Marseilles Correspondent writes:—Marseilles will presently see pass through her city the members of a singular expedition. There has been organised at Paris, under the direction of the learned Abbé Moigno, the founder of the Cosmo, a society having for its object the dragging of the bottom of the Red Sea and the Bitter Lakes to find the chariots and treasures of the army of Pharaoh, supposed to be at the bottom of these waters covered by saline deposits. A sum of 750,000 francs has been subscribed for the expense. Divers will search the Red Sea and the Bitter Lakes to discover the arms, the armour, and the precious stones that were in possession of the Egyptians when they were engulfed.—*Daily News.*

CHARACTER OF THE BIBLE.—(*Abridged from an old Author*).—Blessed is that nation which is governed by the laws of this Book; it is so complete a System, that nothing can be added to it, or taken from it; it contains every thing needful

to be known or done; it affords a copy for a king; and a rule for a subject; it gives counsel to a senate; authority for a magistrate; it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence: it sets the husband as lord of the household, and the wife as mistress of the table; tells *him* how to rule, and *her* how to manage. It entails honour to parents, and enjoins obedience to children: it prescribes the rule of the ruler, and authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its AUTHOR to all that walk by its rules. It promises food and raiment, and limits the use of both; it points out a faithful and an eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust. It defends the rights of all; and reveals vengeance to every defrauder. It is the *first*, the *best*, and the *oldest*,\* book in the world. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true GOD, and shews the way to Him: and sets aside all other gods, describing their vanity. In short, it is a Book of Laws to shew right and wrong; of Wisdom, that condemns all folly, and makes the foolish wise; of Truth, that detects all lies, and confutes all errors; and of Life, and shews the way from everlasting death. To understand it, is to be wise indeed; and to be ignorant of it, is to be buried in darkness.

\* Herodotus, the first profane historian, flourished only 445 years before Christ; he was contemporary with Nehemiah, the last of the sacred historians.

## BIBLE DIFFICULTIES AND THEIR SOLUTION.—No. 2.

BY BROTHER ASHCROFT.

### THE NOACHIAN DELUGE.

The rumoured discovery of Noah's ark embedded in ice on Ararat would, if authenticated, rob the sceptic of one of his favourite shafts of satire. No part of the Biblical records in his estimation is so well charged with impossibilities and absurdities. He wonders that sane men can give a moment's credence to a narrative "so self-evidently preposterous." That the surface of the earth should be covered with water to a depth of 30,000 feet (the height of the Himalayas)—that creatures from torrid, temperate, and frigid zones amounting to not less than 60,000 species—two of each and fourteen of some—with more than a year's provision for both carnivora and grammivora (the bulk of which provision would exceed by many times that of the bodies of the animals)—that "the *sloth* and *armadillo* from the tropical regions of South America, should have marched up to the Icy North, and so across the Behring's Straits, and at length, after many years of painful wandering over field and flood, have been received into the ark, and after the deluge travel back once more in like manner to their present abodes"—and that all these creatures, with their necessary food for over twelve months, should have been stowed away in a structure 550ft. × 93ft. × 55ft., with only eight human beings to attend to their wants the year round! Well, such a representation of the case would be justly followed by some very tall notes of exclamation.

It is not a satisfactory way out of the supposed difficulties of this narrative, to assume an increase of the miraculous element in the case. This would be met by the rejoinder on the part of such men as Newman that the ark was intended to economise miracle by rendering the creation of a fresh race of animals unnecessary. Besides, no amount of miracle could make

two animals only fill the room of one, nor cause the entire collection to occupy a space less than the aggregate bulk of their own bodies. Bible miracles are never of this undignified description. There was undoubtedly much that was supernatural in connection with both the ark and the flood. The one would never have suggested itself to Noah, and the laws of nature would never have furnished the other. God was in this piece of history as we are distinctly told, not only in the narrative itself, but also in the allusions that are made to it by New Testament writers such as in 2 Pet. ii. 5. "God spared not the old world; but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood on the world of the ungodly." We are not warranted, however, in resorting to miracle for the purpose of accounting for particulars which do not really belong to the narrative.

It is the wont of unbelievers to burden the history of the Deluge with details and assumptions which are not its, and of which it may be unceremoniously stripped. The *apteryx* of New Zealand and the *kangaroo* of Australia, and the *sloth* of South America (never found elsewhere upon the globe) simply did not come from those regions to Western Asia where the ark was. Nor need we trouble ourselves with the probable results to fresh and salt water fish, in the event of the fresh water becoming brackish, and the salt losing its saltness as the flood increased. We leave these and other difficulties to the ingenuity of such as contend that the flood overspread the whole surface of the globe. It has been pointed out, for instance, that "inasmuch as all rain is drawn from the water of the sea, &c., a rain that should fall for days, or for months continuously, would only amount to a return to the earth, in the form of rain, of the very water as

constantly rising from it by evaporation." The power of the atmosphere to sustain vapour is, moreover, but limited, and even if its entire capacity for holding it were filled, and then continuously discharged for forty days and forty nights, the surface of the whole globe could not possibly be covered to the depth of more than a few inches, to say nothing of five miles! Of course, it would have been a small thing for God to have produced such a universal flood as some have contended for, but then the miraculous interference would have been required for the removal of the water as well as its creation; and the narrative clearly indicates that the deluge was *gradually assuaged*, and that *by natural means*.

The declaration which is regarded as decisively teaching the universality of the deluge is contained in Genesis vii. 19—"The waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered." It has been said that if this language does not convey the idea of a universal deluge, it would be impossible to construct a paragraph that should unequivocally convey that idea. There would be force in this remark, if it could be shown that the geography of Moses, and those for whom he first wrote the narrative, was equal to that of our own time. But, as a matter of fact, we have no evidence that the cosmogony of those early periods was anything like so advanced as it is at the present day. Indeed, there is conclusive evidence that it was, to a great extent, inaccurate and unscientific. It was no part of the design of inspiration to teach geography, or to reveal the precise plan of the solar system. It had other and more important work to do. What science the book of Genesis may contain, is, therefore, the science of the particular era in which it was written—expressed in its phraseology and not in that of the days of Newton, or Herschel, or Huxley. It follows, that the

extent of surface which Moses would have in mind when he used the phrase "under the whole heaven," did not include any part of the Western hemisphere, or Australia or New Zealand or even Great Britain. These lands were no more known to the children of Israel, than is the nature or substance of the earth's centre to us. The famine of Joseph's time is said to have been "over all the face of the earth" (Gen. xli. 56), but who imagines for one moment that literal universality, such as would take in Cochin China, is intended by such a statement? Its application is obviously confined to that portion of the earth which was known to be inhabited by man. Devout Jews are said to have been at Jerusalem on the day of the Pentecost "out of every nation under heaven" (Acts ii. 5), and the gospel was preached in apostolic times to "every creature under heaven" (Colos. i. 23); but it would be a mistake to read such declarations in the light of the geographical and anthropological discoveries of more recent times. The truth of any statement does not lie in its phraseology; neither does its falsity; but *in the sense in which he who makes it wishes it to be understood*. For example, Ananias and his wife wished the apostles to understand that they had sold their land for the price they mentioned: and so *in a sense* they had. Their lie consisted not in the words they used descriptively of the transaction, but in the meaning they desired Peter should attach to them. It is well in these days of universal deception and sham, that we should know precisely what God regards as the essence of falsehood, and that we should on no account ever let our language be the mere veil behind which we hide untruth.

When, therefore, Moses wrote of a flood that covered the tops of "all the high hills under the whole heaven," we do not believe he intended the *Rocky Mountains* to be included in this description. He was doubtless unaware of their existence, and so his language cannot be open to the

charge of being misleading. It was in every respect a truthful account of what happened to the particular reach of territory which was populated by Adam's descendants at the time referred to.

It is objected, however, that a flood which covered Ararat would have overflowed all the adjacent continents. This difficulty is met by the exceedingly probable supposition of Hugh Miller (referred to by brother Roberts in that section of *The Visible Hand of God* which deals with the narrative we are considering) that there occurred a gradual and imperceptible depression of that portion of the earth's surface which was the scene of the deluge—lasting only as long as was necessary for the accomplishment of the purpose intended—the entire region rising again to its natural elevation as imperceptibly as it had been caused to sink, when the work of destruction was complete. It is true that no such supernatural depression is mentioned in the narrative; but then the language used throughout is the language of observation simply, and no detailed account is given of the catastrophe from a

divine point of view. It is such an account as an eye-witness might have written in entire ignorance of the secret causes which operated to produce the dreadful cataclysm.

This view of the narrative is the only one which leaves it unencumbered with hopeless difficulty. By adopting it we have simply to provide accommodation in the ark for the specified number of each animal species that belonged to the region which was submerged. As Mason remarks in his very admirable work entitled "New lights upon old lines"—"the collection of animals, besides being immensely reduced in numbers, becomes freed from the presence of all the most cumbrous and exigent of provisional supplies—such as the elephant, rhinoceros, giraffe, &c.; of which none belong to the region comprehended in our view. In the next place, we get rid of the carnivorous and noxious animals, lions, tigers, bears, and other beasts of prey . . . the preservation of which would have been at variance with the object in view—the extension of animal life on the earth after the deluge."

## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET, NO. 249.

### THE BEAUTIES OF CHRIST.

Christ, once the meekest of the meek; now the mightiest of the mighty; once the lowliest of the lowly; now the loftiest of the lofty; once the humblest of the humble; now the highest of the high; once the saddest of the sad; now the gladdest of the glad; once the weakest of the weak; now the strongest of the strong; once the poorest of the poor; now the wealthiest of the wealthy; once the servant of servants; now the sovereign of sovereigns; once the sufferer of sufferers; now the Saviour of saviours.

Christ—the noblest of the noble; the gentlest of the gentle; the kindest of the

kind; the sweetest of the sweet; the loveliest of the lovely; the purest of the pure; the holiest of the holy; the heartiest of the hearty; the worthiest of the worthy; the wisest of the wise; the friendliest of the friendly; the truest of the true; and the chief among equals.

Christ—the light of lights; the teacher of teachers; the son of sons; the brother of brothers; the master of masters; the preacher of preachers; the prophet of prophets; the friend of friends; the priest of priests; the prince of princes; the star of stars; the king of kings; and the Lord of lords.

Christ—the word of God; the wisdom of God; the grace of God; the glory of God; the power of God; the righteousness

of God ; the truth of God ; the purpose of God ; the mind of God ; the love of God ; the peace of God ; the voice of God ; the arm of God ; the fulness of God ; and the fellow and equal of God.

Christ—the “true vine ;” the “true bread ;” the “true tabernacle ;” the “true light ;” the “true witness ;” and of the very truth itself, both the Alpha and the Amen.

Christ was born, he was a baby, he was a boy, he was a man, he was circumcised, he was baptised, he was tempted, he was weary, he was an hungred, he was thirsty, he ate, he drank, he slept, he preached, he prayed, he sang, he wept, he rejoiced, he visited, he journeyed, he kept the passover, he was scourged, he was crucified, he rose from the dead, he ascended to heaven, where he now is ; and from whence he will return in due season, with the marks of his wounds still in his hands, after the lapse of eighteen hundred years (Zech. xiii. 6-7).

Christ can bless, and he can curse ; he can save, and he can damn ; he can help, and he can hinder ; he can give, and he can take away ; he can kill, and he can make alive ; he can put down, and he can lift up ; he can hurt, and he can heal ; he can comfort, and he can confound ; he can enrich, and he can impoverish ; he can join together, or cut asunder ; he can make glad, or he can make sad ; yea, he can do anything he pleases, either in heaven or earth.

Christ will raise the dead, and judge the living ; immortalise his friends and destroy his enemies ; restore the Jews, and restrain the Gentiles ; exalt the meek and expel the mighty ; cause the righteous to prosper, and the wicked to perish ; make wars to cease, and establish peace ; chase night away and bring in the day ; give songs for sighing, and put down lying ; purge all alloy, and make life a joy ; cause kings to bend, and strife to end ; bring judgments seven, and make earth into heaven.

Christ compared with all other greatness, or with whatever else the world esteems as talent or excellence in its gods of flesh ; is just as the sun to a spark ; just as the mountain to a grain of sand ; just as the ocean to a drop of water ; just as the light to the darkness ; just as the heavens to the earth ; just as a nation to a man ; just as a millionaire to a pauper ; just as an army to a single soldier ; just as gold to dross ; just as a pearl to a pellet ; just as

a sword to a scabbard ; just as a river to a rill ; just as a world to a wheel ; and just as an angel to an ass.

Christ rendered perfect obedience : he had a perfect heart, he led a perfect life, he possessed perfect love, perfect patience, perfect faith, perfect self-control, perfect sympathy, perfect wisdom, perfect guilelessness, perfect holiness, perfect purity, perfect zeal, perfect benevolence, and lastly, he acquired an altogether perfect character as the result of a tried faith (Heb. v. 8-9).

Christ is a door of hope, to the otherwise hopeless sons of men ; a tree of life, to those who lay hold upon him ; a way of peace to such as come to the Father by him ; a stone of help, to those who rest in his love ; a tower of strength, to those who confide in his protection ; a city of refuge, to such as flee from the wrath to come ; a wall of fire, to as many as keep his commandments ; an ark of safety, to those who are overwhelmed with the waters of affliction ; a table in the wilderness, to those who hunger and thirst after righteousness ; and a crown of glory, and a diadem of beauty, to all who love his appearing.

#### REFERENCE TABLET, No. 250.

##### AIM HIGH.

- Be Abrahams in faith.
- Be Isaacs in fear (Gen. xxxi. 42).
- Be Jacobs in wrestling.
- Be Abels or Noahs in righteousness.
- Be Enochs in holiness.
- Be Jobs in patience.
- Be Moses' in sacrificing the pleasures of sin.
- Be Jethros in rejoicing (Ex. xviii. 9).
- Be Samuels in upholding obedience.
- Be Josephs in forgiveness.
- Be Davids in prayer and praise.
- Be Nehemiahs in fearlessness.
- Be Calebs or Joshuas in whole heartedness.
- Be Johns or Jonathans in love.
- Be Josiahs in tenderness.
- Be Aarons in consecration.
- Be Jeremiahs in lamentation.
- Be Pauls in enthusiasm and zeal.
- Be Habakkuks in holy trembling.
- Be Esthers in noble resolve (iv. 16).
- Be Persis in labour.
- Be Cornelius' or Dorcas' in benevolent works and alms deeds.
- Be Isaiahs in sublimity.



Be Phebes in service and succour.  
Be Stephens in irresistible argument.  
Be Antipas' in faithfulness.  
Be Nathaniels in guilelessness.  
Be Arimathean Josephs in looking after the body of Christ.  
Be Daniels in courageous devotion.  
Be Marys in sitting at the feet of Jesus, and in expensive expressions of love.  
Be John the Baptists in burning and shining testimony.  
Be Mordecais in seeking the good of Israel.  
Be Timothys in the reading of the Scriptures.  
Be Gideons in valour.  
Be Samsons in strength.  
Be Solomons in wisdom.  
Be Elijahs in fervent prayer.  
Be Lydias in worship.  
Be Sarahs in quietness and subjection.  
Be Titus' in "earnest care."  
Be Mark's in profitableness (2 Tim. iv. 11).  
Be Appolos' in eloquence, and might in the Scriptures.  
Be Annas in testifying of Christ (Luke ii. 38).  
Be James' in faithful admonition.  
Be Peters in boldness (Acts iv. 13).  
Be Philemons in refreshing the saints (Phil. 7).  
Be Lois' or Eunices in unfeigned conviction.

Be Hezekiahs in tearful recognition of the chastening hand of God.  
Be Abigail's in bountiful recognition of service rendered.  
Be Nathans in straightforward accusation (2 Sam. xii. 7).  
Be Elishas in discernment, as to *time* and circumstance when gifts may be received and when refused (2 Kings vi. 26).  
Be Ezras in uncompromising counsel.  
Be Ezekiahs in the faithful exhibition of wickedness and its consequences.  
Be Lukes in writing to the excellent of the earth (Luke i. 3).  
Be Malachis in bearing faithful testimony against evil.  
Be Jephthas in keeping your word (Jud. xi. 35).  
Be Ruths in resoluteness of purpose.  
Be Zadocks in going not astray.  
Be Andronicus, and Junias in noteworthiness.  
Be Pricillas and Aquilas in helpship.  
Be Samaritan's in neighbourly kindness.  
Be Ephesians in refusing complicity with evil.  
Be Pergamians in holding fast the faith.  
Be Thyatirians in works of faith, patience, and charity.  
Be Philadelphians in keeping the word, and confessing the name of Christ.  
In a word, be Christ's in spirit and in truth (Rom. viii. 9).

## The Christadelphian.

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

SEPTEMBER, 1883.

The world has been mocked during the past month with a very ingenious *canard* on the subject of Noah's Ark. Even the *Daily News* was taken in. Speaking of a piece of wood found a long time ago on Mount Ararat, it said in a small leader:—"There is now every reason to believe that the wood was gopher wood, and a fragment of the very structure in which Noah escaped from the deluge. The Turkish Government has recently appointed Com-

missioners to examine into the causes of avalanches on Mount Ararat. In a glacier of the mountain the Commissioners have discovered the Ark in very fair preservation, though not quite sea-worthy. Much of the ark remains to be excavated out of the ice." When a paper like the *Daily News* committed itself in this way, the report was naturally regarded with confidence by the serious part of the community, especially as an account appeared in other papers, setting forth particulars very circumstantially to the effect that the Commissioners, "while pursuing their labours on Ararat, suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made inquiries of the

inhabitants (Q. 1,725 in their report). These had seen it for six years, but had been afraid to approach it. They recognised it at once. There was an Englishman among them who had presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which, as every one knows, only grows on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the Admiralty requirements for the conveyance of horses had been carried out, and the interior was divided into partitions 15 feet high. Into three of these only could they get, the others being full of ice, and how far the ark extended into the glacier they could not tell."

Such a report was felt to be what the paper publishing it called it,—“cheering news from the East.” Many letters were sent to the *Daily News* on the subject, but finally the *Daily News* announced that the news was unconfirmed, which was equivalent to saying it was exploded, as the paper having a correspondent at Constantinople with access to official quarters, confirmation would have been instantaneous had the news been true. Second thought suggested the impossibility of its being true. The ark would settle somewhere near the base of Ararat, and would slowly rot from exposure to sun and rain. Josephus mentions that portions of it were in existence in his day, but that the bulk of it has been used in previous generations by the people of the neighbourhood.

The discovery of the Ark would, of course, have been very interesting, but nothing hangs on it. Its recovery has not been foretold. The appearance of the anti-typical ark has been foretold, and in this there will be no disappointment. But “as it was in the days of Noah, so shall it be” to the last moment before the event: it will be regarded with indifference and contempt. There will be a very great and speedy change of sentiment when it has actually occurred.

#### IMPORTANT DISCOVERY, IF REAL.

During the same month, there has been brought to London, a manuscript of Deuteronomy, said to be at least 2,600 years old. Mr. Gladstone visited the British Museum a few days ago for the purpose of inspecting it. Mr. Gladstone was met by Mr. Shapira, Dr. Ginsburg, and Mr. Bond. Mr. Shapira repeated the whole history of the discovery of the manuscript in Moab, and was closely questioned by Mr. Gladstone, who carefully examined the rolls. The problem they present, says the *Times*, “is one of the profoundest interest, and the whole world of letters will resound with the controversy they are certain to raise.” If genuine, they give the death blow at a stroke to the over-learned theory that the books of Moses were written within 150 B.C. For here is a part of them—the actual parchment itself—at least 2,600 years old. The *Times* further says:—

“The character employed in the manuscript is similar to that of the famous Moabite stone and of the Siloam inscription, and, therefore, the mere palæographical indication should give the probable date of the slips as the ninth century B.C., or sixteen centuries earlier than any other clearly authenticated manuscript of any portion of the Old Testament. The sheep-skin slips are literally black with age, and are impregnated with a faint odour as of funeral spices; the folds are from 6 to 7 inches long and about  $3\frac{1}{2}$  inches wide, containing each about ten lines, written only on one side. So far as they have yet been deciphered, they exhibit two distinct handwritings, though the same archaic character is used throughout. In some cases, the same passages of Deuteronomy occur in duplicate on distinct slips, as though the fragments belonged to two contemporary transcriptions made by different scribes from the same original text. At first sight, no writing whatever is perceptible; the surface seems to be covered with an oily or glutinous substance, which so completely obscures the writing beneath that a photograph of some of the slips—which we have had an opportunity of examining side by side with the slips themselves—exhibits no trace of the text. But

when the leather is moistened with spirits of wine, the letters become momentarily visible beneath the glossy surface."

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## THE SIGNS OF THE TIMES.

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THE SUEZ CANAL AGITATION.

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POLITICAL EFFECTS OF THE CHOLERA IN  
EGYPT.

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DIPLOMATIC SIMMERINGS.

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SERIOUS STATE OF AFFAIRS IN  
TURKEY.

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The scheme for a second Suez Canal referred to last month, has been withdrawn by the Gladstone Government in the face of a hostile expression of public opinion. M. de Lesseps intimates his purpose of proceeding with one on his own responsibility. Meanwhile, a rival English company is trying to struggle into existence for the construction of a second canal from Alexandria. There is a great deal of feeling in the mercantile world on the subject. The *Liverpool Post* says "the talk is to the effect that we have made ourselves masters of Egypt and ought to have our own way; that it is nonsense going cap in hand to anybody; that we can make a canal or get a concession for one if we please, and that that is what we ought to do; that the proposed Government arrangement was too childlike and bland for anything."

Attention is concentrating on what is called the "Dead Sea" project. The *Times* publishes a report on the subject from Mr. Henry J. Marten, M. Inst. C. E., who is of opinion that, with respect to the canal between the Bay of Acre and the Valley of the Jordan, there would be no

engineering difficulties to be overcome other than those necessarily involved in the magnitude of the operation. The crucial point with reference to the project would be the cutting of a channel through the elevation to the south of the Dead Sea. Mr. Marten concludes his report by stating that without further data, it is impossible to say whether the scheme is actually feasible or not, but even should the difficulties be greater than anticipated, the project is one that promises such undoubted financial and commercial advantages that he thinks it ought not to be allowed to drop until after the most searching investigation it is found impracticable.

A sum of £10,000 has been subscribed to make the interesting survey, and it will be interesting to ascertain the result, for which, however, we shall have to wait some time.

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POLITICAL EFFECTS OF THE CHOLERA  
IN EGYPT.

The cholera is subsiding in Egypt. It has not been without its political effects. Mr. Gladstone stated in the House of Commons, in answer to a question as to when the Government intended evacuating Egypt, that the advent of the cholera had changed everything. It had affected the entire business of the country. As one of the news telegrams stated, "Business is suspended. Agriculture is neglected. Judgments against the fellaheen are not to be executed for two months. The railway service is reduced to a minimum. The postal service is greatly upset. The Customs receipts are failing. The Egyptian officials in the different branches of the administration are disorganised." On this the *Daily News* remarks: "The main burden of work and duty (in connection with the cholera) must fall upon the *real masters of Egypt*. This is no time to scrutinise narrowly the limits of English interference with Egyptian affairs. Men are dying in thousands of a disease which

administrative measures may do much to check, and we cannot leave Cherif Pacha to loiter over them at his own will."

"Lord Dufferin gave a very encouraging account of the state of affairs in Egypt up to the time at which the cholera broke out. The reorganisation of the army was almost completed on a satisfactory basis, the constabulary were being placed on a sound footing, the judiciary was in a forward state, plans had been prepared for irrigating the Delta, and a new scheme of taxation was under consideration, with the object of lightening the burdens of the people. On this fair prospect, which was steadily and swiftly leading up to the fulfilment of English policy in the withdrawal of the troops, the cholera swooped down and changed everything." So says a paper cutting sent us by a correspondent.

#### ENGLAND'S MISSION IN EGYPT.

The fact is, England has got to stay in Egypt. Even if she withdraw her troops, her power will remain by means of the English-commanded and newly English-organised native troops. The same Lord Dufferin, at a public banquet in London, a week or two ago, said:—

"Ere the smoke had cleared off the field of Tel-el-Kebir, a new Egypt had come into existence—an Egypt so-n I trust to be the home of equal laws, righteous legislation, domestic freedom, and Constitutional Government; above all, an Egypt which is destined to prove to the world that all that is best, most wholesome, and most useful to mankind in the wisdom of the West can be associated and combined, harmonized and amalgamated with Eastern habits of thought and feeling, and with the precepts and customs of an Oriental religion (loud applause). Gentlemen, if the East is ever to be resuscitated, it is in Egypt that the vital spark is most likely to spring into flame. Months and years may elapse before satisfactory results occur, and unchallenged accomplishments can ripen into full and perfect consummations, but believe me, under the auspices of able men, the good work is fairly in progress, and can never again be checked

or interrupted (applause). I have no hesitation in saying that ere a year is passed England will have the satisfaction of knowing that it has been acknowledged on every hand that she has been the happy instrument of increasing a hundredfold the prosperity and the happiness of an ancient, innocent, industrious, and sober population, the good government and tranquility of whose country is absolutely necessary to the commercial interests of Great Britain and the people of Europe."

#### DIPLOMATIC SIMMERINGS.

An outbreak in Spain is attributed to the efforts of the Republicans of France to neutralise Bismark's attempts to get Spain into alliance with Germany, in preparation for coming troubles. There is certainly a great deal of keen-cutting diplomacy going on; and immense combinations being formed—especially in the East, where Russia and Germany are competing for ascendancy on Turkish soil. Armenia is simmering to the bursting point. Reforms are as far off as ever. The *Daily News* Constantinople correspondent telegraphs that instead of reforms, the Turkish Government is "taking energetic measures to fortify Erzeroum and other positions in Armenia. The Porte," he adds, "finds difficulties on every side of the Empire. The revolted tribes near Bagdad have fought with the troops, and 250 on both sides are reported to have been killed. The Cretan representatives threatened to revolt if their demands be not granted. The Albanians are continually skirmishing, and maintain their ground.

In the midst of all her troubles, we read that "The Ministers have been discussing the proposed second Suez Canal, and at their last meeting adopted a resolution advising the Sultan to refuse any applications for a concession to construct it. This decision, says the correspondent, has created amusement in diplomatic circles. As no concession has been asked for, the object evidently is to remind the Ottomans that the Sultan still claims suzerainty over Egypt."

SERIOUS STATE OF TURKISH AFFAIRS.

The *County Express*, speaking of the news from Turkey as "most serious," says:—"A traveller in Asia Minor sends home a statement that disgust and despair fill the minds of even the leading Turks themselves; and there can be no question that a state of affairs exists which tempts the intervention of some foreign power. Whether such intervention be brought about by insurrection or gratuitous interference is the only point in dispute; and in this regard it is well to note the recent disturbances in Albania. A well-informed writer ventures upon a bold prophecy of a specific nature, and it undoubtedly bears the stamp of great probability. He asserts that Russia is about to claim the reforms promised in Armenia, and that inasmuch as the Sultan is absolutely unable to carry out reforms, the Czar will cross the Ar-

menian frontier with one hundred thousand troops in order to demand by the sword what the Armenians themselves desire, and what they are prepared to aid the Muscovites in enforcing. Hereafter it is to be observed that the Cyprus Convention binds England to maintain the integrity of Armenia. The prophecy further states, that a claim will be made for Constantinople and Scutari to be declared free and independent; that Bulgaria will unite with Roumania and Roumelia, and that all three will refuse to recognise the sovereignty of the Sultan. The Bosphorus is to be declared free; Austria is to seize Salonica and Albania; and an international conference is to be proposed by Austria and Russia. Such is the prophecy. How far it will be realised we need not speculate, but that events are fast forcing themselves to an issue in the East is indisputable."

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.*

ABERDARE.

Writing concerning Cwmamman, outside Aberdare, in Wales, brother T. Jones reports a commencement of public efforts on behalf of the truth. Operations commenced July 10th, with a lecture by brother Roberts, of Birmingham, at the Temperance Hall, Aberdare, before an appreciative and attentive audience. This was followed by a course of lectures at the British Schools, of the place. At the outset the meetings were fairly attended, but towards the close of the course the numbers greatly diminished. A few seem to listen to the truth, and have applied themselves to the study of the Bible. The brethren having done their duty can confidently leave the result with Him to whom their services have been rendered.

LECTURES.—(Besides the one already mentioned.) July 15th, "Teyrnas Dduw yn ei pherthynas aghelyntion dynion" (Welsh) (brother J. T. Jones, Swansea); July 22nd, "The old and new Covenants, or the old and new Jerusalem" (brother J. T. Jones, Swansea); July 29th, "The personal return of Christ to the earth: what is he coming for?" (brother Samuel Davies, Swansea); Aug. 5th, "Born from above, when, and how?" (brother Goldie, Swansea).

ABERGAVENNY.

Brother Beddoes reports an addition, in the person of JAMES PROBERT (55), formerly a member of the Church of England, who was baptized into the sin-covering name on Tuesday, 14th August. He had been a regular attendant at the lectures for some time past.

AYLESBURY.

Brother Wheeler reports a visit and lecture by brother Money, of High Wycombe, on July 15th, and two lectures by brother F. G. Jannaway, of London, on July 29th and 30th. "We had very good audiences. On Bank Holiday the brethren and sisters went with the children in the Sunday school to White Leaf Cross on the Chiltern Hills, a very pleasant place, where they had tea together. This is the first outing we have had in connection with the truth, and was very satisfactory."

BATH.

Brother Whiting reports three additions to the little company of believers here: viz., Mrs. KEEPENCE, wife of brother Keepence, formerly neutral; Mr. ANSREE, formerly belonging to the Wesleyan body; and Miss HAKE, formerly neutral. All three were immersed into the only saving name on July 29th. On Bank Holiday, several brethren and sisters from Bristol, Frome, and Radstock paid a visit to Bath; also brother

Chamberlin, of Birmingham. All partook of tea, after which, some of the brethren spoke to comfort and edification.—The Bath brethren are proclaiming the truth every Sunday evening at 6.30, and would be glad if any lecturing brother passing that way would give them a call. Brother Boshier did so a little while ago; and lectured on the Eastern Question to a full hall.

#### BEXLEY HEATH.

Brother Guest reports that the course of three lectures resolved on for Bexley Heath, were duly delivered on the Sunday evenings of the 15th, 22nd, and 29th of July last. Brother Elliott delivered the first (brother A. Andrew presiding), brother H. H. Horsman the second (brother F. Janaway presiding), and brother J. J. Andrew the last (brother Guest presiding). The audience, on each occasion, averaged from 60 to 80 persons, who looked very few in a hall, with sitting room for 500 persons. However, they listened attentively, and in most respectful silence—but one question being asked during the whole course. Brother Guest leaves the matter in the hand of God, satisfied (after his private efforts) in having been enabled to publish the truth on the public platform, giving those an opportunity of listening to the glad tidings of the gospel of the kingdom, who did not care to come to His house, when living there. "We gave away, during the course, a large number of tracts, *Finger Posts*, and printed lectures on various subjects, that surely some good will come. Brother Porter, of Brockley, and brother Barker, of Peckham, worked most assiduously, going down to Bexley Heath, doing all the bill distribution (except posting) themselves." Brother Guest adds: "I have commenced work in my new home (Lewisham) holding a Bible Class every Sunday evening. I have two attendants. One of our tradesmen advertises our *Class* in his shop-window."

#### BIRMINGHAM.

During the month, obedience has been rendered by the following persons:—MISS MARRION LLOYD (28), dressmaker, formerly Baptist; THOMAS PARR (60), engraver, formerly Neutral; SAMUEL FARNEY (28), chocolate grinder, formerly Society of Friends; WILLIAM TAUNTON, (25), labourer, formerly Church of England; MARIA E. MORRIS (21), warehousewoman, formerly neutral.

The usual Sunday School summer treat took place on Monday, July 30. Particulars will be found in the *Children's Magazine* for August.

The feature of the month has been the conversation on Monday, August 6. The experiment was successful. Tea commenced sharp at 4.30, a large company being present, comprising several visiting brethren from various places (Derby, Nottingham, London, Kidderminster, Dudley, Wolverhampton, Great Yarmouth, &c.) At 5.15 tea was over, and the company retired into the gallery while the floor was quickly cleared for the conversation. Three tables were placed in the centre of the floor, and on the tables a variety of objects; and notice of readiness being given at 5.30, the company descended to the floor, and were instantly in sweet confusion, talking on all hands as they listed. An hour of this (giving much of the desired opportunity of familiar intercourse) soon passed away, and then the company were invited again to find accommodation in the gallery, while the floor was prepared for the ordinary meeting. This commenced at 10 minutes to seven, and lasted till nine. It was of a thoroughly interesting and profitable character—

unusually so perhaps. Special interest was created at the start by the announcement by bro. Ashcroft (who had just returned from Liverpool), of the obedience to the truth that day, at his hands, of an ex-professor of Hebrew and mathematics—Professor Evans, who for about 25 years, filled the chair of these branches of learning at the Presbyterian College, Carmarthen. The professor (who is 70 years of age and living in retirement) has been looking into the truth for nearly three years past. It was felt that the adhesion of such a man was a confirmation of the faith of the brethren.—Special interest was afterwards taken in the addresses by bro. Barker (late sec. of the Sunday School Union at Kidderminster); brother Charles Smith (late lay preacher among the Baptists); and brother Cottrell (lately a speaker among the "Christian Brethren.") The chairman's remark seemed to express the general feeling, that we scarcely knew where we were with these increasing cases of submission to the truth on the part of men of character and capacity.

LECTURES.—July 29th, "The symbolism of Ezekiel's prophecy" (brother Ashcroft); August 5th, "God's friendship" (brother Roberts); 12th, "The Apostolic platform" (bro. Shuttleworth); 19th, "Criticism" (brother Chamberlin); 26th, "God in manifestation" (brother Ashcroft).

On behalf of the brethren at Ward Hall, brother Seamark reports the delivery of the following lectures:—July 15, "How death came into the world and how it will go out" (brother J. Thomas); July 22, "Aspects of the earth and man during the period of the kingdom of Heaven" (brother J. H. Chamberlin); July 29, "Citizenship in the kingdom of God" (brother W. Taylor); August 5, "Christ in various aspects" (brother Shuttleworth); August 12, "The faith of the old worthies" (brother J. Thomas).

#### BLACKPOOL.

Brother Allen reports that the brethren here are doing what they can, as opportunity serves, and shall continue to do their best under the circumstances. They had a visit at the end of July from brother and sister Shuttleworth, sister Roberts, sen., brother Hardy, jun., from Great Bridge, and sister Booth, of Sale. "On Sunday, July 29th, and August 5th, we were very much edified and strengthened by several instructive exhortations by brother Shuttleworth, on "Jeremiah," "Our Saviour," "The faith of Abraham," and the "Kingdom of God." While here, brother and sister Shuttleworth were very zealous in disseminating the truth by means of *Finger Posts* and by private intercourse. It is always a source of great pleasure to us to have the fellowship of brethren and sisters from a distance."

#### BRISTOL.

Brother Apsey reports another addition, in the person of Mrs. ANNA HEATH (35), formerly Church of England, who was baptised apostolically, on Sunday morning, July 22nd. Brother J. H. Chamberlin, of Birmingham, visited Bristol during the month, and addressed some practical and acceptable remarks in exhortation in the morning, and in the evening lectured to a very fair audience on "Criticism fatal to orthodoxy, but harmless as against a true interpretation of the Bible." Attendance continues good, and the interest of the stranger is somewhat satisfactory.

**CARDIFF.**

Brother G. A. Birkenhead reports the immersion on July 28th of Miss ELIZABETH REES, formerly Wesleyan, sister to brother Charles Rees.

LECTURES.—July 1st, "The fall of Satan from heaven" (brother M. Rees); 8th, "Paul before Agrippa" (brother Lloyd); 15th, "The sect everywhere spoken against" (brother Birkenhead); 22nd, "The Judgment to come, and its object" (brother M. Rees); 29th, "The kingdom of heaven" (brother Lloyd).

**CHELTENHAM.**

Brother W. Osborne, reports the obedience of ROSETTA STRANGR (25), formerly Church of England, wife of brother Benjamin Strange, of Cirencester, and lately of Banwell, nr. Weston-super-Mare. She put on the saving name on Saturday, August 11th. As they are quite alone in the truth, they would be very glad if any brother visiting Cirencester would give them a call. Address:—"The Gardens, Ampney Park, Cirencester."

LECTURES.—July 22nd, "Salvation" (brother Wm. Osborne); 29th, "The despised inheritance" (brother J. V. Bendall); August 5th, "The three births" (brother R. W. Otter); 12th, "Hereafter" (brother T. Merrett).

**CIRENCESTER.**

See Cheltenham.

**DERBY.**

Brother Coates announces another addition, viz., Mrs. LUCY SMITH, wife of our brother Wm. Smith, and mother to sister Ryder, of the Leeds ecclesia. Mrs. Smith was immersed on June 20th, and had for 35 years been a member of the Baptist portion of the apostacy.—On June 25th a tea meeting was held in the room in Albert Street. In addition to the Derby brethren, there were brethren and sisters from Nottingham, Leeds, Sheffield, Stockport, Burtou, and Ripley. About 100 sat down to tea, which is the largest number ever met together in Derby on an occasion of this kind. After tea, the chair was taken by brother Sulley, of Nottingham. Addresses were delivered by brethren Ashcroft, J. H. Chamberlin, and Andrews (of Birmingham), S. Richards, sen., W. Mabbott (Nottingham), and Shummel (Sheffield). Between each address we sung either a hymn or an anthem, and a most enjoyable evening was spent.

LECTURES.—June 10, "The legislators of the world to come" (brother Reid); June 17, "The land of promise" (brother Whittaker); June 24, "The angelic nature" (brother Tyler); July 1, "The covenants of promise" (brother Reid); July 8, "The great deliverer" (brother Whittaker.)

**FALMOUTH.**

Brother Warn reports the obedience of RICHARD RIDDLE (39), and JOHN HENRY OWLD (42), who put on the sin-covering name on Sunday, July 29; also a visit from brother Guest, of London, in June, and one from brother Charles F. Clements, on 29th ult., "when we held an open-air meeting in the evening; the lecture was listened to very attentively by a crowd of people. The local papers have lately been stigmatising us with the epithets of "infidel," etc., but this is better than being ignored."

**GLOUCESTER.**

Brother Rogers reports the immersion, on July 26th, of Mrs. SKINNER, formerly Baptist.

LECTURES.—July 1st, "Church and State Religion radically wrong" (brother Shuttleworth, of Birmingham); 8th, "The Facts of God and the Fancies of Men" (brother Taylor); 15th, "The Despised Inheritance" (brother Bendall, of Cheltenham); 25th, "The Eastern Question" (brother Thos. Boshier, of London). Brother Boshier also delivered a very interesting address to the Sunday School children in the afternoon. July 29th, "The Constitution of Sin, and the Constitution of Righteousness" (brother Horton, of Tewkesbury.)

**GREAT BRIDGE.**

Brother Hardy reports the loss, by removal, of sister Esther Hollier (united in marriage with bro. G. Hodges, of Hartlebury), who will meet with the Kidderminster ecclesia. The lectures are well attended, and several seem interested.

**GREAT YARMOUTH.**

On August 11th, Mr. JAMES BENSTEAD, formerly unconnected with any religious body, became united to Christ in the appointed way. The brethren and sisters have also been cheered by the presence of several visiting brethren and sisters from Birmingham, Leeds, London, Sheffield, &c., &c.—JOHN H. DIBOLL.

**IRVINE.**

Bro. W. Mullen reports the removal of the meeting from Orange Hall, Kirkgate, to Institute Hall, Bridgegate. Meeting hours, 11 forenoon, and half-past six in the evening. "Our meeting was formed four years ago. We were then a little company of four. We now number 24; amongst these we have seven sisters. We have lost by removal Sister Jeanie Mullin, who meets with the Glasgow brethren, and Annie McCullough, who went to a situation; also brothers James and Thomas Ferguson, who have gone to Kilmarnock for better work. At our yearly meeting, brother Jas. Mitchell was elected sec."

**KIDDERMINSTER.**

The usual half-yearly tea meeting was held here on Thursday evening, July 19th. There were a good number present. The children of the Sunday School were present on this occasion, being invited to tea, and afterwards prizes were given to those who had been successful in the recent examination, and certificates to all who had obtained a certain number of marks. Brother Hodges has been united in marriage with sister Hollier, of Great Bridge, who, for the future, will, of course, meet with the brethren in this town. A special effort was put forth by the brethren on the occasion of brother Barker's first lecture on the 12th. The town was well posted with bills, the result being a large audience. The room was filled, and an excellent lecture was delivered.

LECTURES.—July 15, "Nineteenth century enlightenment" (brother Craddock, of Birmingham); 22, "The visions of Daniel" (continued) (brother Bland); 29, "Jewish and Gentle Unbelief" (brother Wood, of Tamworth); Aug. 5, "Death" (brother Thomas, of Birmingham); 12, "Orthodoxy" (brother J. Barker).—J. BLAND.

**KEIGHLEY.**

Brother Silverwood reports the obedience of JAMES HARTLEY (53), of Cotton Tree, a place near Colne, formerly a Baptist. He will be quite

isolated, as the nearest ecclesia is our own, which is a distance of about 12 miles from where he lives. He put on the saving name on Aug. 5th. We do sincerely hope and trust that he may be instrumental in bringing some of his acquaintances into the truth, and thus make his isolation come to an end. Brother W. H. Andrew, of Leeds, lectured on "Who are the sons of God?" Aug. 2nd, brother Arthur Andrew, of London, who was over in Yorkshire on his holidays, lectured on "The Restoration of the Jews from North, South, East, and West by the land of Palestine, and Ezekiel's prophecy concerning (1st) the re-settlement of the 12 tribes in 12 parallel divisions of territory; (2nd) the setting apart of a portion of the land, 50 miles square for the service of God; and (3rd) the building of a magnificent temple in Jerusalem as a place of worship for Jew and Gentile." The lecture was illustrated by two maps. The lecture was very interesting, not only to the strangers present but to all the brethren and sisters themselves.

## LEEDS.

Brother W. H. Andrew reports the obedience, on July 21st, of JOHN WILLIAM GRANT (32), railway clerk, and his wife, EDITH MARY (27), both formerly neutral. "We have also had the pleasure of assisting Mrs. Ann Kay (30), housekeeper at Early Hall, near Great Ayton, Northallerton formerly Primitive Methodist. Sister Kay is sister in the flesh to Sister Clethero, of West Witton-le-Wer, Darlington, and, like her sister, is in isolation in the truth. We have lost one by the removal of Sister Freestone to Manchester."

LECTURES.—July 22nd, "Can any be saved without believing the Gospel?" (Bro. Andrew); 29th, "The Scriptural doctrine of the atonement" (Bro. Mitchell); Aug. 5th, "The restoration of the Jews" (Bro. A. Andrew, of London); 12th, "The kingdom of God" (Bro. Hartley, of Keighley).

## LEICESTER.

Brother Gamble reports the return of Sister Curry from South Africa. The brethren are pleased to have her with them again.

LECTURES.—July 22, "If a man die, shall he live again?" (brother Collyer); 29, "Our hope and our reason for it" (brother Dixon); August 5, "The Kingdom of God" (brother Weston); 12, "The Church of God" (brother Gamble).

## LEWISHAM.

See Bexley Heath.

## LINCOLN.

Brother T. H. Elwick reports the obedience of ROSE ANN BURNETT (33), formerly neutral, who was immersed at our public baths. He adds that the lectures have been far better attended during these summer months than was previously expected, and that there is hope that the word of truth will have found its way into good and honest hearts, and bear fruit to the glory of God our Father.

## LIVERPOOL.

On the 7th of July last we immersed Mr. ANTONIO JANEIRO (53), labourer, formerly a (so-called) believer in Christ, and on the 6th of August, Mr. D. L. EVANS, who was many years Professor of Hebrew and Natural Philosophy in the Presbyterian College at Carmarthen. On the 7th of August brother and sister Spence left Liverpool for Glasgow, whence they were to sail for Brisbane.—Sister Margaret Jones, Mary M.

Jones, and Kate Saxby, who are connected by family ties with the brethren and sisters who have separated themselves from us on the theory that eternal life was unattainable while the law given by the hand of Moses was in force, have also withdrawn from our fellowship.—HY. COLLENS.

## LLANELLY.

Brother Clement reports that on Bank Holiday, August 6th, Mrs. SWEET, the wife of brother Sweet (whose immersion was reported last month) was also put into the Lord's name in the appointed way. The success of the truth in Llanelly is beginning to rouse the ire of the preachers in this town. The resident Wesleyan has been preaching to his hearers on the parable of "Dives and Lazarus," of which a report was taken and a reply given at the Athenæum, on Sunday, August 5th, to a large and orderly attendance. Last Sunday, brother T. Turner lectured on "Preaching: 1st and 19th Centuries Contrasted," to a very good audience; the other lectures during the month have been given as usual by brethren W. and D. Clement. One of the preachers in the town (a Baptist) was recently warning the young men of his congregation not to go near the lectures. He said he could prove them all wrong "by this book" bringing his fist down with a good thump on the hymn book instead of the Bible. It is going the round of the place that Mr. Davies (the preacher's name) can prove the Christadelphians wrong by the hymn book. Of course, if the standard of appeal was the hymn book, he would have no difficulty, for we have all made the discovery that the theology of the hymn book and the Bible are as opposed to each other as it is possible for any two things to disagree. How thankful we should be for the glorious light of the truth.

## LONDON.

NORTH LONDON (*Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.; Wednesday and Friday, Lecture Hall, 69, Upper Street, Islington, at 8 p.m.*)—Brother Owler reports that during the month, the following have put on Christ in the appointed way.—On July 15, JOHN STEVENS (formerly Wesleyan); July 18, MARY ANN KEAN (formerly neutral); and on August 8, ARTHUR JOHN BURRIDGE, eldest son of brother and sister Burridge. Brother and sister Moore have gone to reside at Sheffield; sister Hephzibah Ware has returned to London from New York. In reference to the remarks in the American intelligence in the August number, respecting brother Ware, I am requested to state that our brethren here were entirely ignorant of anything amiss, until after he had crossed the Atlantic. A letter of explanation is now on its way to the New Jersey brethren. Brother S. S. Osborne and sister Alice Austin have been united in marriage, and have gone to reside at Fulham. Brother William Skeats and sister Kean have been united in marriage. The lectures at Bow continue to be well attended, and our brethren are greatly encouraged thereby.

LECTURES.—(Wellington Hall).—August 5, "The little horn of Daniel" (brother J. J. Andrew); 12, "Obey my voice" (brother O. C. Holder); 19, "Christendom astray" (brother Atkins); 26, "The bright future" (brother Horsman).

AT BOW.—August 5th, "The religion of the Bible" (brother Burnett); 12, "The spirit in man" (brother Atkins); 19, "The restoration of the



Jews" (bro. Elliott); 26, "What is the Gospel?" (brother W. Owler).

**OUT-DOOR GATHERING.**—Brother J. J. Andrew writes that an out-door gathering of the brethren took place at Wanstead Park, July 16. Between 80 and 90 were present. The weather was dull, but fortunately rain kept off. After the mid-day meal, the Scriptures for the day were read, followed by two short addresses in relation to them; and two hymns after tea (a hymn and anthem) were sung, and a short address delivered. The rest of the time was occupied by innocent recreation on land and water. An enjoyable day was spent by all. It was considered the most satisfactory gathering of the kind we have had.

**WESTMINSTER.**—The meetings are at present held at *Victoria Hall, 327, Vauxhall Bridge Road, Sunday, 11 a.m. and 7 p.m., and Thursdays 8 p.m.*—"Brethren visiting London after this month, please note future intelligence, as our term of renting this hall expires September 29th, by which date we hope to have made a change for the better."—Brother F. Jannaway, who makes this notification, also reports that during the past month, viz., on July 29, the only saving name has been put on by Miss MARTHA BUTCHER (17), of no previous connexion. Her interest was aroused through accompanying sister Charles to the meetings. The special effort at Bexley Heath during the past month has come to an end (see Bexley Heath). We have lost by removal brother and sister Scarfe, who have departed for Australia, and carry with them our best wishes.

**LECTURES**—August 5, "Rejection of Christ by Jew and Gentile" (bro. Holder); 12, "Restoration of the Jews" (bro. Elliott); 19, "Sons of God, and how to become such" (bro. A. Andrew); 26, "The devil of popular belief" (brother F. G. Jannaway).

**FULHAM.**—(15, *Brotholm Road, Sands End. Meetings: 11 a.m., and 6.30 p.m. Wednesdays, 8.0 p.m.*)—Brother Marshall reports the addition of brother S. S. Osborne and Sister Osborne (eroneously stated in last month's *Christadelphian* to have joined the ecclesia at Victoria), and brother Blewett, from Birmingham; also the obedience of GEORGE BILLINGHAM (26), formerly Salvationist; and CHARLES SMITH (27), formerly neutral, both of whom were immersed into the one saving name on the 28th June. Brother Chivers has been compelled to leave London in search of employment, and is at present located at Salisbury. We are still carrying on our meetings in Batterssea Park, and on Bank Holiday we went there in the evening, and got together a large audience, who listened attentively to the important truths set forth.

**LECTURES.**—July 1st, "The Gospel" (brother Saunders); 8th, "Immortality" (brother Timms); 15th, "Daniel the Prophet and Darius the King" (brother J. J. Andrew); 22nd, "The Forty of Atheism" (brother Dunn); 27th, "If a man die, shall he live again?" (brother Hutchison).

**EAST WINCH** (near Lynn, Norfolk).—Brother Ploughwright, of Lambeth, London, reports that being recently on a visit to this place, he found a gathering of the Primitive Methodists on a common left for the use of the poor of the place. At the conclusion of their service, he asked to be allowed to read the 72nd Psalm, and then said, if they felt disposed to stay and listen, he had something important to say concerning the second coming of the Lord Christ from heaven, his reign

upon the earth, and so on. They said they would hear more of these things the next evening, being Bank Holiday. Accordingly, they came, and though a deal of opposition was shown, yet many were deeply interested in the things set forth. Brother Ploughwright distributed a number of tracts, which caused many to look into their Bibles, who had never done so before. There is no meeting of the brethren in this place. A local paper briefly noticed the proceedings.

#### MANCHESTER.

Our number here has been increased by the removal of brother William Norman, from Nottingham. We are preparing for the special effort to arouse the people of Manchester from their spiritual slumber.—THOS. YARDLEY.

#### MATLOCK BRIDGE.

During the last two months, we have made another effort to place the truth before the people of this district. Lectures have been delivered by brethren H. Sulley, W. Mabbott, S. Richards, and J. T. Hawkins, all of Nottingham. The attendance has not been all we could wish, but those present were very attentive. Still there appears to be a want of real interest.—Since last report, we have lost brother Alfred Marshall, by removal to Derby. Our present number is six.—J. SMITH.

#### MUMBLES.

A few days' stay at the Mumbles of the "Rev." W. Briscoe (who has made himself notorious here by his continual attacks on the truth), was taken advantage of by the brethren here, and a lecture was announced on a week night in confutation of his unscriptural theories. A very good audience came together, and at the close a gentleman from Bristol put a string of questions bearing on the truth, with a result of showing, we hope, that the truth enables a man to meet difficulties which would be fatal to any of the orthodox systems around us. On Bank Holiday, Aug. 6, we held our annual summer outing at Langland Bay. The day being warm and fine, and a general holiday, we had one of the largest gatherings of the kind ever held in the neighbourhood. Somewhere about 130 took tea on the rocks, and after tea we were able to hold a very profitable meeting. There were brethren from London, Birmingham, Swansea, Neath, Cardiff, Llanelly, and Bishop's Castle.—D. CLEMENT.

#### NEWARK.

Mr. JOHN HOLMES, of Stappleford, husband of sister Holmes, was intelligently immersed into the death of Christ, acquiring thus the hope of liberty and eternal life through Christ. The fact is announced under date July 11, but was inadvertently omitted last month.

#### NEW WALSINGHAM.

Sister E. Bray reports a visit from brother and sister Joseph Diboll and sister Rolfe, of Great Yarmouth. "Their society was extremely refreshing. Our Sunday morning, of course, was occupied in the usual observance of our Lord's commands. These visits are like sunbeams in a very shady pathway, and help one in my position to hope on to the end."

#### NOTTINGHAM.

Brother Kirkland reports the immersion of HARRIET GOODALL (22), formerly Baptist. She

resides at Castle Donington, and being on a visit to her uncle (brother Shaw), she expressed a desire to obey the truth, which she had learned through reading books lent to her by brother Shaw. Giving evidence of an intelligent belief of the truth in the presence of a number of brethren. She was baptized on July 24th. We have lost brother Norman by his removal to Manchester. Brother J. T. Hawkins and sister Martha Richards have been united in marriage.

LECTURES.—July 1st, "Hopes and fears" (brother J. T. Hawkins); 8th, "Man Worship" (brother Ashcroft); 15th, "The promises made to the fathers" (brother Richards); 22nd, "The most high ruleth in the kingdoms of men" (brother Hodgkinson); 29th, "The city of the great King" (brother Richards).

Brother Webb, on behalf of the New Basford ecclesia, reports the baptism of brother Fidler's wife, which, through some irregularity, was omitted from the report last month.

#### NEWCASTLE-ON-TYNE.

Brother Leadbitter reports the obedience of ISABELLA LEADBITTER (15), daughter of brother and sister J. Leadbitter, and sister of the writer.

#### PETERBORO.

I have to report on the 31st July the baptism into our Lord Jesus Christ of HENRY JONES (40), previously neutral.—T. ROYCE.

#### RIPLEY.

We have to report another addition to our little ecclesia, viz., JOHN BROWN (34), formerly neutral, who was introduced into the fellowship of the truth by being baptised into Christ, after having witnessed a good confession, Aug. 5th. We have to report also that we have been reluctantly, but unanimously, obliged to withdraw from sister Martha Jackson.—W. MITCHELL.

#### SHEFFIELD.

Brother Boler reports the obedience of ALFRED WILLIS (19), pierce worker, who was immersed into the Name on June 30. He has been looking into the truth about twelve months. He was formerly connected with the Wesleyan Methodists.

#### SWANSEA.

Brother Randles reports that the brethren here have been much favoured in having lecturers from a distance, and the audiences of strangers have been encouraging. The publication of brother Roberts' lecture on "The Resurrection of Christ" has stimulated interest in a special way, on account of the recent public lectures of the Unitarians. Some letters have appeared in the papers on the subject. But for pre-occupation, brother Roberts would have taken part. Brother Roberts, on leaving Swansea, visited Aberdare, and lectured on "The gospel of Paul, of the first century, compared with that taught in the churches and chapels of the present day." The audience was most attentive, and asked eagerly for the literature given away at the close of the meeting. This effort has been supplemented by a course of lectures in Cwmanman, an outskirt of Aberdare, on consecutive Sundays, delivered in English or Welsh by brethren S. Davies R. Goldie, and J. T. Jones, all of the Swansea ecclesia.—(See "Aberdare.")

LECTURES.—June 17, "The Autocrat of all the Russias, versus the King of all the earth" (Bro. S. Davies); 24, "The sea of glass" (Bro. R. Gale); July 1, "The emperor of the whole earth" (Bro. G. A. Birkenhead, of Cardiff); 8, "The resurrection of Christ" (Bro. Roberts, of Birmingham); 15, "The thief on the cross" (Bro. Winstone); 22, "The Gospel" (Bro. S. Davies); 29, "Heaven" (Bro. T. Turner, of Birmingham); August 5, "The veil spread over all nations" (Bro. Bishop, of Birmingham); 12, "Divine symbolism" (Bro. Ashcroft).

#### WHITTINGTON MOOR.

Brother J. Wragg reports withdrawal from brother and sister Clark, and brother Marriott for continued absence from the table of the Lord, and other causes.

#### WIGAN.

Brother Longbottom reports that brother T. H. Russell has removed from Nottingham to this place. The brethren meet for the breaking of bread at brother Ryland's house. Brother Longbottom says, "At brother Russell's request, or, rather, on his proposal, we have arranged to form ourselves into an ecclesia for the better carrying out of the requirements of the truth. We may, perhaps, meet in Femberton sometime soon; it is mid-way between Wigan and Up-Holland, where I am, and seems a more suitable locality for the public proclamation of the Word."

### AUSTRALIA.

GOOLWA.—Bro. G. Jordan, remitting for the ecclesia here the sum of £3 in aid of the recolonization of Palestine by the Jews, says:—"Our little country district ecclesia has steadily progressed within the last six months, from a nucleus of four to the number of fourteen. We meet in brother W. Kennett's private house once every first day in the week for breaking of bread, and on Wednesday evenings for general purposes, and reading the holy oracles. Like most other ecclesias, we have our share of trial for the truth's sake. We are living in hope of coming through trial proof and purified. We feel deeply indebted to you, and all kindred helpers, who through the blessed medium of your literary institution, are affording us such precious views of the life-giving truth, hoping, watching, praying for the glorious day dawn of Christ's appearing, when all the scattered members of the one body shall be gathered into the one hundred and forty-four thousand, and clothed upon with their expectant house from above."

MELBOURNE.—Mr. G. C. Hodgson writes for himself that, on April 13, "having been examined according to the *Statement of Faith*, in the presence of several witnesses, I was immersed by a Christadelphian, and on the 25th of April, 1883, ELIZA JANE CHAPMAN (whom I have been instrumental in bringing to a knowledge of the truth), was immersed for a union with the sin-covering name of Christ, on the same conditions as myself; and I expect shortly to hear of the obedience of my uncle in New Zealand, with whom I have been keeping up a continuous correspondence for some time past, and perhaps of my sister (aged 22), and a friend, to whom I have lent nearly all the *Christadelphian* works."

The intelligence is accompanied by two reservations, which detract somewhat from its value; the objection to the name Christadelphian, on the

ground that we are not entitled to call ourselves the brethren of Christ, till Christ himself declares and constitutes us such at the judgment by acceptance and transformation; and 2, refusal to be identified with the brethren, on the ground of their unworthiness. As to the first, it is an old and exploded objection, arising, like most other errors, from taking only a part of truth. While it is true that all who call themselves Christadelphians are not brethren of Christ, it is nevertheless the fact that a man who is not a brother of Christ now, will not become such at the resurrection. "Now are we the sons of God?" (1 Jno. iii. 2). It was of the disciples in the days of their flesh that Jesus said: "Go tell my brethren." It was of such that Jesus said "He that doeth the will of my Father, the same is my brother." . . . And of such that Paul said, "Thou art no more a servant (slave), but a son" (Gal. iv. 7), and "He (Christ) is not ashamed to call them brethren" (Heb. ii. 11). It is true the sonship is not consummated till the time that our worthy correspondent has so distinctly in view. Men will not in the full sense be "the children of God" till they are "the children of the resurrection" (Luke xx. 36). But the relation begins now, as testified above, and to ignore this is to ignore the truth. Our correspondent would prefer to be called a *Christomathetician* (disciple of Christ). To this there can no objection if it be understood that a disciple is a brother of Christ; but if it mean, (as in this case it is used for the purpose of meaning), that a disciple is not a brother, then it is to be resisted as a violation of the whole spirit of the apostolic institution, which is expressly designed to draw men and women into the relation of sons and daughter: of the Father, and, therefore, brothers and sisters of the Son of the Father. The fact that few are conformed to the family likeness is not a reason for ignoring the existence of the family. This touches the second reservation. It is of no use a man obeying one commandment of Christ (baptism) who refuses to obey another union with the professors of his name. Christ has expressly forbidden us to judge his servants, reserving this prerogative to himself. Our correspondent says he cannot call the Christadelphians of \_\_\_\_\_ brethren, nor have anything to do with them. What is this but judging them? and where will he be if Christ accept some from among them? Where men believe the Gospel and are striving (however unsuccessfully as we may think) to subject their lives to his commandments, we are compelled by the apostolic law to associate with them and help them as brethren. There is such a thing as the forgiveness of sins for the members of the house of Christ; and as we cannot know to whom this privilege will be denied (that is, not in a personal sense, though we know the class and character), we have no liberty to stand apart and declare by our action that they have no

hope of salvation. We can respect our correspondent's attitude so far as it may be the result of zeal for holiness; but it is founded on an error of judgment which we will hope time and reflection will rectify.—Ed.)

ROCKHAMPTON (QUEENSLAND).—Brother Cook writes: We are back again to our old location, where in all probability we shall (if the Lord comes not) remain for some time, for although our little attempts to sow seed appear altogether fruitless, we are not without hope but that some few of the brethren of Christ may (even in this remote corner of the earth) be ready to meet our Lord at his coming. We have been cheered by the arrival of Miss Pridaux from the London ecclesia, who, being a milliner, has come to Rockhampton under an engagement with Messrs. James Stewart and Co.

SYDNEY.—Brother Hawkins reports that brother Cooke and brother R. McNamara have left for the interior, brother and sister McKinlay for Woolongong, and brother and sister J. S. Hawkins for Burrawang. The ecclesia is sorry to part with these brethren. The following persons have been planted in the likeness of Christ's death, in the hope that they will also be in that of his resurrection—viz., April 23rd, FANNY NOTLEY (36), wife of brother Notley; May 21st, J. BURTON GOOCH (35); May 22nd, RICHARD PEISLEY (42); May 29th, F. CLARK (34), and MARY MOLLOY (33), wife of brother Molloy; and June 5th, WILLIAM P. WHITE (35). Sister M. Barracough, from Bristol, has arrived safely. Brother Hawkins says: "The intelligence of the death of brother John Lucas at Portland, U.S.A., was received by the brethren here with deep sorrow. He was immersed in this city, by brother Rooke, on January 13th, 1876, having learned the truth on the voyage of the ship "Thomas Stephens," of which he was carpenter. During his stay here, and on subsequent visits, he endeared himself to the ecclesia (small at that time) to whom it is now a consolation that his captain, after four years knowledge of him, testifies to his strong faith and devotion to the truth, so that "we sorrow not as those without hope."

## CANADA.

BLAIR.—Sister Ellen Tilt says:—"No doubt you have received the particulars of dear pa's death, which sad event took place on April 4th. We miss him very much, both in our family circle, and at our little meetings. His place is vacant, but we sorrow not as those who have no hope. We know that dear pa had the truth, and passed quietly away, with the firm hope that he would be raised again to life eternal. He suffered very much, at times, during his illness, but he was very patient, never a murmur proceeding from his lips."

DOON.—A brother writes:—"It is with feelings of sorrow that we report the death of our much-loved and respected brother, William Tilt, of Blair, who died April 4th, aged 77 years and nine months. He had been in the truth upwards of twenty years, being one of the first in this part of the country who obeyed the truth, with others, under the teachings of Dr. Thomas. Brother J. Laird spoke, on the occasion of his funeral, to a large and attentive audience, who had come together out of respect to our brother, who was known and respected by a great many, having occupied the position of Township Clerk for upwards of twenty-two years. Miss MARY LAIRD,

sister of brother J. Laird, has intelligently obeyed the truth, having been immersed into the saving name of Jesus last autumn.

### NEW ZEALAND.

AKLUND.—Bro. Albert Taylor writes:—"The brethren here, are still trying to bear testimony against the Christ-nullifying doctrines by which we are surrounded, and to hold forth the word of life. Really Christendom seems to be getting a greater Babel than ever, and were it not for the irrefutable evidences which we possess concerning the truth, it would be enough to stagger any ordinary mind; but thanks be to our Father, the more battering the truth gets, the more we are assured of its impregnable position. May we be enabled to stand fast on that sure foundation till the sun of righteousness appears. Since our last, we have been encouraged by the obedience of W. STARR (21), formerly Baptist, the fruit of the labours of bro. Jones, of Huntly. He and sister Jones will have company in their isolation. Also MARY WALKER (20), formerly of the Plymouth Brethren. The case of our sister Walker is a very interesting and painful one. She was an emigrant from Leith, in the steamer *Westmuth*, which sailed from Plymouth in March last, the commander of which was brother Stonehouse from Sunderland. On the voyage out, in opening up the Scriptures, the truth found genial soil in the heart of Mary, and by the time the ship arrived, she was a fit subject for putting on the name, but she had taken cold in her eyes on the voyage, and became blind some three weeks before landing; so brother Stonehouse found us out, and she was brought to the house of a brother, and, in the presence of a dozen brethren and sisters, after an intelligent confession, was inducted into that sin-covering name. She is now under treatment at the hospital, where she is visited almost daily by some member of the ecclesia. She has now been blind about seven weeks, and from what we can gather, there is no hope of one eye, and the other very faint I am sorry to say; she bears up well under such a heavy affliction, stating that although blind, her mental vision is considerably enlarged, and, as we read and converse with her, it became larger still. Our afflicted sister desires especially to bear testimony to the tender solicitude shown to her by our dear brother Stonehouse, who seems one of those kind of brethren whom to know means to love. May the Lord reward him; the earnest prayer of the faithful in Christ Jesus in Auckland."

### UNITED STATES.

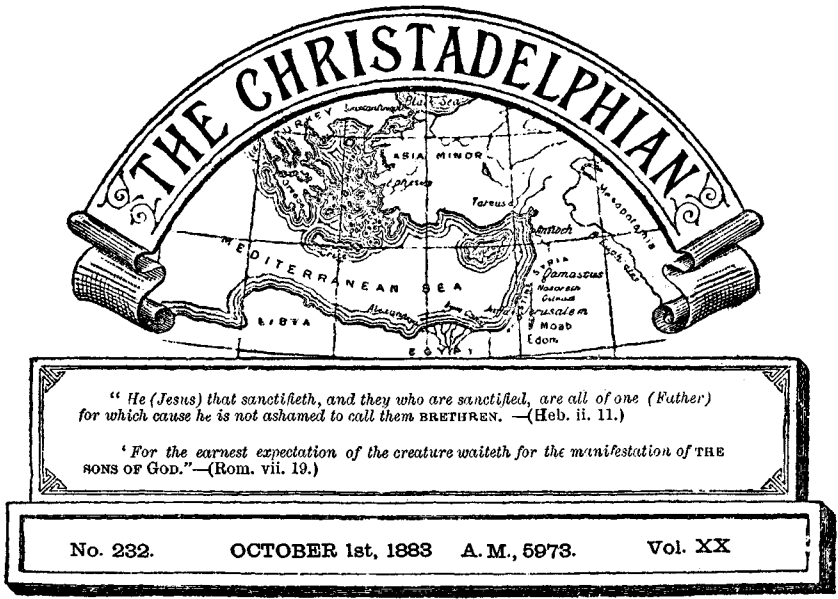
HARVARD (ILL.)—Brother J. Southill writes:—"Our esteemed brother, James Wood, of Caledonia, Boone county, Illinois, has met with a severe trial in the loss, by fire, of his entire store and merchandise, dispossessing him completely, and leaving him in a very helpless situation, from which he never can recover without assistance. He is in feeble health, and has a sister-wife and two daughters that look to him for support. I have been acquainted with him for more than twenty years, and can speak for his worth as an intelligent, just, and upright man. Being very conscientious, he did not insure further than would satisfy his creditors, and as he had recently increased his stock, his insurance would not cover his indebtedness. May the Lord sustain him, and we would ask for him the prayers and

such aid from his brethren as is within their power." (Address bro. Southill as above.)

SPORTSVILLE (KY.)—Brother Green writes:—"Some six months or more have passed since I last wrote to you in reference to the affairs of our ecclesia. At that time, we had just had our division, and the information conveyed was not of a very pleasing nature. Indeed, such divisions may be a source of deep regret to some who, under the circumstances, cannot comprehend all the causes which impel to such action, but at present we have most welcome news to announce. The ecclesia in Henderson County is now in good condition, the brethren and sisters all seem deep in earnest, and are striving to "let their light shine." We have recently had a visit from brother Dr. Reeves, of Springfield, Ohio, who delivered a course of five lectures at our meeting-houses. We have been very much encouraged and edified by the visit from our brother, both in public and private. We take great pleasure in announcing the addition of five to our number, the names of whom are as follows:—BETTIE FARLEY, EULA GRIFFIN, J. B. GRIFFIN, who, upon mature deliberation, asked to sign our withdrawal; also MATTIE T. GREEN (wife of brother W. J. Green), formerly Presbyterian, and FANNY GRIFFIN, after a satisfactory examination, were immersed. All are now rejoicing in the One Hope. We pray we may be permitted to enter that kingdom, which, when established, will bring "peace on earth, and goodwill to men."

JERSEY CITY, N.J.—It is my pleasant duty to announce that since our last report, we have had three immersions, the subjects of which will, no doubt, prove to be useful and zealous members of the Body of Christ. Mr. H. FOWLES applied for immersion on July 15, and after giving most satisfactory evidence of his apprehension of the faith, was inducted into the Name of the Anointed, on Sunday, July 22. Mr. Fowles had been a life-long member of the most influential Baptist Church in the city. Brother George Washburne, with whom Mr. Fowles laboured for the bread which perisheth, was the determined instrument for about five years, which caused the glorious Gospel light to take the place of darkness. On the evening of July 21, Mr. HARRY VREDENBURG, brother in the flesh to our brother C. Vredenburg, came on here from Carbondale, Pa. (over two hundred miles) to apply for baptism. His wife accompanied him. On the day following both gave an intelligent confession of the saving hope, and with Mr. FOWLES were buried in the likeness of Christ's death, and raised again to newness of life.—Brother C. Vredenburg lectured in the City Hall at Carbondale, Pa., on Sunday, July 8, his brother making all the necessary advertising arrangements, &c. A fair-sized audience came out. On the following Sunday, brothers Tichenor and J. M. Washburne spoke in the same place, a few who had been out on the previous Sunday again giving ear. This is no little encouragement to our new brother V., who will endeavour to carry out the good work thus begun.—J. M. WASHBURNE.

ST. NICHOLAS (PA.)—Brother J. Cooke reports the obedience of the following persons:—PETER HARRISON (44), and his wife, ELIZABETH HARRISON (38), formerly Primitive Methodists; ELIZABETH HINDMARSH (55), formerly Methodist; HANNAH WILLIAMS (31), formerly Methodist, wife of brother John Williams, and daughter of sister Hindmarsh; WILLIAM SPARGO (51), formerly Methodist; BENJAMIN FOWLER (32), formerly neutral.



**THE MOST IMPORTANT ENQUIRY OF THE TIMES.**

By DR. THOMAS.

The most important enquiry that can be mooted in these times is: "*What is the Gospel?*" If a man be right on all other scripture subjects, but wrong in this, he cannot be saved; for it is "he that believes (the gospel) and is baptised shall be saved" (Mark xvi. 15, 16); because it is "the gospel which is the power of God for the salvation of every one that believes" (1 Rom. i. 16). If a man believe something called gospel which on examination turns out not to be *the* gospel, he finds that he has been deceived, and is no heir of salvation, however "*good*" he may have "*felt*."

A professor can know nothing as he ought to know it if he be mistaken concerning the gospel. Many have taken this question too much for granted; and instead of being planted in this, that they may be rooted and grounded in it, have grafted their wild olive branch upon a withered stem. Let our friends who believe in the personal return of King Jesus from afar, and in the existence of his kingdom in Palestine in all the age to come, look into this matter. The definitions of the gospel published by Methodism, Presbyterianism, Episcopalianism, Baptistism, Campbellism, Universalism, Romanism, Mormonism, Millerism, and other isms, immersed and unimmersed, too numerous to mention, are none of them the true definition of the

gospel, as we are prepared any at time to demonstrate from the Word of God. What an array of isms is this! And all of them claiming to be Christianity and orthodox exhibitions of the gospel of Christ! Not so, however. They are but the stem, the withered stem, of the olive by nature wild. If a man would inherit the kingdom he must purge himself of these. The belief of their crude dogmas, however sincerely professed, can never be counted to a man for righteousness before, in, or after the formality of immersion into the name. Abraham's faith was not "the substance and evidence of things" such as make up these isms. It embraced the promises of God recorded in his history by Moses; and our faith must embrace the same things if we would be saved by faith as he. Abraham's children by faith will all believe the same things as their father, to wit, *the things of the Kingdom of God and the name of the Christ*. Since the day of Pentecost they will not believe less, but their faith will be more ample than his. They will believe all he believed, and with this addition, that *Jesus is that Christ*—the promised Seed, in and through whom "all the nations of the earth shall be blessed."

We would propound the following question to our friends—If "the kingdom to be restored again to Israel"\* is to be set up by the God of heaven in their land,† and it be the subject matter of the gospel, as it unquestionably can be proved to be;‡ and if the Twelve Tribes of the natural Israel are to be its *subjects*,§ and the spiritual brethren of Jesus its *rulers*, as is also demonstrable||—how can a man who, before and long after his immersion, believed that the gospel-kingdom is beyond the skies; that the Twelve Tribes were not its subjects and would never be restored; that the nations would all be destroyed at the coming of the Lord; and that there was no Age to Come of a thousand years' duration, during which nations in the flesh will live under their own vines and fig-trees blessed in Abraham's Seed—how can such a man, we earnestly and respectfully inquire, have believed and obeyed the Gospel of the Kingdom? We submit this question to the calm and deliberate examination of our friends.

\*Acts i. 6; Mat. xix. 28; Luke xxii. 29, 30.

†Jer xxxiii. 15, 17; Mic. iv. 8.

‡Mat. xxiv. 14; Luke viii. 1.

§Exod. xix. 5, 6; Isai. li. 4.

||Rev. ii. 26, 27; iii. 21; xx. 4; xxi. 24, 26.

WE hear that Mr. Gladstone is busy on a work in demonstration of the truth of Christianity. Such a work from such a pen cannot fail to be of great interest and value.

A BROTHER sends the following clip.—"The presumption of the blind, who attempt to lead the blind, is certainly not so great as that of the blind who insist on leading those that can see." Good: but the difficulty is to find "those that can see"—discoverable here and there, perhaps, but to be met on every street like the people who supply the first illustration.

UNDER the heading of "Aspect of Palestine in 1883," Sir Richard Temple, Bart., G. C. S. I., has commenced a series of articles in the *Evening News*. In the first article the writer briefly described the aspect of the Holy Land during the early part of the present year. In the succeeding articles he proposed to touch on the Biblical and Scriptural Associations, historical traditions, physical geography, and political condition of Palestine as they present themselves to the eye of an observer at the present moment.

## 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. 30.

There are many other instances of the exhibition of the visible hand of God in the life of Elisha and others, the consideration of which, in the minute manner of the foregoing chapters, would easily fill as many chapters again. Even in the remaining life of Elisha, there are:—1. The antidoting of the poisonous herbs accidentally used in the preparation of a meal for the sons of the prophets in the time of scarcity (2 Kings iv. 41); 2. the multiplication of scanty supplies for the wants of a hundred men, who, after eating to their satisfaction, left something over (42-44); 3. the cure of Namaan's leprosy by seven dips in the Jordan (v. 1-14); 4. the smiting of Gehazi, Elisha's servant, with leprosy, for falsehood (20-27); 5. the recovery of a borrowed axe head, which had fallen into a stream, by causing it to float (vi. 1-7); 6. the revealing of the bedroom secrets of the king of Syria (verse 12); 7. the manifestation of the invisible heavenly host that opposed the movements of the Syrian army (17); 8. the smiting of the Syrian army with blindness (18); 9. the illusion of hearing by which the Syrian army were made to desert their camp and flee from Samaria, relieving the city from threatened starvation.

But these incidents only illustrate the principles already exhibited in the consideration of the life and work of Elisha's predecessor, Elijah, and the first part of Elisha's own life. To follow them out would be interesting, but could add nothing to what we have already learnt in these chapters, which have been already drawn out to a sufficient length.

We follow Elisha to his grave for a last glimpse of the power that rested upon him in double measure during the days of his life as requested from Elijah, and which had not quite forsaken him in death. He had not been long in his last resting place when a funeral approached where he lay. Before the funeral was finished, an invasion of the land by the Moabites became visible from the spot. Seeing the marching bands, the people who had charge of the funeral got into a panic, and hastily threw the corpse into Elisha's sepulchre, and made off. The result was wonderful. The dead man on coming into contact with the bones of Elisha, revived and stood upon his feet (2 Kings xiii. 21). No explanation is offered by the narrative of this remarkable incident. The fact simply is stated. But the variety of facts recorded in various places enable us to have a glimpse of the explanation. First, there is the fact just seen, that the power of God rested on Elisha in an intenser degree than even on Elijah. Second, there is the fact that this power is transmissible, and, therefore, storeable, as shown by the luminosity of the face of Moses after a 40-days' association with

angelic glory ; by Elisha's sending his staff to the dead child with the expectation that life would return ; and as shown more particularly in the New Testament, where we read that virtue went out of Jesus, and healed them all (Luke vi. 19 ; Mark v. 30) ; and that a woman was healed by but a touch of his garment (Luke viii. 46-47) ; that "from the body of Paul were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them" (Acts xix. 12). These facts suggest that the divine energy that brooded on Elisha during his prophetic ministry, so permeated his substance, that even his bones remained charged with it in death, in sufficient power to re-animate a dead body brought into contact with them. The Spirit of God has passive relations, in which its effects are irrespective of divine volition, and spring from what it is in its own nature. From such a conception, conventional theology may recoil in horror : but blindness only can fail to see that such a conception is yielded by the Scripture illustrations referred to—a conception, at the same time, which in no way interferes with that higher phase of the subject in which the Spirit of God is seen as the agent or power by which the volitional Eternal Father in the heavens accomplishes the designs of His wisdom, directly, or by the hand of His angels, as the case may be.

In the other cases remaining to be noticed, the facts are amply narrated, and free from obscurity. They differ little from those already passed in review, except in this, that they were miraculous deliverances of the Lord's people in trouble, rather than acts intended to manifest the divine name in the earth, though this aim (inextricably blended with all deliverances) was subserved in a way scarcely subordinate. We refer to the cases of Hezekiah, Daniel, and Daniel's companion captives in Babylon.

Hezekiah, the fourteenth successor of David on the throne of Judah, was a king whose ways were well pleasing to Yahweh. "He did that which was right in the sight of Yahweh, according to all that his father David did. . . . He clave to Yahweh and departed not from following Him but kept His commandments, which Yahweh commanded Moses" (2 Kings xviii. 3-6). In this character is to be found the explanation of the wonderful response to prayer with which Hezekiah was honoured in the time of trouble. The trouble was a sore and threatening one. Sennacherib, king of Assyria, had overrun and devastated all surrounding countries. He then cast his eyes upon Jerusalem, which Hezekiah had purged from idolatry. From Lachish, the siege of which he was finishing, he sent a summons to Hezekiah, demanding the surrender of Jerusalem. The demand was insolently delivered in an open manner before the people gathered on and near the wall : and it aimed directly at Yahweh, in whose service Hezekiah had shown such zeal. Sennacherib's messengers said : "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand? Who are they among all the gods of the countries that have delivered their country out of mine hand that Yahweh should deliver Jerusalem out of mine hand?" (verses 33-35).



Hezekiah commanded silence on the part of all his people in the presence of these blasphemous words. But he was greatly perturbed. He knew the overpowering strength of the Assyrian host; to which Sennacherib's ambassadors appealed; and he knew that what they said about Hezekiah's inability to muster even two decent cavalry regiments, was true. But he dared not to surrender. With rent clothes and in covering of sack-cloth, he submitted the matter to Yahweh in his temple, and at the same time sent a message to Isaiah, the prophet. Sennacherib's ambassadors, understanding that the summons was refused, returned with the report to their master, whom they found to have shifted from Lachish to Libnah. Sennacherib then wrote a dispatch, probably the only State document of his that has come down to posterity; and which, like a few other documents and human utterances, would never have been heard of but for their relation (hostile or otherwise) to matters involved in Bible narrative. He wrote a letter to Hezekiah. "Let not thy God in whom thou trustest deceive thee," and repeating in substance the argument of his ambassadors. Hezekiah, having read the letter, was deeply distressed by it. What could he do? There was only one thing left him. There come times when all human resources fail. He went to the temple and spread it before the Lord, and submitted the matter to Yahweh in prayer. He acknowledged the prowess of the Assyrians against the divinities of the surrounding nations; but said, "They were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord, our God, *save us from his hand* THAT ALL THE KINGDOMS OF THE EARTH MAY KNOW THAT THOU ART THE LORD, EVEN THOU ONLY." Such a prayer from such a man received the direct and immediate response that characterised the Mosaic operations in Egypt, and which will again be a joyful experience upon earth when Yahweh by the hand of His Son returned, will "revive his work in the midst of the years." "Whereas thou hast prayed to me against Sennacherib, King of Assyria . . . . He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, and for my servant David's sake. *Then the angel of Yahweh went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand*, and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, King of Assyria, departed, and went and returned and dwelt at Nineveh" (Isaiah xxxvii. 21-33).

David tells us that the angels "do His commandments, hearkening to the voice of His word." Here was a practical illustration. The destruction of the bulk of Sennacherib's army was ordered for the deliverance of Hezekiah, and the vindication of the divine name against reproach. The angel went forth, and executed the command. "The angel of the Lord campeth round about them that fear Him," but he is terrible to Yahweh's enemies. It is easy for an angel, having control of nature's elements, to snuff out the fragile lives of a military host, however numerous. Paralysis

of the breathing nerves, or stoppage of the action of the heart, soon lays the proudest will in the dust. To show this power on the wicked, the glory of God called for in this case, and the same cause will call for it again when "the Lord Jesus shall be revealed from heaven," at his second coming, for the purpose of executing judgment on the ungodly. Divine power is never specifically exerted except for some such large and lofty end, and when it is put forth it is for ends that could not be reached without the employment of power which men speak of as miraculous.

In a later age, when the corruptions of Jerusalem led to her divine abandonment, the same power was shewn in an individual case and in a strange land. Daniel, among the royal captives taken from Jerusalem to Babylon, excited jealousy by his ability and success among those among whom he was promoted in the days of Darius, the Mede. His envious competitors, knowing that Daniel was in the habit of praying three times a day, obtained a decree forbidding, for thirty days, all prayer except to Darius, under the penalty of being thrown to the wild beasts. The publication of this decree did not deter Daniel from his daily duty; and being caught in the act of prayer, he was thrown to the lions. The whole world has heard of this, and of the result; that God stopped the mouths of the lions, and preserved him from their claws till the morning when he was liberated safe and sound. It was a miracle, that is, a divine act, but not an inexplicable or unreasonable one. The angel commissioned in the case (Dan. vi. 22) acted on the nervous systems of the brutes, with the restraining power which even a high human magnetism possesses in a small degree, but which in the hand of an angel, who is spirit-substance itself, is irresistible wheresoever brought to bear. Under its influence, the lions felt no more inclination to eat Daniel than to eat stones. But when the influence was removed, on Daniel's liberation, the native ferocity of the animals came back with redoubled power, and enabled them to mutilate and destroy Daniel's enemies (thrown to them) before they reached the bottom of the den in their fall. The reasonableness of God's interposition on behalf of his faithful servant, does not require a word of vindication.

The next, and last case, is also of world-wide notoriety, though received with world-wide incredulity (that is, meanwhile; by-and-bye, the incredulity will all vanish before events that will confound the logic of the schools). The names of Shadrach, Meshach, and Abednego are household words. They were Jewish officials, high in power and position in the state of Babylon during the time of Nebuchadnezzar. On a certain occasion, during that monarch's reign, an idolatrous feast was ordained in dedication of a new image which Nebuchadnezzar had made. At a given signal, a mighty concourse of people, to assemble on the occasion (including the officials of the empire), were to prostrate themselves in the presence of the image, on pain of being cast into a "burning fiery furnace." As officials of the empire, Shadrach, Meshach, and Abednego were present, but refused the adoration commanded. Their non-compliance was reported to Nebuchadnezzar, who summoned them to his presence. He

asked if the report was true, which they acknowledged. He gave them another chance. They said they would not worship the image whatever the consequences might be. Enraged at their obstinacy, Nebuchadnezzar ordered them to be cast into the furnace without delay. The whole world knows the marvellous sequel, though this, too, is scornfully received, and will be till the day near at hand, when Shadrach, Meshach, and Abednego will themselves confound their adversaries by reappearing among men, with all the other saints of God. Thrown into the furnace bound, they were not burnt, but presently appeared loose, and walking in the midst of the fire, with a fourth companion, a god-like being, in whom Nebuchadnezzar recognized the angel of Yahweh (Dan. iii. 28). The prodigy excited Nebuchadnezzar's extremest surprise and admiration. He ordered the men to come forth, which they did, among the crowding courtiers of the King, who satisfied themselves by personal inspection that even the smell of fire had not passed upon them. Here again, there was nothing truly out of the way of reason. Even men can neutralise the action of fire for a certain length of time by various artificial contrivances. How much more easy for an angel, throwing a mantle of the spirit over these three men, to keep them unscathed in the midst of the roaring flame. The possibility of such an exercise of power in the abstract is beyond contradiction; its fitness and reasonableness in the circumstances is beyond the need of demonstration.

In such a miracle there is nothing puerile: nothing beyond the capability of a fully developed understanding to receive. This, indeed, is true of all the miracles recorded in the Bible. They are within the range of abstract possibility, as illustrated in actual experience in other forms, and they were all performed for purposes that were in the highest degree noble and good, and for purposes which could not have been achieved apart from their occurrence.

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We have now reached the end of the Old Testament section of this most interesting and important subject. We have by no means exhausted it. The entire ministry of the prophets, as represented in the books ranging from Isaiah to Malachi, was an exhibition of the visible hand of God, of the highest and most valuable form. But it is not necessary to deal separately with this. In substance, the subject is entirely covered by the early chapters of our treatise. Faith in the prophets is most surely established by the contemplation of all the historic marvels which enter into the essence of Jewish history, and lie at the foundation of the Bible's literary development. Neither the Bible's existence nor the history of the Jewish nation is susceptible of a rational explanation apart from a recognition of the "miracles, signs, and wonders" which we have looked at in the foregoing chapters. If we have given a somewhat prominent place to the Mosaic phase of these wonders, it is because here the foundation exists for the whole Biblical superstructure. Let a man fairly master the principles involved in the opening chapters of Jewish history, and he will find no difficulty in anything that comes after.

We had purposed, in commencing these chapters, to extend them to the consideration of that most wonderful of all exhibitions of the visible hand of God which occurred in the beginning of our era, when Christ appeared in Judea, and arrested attention as attention never was before arrested, by his wonderful words and works; and when the world was revolutionised shortly afterwards by the apostolic testimony that Christ, whose enemies had got rid of him by crucifixion, had risen from the dead, and had commanded a proclamation to all the world, that by him, and by him alone, could men be saved from death, and the world delivered from its woes. On re-consideration, however, we have abandoned this purpose, and have decided to devote to this phase of the matter a separate series of chapters, in the hope of being able to present such a "Life of Christ" as the nature of our times calls for, and in such form and aspect as the apprehension of Bible truth in its harmonious entirety alone makes it possible to present. Whether we shall accomplish this purpose (or, accomplishing it, shall carry it out successfully), is known alone to Him in whose honour these pages have humbly been inscribed. "Man deviseth his own way, but the Lord directeth his steps."

EDITOR.

#### SELDOM THOUGHT OF—BUT CERTAIN.

—Men seldom think of the great event of death, until the shadow falls across their own pathway, hiding from their eyes the faces of loved ones, whose living smile was the sunlight of their existence. Death is the antagonist of life, and the thought of the tomb is the skeleton of all feasts. Men do not want to go through the dark valley, although they think its dark passage may lead to Paradise.—*Selected.*

A FAIR SPECIMEN OF WHAT THE WORLD WORKS FOR.—An American paper gives the following description of the Western farmer: "The average Western farmer toils hard early and late, often depriving himself of needed rest and sleep—for what? To raise corn. For what? To feed hogs. For what? To get money with which to buy more land. For what? To raise more corn. For what? To feed more hogs. For what? To buy more land. And what does he want with more land? Why, he wishes to raise more corn—to feed more hogs—to buy more land—to raise more corn—to feed more hogs—and in this circle he moves until Death stops his hoggish proceedings." Most people are like the American farmer. If it is not hogs, it is something else—equally useful as a means, and equally out of place as the object of a man's existence.

"SIGNS IN THE HEAVENS."—Under this heading, the *Burton Chronicle* publishes a

letter, in which the writer gives an account of a remarkable sunset. "The whole Western sky was illuminated with a deep crimson, fringed with gold; and then appeared one of those remarkable phenomena which astonished all beholders. On the far left a silver lake appeared, having a narrow winding stream as an outlet. On the lake, the margin of which was surrounded by tall shadowy reeds, appeared a small boat with sails, and other objects on the surface, resembled storks, swans, &c. In mid-centre one could see a small bay with yellow sands. A little to the right the most wonderful sight of all appeared in view, viz., the complete representation of an eastern city, with flat-roofed houses, mosques, and minarets, and which seemed to be only a few miles distant. More to the right a colliery, with shaft, could be distinctly seen; and on the extreme right a continuous chain of irregular mountains, many of which had tapering points, and from the sides of all proceeded heavy fitting shadows. This panorama in the sky lasted for upwards of a quarter of an hour, and then as suddenly disappeared, as it had appeared, behind the horizon." It is not, however, in the atmospheric heavens that the sign of the Son of Man is to be discerned, but in those foretold events in the political aërial which prepare the situation for the advent of the kingdom of God.

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THE NAMELESS SCENE OF SIX MONTHS AGO (No. 11).\*

'Tis the messenger of Shiloh  
Sits in the dungeon lone,  
Where prisoners oft have suffered,  
Stifling the weary moan.  
And the light of the stray moonbeams,  
Through jealous gratings cast,  
Show him, seared, and worn with sorrow,  
As dreaming o'er his past.

And as the ripples widening,  
Formed by the fallen stone,  
So memory bursts her fetters,  
And calls all time her own.  
Again he wanders the desert,  
Beneath its swarthy sun,  
Eats the locust and wild honey,  
And sleeps when day is done.

Or, in the cool of the evening,  
By Jordan's limpid streams,  
Proclaims to the eager people,  
While dying sunset gleams :  
As the first grey streak of morning  
Heralds the coming day,  
" I tell thee of him, whose coming  
Scatters darkness away."

Then in Herod's awful presence,  
The scathing word lets fall,  
Lays bare his sin with Herodias,  
To open scorn of all ;  
Or, in the midst of the waters,  
Where streams roll deep and broad,  
Sees the Spirit-dove descending  
On the loved Son of God.

\* \* \* \* \*

But hark ! a sound of music floats  
Through tainted dungeon air,  
And his reverie is broken ;  
His soul returned to care ;  
'Tis the tyrant Herod's birthtime,  
And captains throng his halls,  
And distant sounds of revelry  
Pierce through the captive walls.

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\* See *Children's Magazine* for February, 1883 (first picture).

In the palace, lights are glancing,  
 The music throbs and swells,  
 And the dancer's swaying motion  
 The feaster's gaze compels ;  
 And over the soul of Herod  
 Delicious langour steals,  
 Like as on the Nile's great bosom  
 The lotos seeker feels.

Now the music wails and sickens,  
 The dancer's motions die,  
 And the daughter of Herodias  
 Answers to Herod's cry,  
 He praises her glowing beauty,  
 Says, "Thy charms thrill us all ;  
 Ask what thou wilt, it shall be thine  
 Should half my kingdom fall."

The maiden, long considering,  
 Her mother's counsel seeks,  
 Hears what robs her of the crimson  
 The dance hath lent her cheeks,  
 Then, mid the deepening silence  
 O'er the courtiers cast,  
 'Give the head of John the Baptist,"  
 Her pale lips slowly gasp.

As the lazy mist uplifting,  
 Slowly the landscape clears,  
 So, at first the words fall lightly,  
 On Herod's drowsy ears,  
 Till, smit with the ghastly horror  
 That creeps the silent air,  
 Seems to hear death's fearful rustle,  
 Shrinks in his regal chair.

Herod's heart is other texture  
 Than that of squeamish girls ;  
 But his brain feels like the maelstrom,  
 When deadly water whirls ;  
 Twice his tongue refused its office,  
 Before he gave command  
 For the head of John the Baptist,  
 To captains of his band.

Then in that quiet dungeon chamber,  
 Where the lone moonlight falls,  
 A fearful bloody scene is acted,  
 Which innocence appals ;

And borne on a costly charger,  
With dreadful staring eyes,  
In the presence of Herodias  
A ghastly object lies.

\* \* \* \* \*

Now Herod and Herodias,  
And those that thronged their feet,  
Are passed to the land of darkness,  
Where king and beggar meet.  
But perchance on a spring morning  
You have seen the glistening dew,  
Reflecting the sun's bright glory,  
From every blade that grew.

So when the sun of righteousness  
Bursts the black darkness through,  
Shall every mind mirror his glory,  
Like the clear drops of dew.  
And the Baptist a bright diamond  
Shall gem that diadem,  
When Herod's still sunk for ever  
Beyond all mortal ken.

K. S.

THE PROPHECIC DATES.—A brother in the colonies (brother Meek, of Oamarm, Australia), submits the following suggestion as to the proper working out of the Papal prophetic period :

|   | A. D. |
|---|-------|
| Death of Phocas who established the Pope of Rome ...          | 610   |
| The appointed $3\frac{1}{2}$ times of Papal ascendancy ... .. | 1260  |
| —   |       |
| The Pope's coercive power ends                                | 1870  |
| The 1290 years of Dan. xii. 11 overlap 1260 by ... ..         | 30    |
| —   |       |
| End of 1290 ... ..  | 1900  |
| The 1335 years of Dan. xii. 12-13 overlap the 1290 by ... ..  | 45    |
| —   |       |
| The date of blessedness ... ..                                | 1945  |

There are several elements of uncertainty in this reckoning. Why fix on the death of Phocas for the beginning of the 1260 years? Because, says brother Meek, "his decree could not take effect until his

death." This is not proved. The decree was not on a par with a covenant or will. Then the overlapping of the other two periods is not certain, though probable. The Dr. made them end simultaneously. The subject has evidently been left in an uncertainty of purpose. The only certainty is that we are in the time of the end; but exactly "how long to the end of these wonders" cannot be known. We are in the position contemplated by Jesus in all his allusions to the time of his coming—servants not knowing the day or the hour, but knowing y thae h s l onttmaster iabout due.—Ed.

"ALL FLESH IS AS GRASS."—We flourish and fade as the leaves of the forest, and the flowers that bloom wither and fade in a day, have no frailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear and disappear as the grass, and the multitudes that throng the world to-day will disappear as footsteps on the shore.—G. D. P.

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 149.**

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*“Exhort one another daily.”—PAUL.*

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You may remember that James has said, “Take my brethren, the prophets, for an example of suffering affliction and of patience.” Nothing will more thoroughly nerve us to sustain the position which the truth calls upon us to occupy than to look at the prophets and consider their case. Our position, we know, is one of isolation in society, and worse,—antagonism. The truth puts us at war with all the world. We are compelled to maintain that the world is away from God, both in its theological conceptions and its practical precepts and doings; and we are obliged to act out this conviction, in making no friendship with the world, and observing an attitude of separation which breeds enmity and leads to the “affliction” which calls greatly for patience.

Now, it is not in flesh and blood to maintain this attitude from year to year without some sustaining power. This sustaining power comes from various sources. One of its sources is the contemplation of the fact that the prophets in their day sustained a similar attitude. We may fail to get the full strength of this fact into our minds from a wrong impression concerning the prophets. We are liable to think of them as men who found their part very easy to perform: men who by reason of inspiration and divine help, had no heart-failings, no distress, no inclination to cease their testimony and fall in with what was going on around them.

James’s appeal to them strikes at the root of this fallacy. They were men who suffered “affliction”; men who had to exercise “patience.” They were men, as he said, concerning Elijah, “subject to like passions as we are”; men who, as in

the case of Jeremiah, bemoaned the day of their birth as an evil day for them (Jer. xx. 14-18); men whose days were days of “labour and sorrow,” and days “consumed with shame,” and who were tempted in consequence to suspend their testimony for Jehovah’s name (verses 8, 9). These facts enable us the more easily to sustain a similar experience in our day and generation. Nothing is more trying than to sustain a single-handed conflict with the entire community; nothing more contrary to natural feelings, than to have to play the part of Jeremiah and Ezekiel: saying things are wrong: contending for the things that are right: and speaking of judgment to come. It was the part all the prophets had to take: it was this that made them so unpopular that almost without exception, their lives were taken away.

Look at the case of Ezekiel before us in to-day’s reading. He was not a resident in the Holy Land, but one of a band of captives removed from Jerusalem in the earliest visits of the Babylonian army, and settled “by the river of Chebar.” Now, we would have imagined that, if ever there were circumstances when Israel would be pliant and submissive and obedient, it would be when captivity had taken them away in fulfilment of the oft-repeated warnings of the prophets. Instead of that, here is Ezekiel informed that his dwelling was “in the midst of a rebellious house, who had eyes to see but saw not, and ears to hear but heard not.” “All the house of Israel are impudent and hard-hearted.” He was told to go to them nevertheless: “Speak my words unto them . . . whether they will hear or whether they will



forbear." More than this, he was told his labours would be useless: "The house of Israel will not hearken unto thee: for they will not hearken unto me." Here was a very discouraging prospect—a very bootless work. But he was told to brace himself up to it: "Be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear, for they are most rebellious."

What was the nature of the "words" he was to speak to so little purpose among such impervious listeners? This is indicated in the command he immediately received: "Be not thou rebellious . . . open thy mouth and eat that I give thee." And a roll, with certain contents, was given him to eat. The eating was, of course, a symbolical performance. It was one of "the similitudes" which God says by Hosea (xii. 10) He "used by the ministry of the prophets." We all know what is the meaning of a man eating a book. It is a common figure even in our colourless days, for a man to "devour a book:" it is to take it in—to assimilate it, so that a man becomes a living transcript of its contents. This was the significance of the invitation to Ezekiel to eat the roll sent him: "All my words that I shall speak unto thee, receive in thine heart, and hear with thine ears." What then were the contents of this roll? "There was written therein lamentations and mourning and woe" (ii. 10). What a lugubrious man must a man have been considered who became a walking volume of "lamentations and mourning and woe!"

We now come to the application. It may be said there is no prophet now; true: but there is the prophecy delivered by the prophets, and the testimony delivered by the apostles. These have been written and preserved and are extant. What have they

been preserved for? Merely as a literary curiosity? We have learnt better than that. What was "written aforetime" has been written, that it may be read and known and believed, and testified by the believers thereof in all ages. The roll has been handed down the ages, to be eaten by the brethren of Ezekiel. There are no prophets now, but there are sons and daughters of God, who become the brethren of the prophets. If there are no sons and daughters of God now, then there are no men and women upon earth now that will be saved. How should you like to maintain that there are no heirs of salvation in our generation? If you are not prepared to maintain this, then open your eyes and hearts to what comes with the contrary proposition. If there are heirs of salvation now, there are sons and daughters now, and if sons and daughters, then brethren and sisters of the prophets, whose mission it is to continue the work of the prophets in re-echoing the Word delivered by their mouths.

This is high ground. It is Bible ground. It is ground not taken in the dead religious systems around us. According to these systems, we are so many immortal souls going down to perdition, to whose rescue the work of salvation is directed. Allow yourselves to be saved from hell, and you are supposed to have done all that the situation calls for. But this is not a Scriptural representation of matters at all. It is the representation we have all been acquainted with from the cradle. We are in danger of remaining infected with this beggarly conception. We may easily fail to rise to the standard of the high calling in Christ Jesus, proclaimed by the apostles. God called men by the apostles to be saints—(sanctified separated ones); lovers and servants of the Man of Nazareth (to the degree of hating their own lives and rating earthly ties at a low rate), to be brethren of Christ, sustaining the position he sustained, living for the objects he lived for, pro-

moting with affectionate enthusiasm the interests that were dear to him; and we know his testimony that he was not of this world, and that his meat and his drink were to do the Father's will in the midst of a world that knew the Father not. God called men and women in the first century to be His sons and daughters—a peculiar people, purified from all iniquity, *zealous of good works*, who should find delight in showing forth the praises of Him who had called them out of darkness into His marvellous light. What if the modern world shows no counterpart to this? What if the dead-weight of the natural mind, "soddened" and brutalised in the polluted waters of human life that surge in melancholy unrest over the face of the earth, oppose an impassive obstruction to the development of the New Man of the Spirit? Shall we abandon the apostolic ideal because the carnal mind is in the ascendant? Shall we shut our eyes to the glories of the Spirit's teaching because man has everywhere shut the ear to the voice of God? Shall we turn away from Christ because all men forsake Him? Shall we refuse eternal life because there are few that be saved? Reason has but one answer: "Lord, we will go with thee to prison and to death." The voice that would prescribe a contrary course,—the friendly voice would lure us from the narrow way on grounds of self-interest, the voice that would say "Have pity on thyself, or have pity on wife and children" is the devil's voice in whatever tones it may be uttered; whether it come from the mouth of a Peter or the throat of modern Gentile polish; and it is to be met inflexibly as Jesus met it. "Get thee behind me, Satan; thou art an offence unto me: for thou savourst not the things that be of God, but those that be of men."

If there are men in our generation that are to be saved, there are men in whom the apostolic ideal will be realised; for any other ideal is the invention of man, which

God will not recognise. In this apostolic ideal, accepted believers are sons of God and brethren of the apostles and the prophets, whose brotherhood is seen here that they are *interested in the things that interested prophets and apostles, and in love with the things that engaged their affections*. What if modern believers have not received a revelation direct from God to them: do they not believe and rejoice in the revelation that has been made to apostles and prophets? If they had lived in the same age and in the same town with a prophet or apostle, would they not have stood by the prophet or apostle, and heartily repeated and re-echoed the message that had come from God to them? When God sent a message by a prophet or apostle, it was not for the private behoof of the prophet or apostle; it was sent to be testified to those for whose sake it had come: and it was as much the business of the prophet's believing neighbour to catch up and speak of the message that had come as the prophet's own business. Even of the false prophets, God himself said that although he had not sent them, they would have done well to Israel if they had caused them to hear the words that had actually come from him by the true prophets (Jer. xxiii. 21-22.)

Here we are, then, with a message from God in our hands. The message written in the Bible has got into our heads and hearts. What is the difference between us and the prophets but this, that they received the knowledge of the message direct by the Spirit, and we receive it indirectly from the words which the Spirit dictated to them as the form of its communication? What they said is just as true coming out of our lips as out of theirs. It is just as true to-day, and uttered in this hall, as it was when written by Moses on parchment over 3,800 years ago, that God will bless all families in Abraham and his seed. It is just as true declared by us as declared by David, that in death there is no remembrance: by Solomon, that the dead know

not anything : by Isaiah, that Christ shall reign in righteousness, on the throne of David and his kingdom : by Jeremiah, that God who scattered Israel will gather them : by Ezekiel, that God will bring the nations against his land, execute His judgment upon them, and set His glory among the heathen in the midst of Israel established under one king, king to them all.

It is just as true declared by us, as when announced by Daniel in the court of Nebuchadnezzar, that the God of heaven shall set up a kingdom which shall never perish, and which shall break in pieces all other kingdoms ; or as declared by Jesus, that "The Son of Man shall come in his glory and all the holy angels with him, and then shall he reward every man according to his works ;" or as stated by Paul, that "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ." What we have to do is to recognise the position, and to make use of the privilege that comes to us with a knowledge of the glorious truth that has been made known to the house of Israel. Let us not give in to the spirit that is all abroad. Let us not say, it is none of our business. Let us not say, "We are our own : who is the lord over us ?" Let us not be like the Gentiles who are wholly absorbed in the questions, "What shall we eat ? What shall we drink ? Wherewithal shall we be clothed ?" Let us not be like the foolish people who disregarded the warning voice of Noah, and gave themselves up to eating, and drinking, and marrying, and giving in marriage, heeding not till the flood came and took them all away. Let us accept our position as the brethren of the prophets : the brethren of Christ who was greater than all the prophets. Let us act the part of those who hope to sit down with all the prophets in the kingdom of God with Christ at their head. Jesus says

that many from the east, the west, the north and south will do this. Why not we ? If we suffer with them, we shall reign.

We suffer with them when we identify ourselves with their testimony in an active way. We are called doleful people. We cannot be more doleful in our matter than a prophet who has eaten a roll "written within and without, with lamentation and mourning and woe." If we are doleful, it is because we, too, have eaten this roll in eating the words of the prophets, as saith Jeremiah. "Thy words were found and I did eat them" (Jer. xv. 16). Not only Ezekiel, but John, who described himself as "our brother and companion in tribulation" (Rev. i. 9) was called upon to eat a roll (Rev. x. 8-11). This is the figure in which we are all involved. We have eaten the roll of "lamentation and mourning and woe" in having received the testimony of God's coming judgments upon mankind because of their sin.

If we are doleful, the cause lies not with us, but with the world. The dolefulness arises from what the world is, and not from what we are, nor from the righteous judgments of Yahweh, which are a joy and rejoicing of the heart. We cannot be at home in a world where God is not owned : where His name is not honoured : where His word is despised : where His commandments are disregarded every day. We are commanded to keep ourselves unspotted from such a world ; to love not such a world : to accept no friendship from such a world : to be not of this world. We are told plainly that if we do not obey these commands, that if, on the contrary, we cultivate and enjoy the friendship of the world, and walk as other Gentiles walk, in the vanity of their mind, having their understanding darkened, it will be at the expense of God's friendship, who will withdraw His guidance now and His countenance in the day of recompence. We dare not, therefore, be otherwise than what the world calls

doleful. But we are not doleful, nevertheless. We are cheerier than they are, really. We rejoice in God, which is a joy that lays hold of the eternal: though our flesh and our heart fail, God remains our coming strength and portion for ever. We have peace in Christ, which is a great and imperturbable peace that the world cannot give. We have the tranquil gladness of a hope that nothing can destroy, even though the earth be removed, and the mountains cast into the sea, as they

have just been in Java. We have the sweetness of the answer of a good conscience, walking in wisdom's ways, whose ways are ways of pleasantness, and all her paths are peace. If we are troubled on every side, we are not in distress; if we are persecuted, we are not forsaken; if we are cast down, we are not destroyed. Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.

EDITOR.

OUT-DOOR FRATERNAL GATHERING IN WANSTEAD PARK.—Programme issued by the London brethren for recent gathering.

—1. Take train from Liverpool Street Station, at 9.45 or 10.28 a.m., for Forest Gate Station. 2. Walk from Forest Gate Station across Wanstead Flats to the entrance of Wanstead Park, a distance of about a mile. 3. Wanstead Park was originally part of a large private estate, which belonged 100 years ago to the Earl of Tynley. Early this century, it was owned by the Earl of Mornington, a cousin of the Duke of Wellington, and through the vicissitudes of fortune, that portion which is now open to the public has recently come into the possession of the Corporation of the City of London. It is not more than a year since this boon was granted. 4. Shortly after passing the three posts, leading out of the Woodford Road, which constitute the only entrance, a sheet of water, known as the "Shoulder of Mutton Pond," is seen on the right hand. This is succeeded by the "Heron Pond," in which is a large mound of earth, at one time an extensive rabbit warren. A little further, and still to the right, is seen a larger piece of water, called the "Perch Pond," on which boating is permitted; price 6d. each per hour. The distance thus far from the entrance is about half-a-mile, and this is the most barren part of the Park. It bears a somewhat similar relationship to the remainder that the Wilderness of Sinai did to the Land of Promise. 5. After passing through an avenue of young trees, turn to the left, and before proceeding far, water will again be seen, not in the midst of barrenness, as before, but surrounded by luxuriant foliage.

This is called the "Long Pond." It is a mile in length, and is bordered all round by a walk two miles long, which is sheltered nearly the whole way by lofty trees. The centre of the pond is occupied by beautifully wooded islands, which afford shelter for various kinds of aquatic fowl and birds of the air. The walk round this lake is charming, the ever-changing combinations of water and woodland presenting natural pictures of exquisite beauty. 6. Shortly after entering the circular walk a curious structure nearly 200 years old, called the "Grotto," meets the eye. It is made of shells, stalactite, pebbles, coral, and seaweed embedded in cement. It overlooks the Long Pond, beautiful views of which may be obtained from its window; but entrance can only be gained by paying the admission fee of Sixpence. 7. At 1 p.m. lunch in a tent, specially erected for the occasion, permission for this having been granted by the Corporation Committee, in charge of the Park. Each one will, of course, provide what is necessary for this meal. 8. Before leaving the tent, the Scriptures for the day will be read, followed by conversation thereon. 9. Assemble in the tent for tea at 5 p.m. Tickets, including the use of the tent for the day, 1s. 6d. each. 10. Trains leave Forest Gate station for Liverpool Street at 7.12. 11. The Regulations posted up in the Park should be read, in order to know what limitations are imposed on visitors. No public speaking or debating is allowed in the grounds. 12. Mottos for the day:—  
"Submit yourselves to every ordinance of man for the Lord's sake" (1 Peter ii. 13).  
"Be thou in the fear of the Lord all the day long" (Proverbs xxiii. 17).

## THE LAW OF CHRIST AND THE LAWS OF DIABOLOS.

### THE DUTY OF BRETHREN OF CHRIST IN RELATION THERETO.

(Concluded from last month—page 416).

*Objection 13.*—Loss of goods is only to be patiently endured, when for righteousness' sake, as the result of persecution.

**REPLY.**—This objection suggests the question, "What is meant by righteousness' sake?" Is it confined to the elementary principles of the truth? Does God require His sons to suffer the loss of all things through believing His Word, and exempts them from any such loss through obedience to that Word? Does He permit resistance to evil in the one case, and forbid it in the other? To these questions the objector must, if consistent, answer in the affirmative. In so doing he, in effect, gives a more important place to the belief and profession of the truth, than to the subsequent compliance with its stringent injunctions; whereas, if there be any relative difference the latter should occupy the higher place. The belief is but the stepping stone to obedience. First comes faith in God's promises about the future; second, faith in His promises about the present; and third, the obedience which can only spring from this two-fold manifestation of faith. Loss of property may ensue at any stage of this development of the new man; if through proclaiming God's future purpose it is for righteousness' sake, and if through obeying present commands, it is for righteousness' sake also.

*Objection 14.*—If qualifications are admitted in regard to Matt. v. 42, and the first half of Luke vi. 30, "Give to every man that asketh of thee," qualifications are necessary in interpreting the second half of Luke vi. 30, "Of him that taketh away thy goods, ask them not again."

**REPLY.**—Certainly, qualifications are required in both cases. These have already been enumerated in reference to giving: there must be the power or means to give; it must be regulated by existing obligations and compliance with the command, "Owe no man anything;" and its special application is, to give to the evil as well as to the good. The qualifications in reference to asking not again for goods taken away are—that force, personal or legal, is not to be used for their recovery; that, if stolen by a thief, his punishment is not in any way

to be sought; that if sold on the understanding that they are to be paid for at a future time, application may be made for the money, when due, but that if, by word or action, payment is refused, the law must not be brought to bear for its recovery. The application for payment when due, according to the custom of the commercial world, is not contrary to the spirit of Christ's injunctions. Until that is done, the transaction between buyer and seller is not complete. To send in an account or a written application serves to confirm a bargain, made probably by word of mouth only, and until put into such written form there is generally no evidence of any disinclination on the part of the buyer to pay what he owes; in other words, there is no manifestation of evil, and, consequently, no evil to resist. Christ's words are evidently confined to the taking away of goods with evil intent. Until, therefore, such evil be displayed, there is nothing to prohibit a commercial request for payment.

The ability of the debtor to pay, or of the creditor to bear the loss, are neither of them sound qualifications. The former is a most difficult matter to ascertain—almost requiring infallibility—and the latter leaves the matter too much to the more or less preponderating natural feelings of acquisitiveness and benevolence. Suing at law is wholly right or wholly wrong, quite apart from such considerations as these.

*Objection 15.*—The same qualification, namely, "Owe no man anything," which is applied to the command "Give to every man that asketh of thee," should be also recognised in reference to the accompanying injunction, "of him that taketh away thy goods ask them not again." That is to say: If a man is justified in refraining from giving, because it would prevent the fulfilment of existing obligations, he is equally justified in suing for unpaid goods in order to meet the claims of his creditors.

**REPLY.**—If this be a valid justification it necessarily confines suing at law to those cases where creditors cannot be paid without it. This would be a very elastic

principle on which to sanction such procedure. Who would decide when it was to come into operation? The man who had a self-interest in setting it in motion. If he had a leaning towards the use of the law, he would only have to persuade himself that he could not pay his creditors without doing so, and an action would at once be commenced. Moreover, he would be tempted always to have creditors that he might not be without an excuse for suing his debtors, and thus the object of the injunction, "Owe no man anything," would be frustrated. It cannot, surely, be contended that this is an illustration of the sound principle on which Scriptural qualifications are founded.

The objection is based upon an assumption, namely, that the two commands in Luke vi. 30, are parallel, and that, therefore, they must be qualified in the same way. This is not so; the command, to give, implies that there is something to give; where there is nothing Christ's words impose no responsibility; and this is clearly the case where a man's possessions are insufficient to discharge his just obligations. The command not to enforce the return of goods unjustly taken is of a very different nature. The transfer of property is not affected by the direct action of the owner, as it would be if he were to give them away. It is the result of surrounding evil—a state of things which God permits. The prophet Amos asks, "Shall there be evil in a city, and the Lord hath not done it?" (Amos iii. 6.) And we, in a similar spirit of inquiry, may say, "shall there be evil in the house of a son of Abraham, and the Lord hath not done it?" In any case, God must be recognised in the matter; the obligation imposed is not towards flesh and blood only; it is not a mere affair of debtor and creditor. The first thing to consider is, What does the attitude Godwards impose? Whatever it be, it is superior to the attitude towards man. Christ has said, "Resist not evil," and he has shown that compliance is necessary to constitute Divine Sonship in its moral aspect. How to attain to this standard is the first consideration. Any action which constitutes resistance to evil in the way condemned by Christ, interferes with such attainment. Wisdom, therefore, dictates abstention at all costs. But, is a man to be regardless of the command, "Owe no

man anything!" Certainly not. Abstaining from the use of the law is no evidence of any such indifference. He does it out of reverence for Christ's injunction. His natural feelings prompt him to act otherwise, but he crucifies the flesh in order to obey God. And being a man of faith he prays to his Father in heaven to assist him in getting free from the financial burdens unexpectedly imposed by unrestrained covetousness, that he may show that his conscience is void of offence, not only toward God, but also toward man. Like the Apostle Paul, his first aim is to have a clear conscience Godwards, knowing that this will be a help to the manifestation of the same state of mind manwards. The answer of the "man of God" to Amaziah, when lamenting the loss of one hundred talents of silver, is deserving of remembrance in such a case as the above: "The Lord is able to give thee much more than this" (2 Chron. xxv. 9).

#### THIRD PROPOSITION.

*That the law of Diabolos is defined to be an avenger against evil-doers.*

*Proof.*—"He is the minister of God, a revenger to execute wrath upon him that doeth evil." Rulers are not a terror to good works, but to the evil (Rom. xiii. 5, 3). A man who can pay, and will not, is an "evil-doer." The law provides for the application of state-force, to compel him. From a human point of view, therefore, he is a fit subject to bring under the operation of the law. But, to do so, is to resist an evil-doer, and Christ has said, "Resist not evil."

*Objection 1.*—The ruler is defined as "the minister of God to thee for good" (Rom. xiii. 4). Therefore, in suing for lawful debts, a brother is simply making use of that which God has provided for his use and benefit.

*REPLY.*—There is nothing in either of these definitions to contradict or nullify the other. Both are true, but they must be rightly applied. In what sense is a ruler "the minister of God to thee for good?" When thou doest "that which is good." That is, when thou respectest the law, by not becoming obnoxious to it, the ruling power, in maintaining order, exists for thy good, "and thou shalt have praise of the same." "But if thou do that which is evil, be afraid; for he beareth

not the sword in vain." In that case, the ruler is transformed from a good "minister of God" to a revengeful "minister of God," to execute wrath upon thee for evil doing. If, for instance, thou canst pay a debt, but refusest to do so, and a son of Adam appeals to the ruling power of Diabolos, thou wilt suffer a just retribution from a minister of God who beareth not the sword in vain. And, likewise, if an alien owes thee money, and thou appealest to the law, thou makest use of a vengeance-executing "Minister of God."

*Objection 2.*—Suing for one's own is not an act of revenge.

REPLY.—Revenge may not form an element of the first step, but if the debtor ignores the mandate of the judicial bench, it will be difficult, if not impossible, to smother all revengeful feeling. Moreover, can a man use an avenging instrument without partaking in some measure of its characteristics? Revenge may be absent from the mind and yet be present in the results of the action taken.

*Objection 3.*—Suing is not incompatible with love; debtors are not necessarily enemies.

REPLY.—What is an enemy? An apostle says, "The friendship of the world is enmity with God" (Jas. iv. 4). A man who can pay and will not, adopts one of the worst practises in an evil world; he sets at defiance the laws of God and man, and is an enemy both to his Creator and his fellow-creatures. How then can he be a friend to a Son of God? And how can legal proceedings against him be construed into a manifestation of disinterested benevolence? If the command "Love your enemies," applies not to such a case as this, it would be difficult to find any coming within its scope. Love, it must be remembered, has various grades. An enemy is loved when nothing is done to punish him, or, if in a state of need, he is treated with kindness. This is very different from the love referred to in the apostolic command, "Love not the world, neither the things that are in the world" (1 John ii. 15), which is intended to prohibit countenancing, sympathising with, or practising the wicked ways of the world. When an enemy is treated kindly

it is for Christ's sake, not from approval of his misdeeds.

*Objection 4.*—(Recently received by letter from a distant place.) The law of man is the means appointed by God for exercising His protective power over believers. To refuse to make use of it as a means of protection from violent hands is to dishonour Him. We look to Him for food and wisdom, but at the same time we labour hard to obtain them. In like manner, when seeking His protection, we must make use of the means within our reach; we have no warrant to expect any miraculous deliverance at His hands.

REPLY.—It is not the whole truth to say that human law is *the means* appointed by God for our protection. It is a part of that means, and its mission is fulfilled in the restraint imposed upon unlicensed wickedness. But, there is another and more important instrument—the angelic host, who are described as "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Revised version, Heb. i. 14). They are also inferentially alluded to as the controllers of the present age (Heb. ii. 5). Scriptural illustrations of this fact will readily occur to the mind of the reader. The effect of the angelic operations is visible in current history, where events are so frequently the opposite of human expectation. Not only do they thwart the designs of kings and statesmen, but even compel them to do things which otherwise they would not. To the children of darkness this is inexplicable; not so to the children of light, who well know that these heavenly messengers are fulfilling God's written and unwritten will. As controllers of this world's affairs, they necessarily occupy a far higher position than do the makers and administrators of the laws of Diabolos. Visible mortals exercise no ruling power beyond the scope permitted by invisible immortals: "the heavens do rule" now as much as they did twenty-five centuries ago (Dan. iv. 26). Consequently, "the powers that be" can do nothing against Jehovah's "jewels" (Mal. iii. 17), contrary to the divine commission of these "ministering spirits." Two incidents, in illustration of this axiom, may be quoted, one from the Old Testament, the other from the New. David was so closely pursued, at one time, by Saul, that they were on either side of the

same mountain ; "and David made haste to get away for fear of Saul ; for Saul and his men compassed David and his men round about to take them." How was capture averted ? Saul was called away to repel an invasion of the Philistines (1 Sam. xxii. 26-28). In the light of God's subsequent statement, "I delivered thee out of the hand of Saul" (2 Sam. xii. 7), we are warranted in viewing this as one of the occasions on which Jehovah threw his protecting arm around the son of Jesse. The other incident presents the apostle Paul in imminent danger of his life through "all Jerusalem" being "in an uproar;" more than forty Jews had conspired under oath that "they would neither eat nor drink till they had killed Paul." How was this prevented ? Paul's sister's son, hearing of the conspiracy, told it to Paul, who asked one of the centurions to take the "young man" to the chief captain. By command of this Roman official, Paul was sent by night to Cæsarea, under an escort of 470 men. (Acts xxiii. 12-23.) No miracle was wrought in either of these two cases ; all was accomplished by apparently natural means ; and yet who can doubt that God interfered to protect one servant from the murderous malice of a king ; and the other from the vindictive passion of human wolves (Matt. x. 16), abetted by the "chief priests and elders" of the Jews ? In the first deliverance, David did not require to lift a finger ; it was brought about in a way which he could not have anticipated. In the second, the circumstances were different ; Paul's action was an important factor in realising the desired result. He caused information of the conspiracy to be conveyed to the chief captain, but left him to adopt his own course. This led the political diabolos to shield the apostle from the ecclesiastical. The Roman power was, on this occasion, and, in a special sense, a "minister of God for good" to him ; but neither at this time, nor any other, did he use it as "a revenger to execute wrath upon him that doeth evil." Applying this apostolic example to the present day, it would find its counterpart in such circumstances as these : Suppose an assault or murderous attack were threatened against a brother or brethren on the part of some rabid Papists, information could be conveyed to the officers of the law with a view to its prevention ; but, suppose the attack were to take place unawares, there would

be no justification in commencing a legal process for retributive purposes. This distinction, which is based upon New Testament precept and example, constitutes the dividing line between the use and abuse of "the powers that be."

Miracles, in the sense of visible manifestations of divine power, we have certainly no reason to expect, and if God's protecting care were confined to such displays, we should, in this gloomy day, be left to our own resources. But, the illustrations of His providential acts recorded for our learning plainly show that His arm is as effective for protective or avenging purposes, when hidden from sight, as when its operations are seen by the eye. The perception of them depends on the mind of the beholder. The events which to one man are merely natural occurrences, are to another pregnant with the power and goodness of his Heavenly Father. He sees them in the continuance of the health and strength which enable him to work for the bread of this life ; in the circumstances surrounding his means of livelihood ; in the failure and success of business projects ; in difficulties removed out of the path, or impediments placed there and new ways opened up ; in the results of efforts for spreading the truth ; in the assistance received from other brethren towards a more perfect understanding of the Scriptures ; and in the experience which enables him to attain to a clearer apprehension of certain inspired statements otherwise hard to be understood. In these and many other ways he realises that "all things work together for" his "good" (Rom. viii. 28), and in view of the promise "I will never leave thee nor forsake thee," he is able to say "in God I have put my trust ; I will not fear what flesh can do unto me" (Ps. lvi. 4).

#### FOURTH PROPOSITION :

*That God forbids His sons avenging themselves for the all-important reason that He is their avenger. To use a human minister of vengeance is to esteem Him more than the God of vengeance ; to prefer a weak protector for one who is all-powerful. And as God is jealous of His attributes and of His written promises such a course must be attended with His disfavour.*

*Objection 1.*—What will other people think of those who systematically abstain from the use of the law when, according



to custom, it is necessary for the elementary principles of justice and honesty?

REPLY.—Another and more important question is, what will God think of His sons if they follow Gentile ways? What will Christ think of His brethren if they act upon regulations permitted to the Jews in their school-days, but now superseded by higher principles?

*Objection 2.*—If Cæsar's power may not be used, it ought not to be paid for; or, in other words, if it be not right to use the law, there is no obligation to pay for it.

REPLY.—This objection when put into the form of a syllogism, assumes the following shape:—The law must be paid for: therefore the law may be used against evil men. If this be sound logic it cannot stop here; it must proceed a step further. And the result would be the following syllogism:—It is right to use the law: therefore it is right to aid in making the law. From a merely human point of view this graduated reasoning is very cogent. Leave God out of the matter and it cannot be gainsaid. But, when subjected to the infallible touchstone of divine commands and promises, its inapplicability to sons of God becomes apparent.

*Objection 3.*—Suing is sanctioned by 1 Cor. 6 chap. The Apostle, in forbidding brethren going to law with each other before unbelievers, inferentially approves of the law being used against the alien. He points out that the law of the "Church" is available for the redress of wrongs among brethren, and by parity of reasoning, the laws of mankind may be used by the disciples of Christ against their enemies.

REPLY.—There is no parallel between the law of the Church and the laws of Diabolos. When the latter are brought into operation, the main object is to redress the wrongs of the aggrieved, but in the former, the leading idea should be to purify the ecclesia, or, by practical reproof, to recover a brother from his erring ways. The apostle's words are permissive, not mandatory. After pointing out that Church law is available for fraternal disputes, he says, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (v. 7). The

question of suing the alien is not alluded to by him in the slightest. The opening verse of the chapter gives the key-note to what follows—"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" "Any of you," and "another," apply only to brethren; for the apostle would not sanction a dispute between a brother and an alien being brought "before the saints." Neither would he write to the Corinthians anything which, directly or indirectly, was inconsistent with his appeal to the Romans to "avenge not yourselves."

*Objection 4.*—The apostle Paul could not have had a better opportunity of condemning the use of the Roman law against an alien than that which is presented in 1 Cor. vi. His omission to do so shows that he approved of it.

REPLY.—The omission of any affirmative or negative statement can only be adduced as evidence when there is nothing written in the opposite direction. The positive commands recorded elsewhere preclude the use of such an argument in this instance; moreover, the circumstances under which the passage in question was written require to be taken into account. The Corinthian brethren were guilty of suing each other; there is nothing to show that they also practised suing the alien. The apostle deals only with their actions; he does not write a comprehensive treatise on their attitude towards human law in all the relations of life; hence his silence on any aspect proves nothing, either one way or the other. He does not condemn the refusal to pay taxes: is the objector prepared, therefore, to say that he sanctions such refusal? I trow not.

*Objection 5.*—The apostle Paul sanctions suing at law by his "appeal unto Cæsar."

REPLY.—Why did he appeal? To punish anyone for personal injury or an act of fraud? Clearly not: it was simply with a view to his own release. An attempt was made to enforce the law unjustly against him; his attitude was merely defensive; he used his rights as a Roman citizen for protective purposes, not for retribution or revenge. There was no inconsistency between his words and actions.

On another occasion, when he had power to appeal to the law to redress an act of injustice, he refrained from using it. By the magistrates at Philippi he was beaten with rods, bound, and imprisoned without trial, all of which acts were contrary to the laws relating to Roman citizens. If Paul had desired to avenge himself, he could easily have done so by reporting the magisterial illegality to a superior tribunal. The fear of some such action evidently influenced the magistrates in their eagerness to induce Paul and Silas to leave the prison and "depart out of the city" (Acts xvi. 38, 39). The apostle and his companion, in complying, obeyed Christ's injunction to the twelve—"When they persecute you in this city, flee ye into another" (Matt. x. 23). Paul and Barnabas acted in a similar manner when persecuted at Antioch (Acts xiii. 50), Iconium (Acts xiv. 5, 6), and Lystra (Acts xiv. 19, 20). The apostle subsequently refers to these events as "persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra. . . . but out of them all the Lord delivered me" (2 Tim. iii. 11). Of the last-named event, he thus makes mention—"We despaired even of life, but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust, that He will yet deliver us" (2 Cor. i. 8-10). From whatever quarter tribulation came—whether from the turbulent multitude or the officials of the Roman diabolos—the apostle and his companions resisted not evil, but fled from it, and looked to God to protect and avenge them.

#### FIFTH PROPOSITION.

*That Christ resisted not the evil treatment to his person, and his brethren are commanded to imitate him.*

*Proof.*—In 1 Peter ii. 18, 23, the obligation on the part of servants to be subject to their masters is based upon Christ's patient submission to evil men. Christ's sufferings were both mental and physical. A servant's ill treatment may assume this two-fold form, and it may also injure his property and temporal position. In either case the example of Christ requires that he should submit patiently. The same principle is applicable to a brother in trade. There is no radical difference between evil from a

master and evil from a dishonest debtor. If resistance be wrong in one case, it cannot be right in the other. If a servant be not allowed to sue his master for any kind of unjust treatment, the same restriction is imposed upon a trader in regard to any act of dishonesty of which he may be the victim.

#### SIXTH PROPOSITION.

*That Christ's command is imposed as a test of obedience.*

A test of obedience is a trial of faith, and it cannot be successful without the realisation of God's protecting and directing care. To be a true test it must be attended with difficulty and be disagreeable to the flesh. Where faith is deficient, the trial becomes a yoke too grievous to be borne; but where strong, the burden is recognised as of divine appointment and this lightens the load. As illustrations of of such a test, mention may be made of the offering up of Isaac, the command given to Ezekiel not to mourn for the death of his wife (Ezek. xxiv. 17), and the Sabbath year enjoined upon Israel. The first two tests had a successful result because of faith in God, but for want of it, the third was a failure. To the flesh of unbelieving Israel, it doubtless appeared unreasonable and absurd that the land should lie idle every seventh year; the surrounding nations tilled their soil without any such intermission, and why should not Israel? For the simple reason that a command and a promise had been given in one case which did not exist in the other. Israel after the spirit are in a similar position. They have received a command not to resist evil, and a promise that God will avenge them for unjust treatment. Where there is faith in the latter, it is not impossible to comply with the former. Doubts may arise in the first instance, but these will gradually disappear where there is a strong desire to obey God in all things. Indeed, some of the foregoing objections and arguments are but the preliminary manifestations of the natural man, to be followed, it is to be hoped, by complete subjection to the law of Christ.

*Objection 1.*—The advocates of the lawfulness of suing are quite as conscientious as those who contend otherwise.

*REPLY.*—Very likely. But the question is not one of conscience; it relates solely

to the meaning of a divine command, Conscience, of itself, is no guide in obeying God; it requires enlightening before it can act in harmony with the divine will. Without revealed instruction, it is more likely to go wrong than right; nay, it is certain to do so, as shown by the superstitious acts of the darkened millions. Before correctly apprehending Christ's teaching on this subject, a brother may very easily controve it on conscientious grounds. But afterwards, when the mind has been enlightened, he conscientiously refrains from such a course.

*Objection 2.*—The advocates of suing do not ignore prayer, faith, mercy, and forgiveness.

REPLY.—True; and yet they may not exalt these graces of the Spirit as much as is required of them. If, as already shown, suing at law be unscriptural, they who practice it exhibit in *this respect* inconsistency. They profess faith in God's protecting power and providential care, and yet, in the hour of difficulty, appeal to an arm of flesh, as did Israel when they went to Egypt for help, and trusted in chariots, horses and horsemen, because of their number and strength. The divine disapprobation on this conduct should receive careful consideration:—"Both he that helpeth shall fall, and he that is helper shall fall down, and they all shall fail together" (Isa. xxxi. 3). As God thwarted Israel by making Egypt a broken reed to them, so can he in this day frustrate the appeals of his sons to a Gentile tribunal. And if this be not enough to teach reliance on spirit rather than on flesh, He may withdraw the hand of protection which He has promised to throw around those who trust Him. To "swear by the Lord" and to "swear by Malcaim" (Zeph. i. 5) has its counterpart in professing faith in God but in practice ignoring Him.

*Objection 3.*—The advocates of suing are practical, but those who object to it are theoretical.

REPLY.—All divine commands begin in theory and end in practice. Non-suing is eminently practical, inasmuch as it relates to our present attitude toward God and man, and to the future judicial verdict of him who said, "Not every one that saith

unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7. 21).

The question has been asked whether it is right for a brother who is a trustee, agent, or servant, to sue or take part in any action at law. The circumstances connected with these positions are so varied that it is impossible to give an answer applicable to all cases. There are, no doubt, some in which it is allowable, as, for instance, where the action is in the name of another, and is the result simply of his instructions. In such a case, the brother is not redressing a grievance against himself. His master or employer is not under the obligation imposed upon a brother, neither has he the same privilege. God has not told unjustified sinners to resist not evil, neither has he promised to be their avenger. They are not under divine law, and therefore their appeal to human law is their only means of protection. A brother who merely obeys the orders of such an employer, without participating in the carnal mind by which his Gentile master is actuated, presents an illustration of being in the world, but "not of the world" (Jno. xvii. 16).

Having now replied to the objections brought against the foregoing propositions, there remains only a word of exhortation to add to the evidence and arguments adduced, adopting, as a commencement, the language of the apostle of the Gentiles when writing in the first person—"I beseech you, therefore, brethren, by the mercies of God" (Rom. xii. 1), and "by the meekness and gentleness of Christ" (2 Cor. x. 1), that as dear children ye be followers of him (Eph. v. 1), who, though just and holy, does not exact all that He can claim, but showers down blessings upon those who rob Him of the honour due to His name; that ye aim to walk in the footsteps of His lamb-like Son; that ye set aside the thinking of the flesh, which is enmity against the law of God; that ye be not conformed to the customs of this evil world; that ye recognise in the surrounding wickedness a rod used by a loving Father to discipline His children; that ye look to Him and not to Diabolos to avenge your wrongs; that ye trust in Him who numbers the very hairs of your heads, and who hath said, I will never

leave nor forsake you; that ye let patience, forbearance, and long-suffering have their perfect work, that ye may now be, in the highest sense of the term, sons and daughters of the Lord God Almighty, without rebuke in the midst of a crooked

and perverse generation, and hereafter be included among the called and chosen and faithful sheep of the Good Shepherd, who suffered in the flesh that ye in the spirit might for ever live.

J. J. ANDREW, London.

MR. LAURENCE OLIPHANT.—Speaking of Mr. Oliphant's new book (*Alliara Peto*: "Seek higher things"), a correspondent of the *Pfifeshire Journal* says:—"He is one of the Oliphants of Condie, and they of the branch to which Mr. T. T. Oliphant, St. Andrews, belongs have the same motto (*Alliara Peto*) but different crests. Heraldry is a forgotten science now, or else one of the critics would have noted this point; but it is the more worthy of mention, as there are few men who have more earnestly tried to 'seek higher things' than Laurence Oliphant."

SO FAR, SO GOOD.—A "Rev." A. Bisset, of Free South Church, Peterhead, Scotland, has just been suspended from the Free Church ministry for "departing from the doctrine of the standards on infant baptism." Mr. Bisset was Moderator of the Presbytery, which performed the act of suspension. He said he could see none other but Baptist principles in the Scriptures. If he looks more closely into the Scriptures he will see other principles that the Baptists do not profess in 1883, though they did so to a great extent in the days of Cronwell.

RUMBLINGS OF THE NEXT EARTHQUAKE.—The French revolution is in Rev. xi. 13, styled "a great earthquake." But Rev. xvi. 18 speaks of one greater still future, "such as was not since men were upon the earth." The preparations for this are discernible in the activities of the anarchists in various countries. The *New York Witness* says: "It shows itself in different forms. In Russia, it is Nihilism; in France, it is Communism; in Ireland, it is Socialism; in America, it is Liberalism. It is one and the same spirit everywhere. Herr Johann Most, its apostle in America, demands that all civil officers and capitalists be assassinated, the banks robbed, and the money distributed among the poor, and the railroads and steamboats be made free. It means the abolition of property, the abolition of the family, the abolition

of the State, the abolition of the Church, the abolition of inheritance. The recent assassination in Spain, the king-killing 'bombs' of Russia, the cold-blooded murders and cruel boycotting in Ireland, and the strikes and mobs of America are some of its latest fruits. It reached its height of evil in the French Revolution. Infidelity is its master spirit. Every infidel is in the last resort a communist. The spirit appears weak as yet. But let the first blood be drawn, let the tocsin sound and all the elements for enacting the French Reign of Terror will be called forth."

PROPOSED VISIT TO THE SONS OF RECHAB IN ARABIA.—A Jew, "M. P. Leoni," writes thus to the *Jewish World*:—"How different must be a Sabbath under the sway of Prince Salomon of the Rechabites (be, compared with the Sabbath of the British Jew!) No ceaseless rumbling of wheels, shouting of wares, or daring distributions of noxious leaflets by old wives! Young men, and maidens, old men and little children, praise the Lord under the shadow of the son of Rechab without fear. The Rechabites, my brethren, are the representatives of the Israelite nation, not we; and my chief end in writing to you at this time is to propose a mission to our Jehud Cheber friends. The question is:—Whether the Rechabite mission should be wholly representative, partly, or private? To have two Jews representing each of the following Powers, viz., England, France, Italy, Austria, Turkey, Germany, and Russia. We would be able to take Prince Salomon a 'handsome' present—and I am quite certain that the Prince would let us have a 'handsome' escort from some port in the Red Sea any month all the year round. In the event of the *other ideas* miscarrying, I intend (D.V.) to pay the Rechabites a visit next year, and learn their history and as much more as possible about them; being convinced of the very great advantage to be gained by such a knowledge."

## BIBLE DIFFICULTIES AND THEIR SOLUTION.—No. 3.

BY BROTHER ASHCROFT.

### THE STANDING STILL OF THE SUN AND MOON.

An interesting correspondence on this subject recently appeared in the columns of *Public Opinion*. The various writers approached its consideration from different points of view, and so-called "Rationalism" was not unrepresented. Some scientific men have tried to shew how easily the adversaries of Israel could have been routed and slain, had a millionth part of the force necessary to arrest the revolution of the earth upon its axis been distributed among the Israelitish hosts. They have assumed that there occurred such an arrest of the earth's motion, and have expatiated on the series of further miracles that would be required in such a case to prevent all living creatures from being instantaneously hurled into space. It would be like the sudden stoppage of a train going about fifteen times as fast as the Limited Mail. Manifestly so abrupt a cessation would mean trouble (unless omnipotence actively interfered), both to the children of Israel and all the other inhabitants of the earth. Still, if the narrative were inexplicable except on this supposition, we should have no difficulty in ascribing to the Author of nature the necessary control over all the forces which have originated with and proceeded from Himself.

And here we take the opportunity of assuring a worthy correspondent whose seems to fear that the Bible won't bear scientific criticism, be it ever so judiciously applied, that we have no intention whatever of reducing the supernatural element to almost imperceptible proportions when it is clearly discernible in any given narrative. The account of the Deluge has not suffered such treatment at our hands as he supposes. Omnipotence does not include the power to do what is a contradiction in terms, or what is morally out of the question. There are things

which God cannot do. He cannot deny Himself, and it is impossible for Him to lie. He cannot cause that two and two be either three or five, or that a straight line shall not be the shortest distance between two given points. Our objection to that for which our brother is disposed to contend, is simply that it is grotesque. There is divine majesty displayed in the multiplication of the loaves and fishes by the hand of Christ, which he cites apparently as a possible parallel case to, say, the diminution of an elephant's bulk so that it would go into one-half the space it ordinarily occupies. Such a miracle at least would not adorn the narrative of which it formed a part, and it is well to adopt some solution of a difficulty which imposes no strain upon either the Scriptural account, or upon our sense of the fitness of things.

We admit, then, that if in order to the phenomenon recorded in Joshua x. 13, the earth's revolution on its axis was necessary, the power of God was equal to all the occasion might demand, both as regards the event itself and also its physical consequences. But we need not resort to this hypothesis. The faith which pleases God does not necessarily require the subject of it to credit the divine Being with having wrought superfluous miracles. There is one fact, however, which of itself would seem a sufficient refutation of the theory under consideration:—the moon as well as the sun, stood still according to the history. The stoppage of the earth's revolution on its axis, while it would certainly account for the sun remaining in the same position, would of course not explain the case of the moon which has a motion of its own. While the sun was over Gibeon, the moon was over Ajalon—the latter being due west of the former—and both orbs

stood in the same relative position to these places for the period specified as "about a whole day."

A "Constant Reader" of *Public Opinion* endorses Dr. Pratt's rendering of the passage, according to which it was a case of *obscuration*, and not of standing still at all. We can only marvel that any person calling himself "Dr." should ever have countenanced such a piece of criticism as this. In the almost innumerable instances in which the word *gahmāth* occurs in the Hebrew Scriptures, it certainly never has any such significance. In all its Kal forms, the verb is rendered in the sense of to stand, remain, continue, endure. So with the Hiphil forms—to raise up (in the sense of causing to stand), to appoint, to set up, to place, to settle—but never to make dark, or obscure. In the Hophal form, the verb occurs only twice, in the one of which cases it is rendered "shall be presented," and in the other "was stayed up."

Another correspondent in the same journal boldly asserts that "our translation should be 'sun-light' (the Hebrew word being *shēmēsh*) and 'moon-light' (*yāhrēh'agh*)," and he then adopts the "Pratt" rendering of the verb. Verily, a little Hebrew learning is a dangerous thing! The word *Khammah*, which this correspondent understands to be the only one in the Hebrew Scriptures which really signifies "sun," occurs but six times, and in those few instances of its occurrence is expressive rather of the *light* or *heat* of the sun than of the sun itself. "Clear as the sun" (Song of Solomon vi. 10); "The sun ashamed" (Isa. xxiv. 23); "Nothing hid from the heat thereof" (Ps. xix. 6). These passages are sufficiently illustrative of the meaning of *khammah*, which this writer asserts is the *one* Hebrew word for the orb which rules the day!

We may, perhaps, be permitted to recommend brethren who are entirely ignorant of the original tongues of Scripture to place no reliance whatever on such rash statements as these which have appeared

in *Public Opinion*, but, if possible, to consult with some known expert in the manipulation of the sacred text. It is matter for great thankfulness that now, in the providence of God, perhaps the ripest Hebrew scholarship of the day is available within the circle of the brotherhood for the guidance of such as may desire reliable information on points like these. To that scholarship the present writer owes a large obligation.

The word *shēmēsh*, which is used by the sacred historian in Joshua, is the one which is most frequently employed to denote the sun. It was not simply the sun-light that was going down when deep sleep fell upon Abram (Gen. xv. 12). Nor do we suppose that Beth-shemesh (Jer. xliii. 13) means only the house of the sun's rays. According to Fürst the word signifies "the light-giving," and hence, the sun. It is this which the account deals with, and not with its *light* merely.

What is known as "the refraction theory" finds an advocate in a clergyman writing from the Isle of Wight. The inverted images of ships have been seen above the horizon when they were twenty miles below it. And in the Polar regions this atmospheric refraction is sufficient to cause the sun to appear for several days above the horizon after it has really set. The remarkable case was mentioned of the whole of Paris having been seen in the sky, in December, 1869. And allusion was made to the fact that "the mirage in the desert exhibits to the weary travellers a beautiful country studded with shady trees, which, on their approach, vanishes into thin air." Quotation was also made of a statement by Captain Bedford Pim, R.N., who says, "The refraction is increased by cold, the sun being for several days visible in the Frigid Zones, when he is as much as one degree below the horizon." The reference to hailstones of enormous size having fallen during Joshua's military operations was thought to be confirmatory of this view.

It has, however, been objected that as applied to the narrative we are considering, refraction would have prolonged the daylight beyond the period which the account seems to indicate. There would first be twelve hours of *natural* light, then a similar period of *refracted* light (for the sun was about a whole day in the heavens) by which time—the earth revolving on its axis as usual—it would be morning again—making thirty-six hours of daylight altogether. Observations made in the Polar regions might not be considered very demonstrative of what took place so much nearer the equator.

On the whole, we are inclined to regard more favourably the suggestion which Bro. Sulley, of Nottingham, has been at the pains to furnish us. We will give it in his own words :—

“It is conceivable that in one way God could cause the sun to be seen at a particular part of the earth for two days without any of those disastrous results which some think ought to accompany the phenomenon, viz., by the simple expedient of altering the *angle* which the axis of the earth forms to the plane of its orbit. . . . The axis of the earth, astronomers say, is inclined at an angle of  $23\frac{1}{2}$  degrees to the plane of the orbit. This inclination is the cause of inequality in the length of day and night. For if the axis were perpendicular to the plane of the orbit, day and night would be equal during the whole year over the whole earth. Now if the inclination of the earth's axis is the cause of long and short days, why not a greater inclination cause a day to be twice as long? As a matter of fact this could be so. . . . If the inclination of the axis were deflected sufficiently, *Palestine could be in sunshine all day long.* The position required would be for the axis of the earth to point more in the direction of the sun. It is a fact that, under existing conditions, the sun is *continually visible* for two months at certain times of the year in Greenland; and Pales-

tine being sufficiently removed from the equator, a similar result might and would obtain if the axis of the earth pointed to the sun.

“Such a movement as the one suggested could take place any day Deity might determine without altering the delicate poise of the solar system, for the relative positions of the bodies would not be altered. And I think the only result perceptible would be—1st, a long day to Judea: 2nd, a long and very cold night to some other parts of the earth. Of course the inclination of the axis would be altered back again the following day. The very simple way in which the axis of a body may be altered while in a revolving state, is easily illustrated by a ‘spinning top.’

“The movement above suggested could be made more easily effected by the Deity than we move a ball in our hand.

“Again, there is more reason for thinking such a change took place, in the fact that tropical plants and animals have been found frozen in ice in polar regions where such could not live now, though this would indicate a permanent change, and not a passing alteration like the one suggested.

“The only objection I have heard raised to the idea is the statement that the moon could not be affected in the same way. I think it could. For in a particular position, at a particular time of the year, I think a sort of diagonal movement would result in both sun and moon retaining their respective positions till Joshua's work was done.—H. SULLEY.”

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Whichever view of the marvel be adopted, it is evident that the passage is not encumbered with insurmountable difficulty, and need not produce the smallest distress of reason in any devout mind.

R. ASHCROFT.

## THE TRUTH FOR GERMANY AND THE GERMANS.

### CAN ANYTHING BE DONE?

The following letter speaks for itself. It asks a question which the German brethren and others interested, must answer. If nothing comes of it, no harm is done. If something comes of it, we must accept the result as from God :—

“Valley Spring, Texas, Aug. 23, 1883.

“DEAR BROTHER ROBERTS,—I notice on the second page of the cover of the *Christadelphian* the question—‘Could it, not be managed to have a German publication of the truth?’ I have been asking myself this question for the past two years, and the only obstacle in the way is the one mentioned by you, viz., a lack of means to carry it on. I had, at times, almost determined to undertake something of the kind in spite of disadvantages, considering the splendid field that is offered for operation in this direction. But, having had to battle with other drawbacks, I have hitherto been unable to do anything of any consequence at all. I had intended to concentrate all my resources on this one thing, but something else would interfere every time. But I hope that such troubles are at an end now, and that I shall be able to give more of my attention, or all of it, to such a grand and glorious work as turning my fellow man from darkness to light, and from the Satan to God. Of course, there are many obstacles to overcome, but the principal one of them is that named above; and I think that, by an earnest endeavour, it might be surmounted. I am confident that much good could be accomplished by it, both here and in Germany: especially the latter, because people there are precisely in a condition to hail with joy, such an emancipation from moral and physical slavery as the one offered in the gospel. The yoke of tyranny is fastened about their necks; and they see no deliverance from their fate. I am sure that many of them entertain the same idea that I did once, viz. —that the present order of things cannot possibly continue, from the fact that evil is growing instead of diminishing, or even being at a standstill. Hence the condition of nations must become worse and worse. There is no escape

from this conclusion. But how is all this to end? This is the enquiry of the thoughtful; and the answer which inevitably forces itself upon his mind is that the oppressed will bear it as long as they possibly can, and then settle the whole question by a universal revolution. Such were my ideas four years ago; and from what I hear intelligent people say, I am safe in concluding that I might say millions entertain just such ideas. Now, show to a mind of this stamp the sublime picture drawn by the prophets concerning the age to come, and he will at once fall in love with that picture. All that has to be done is to convince him that such a state of affairs is really to obtain; and his affections, hitherto tossed to and fro by the waves of circumstances, will fasten upon something definite. This accomplished, all that remains is to point out to him the practical way and manner by which he, himself, can be a partaker of these advantages, and in nine cases out of ten, he will be ready and glad to purchase so cheaply. Now let us recur to the obstacle mentioned. It could easily be ascertained how great this is, or whether it really exist at all or not. I do not know how many German brethren we have, but if there should be several like the one propounding the question, our difficulty would vanish. The best means for ascertaining how the matter stands would be, it seems to me, to publish something like a prospectus. This would take up but little space in the *Christadelphian*; and nearly all, if not all, would be made acquainted with the proposition to publish such a periodical. Then all that would be able and willing to contribute would have an opportunity to further the enterprise. They could respond to you, and by this means we would soon know what could be done. I have no doubt that the thing would, in a short time, become self-sustaining, that is, if it be carried on right. There are plenty of men in the world that cannot be fed on mere husks, and if they once find something solid, they will continue to call for it. In Germany the clergy have really



very little hold on public sentiment. It is very nearly the same here. It would be no great task to draw the attention, and all that is required after this is to continue to give them bread, instead of stones that they cannot masticate and relish, because their taste does not run in that direction. Tell a thinking man that three persons are one, and one are three, and then add that there is mystery in this, impenetrable to a human mind, and he will be certain to believe the last part of the proposition. You may then try to explain to him that, though he is not able to conceive of such a thing, and though it is diametrically opposed to everything that he or any other man does understand and that know, in spite of all this, God can and does understand it; and he will conclude that God ought not to trouble His creatures with a theory (by which, provided they comprehend this theory, he proposes to save them) the foundation-principles of which it is impossible for them to comprehend. I

merely name this as an illustration of the kind of diet that a sensible thinking man will not attempt to eat. All other things will he reject likewise, unless they are explained more satisfactorily. Well, just such men are the ones for the truth. They must be naturally inclined to "prove (test) all things." If anything can be put off on a man without the proper proof, he is not the man that will bear the scorching rays of the sun. The things which he assents to are not really in his mind, and hence his assent to them is a nullity. Such material cannot go into the grand structure. It would endanger all the rest. But there is abundance of the right kind of stuff; it requires only proper dressing. The German nation seems to me to be just the kind of people that will furnish good material, because they are somewhat sceptical—not possessed of much credulity. Hoping that some stones out of this quarry may enter into the temple, I remain, your brother,

F. A. GERDES.

THE "TRIAL."—"Let me thank you for writing the *Trial*. It has eased my mind of a lot of difficulty, and entirely dispelled many a doubt."—DAVID JOHN LUCE.

ANCIENT LIFE UNVEILED.—At a recent meeting of the Society of Biblical Archaeology, a paper was read by Mr. Theophilus G. Pinches, on "Some recent discoveries bearing on the Ancient History and Chronology of Babylonia." A large number of new and important inscriptions, it was stated, had lately been brought to light by Mr. Hormuzd Rassam, on the site of Sipara, not long ago discovered by him. The treasures of the collection were some cylinders, one of which, inscribed by King Nabonidus, was in an excellent state of preservation, and ran to 159 lines in three clearly-written columns. It gave a contemporary narrative of the overthrow of Astyages and the Medes by Cyrus, which was compared with the Persian monarch's own account in his annals. In another Nabonidus told how in restoring, at the command of the god Marduk speaking to him in a dream, the temple at Bitihulhul, he lighted on the foundation cylinders of the Assyrian kings Assurbanipal and Shalmaneser II., son of Assurnasirpal. But the Babylonian king's most marvel-

lous find of the sort was in burrowing beneath the famous temple of the sun-god at Sipara, forty-five years after Nebuchadnezzar had sought for the ancient cylinders in vain.

A POOR GOSPEL.—Mr. Bright thinks there is a good time coming—an expression of opinion which was greeted with "great cheering." He expects it to come when tariffs are abolished and armies are disbanded; and he expects these two stupendous reforms to be effected by human legislation. A poor gospel, certainly: firstly, because if realised, mankind would be as far off deliverance from the abnormalities of their present state as ever; and secondly, because it is proposing an impossibility to propose the disbanding of armies and abolition of tariffs by human consent. There is another gospel, about which Mr. Bright seems to know little—the gospel of the Kingdom—which guarantees the good things Mr. Bright wishes, and more than he "dreams" of—by the means of a powerful arm which will overbear all opposition, overthrow armies, put down governments, and set up the one infallible universal guidance for man—promised from the beginning—in the re-establishment of Yahweh's kingdom in the hands of His glorious Son and His immortalised friends.

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**THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.**

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 251.

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**SPRAY FROM THE WATER OF LIFE.**

It seems almost cruel to exhort some: they go so fast in the race, that they are nearly out of breath already with agonizing endeavour: on the other hand, it is about as difficult to stir others up to a point of enthusiasm, as it would be to make an iceberg boil.

Where virtue reigns, vice is in chains; and where love hovers, it sin covers.

As the tree, so the fruit; and as the fruit, so the tree (Matt. xii. 33).

Whilst there is life (in a spiritual sense) there is hope: a little gentle wafting of the dying embers with the bellows of loving counsel may re-ignite the mental fire.

God's final rewards are for such as themselves reward good for evil: his blessings are for blessers: his peace for peacemakers: his love for the loving: his mercy for the merciful: his incorruption for the uncorrupt: his grace for the gracious: his life for the lively: his authority over many things for those who have been faithful in few things: his glory for the glorious: and his kingdom for the kingly.

The winners of eternal life, are the losers of the present life; and the gainers of the present are the losers of the future.

Besetting sins are weights that will finally sink the ship, unless they be thrown overboard.

Through neglect of any meeting, you may miss the very information, or the very rebuke *you* most needed of anybody to hear.

Some lack what others possess, simply upon the principle that the possessors make it a rule to attend every market where the truth is vended; while the lackers stay at home, or attend to other business, they deem equally, or even more important.

To think there is nothing much to do in the truth, is the best preparation for overlooking even the little that it is thought necessary to do. The earnest workers usually find it the other way about: that the harvest is great but the labourers few.

Be it known, that there are no places of service or honour in the kingdom provided or reserved for do-nothings, stick-i-the-muds, and stand-offs; these will all find appointments outside the house.

It is too often conceived that nothing can be done, or nothing more can be done; when all that is required is to roll up the shirt sleeves, and go to work, to secure a larger result.

The "Father's business" is at all times the most important business to be attended to; and is finally the most profitable business in which a man can engage under the sun.

The wise first arrange for the meeting; and do the other if they can: the unwise attend first to the other business or pleasure, and get to the meeting by chance.

The wise have simple rules of action; they say to meetings and other forms of the Lord's work, "We shall be there, God willing, and life and health permit:" the unwise don't know whether they will be there or not, it may rain, or they may have some oxen to prove, or some land to see.

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ENGLAND MAKING TERMS WITH THE BEDOUIN HORDES.—While Mr. Childers was wire-pulling, and Sir Beauchamp Seymour bombarding, and Sir Garnet Wolsey engaged in strategy, a solitary rider across the desert was, at the behest of the English Government, making terms with the vast hordes of the Bedouin, cutting them adrift from Arabi, and engaging

them to come to England's help. This settled the war, this defeated Arabi, this enabled Sir Garnet to fulfil his own prophecies of victory, and this prevented the fierce flames of a religious war from overspreading Asia. But Palmer, who did it all, perished in the attempt.—*Literary World.*

## The Christadelphian.

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

OCTOBER, 1883.

The time has arrived to give readers the usual notice on the subject of renewal. It seems we must prepare for another twelve months' labour. This form of labour is, by no means, a refreshing one to the labourers actually engaged in the literary production of the *Christadelphian*. On the contrary, it is a weariness of the flesh, as Solomon pronounced the like occupation a long time ago. But there are results achieved by the work which impel the workers to a patient continuance in their work, until the Lord himself suspend it in one of the two ways impending over us all. Those results are indicated in the spontaneous assurances we receive from all parts of the world, that the monthly arrival of the *Christadelphian* is to the receivers a source, not only of comfort, but of light and spiritual strength, and actual joy, in the inevitable conflict with evil which falls to the lot of mortal man—and, in a severe form, to some who are in extreme isolation. No inducement to perseverance, in the monthly toil could equal this, unless it were the Lord's own directly-revealed approbation of it. Therefore, onward in this course, we mean to go.

Upwards, too, in all respects practicable, we hope. We had hoped, ere now, to have been able to decide on an enlargement of the page-size of the *Christadelphian*: and upon an improvement in its artistic get-up on several points, such as quality of paper as well as size, improved typography, and the employment of wood-cut illustrations in subjects admitting of it. We have contemplated these improvements for some time. Our idea is some day to carry them out, without any increase of price. But we must

not attempt it this coming year. Our circulation has improved to a point we never anticipated: but burdens have also increased in various ways, telling us to wait a little. These are known, and their purpose. There is an increase also of those who sympathise with them, and who show their sympathy as Abraham showed his faith—by their works. For such, and for their help, we thank God. They are of the few who recognise the day of their opportunity.

It is not every one who does so. It is now, as Paul says it was in his day, that, with exception, "all seek their own, and not the things that are Jesus Christ's." The state of the public mind is such that a man is considered quietly insane, or, at least, highly indiscreet, who seeks to push on the things that are Jesus Christ's with any of the earnestness of purpose or practicalness of means which most men bring to bear on livelihood, house, and family. Against this humiliating implication we have set our face with resolution, for now over quarter of a century; and our inclination to give in grows less every year. We know what we are about. We are not acting without a reason. It is reason (clear, pure and strong) that prescribes this course. Paul said he counted all things but dung that he might win Christ (Phil. iii. 8). If this was wise in him, it is wise in us; and who can say it is not wise, who believes that Christ rose and stands at the end of our mortal journey to give an immortal crown to all who overcome in the conflict? If Paul took this attitude, it was that we might take it. He was Christ's pattern to those who should come after (1 Tim. i. 16). It was not simply a personal peculiarity of Paul, or a state of mind befitting an apostle and not called for in the rank and file of believers; it was both a sentiment founded on reason and a something to be copied by all the followers of Paul, the follower of Christ (1 Cor. xi. 1.) Where it is not copied it is because reason is clouded. Either the facts are not perceived, or being perceived, they are neutralised by some side influ-

ence appertaining to the present evil world. We have less and less sympathy with temporising and temporisers: we have more and more determination in the enterprise to which Paul gave his life. And although it may be repugnant to the etiquette of the nineteenth century, we are not ashamed to say these things. We remember that David said "I will make myself yet more vile" (in the service of God): and we remember that it was not from among the worshippers of etiquette that the Lord chose his disciples in the first century, or among whom the apostolic labours were the most fruitful to any divine result. The cares of this world and the deceitfulness of riches almost always choke the word, and it becometh unfruitful, as the Lord said; and on his side we strongly and entirely desire to be—with the rich, if they submit to him—not to us: we have no appreciations of compliances personal to us; we rejoice greatly to see the commandments submitted to; those who submit to the commandments of the Lord submit one to another in the completest and most enduring way. With all men, rich or poor, who are wise enough to see the excellence of Christ, and brave enough to obey his commandments and fellowship his sufferings, with these and these alone it is our desire to stand. Say not we are extreme: say not we carry things too far. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us, because we thus judge that if one died for all, then all died, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again."

To return from this digression, we shall commence (with the issue of this number) to enrol names for the next volume of the *Christadelphian*: terms as before (men-

tioned on cover). Should subscribers be able to induce others to do as they do, it will be acceptable in view of the increased means necessary to sustain the increased machinery at the disposal of the truth. We would repeat the caution concerning the omission of names from the new list. If names are not there and the *Christadelphian* does not come, it is the fault of the possessors of the names in not causing them to be entered by renewal. In no case is it an intended affront, as some are in danger of regarding it.

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#### NEXT VOLUME OF THE *CHILDREN'S MAGAZINE.*

The *Children's Magazine* (new series). — It is, on the whole, a success as regards the subscription list, but the expenses are heavy, and a larger subscription list would be a welcome relief. As with the *Christadelphian*, so with the *Children's Magazine*, we shall now begin to take names and subscriptions for the next volume. The price is altered, but not increased—an apparent contradiction. The original price was for a magazine without a cover. The addition of a cover (full of close-set matter) adds ½d. to the cost. This ½d. is added to the original price, which, although an addition, is not an increase of price in the ordinary sense in which that is understood. If our readers will do the best they can to increase the subscription list, we shall do the best we can to pull along under the larger cost, which the *Magazine* is to us, than we anticipated at the outset—not to speak of the very considerable addition to editorial labour.

Our annual subscription, then, (*Children's Magazine*) will be 4s. in Britain; 1 dol. 25 cents to the States and Canada; Australia, New Zealand, and Africa, 4s. 6d.

THE SHAPIRA MS. OF DEUTERONOMY.

The ancient MS. referred to last month turns out to be a forgery. The proofs of it are indubitable. They have been enumerated by the various Hebrew and antiquarian experts to whom the MS. was submitted. Some few persons in league had gone to work, at the time of the discovery of the Moabite Stone, to fabricate an old manuscript in the style of writing exhibited on that monument, in the confidence that the extreme antiquity ostensibly attaching to such a document would fetch a high price in the antiquarian market. But they have blundered on various points in a way that shows the undoubted nature of their work.

We lose nothing by the exposure. An ancient MS. of Deuteronomy, would have confirmed the antiquity of Moses, which is otherwise established, in a way convincing to those who desire to know the truth. Its absence weakens nothing. We have to stand a hard wink or two from the flippant adversary: that is all. As the *Daily News* says:—

“Except for the antiquarian interest which would have attached to the thing if it had been genuine, there does not seem to be any particular reason for weeping over its lack of genuineness. Its matter, though not by any means exactly identical with the received text, does not appear to contradict it in any important particular, or to supply any interesting or valuable additions, or to corroborate or invalidate any critical theory, or to be in any way particularly profitable either for doctrine or for history. Had it been genuine, we should have been a little wiser as to the Zamzummim, large but little known people who, it may be remembered, gave so much delight and edification to a divine of the old school, in Longfellow's charming ‘Kavanagh.’ But, on the other hand, we should have lost Og's iron bedstead. The new Decalogue neither lightened or made severer the obligations of faith or practice, and if a few geographical difficulties in the received text were harmonised in the Shapira MS., every scholar

knows the axiom *præstat difficilior*. As the most liberal estimate of the age of the manuscript, while it was asserted to be genuine, did not take it any where near the time of Moses, it could have had no influence on the question of the authorship of the Pentateuch. Its interest, in short, would have been merely that of a very old manuscript, which is certainly an interesting thing as a curiosity, but nothing more. If the learned had set their seal on it we should have had a curiosity the more; it is not quite certain that now that they have refused the seal we have a curiosity the less. For the trouble, the expense (especially on the synagogue-roll theory), the ingenuity, and to a certain extent the learning which must have been spent on preparing these bits of sheepskin, are very curious things indeed, and the audacity of the application of them in a case where detection was almost certain, is more curious still.”

THE PROPOSED PALESTINE INLAND SEA.

There is no report as yet from the party appointed to survey the route of the proposed water communication from the Mediterranean through Palestine to the Red Sea. In fact, the Sultan has refused to allow the survey to be made. He says “the time has not yet come,” whatever he may mean by that. Meanwhile, occasional controversy takes place on the merits of the proposal. Mr. James Bowden writes a letter to the *Daily News*, in which he says:—

“There is one great difficulty in carrying out the scheme which has not yet, I believe, been alluded to in the various publications upon it, and that is the supply of the vast body of water required to fill up to the sea level the valley of the Dead Sea and the Jordan. The Dead Sea is about 1,200 feet below the sea level, Jericho about 800 feet, and further up the Jordan 600 feet. The whole length of the route from Acre to the Red Sea is placed at 240 miles, of which at least 150 miles would be inland sea extending from the southern end of the Dead Sea to the northern extremity in the Jordan valley, this inland sea averaging

ten miles in width, and having a depth to be flooded of probably an average of 600 feet. The present idea is that the flooding should be by the canal from the Red Sea; but so vast is the quantity of water required for this purpose that a canal 210 feet wide and 36 feet deep, with a current through it at the rapid rate of  $7\frac{1}{2}$  miles an hour, would yet require a period of nine years and seven months to form this inland sea.

The *Times* thus describes the topographical results that would result from the execution of the project:

“A great number of important Biblical sites will be covered and for ever lost. As illustrations, the River Jordan will cease to exist; the Sea of Galilee and the Dead Sea will no longer be geographical terms; Capernaum will be lost; Jericho will have 820 feet of salt water over it; and many other interesting and sacred sites will become the abode of fish. The Palestine Exploration Fund will be sure to cry out, for they have already plans to excavate in many of the spots to be covered, more particularly round the Sea of Galilee. Still, if ‘British interests’ demand the sacrifice, it will have to be made. The result if carried out will produce a magnificent inland sea of something like 200 miles in length, along which ships could sail without danger of shoals or sunken rocks.

“The scheme for the colonisation of the Land of Gilead, in which Mr. Oliphant took so much interest, may find no land of Gilead to colonise, but how far the waters will reach on the eastern side of the Jordan our surveys as yet give no information.”

On this, brother Sulley remarks:

“The idea will never be carried out. No Gentile hand will be permitted to spoil the work Jehovah intends to perform in the transformation of the Dead Sea. To cut the canal as proposed would cause the waters of the Mediterranean to flow over the ‘marshes,’ which Ezekiel declares (chapter xlvii, 11) ‘shall not be healed.’ Evidently English engineers will not be allowed to mar the divine programme. Probably also for this reason the Sultan has been moved to ‘refuse his consent for the making of the preliminary survey.’ The monopoly of M. de Lesseps will probably force England to construct the Euphratean Valley Railway, and to lay her hand on the land of Ammon.”

## THE SIGNS OF THE TIMES.

THE ANNIVERSARY OF TEL-EL-KEBIR.

PROSPECTIVE UPHEAVALS ON THE  
CONTINENT.

ROYALIST PROSPECTS IN FRANCE.

THE PALESTINE COLONIZATION MOVE-  
MENT.

During the last month, the British army in Egypt celebrated the anniversary of Tel-el-Kebir. This is six months after the date Mr. Gladstone had fixed in his mind as the time for Britain clearing out of Egypt. “Man proposes, but God disposes.” The cholera has subsided, but Britain is not going to leave. The army contracts have been renewed for six months, and the telegraph contract for twelve months. Who can tell what will happen before those contracts are expired? One thing we can tell: God’s purpose will not be thwarted. “Many are the imaginations of a man’s heart; but the purpose of the Lord, that shall stand.”

There is every probability of a continental upheaval in a short time. The visitings, and conferences, and efforts at alliances that are going on show much activity in the diplomatic world; which, taken in connection with actual events that are visible, indicate serious expectations and intentions on the part of the actors therein. Russia is making sure of Bulgaria in the way the boa constrictor makes sure of the animal he enfolds in his fatal coils: swallowing her horns and hoofs. The prince of the country wants to do the will of the people; but Russia delivers her commands to him which he has to carry out at the cost of his position, for Russia has a claimant for the throne in readiness if Prince Alexander is not

sufficiently pliant. Under Russian instigation, he accordingly retains a minister he had dismissed, and convokes a meeting of the representatives of the people to adopt a constitution that Russia has prescribed, and that will reduce the country to a Russian principality. Austria looks on with jealousy, and tries to attach Servia and Roumania to her side. Russia counterworks her by agitating against the Roumanian dynasty and stirring up the Croats to insurrection. Bismark watches with a wary eye, but hesitates to make an enemy of Russia, with France thirsting for vengeance on the western frontier of Germany. He is preparing for eventualities by drawing Spain and Portugal into the alliance and even trying to conciliate Turkey. It is a very delicate and highly-strained situation in which a day might lead to mighty explosions and great changes. England is in her right position in Egypt and with a protectorate over Asia Minor.

#### ROYALIST PROSPECTS IN FRANCE.

The Comte de Chambord (the childless heir of the French throne) has died since our last summary. The next heir is the Comte de Paris, the head of the Orleanist branch of the royal house. The death of Comte de Chambord is generally recognised as having greatly strengthened royalist prospects in France.

The *Scotsman* speaks thus:—"It is as certain as anything in French politics can be that the Orleanist cause will be greatly strengthened by the death of the last male representative of the elder branch of the House of Bourbon. There will be close approximation, if not immediate coalition, between the Monarchist sections. The old true blue Legitimists will recognise with sorrow the inevitable and bow to it. The Bonapartists, for the present at least, are weak and disunited; Prince Napoleon is despised and distrusted, and his son is young. The only other pretender of the kingly family of France besides the Orleanist Princes is

Don Carlos of Spain, and his claims, it is understood, have been considered and set aside by the late master of Frohdsorf. There is practically just now only one rallying point for the adversaries of the Republic, and that is the Count de Paris. This coalition of its enemies—and they are more numerous and more strong than Republicans acknowledge—occurs just at the time when the Republic has been giving signs of inherent weakness and the incapacity of its leading men to govern. The financial condition of France is critical; on the Continent it is admittedly without a warm friend among the Great Powers; there have been heard portentous growls of warning from the side of Germany; and if Britain is still friendly, it is not because no occasion has been given for offence. In Africa and in Asia, costly military enterprises have been entered upon, from no motive that can be seen except sheer lust of conquest, and a desire to find abroad compensation for loss of territory on the Rhine and loss of influence in Egypt. Undoubtedly the death of the Comte de Chambord occurs at a critical hour for France and for the Republic."

#### THE JEWS AND THE HOLY LAND.

##### THE COLONIZATION MOVEMENT.

The persecution of the Jews has not ceased. Several severe outbreaks in various parts of Russia and Austria have been reported during the month. The Jew question is growing a burning question, and will force a solution of some sort on the Powers ere long. Meanwhile the news from Palestine is not encouraging, as regards some of the colonies.

Mr. Oliphant writes concerning one or two of the colonies:—

"They are in danger of finding themselves ere long, unless they receive assistance from without, face to face with the most pressing want. It would be an ungrateful task, and answer no good purpose, now to describe the causes which have operated to produce this result. Not the least among them has been the strenuous opposition of the Turkish authorities to the landing of colonists and their establishing

themselves; but ignorance of the local conditions on the part of the Committee which sent them out, and mistakes inseparable from a first experiment, besides others which might have been avoided, have all conduced to render it a matter of urgent necessity that some assistance in the shape of loans should be afforded to the Jewish refugee families who are either engaged in agriculture in this country or desirous of becoming so engaged, and who number between three and four hundred. Of these over a hundred are in the two colonies of Summarin, near Haifa, and Janna—or as they call it themselves, Rosch-Pina—near Safed. The land at Summarin is really not capable of supporting more than thirty families, and there are over double that number upon it. The first thing to be done, there, is to buy a tract of land on which to place the surplus families, who have some money as well as stock.

“M. Veneziani, of the Alliance Israélite, has been here recently, and was, I believe, so much satisfied with the progress which had been made at Summarin, that he proposes to recommend that something should be done for them, but we who are English in this country would gladly see English Jews join in this work.

“There can be no question that it would be for the interests of England politically, that British Jews should lend a helping hand to their co-religionists struggling to establish themselves as peasant proprietors in Palestine. It is important that you should know, in spite of the prohibition against immigration on the part of the Turkish Government, it still continues; to a very limited extent, it is true, but scarcely a week passes that some family does not arrive from Roumania. Only yesterday two appeared at my door. Deluded by the glowing accounts which have been published in Roumania in regard to the colony of Summarin, they had come to this country with their wives and their little ones, and £20 of capital each in their pockets to begin life with, and expected me at once to place them on farms, to build houses and buy stock for them. This I should have been delighted to do if I had had the money. At the same time, I ought to say that they were anxious to obtain work, however menial, and expressed their readiness to chop wood, dig, or do anything for a living.

“How long will their £40 last? And then what is to become of these poor families, and dozens like them, who are from time to time arriving? I did not like to recommend them to apply to the Mission for the Conversion of Jews in Jerusalem, but, in default of any Jewish organisation which will recognise the fact that this country has become a place to which Jews emigrate from countries where they are persecuted, in the hope of making a living as agriculturists, there seems no choice between allowing them to starve or sending them to be fed by the conversionists. And yet a very little help would enable them to realise their desires. They nearly always have some money; what they need is generally a little more, but, above all, advice, assistance, and protection. They need advice in the selection of land, assistance in securing the title for it, and protection after they are upon it.”

The vice-president and secretary of the Roumanian Committee for the colonisation of the Holy Land with Jews, have forwarded an appeal to the Jews of England for help on behalf of the colonies referred to by Mr. Oliphant. They set forth the facts of the case in a long communication which appears in the *Jewish Chronicle*. Describing the movement forced on them by persecution, they say:—

“Soon afterwards, the troubles in Egypt broke out, and Mr. Oliphant wrote word not to send any more emigrants. But it was already too late. About 200 families had sold their all, and could no longer remain in Roumania, unless as beggars, and they had to go. Meanwhile, our provisional agents had not been idle. They had found in the neighbourhood of Safed a fine tract of land, which was purchased by some twenty families of the Moinesfi group, where they are now settled (the present ‘Rosh-Pina.’) Our branch Committees in the country urged the acquisition of land for the other emigrants, and we found ‘Samarin,’ of the Carmel Range, with the strip of land as far as ‘Tantura,’ at the sea shore, 20 kilomètres south of Caïfa, in a healthy, magnificent situation, with springs, forests, &c., which we purchased at once. Our representative, M. Emil Franck (of the firm of Levy, Franck & Co., of Beyrout and Alexandretta), wrote to us, that only fifty families could be accommodated at ‘Samarin.’ Yet, in



spite of our protestations, some 70 families went there, and we entertained the hope to be able to buy some more land in the vicinity, in order to enlarge our possession. The 100 families of colonists, destined for the Holy Land, embarked during the two months, middle of August till middle of November, 1882, mostly on Austro-Hungarian Lloyd steamers, for Caifa. The first two batches arrived there without accident, disembarked, and continued their journey into the interior towards Safed. As to the others, their landing became more and more difficult. In the beginning all went well. Our people worked with courage, patience, and perseverance. Samarin itself is a fine property, about 20 kilometres to the south of Caifa, in a beautiful and salubrious district on Mount Carmel, stretching as far as Tantara by the sea, in a healthy climate with fresh water springs, forests, &c. But as few of our colonists were acquainted with agricultural labour, the season, moreover, being already far advanced, we have only been able to plant a little wheat, and this only as a trial. Nor was it possible to build houses, and we were obliged to have the families lodged at Caifa, whilst the men could only be at work in Samarin for three weeks in the month. As far as the weather permitted, they have worked hard. They have cleared large tracts of land, uprooting bushes, thorns, and impenetrable weeds, and brought them under culture, cleaned the springs and wells, constructed a road from the spring to the village, and in connection with this a much longer road down the mountain into the plain. They have made a large garden in Tantara, planting potatoes, cabbages, and all sorts of kitchen vegetables, they have set the spring seeds in maize, durrah (this is a kind of millet), sesame, &c. They have planted 34,000 vines, little cydrat trees, &c. Some families have already built six primitive houses, so-called bordei, as they are found in all Roumanian villages, ten to fifteen other families have occupied the former houses, which we took over on purchasing Samarin. There we also have our blacksmith, wheelwright, carpenter, &c. We also have 20 oxen, 16 horses, 10 carts, 8 ploughs, &c. All went on well until the months of April and May. A large quantity of stones and mortar had been prepared to begin building the houses. The architect had already made the plan of our

estate when a handful of emigrants from Bacau, who had gone thither only to create disturbances, and intended to get hold of everything, drove away the manager, and formed a Committee with some other rioters. This news produced great discouragement amongst our brethren in Roumania, who suspended their donations; the consequence was, that we could send no more funds to the colonists, either to undertake the erection of houses, or for their sustenance. In the meantime, we sent upwards of fifty parcels with various objects to Caifa, such as material for forty carts, divers tools for our workmen, scythes, sickles, &c., costing nearly 4,000 florins; but there they remain, as the people have not money enough to pay for the carriage. We are thus in the greatest anxiety about the fate of these laborious, quiet settlers, who have to suffer innocently such hardships owing to the intrigues of a few evil-doers. There are now more than 400 souls in this dreadful predicament, who are doomed to perish miserably if we do not bestir ourselves in their behalf.

"Towards the middle of June, M. Veneziani, a member of the Central Committee of the Alliance Israélite Universelle, arrived in Caifa on his circular journey in the Holy Land. It was then some months since we had forwarded any subsidies thither. M. Veneziani, therefore, found many families of colonists in a very distressed state, sick, and miserable. He generously paid all their debts, etc, on behalf of the noble Baron de Hirsch, spending about 5,000 francs in charity. After having visited Samarin, M. Veneziani wrote to us as follows: 'I am happy to inform you that what I saw at Samarin has impressed me more hopefully than I could have been led to expect from the wretchedness of the emigrants at Caifa. I have brought back from this visit a feeling of relative satisfaction, which has consoled me in some degree for my disappointment and sadness at Caifa, somewhat raising my hopes and tending to alter my views as to the colonisation of Samarin. I have seen there fifteen families poorly lodged; but it is a beginning of a colony, and it is a kind of small village in a healthy and pleasant situation. The men are strong and seem active; several have a profession; the women keep them up by their resignation and good health; the children are strong and well. I have seen here neither the squalour, the vermin, nor

the traces of fever, of want and hunger, which I had found to have wrought such sad havoc amongst the families lodged at Caifa. These men, armed with patience and courage, work hard; they fight against poverty and the difficulties besetting their *début*, and they give rise to the distant hope that they may, perhaps, by their almost miraculous efforts and pains, succeed in establishing a colony that will stand its ground.

“To sum up, I have found at the colony of Samarin men full of good will patient and resigned, and capable alike of enduring the greatest privations and using the greatest exertions, provided they are guided honestly, intelligently, and by a firm and paternal hand. I have found a fertile and healthy soil, which can yield good harvests, provided it be cleared of the stones with which it is covered, and the weeds of several years' growth, exhausting its nutriment, be torn out by the roots. I have found hills adapted for planting trees and the vine; I have found an excellent locality for a village, refreshed by sea breezes, and rendered healthy by a pure and salubrious climate; water is scarce, but Samarin boasts a well and a source, almost a favour in these dried-up countries. All these elements can give birth to a rising colony, but on two conditions: firstly, sufficient capital must be available to build houses, purchase agricultural implements, cultivate the soil, and, in the meantime, provide for the sustenance of the colonists; secondly, there must be established on the spot itself an intelligent, conscientious, and honest supervision; a man is wanted who can be entrusted with the management of funds, a builder to erect the houses, the wells, and the out-houses of a colony; there is also wanted an agriculturist, &c. There is no lack of good farm stewards amongst the Jews in Roumania. This would be the greatest boon the Galatz Committee could confer on the Samarin settlers.

“To conclude, the colony of Samarin is worthy of interest and support. Whilst you will be working to collect the necessary funds, so as to enable the settlers to be lodged at Samarin, and to live there without dreading the approach and the difficulties of the bad season, I myself, as soon as I return to Europe, which will be in a few weeks, shall endeavour to call

attention to, and obtain some protection and assistance for, this colony.

“We beg of all generous persons who may read this to give us their mite. We entreat all Rabbis and Ministers to have collections made in their congregations for this purpose. We request all editors of newspapers to urge their readers to come to our assistance, and to use their best endeavours on our behalf. If we shall double this cape of tempests, we shall call these two colonies the colonies of Good Hope. We request all donations to be forwarded to our chief treasurer, Herr Jacques de Neuschotz, banker in Jassy (Roumania), as speedily as possible.”

#### EXERTING A FAVOURABLE INFLUENCE.

On one point, the newly-formed colonies are working well. Mr. Oliphant says:—

... “The newly-formed colonies of refugees are already exerting a favourable influence on the indigenous Jews, for, in the citadels of the Chaluka, in the four Holy cities, many native Jews, fired with emulation, are anxiously seeking means wherewith to start agricultural colonies, so as to gain their own livelihood by the sweat of their brows. For the first time, in the very centres of so-called orthodoxy we see a strong and daily increasing desire arising to burst the bonds of sloth and dependence. It must be a matter of impossibility for any Jew, worthy of the name, to view this movement with indifference. It should be borne in mind that from various causes there has been, during the last few years, a considerable increase in the Jewish population of the Holy Land, and that the influx is by no means likely to wane.”

#### A DAMAGING REPORT CONTRADICTED.

A correspondent writes to the *Jewish Chronicle* to say that a small circle of the readers of that paper recently held a private meeting with a view to promote the colonization movement, but they were damped, and their efforts temporarily checked, by an article in No. 39 of the *Hamelitz*, which stigmatised the agents in Europe for the purchase of colonies in Palestine as common swindlers. A correction of that article has just appeared in a letter from Herr J. Pines, the trusted agent in Jeru-

sale of the "Sir Moses Montefiore Testimonial Fund," who says: "Herr Salnstein warned your readers not to put too much confidence in messengers who profess to obtain the purchase of lands in Palestine, and quoted, as a justification of his suspicions, the report of my friend Herr Bachrach, on the offer of the colony 'Artuf' for sale. I, therefore, feel it my duty to write to you that the owner of this colony, Herr J. Sofer, is prepared to make a *bond fide* sale of his colony in plots, and has given power of attorney to Abraham Kaplaman, a thoroughly trustworthy person, to act as his agent in Europe. I have paid a personal visit to the colony, and examined its well; I have written a report stating its special merits and defects, its gross area, and the area of the arable land, the number of its olive trees, of its well and pits, &c. This report, written and signed by me, has been sent to Herr Kaplaman as a reliable guide to intending purchasers. As the writer of your article has expressed his confidence in me, I earnestly entreat him to withdraw his charge of untrustworthiness against Herr Kaplaman."

#### WATCHMEN ON THE WALLS.

A correspondent of the *Jewish Chronicle* says:—"I am happy to state, that according to information from Jerusalem, published in the *Hamelitz*, No. 52, the Society 'Bilu,' with Herr J. M. Pines as its Honorary President, has fixed upon the City of Jerusalem as its central point for meetings and deliberations, in order to continually bear in mind that the sacred ruins, which are the last witnesses of our departed glory, are also the foundation of the exalted future of Judaism. I call, therefore, to their minds the words of the Prophet Isaiah, chap. lxii., v. 6-7: 'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence. And give him no rest till he establish and till he make Jerusalem a praise in the earth.'"

#### A GOOD HELP.

Herr J. Löbell, the President of the Galatz Central Colonization Committee, has just died, bequeathing 60,000 francs for the benefit of the colonists.

#### INCREASING NUMBER OF JEWS IN JERUSALEM.

In the *Fortnightly Review* is an article entitled "France and Syria," in which the following passage occurs:—

"The increasing number of the Jews in Syria is another element of some importance in the question. It is more than doubtful whether their presence adds to the prosperity of the country. At Jerusalem they now number fifteen thousand out of a population of perhaps thirty thousand. Before the Crimean war there were only a few Hebrew families in the city, but now their cottages extend for more than a mile along the Jaffa road, while their building clubs have erected a quadrangle of houses (called 'The Hundred Gates') on the north-west, and another group of cottages on the north, near Jeremiah's Grotto. The Jews are almost all abjectly poor, and the majority are of the Polish and Russian Ashkenazim; the nobler Sephardim having a distant quarter on the south-east side of Jerusalem, not far from the Haram. The Ashkenazim are a degraded people of very poor physical type, and of most repulsively unclean habits. They are, perhaps, the most superstitious race in the country, and are led entirely by the Rabbinical autocracy.

"The Jews have established pickets around Jerusalem, and buy up a large proportion of the market produce from the peasantry before they come in sight of the town; for the poor Fellâhah woman, who has to trudge back so many miles to her home, with her baby slung on her back, is only too glad to part with her vegetables, eggs, skinny fowls, or firewood of olive roots—the last vestiges of the once fair olive-yard of the hamlet, for even a very low price. The cost of living on the other hand, within the walls has risen most considerably; and a Jewish paper currency has been established which the issuers refuse to redeem except at a very large discount, and which, though periodically suppressed by the Turks, is found so lucrative a method of trading without capital that it appears again and again in the market, and is even forced on the tourist.

"Colonies, we hear, are established at Gaza and Jaffa, and in Northern Syria, but we may well doubt whether a people

who have never thriven as agriculturalists can add to the prosperity of a ruined land where they can find no trade to develop."

#### THE JEWS AND MR. OLIPHANT.

The *Jewish Chronicle* says:—"In reply to several enquiries from correspondents in distant parts of the world, we have pleasure in announcing that arrangements have been made by us for the transmission to Palestine of any contributions that may

be forwarded to us for assisting the Jewish colonists in Palestine. The money would not be given to the colonists in the form of eleemosynary relief, but in subsidising their own means to perfect their arrangements for cultivating the land they have acquired. The services of Mr. Laurence Oliphant have been sought to ensure a judicious distribution of funds placed at our disposal. Authority has already been given to Mr. Oliphant to expend a small sum remitted to us from New York."

### GOVERNMENT POWERLESS TO CHECK JEWISH PERSECUTION.

#### PANIC AMONG THE JEWS.

The Vienna correspondent of the *Standard* says:—"Every train arriving in Pesth brings a crowd of fugitive Jews—men, women, and children—who have had to fly for their lives, leaving all their property behind them. According to their statements, bands of peasants, between a hundred and a thousand strong, have appeared in various parts of the country, They are usually led by some one, who, though attired as a peasant, generally wears a mask, and betrays by his style of expression and deportment the fact that he belongs to the better classes. Money, it is said, is being liberally distributed and the lowest passions are being excited, not against the Jews personally so much as against the property they are thought to have acquired by usury and extortion. The rumour is circulated that the Emperor, the Crown Prince, and the Government desire that the Jews should be mobbed and driven from the country.

"The Jews assert that the soldiers are forbidden to fire upon the rioters, so that whenever the military have charged they disobeyed their orders. These accounts appear to be confirmed by the telegrams coming in every day from different parts of the country. That these disturbances have been systematically organized there is no room to doubt. But who it is that is finding the money remains a puzzle. The cash, I believe, really comes from the German anti-Semitic party, who have found Hungary thoroughly ripe for the anti-Jewish crusade. Letters which I have received from Pesth describe the state of affairs there as being essentially no better than in the rural districts. The popular hatred of the Jews surpasses description. The educated Jews are being driven out of the country. Government buildings, newspaper offices and banks, particularly those founded with Jewish money, are being broken into and ransacked through the hatred stirred up by the anti-Semitic journals and prints. The Government is utterly powerless to check the movement, which is at once social and national."

**A CALAMITOUS PERIOD.**—To whatever cause or causes they may be ascribable, the present period is one signalised by horrible disasters of all kinds, causing appalling loss of human life. The elements seem to vie with each other in the extreme exercise of their powers of destruction, and their death-dealing forces. Fire and water, air and earth, by turns, display the giant strength they have at command, when they choose to bring it into fiercest action. Awful conflagrations, dire shipwrecks and deluges, devastating hurricanes and thunder-storms, volcanic convulsions,

earthquakes, plagues, each resulting in extraordinary loss of life, have succeeded one another with unprecedented rapidity. The last of these catastrophes—the earthquake in the island of Ischia—is, also, perhaps, the most fatal. Six thousand persons, of all qualities and ages, men, women, and children, swept in an instant into a common grave, within the brief space of 15 seconds, crushed, mutilated, suffocated, ground into unrecognisable pulp, half or wholly interred in the most dreadful of charnel vaults.—*Civil Service Gazette*.

## EARTH AND MAN;

### HIDEOUS SPECULATION AND BEAUTIFUL REVELATION.

The following is based on notes of lecture delivered by Prof. D. (Asst. Pres. and Prof. of Natural Sciences of K—State College). If there are any hitches in scientific points, it is because of my failure to make proper connections, with only notes to guide me:—"Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jeremiah). Some who ought to know better have to acknowledge to a sort of superstitious dread, when our noted scientists take it into their clever heads to create wide-spread consternation and horror, by direful predictions of the possibility as to how our beautiful little earth is to be knocked to fragments by some comet's tail, or dropped into the sun, to serve that voracious monster as a handful of fuel. To soothe the nerves of such, we would better reassure ourselves that there can be no such possibility. After a short investigation, we come to the conclusion that these eminent men are so deep that their wisdom is past all finding out. One thing, nevertheless, is self-evident, and that is that they, like the heathen above spoken of, are "dismayed at the signs of heaven," instead of holding by the Word of God, which is true and steadfast. The earth and her people are still in a formative state. They have neither attained to perfected growth. The curse is to be removed from the ground (no doubt but by natural growth), and from among the peoples is to be evolved (by divine direction), immortal man—a spiritual being. It is a familiar truth that the earth was made for man, and to take only a cursory glance of our unfinished home, as it now stands, is convincing proof that a beneficent Creator meant it for something higher and better than a stopping-place for an ever-vanishing race. It has a place of its own and a career of its own. It is not an unmeaning repetition of an unmeaning pattern, after which all planets and stars are built. The great Architect of the universe is rich in designs, and has no need to repeat himself in His works. It is not an inert ball swinging idly in the spaces, but a living

mighty mother of a living mighty race, and bears her own especial offspring on her own life-giving bosom as she moves among the stars. First, then, we know the earth was made for man, from its place in the solar system. The amount of heat received from the sun is from its position moderate. In the planet Mercury many elements, such as water, cannot exist at all. That little salamander bathes in an ocean of heat, and is enveloped within the sun's halo like some forlorn smelter sweltering beside his furnace mouth. With Saturn it is very different. Water cannot exist on that planet, but only as a mass of changeless ice. Thus it will be seen that the earth is equally removed from every extreme. Of the planets it is neither the largest nor the smallest; neither the swiftest nor the slowest; neither the warmest nor the coldest. In nothing is it a minimum or a maximum. In every thing is that variety and abundance which makes it the most highly endowed of them all. What are we to learn from this fact? When a man has, through laboured years, acquired a competence, and would mould all his wealth into its highest form, and put it to its noblest use, what would he prepare? What would be the consummate flower of his toil? *A home for his children.* And when it was complete its provisions would be many and various. In one place would be seen the traces of his power, in another of his skill, in all of his foresight and care. In one room would be the heat, and hurry, and bustle of the kitchen; in another the cold barren splendour of the chamber of state. But in that home, one place, one room would be unlike all others. There all the comforts of home should centre. There every variety should blend in harmony and beauty. And there, in peace, by the family hearthstone, the father would delight to gather all his children about him. Now the Creator has strewed all space with traces of his power and skill, "Behold the heavens which declare the glory of God. Behold the sun which cometh forth as a strong man rejoicing to run a race." But amongst all the habitations of His skill, the earth stands alone the most richly endowed and in the most

favoured position of our system at least. Not where its life is destroyed by the fierce energy of the central fire to shrivel all its beauty, nor far away in barren, frozen waters, where every power is locked in the embrace of icy death. But, where the elements are kindlier mixed, where a rich profusion makes a various perfection, and where the All-Father will delight to gather His children about Him. The earth where we abide, because it is where it is, is the hearth-stone of the universe. The earth as a planet is a grain of seed-corn sown from the hand of God, himself on the great fields of space endowed with a germinant power of life, which has already transformed it from chaos to unity, and which will transform it more and more, unfolding its resources to infinite perfection in the unexplored future -- a time when the perfected sons of God will be invited to take possession of their finished home.

The earth is not a confused heap of land and water, without plan or purpose, order or harmony—an inextricable mass, so large, so high, and so deep as to defy human effort to compass or comprehend it. There is a unity and plan in the structure of the earth. But on the other hand, this unity is not to be mistaken for uniformity. There is no unmeaning repetition on the earth, no poverty of details, just as there is no unmeaning repetition among the stars. Each feature

of the earth has a unity and character of its own. Like all the rest, still contrasted with them all in its own special end. It abounds with these contrasts which are the deep springs of its perfecting life. We see great contrast between land and water. The surface of the sea is uniform, the land varied; temperature of the sea constant, land excessive, life of the sea, sluggish—lower; land, active—higher. These two elements must re-act upon one another. The influence of each must be felt by the other. This introduces another agent, and air becomes a mediator between land and sea. The sun draws up a great body of water and it becomes the duty of the air to every year carry this wandering ocean and scatter it over the land. Thence come the rivers which run among the hills—the streams which are highways for the nations, and there only is organic life possible for in its higher and richer forms.

The sword of green that sweeps down the  
hill sides,

Like the trailing robes of the glory of  
God.

The pine forests that rest on the moun-  
tains,

Like the omnipresent shadow of God.

And the deep unceasing sweep of rivers,

That moves like the endless eternity of  
God.

O. L. T.

**IMMORTALITY.**—The hope of immortality finds deep response in every thoughtful soul. Ion, when about to yield his life a sacrifice to fate, was asked by his Clemanthe if they should meet again: to which he responds, "I have asked that dreadful question of the hills that look eternal—of the clear streams that flow for ever—of the stars among whose fields of azure my raised spirits have walked in glory. All are dumb." A true testimony, O Ion; but thou sayest not truly when thou sayest there is something in love that cannot wholly perish. Love is a creature of God, and so is hatred. Their perishing or not perishing is a question of His will: and his will has been signified through Christ and in no other way.—ED.

**RECONSTRUCTING THE UNIVERSE.**—The Freethinkers of America have held council for several days. The world is now to be

fixed all right. As soon as they can get rid of the Lord, these hopeful folk propose to reconstruct the universe on the principles of common-sense. Any one of them can make a better world than this, and not take six days to do it, either. They wouldn't think of resting on the seventh day, but would get up early in the morning and begin something else, because after all when you come to think of the creation of a few million stars it isn't much of a job for a man who thinks as much of himself as some of these titanic freethinkers do. With a glance of their eagle eyes, they can see at once what is wrong and what escaped the eye of the Omnipotent in the beginning, and with a simple turn of the wrist they can make it right. They are too large for earth, and the original chaos alone is wide enough to hold them and their magnificent plans.—*New York Herald.*

## WHO IS TO HAVE PALESTINE ?

At the recent meeting of a society for "converting" the Jews, in Birmingham, "The Rev. Canon Hoare" (vicar of Tunbridge Wells) said he would refer to one or two facts which seemed to indicate that it was not at all improbable that some great movement might very shortly be made for the restoration of the Jews to their own country as a nation. The very country given to Abraham had within the last few years assumed an importance such as had never been known since the time of the Jewish dispersion. If they were to enquire what at the present time was the most important country to the commerce of the world, he had not the slightest hesitation in saying that that country was the one given by God to Abraham. The commerce of the world was not altogether unlike sand passing through an hour-glass; and the narrow neck of the hour-glass was the Suez Canal, through which the greater part of the commerce of

the world was now passing. If the Euphrates Valley railway should be constructed, there would be two highways from India, and the district between those two highways would be the district which God gave to Abraham. If the plan he had referred to should be carried out, the precise country given to Abraham would be the country that would command the two high roads from the west to the east. The eyes of our statesmen had been directed to the immense importance to the commerce of the world of that special country given to Abraham. The question was what was to be done? Who was to have that country? Should Russia? If so, there would be an end to English commerce. England did not want to be aggressive, and take it. Did they think England would let France have it? Who should have it? The nation to whom God had given it. This would come in God's good time.

## REMARKABLE ADMISSION BY MR. DARWIN.

In a foot-note, in his *Descent of Man*, Mr. Darwin virtually surrenders the whole case for Christianity, in the following statement:—"Nor is it probable that the primitive conscience would reproach a man for injuring his enemy; rather, it would reproach him if he had not avenged himself. To do good in return for evil, to love your enemy, is a height of morality to which it may be doubted whether the social instincts would, by themselves, have ever led us. It is necessary that these instincts, together with sympathy, should have been highly cultivated, and extended by the aid of

reason, instruction, and the love or fear of God, before any such golden rule would ever be thought of, and obeyed." This eminent naturalist thus admits the extra-natural character of at least one of the commandments of Christ. His theory of "natural selection" fails him here. By no development of the "social instinct" can men be induced not to avenge themselves. No, indeed! "The origin of species by the law of natural selection" is insufficient to account for the fact of Christ and his wonderful precepts.—ASSISTANT ED. (Ah, and a hundred things besides.—ED.)

## THE TRIAL: "DID CHRIST RISE?"

The *Bacup Times* has the following notice of the *Trial*:—"This is a most remarkable work, and reminds one of Sherlock's trial of the witnesses for the resurrection of the Lord. Sherlock's work is not so lengthy as this one, nor does it travel over so much subsidiary matter, but for strength and clearness it is greater than the work before us, though this volume is of considerable merit. We have here the *court* 'the court of common reason,' the *judge* 'Lord Penetrating Impartiality,' *parties* 'The Incorporated Scientific Era Protection Society v. Paul Christman and others. We have the counsel for plaintiff and defendants. We have a long list of special jurymen, with very appropriate symbolical names; we have witnesses whose names indicate the living parties referred to. The court has twelve sittings, the first of which is devoted to challenging the jury, then the plaintiff's counsel opens the case and calls his witnesses, who are duly examined, cross-examined, and re-examined. At length we have the speeches of the counsel, the summing up of the judge, and as the jury could not agree on a verdict, each jurymen is permitted to express his own individual opinion. The book is not only a powerful plea on the behalf of the resurrection of Christ, and a rebutting the objections urged against this fact, but it is a care-

ful statement of the evidence which seeks to establish the divine origin, and the authenticity of the Scriptures. It explains many Bible difficulties, and removes many popular misapprehensions as to the meaning of several passages of Sacred Writ. The trial is very fair and impartial, and everyone is permitted to speak to the life. This is done to perfection in the case of Mr. Bradlaugh. We could almost imagine that the junior member for Northampton was really in the witness box. His spirit, manner, method, and his very words, are most characteristic, and reminds one strongly of the debate which he held with Mr. Robert Roberts, of Birmingham, some years ago. This part of the case is really a condensation of that debate, and would incline one to the belief that the author of this anonymous work is Mr. Roberts himself. There is not a prosy or dull line in the book. We are hurried on with the trial, and feel sorry that it is over so soon. We almost sympathise with one of the jurymen, who stated that he would like a second trial, for he had so enjoyed the first. The author may not carry all his readers with him in his explanation of Genesis, nor as to the persons who shall rise from the dead, but, on the whole, he has done an excellent work, in a fresh, attractive, and helpful manner."

## 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 Craignyle reports the intended commencement of a course of six months' public lectures, beginning with October, and at the same time the opening of the session of the Weekly Mutual Improvement Society meetings. He also reports a visit from brother Captain Arthur Roberts, who met in fellowship with the brethren on the 9th inst.; previous to his next departure on the 26th inst. from Glasgow for New Zealand, with emigrants, in his ship, the *Trevetlan*.

LECTURES.—October 7th, "The Letter and the Spirit" (brother Andrew Marr); 14th, "Paradise Lost and Regained" (brother John Henderson); 21st, "A Forgotten Promise" (brother James Mowat); 28th, "The Great Salvation" (brother Andrew Marr).

### ALDERLEY EDGE.

Brother Pickering reports the baptism of FANNY MARIA JENNER (24), on September 3rd. The attendance on Sunday evenings continues encouraging.

### BATH.

See Tewkesbury.

### BIRMINGHAM.

The following persons have obeyed the truth during the month:—MRS. MATILDA BIFFIN (39), formerly connected with the United Brethren; LOTTIE ALLDAY COLEMAN (17), daughter of brother Coleman; EVA ASTON (17), warehousewoman, daughter of sister Aston; CHARLES LLOTT (27), glassworker, formerly Baptist; JAMES NEVILLE COGHLAN (34), manufacturer, formerly Baptist; MRS. JANE WILLIAMS (27), wife of brother Henry Williams; MRS. FANNY THOMAS (55), mother of brother J. Thomas, formerly Wesleyan.

Brother and sister Trussler have emigrated to Boston, Mass., U.S.A. They take the best wishes of the brethren with them. Sister Brabyn, of Wadebridge, has settled in Birmingham, to which she is welcomed by all who know her.

It has been resolved to hold a special collection once a year, on behalf of the colonising Jews in Palestine, and that the date of the collection be the first Sunday in December. If other ecclesiastical join, we shall be able to send a considerable



yearly help to the struggling colony that has been founded by Mr. Oliphant, with the funds provided by the brethren.

The weekly sewing and reading meeting (for the Jews and the poor), was resumed, with a tea meeting in the Garden Room, on Monday, Sept. 3rd. There was a company of nearly forty, and a pleasant evening was spent. After tea, an introductory address was delivered by brother Roberts, and a reading from *Eureka*, given by brother Sheppard, during which the needles were silently busy (no sewing machines).

Death has unexpectedly taken sister Chapman (better known as Kate Bailey). She was a daughter of the late brother W. H. Bailey, and had been in the meeting for nearly 20 years. She was only 30 years of age. She made herself very useful at the tea meetings, and will be missed by her fellow-labourers there.

A lecture was delivered by brother Roberts, in the Lozells Board School, on Wednesday evening, Sept. 12, on further phases of the Apocalypse. There was a large attendance. A middling report of three columns and-a-half appeared in a local paper.

We have had a number of Sunday visitors during the month—Brother Richards, of Montgomery; brother Owen, of Bishop's Castle; brother and sister Wells, of Stadhampton; brother Jas. Robertson, of Dumfries; brother and sister Kirkland, of Nottingham, and others whose names do not occur.

LECTURES.—Sept. 2, "Orthodox Contraries" (brother Bishop); 9, "Bible election" (brother Roberts); 16, "The calling of the Gentiles" (brother Roberts); 23, "Everybody's question—what is the truth?" (brother Shuttleworth).

#### BISHOP'S CASTLE AND BOGMINES.

Brother Owen reports the obedience of **LYDIA BUTLER** (17), domestic servant, daughter of brother and sister Butler, of Bogmines, which is distant from Bishop's Castle about seven miles. She made a satisfactory confession of her faith in the things of the kingdom and name, and as she is the second of brother Butler's daughters who have obeyed the truth, her parents are naturally much rejoiced thereat.

#### BRIERLEY HILL.

The brethren here have at last procured a suitable room, in which they hope permanently to set forth the truth; and have also been encouraged and strengthened by the return to fellowship of sister Bird, who was for sometime connected with the Renunciacionists.

#### CRADLEY.

A course of four lectures was recently given in a disused Primitive Methodist chapel in this place by brethren Ashcroft, Roberts, Chamberlin, and Shuttleworth. This door was opened by sister Radford, who resides in the town. The audiences were of the ordinary "black-country" type, and were not disposed to make the work of the lecturers too pleasant. The "rough" element was numerously represented, but some gave heed, and sister Radford says "the waters have been thoroughly agitated."

#### CUMNOCK.

Brother Robertson reports the death of brother Dalglish, who fell asleep on the morning of August 15th, when he was just about to enter upon his 70th year. A local newspaper contains the following reference to him:—"Mr. Dalglish early evinced much mental power and great industry in

acquiring knowledge, and he soon began to be a keen enquirer into the deep things of theology and a most diligent student of the Bible; and in order that he might fully understand its scope, he did not limit his search to the New Testament only (as too many do now), but, from Genesis to Revelation, he gave himself to its study. Latterly, he adopted the peculiar tenets of that sect known in modern times as Christadelphians, and although deep down in our heart we differed from him in this matter, yet this never for a moment interrupted our friendship of many years, or lessened that high respect entertained for him by every one who knew him. The life of Mr. Dalglish was one of singular purity; his heart also was steeped in kindness, and he was peculiarly a man of peace.

#### DEVONPORT.

Brother Sleep reports the delivery (through the liberality of a sister) of a course of three lectures here by brother Ashcroft, on August 15, 16, 17, at the Temperance Hall. The audiences were very attentive, although not so large as could have been wished, owing, probably, to the presence in the town on two of the nights of the "Right Hon." W. E. Forster. One person, however, who was before partially enlightened, became thoroughly aroused by the lectures, and after a good confession has yielded obedience, and put on the Lord Jesus Christ in the way appointed. Our brother's name is **ALEXANDER FERRELL** (67), previously connected with the Church of England. The brethren have also been refreshed by the visits of brethren Austin and Lander from London, and brother and sister Jane, of Spalding.

Brother Baser also writes on behalf of the brethren who meet in the house of brother Locke, Parochial Offices, Chapel Street. Bro. and sister Gee, of Birkenhead, called upon them prior to their departure to Brisbane, Queensland. Brother and sister Munnerly—also of Birkenhead—were leaving by the same vessel. They are commended to the care of Him who made the sea, and who careth for all that put their trust in Him.

#### EDINBURGH.

We have to report the loss of three members of our ecclesia, namely: brother and sister Philip Brown, who have emigrated to Queensland, Australia; also our brother John M. Armstrong, whom we are all sorry to part with, the more so as the cause of his departure is ill health. He has gone to Santa Barbara, California, in search of a more congenial climate. We heartily commend him to the brethren there, among whom he will find old friends.—**W. SMITH.**

#### ELLAND.

Brother Riley reports the immersion of **MARY ALICE HOLROYD** (18), daughter of sister Holroyd; also that of **HARRIET SCOTT** (19), and **MARTHA LYDIA SPENCER** (32), daughter of brother Spencer. The brethren have taken a hall, capable of holding about 800 persons, and it is intended that a course of lectures be given. At a recent lecture by brother Handley, of Meldon, on "Jesus the Christ, was he God, Angel, or Man?" Daniel Birstow, of Halifax, was present, and at the close asked a few questions, which were Scripturally answered. The questioner, however, was not satisfied. Some correspondence passed between the Elland brethren and him. It was proposed on their part that he meet brother Roberts for the thorough canvass of the whole question in the presence of both his party and the brethren. To this he declined to accede, but made a proposal of a different character, which would not have admitted of so

thorough a canvass of the subject. One of his conditions was that "no report of the meeting or its results, nor any reference to the matter, direct or indirect, shall appear on the pages of the *Christadelphian*."

## GLASGOW.

Since last writing to you we have added to our number JOHN TUMELTY, labourer, who was baptised into the saving name on Sunday, 22nd July. He had been attending our meetings for some time. Others are interested, and we hope will soon follow.

Lectures.—September 2nd, "The Bible and the Pulpit" (brother Steel); 9th, "Are the Churches right on 'the soul question?'" (brother Thomas Nisbet).—JOHN LEASK.

(Dear brother Leask,—The reason of the omission from the foregoing of July and August lectures is that we wish to keep the lecture reports to the lectures of the month. We almost invariably strike out arrears of this kind from all reports. What is interesting monthly loses its interest if presented in a mass. We are obliged to work by rules.—Ed.)

## GLOUCESTER.

See memorandum to brother Leask in Glasgow intelligence.

## GREAT YARMOUTH.

It was our pleasing duty, on September 1, to assist the wife of our brother Newson, of Elmwell, to put on the saving name. A week later we had the company of Mr. William Pollard, of the same place, who journeyed to Yarmouth with the same object in view, and was immersed on the evening of September 8. Sister Newson was formerly a member of the Church of England, whilst brother Pollard has for some time past held aloof from all sections of the religious world consequent upon his coming to see the great contrast between the teaching of the Bible and the pulpit. On September 6, we had our first ecclesial outing, when twelve brethren and sisters spent several hours' open-air fellowship, at Ormesby Broad, a large piece of water about six miles distant. We had the company of brother and sister Frank Jannaway, of London, on Sunday, September 9, the former lecturing in the evening to an audience of about fifty; subject, "The devil of popular belief." During the afternoon addresses were delivered on the sands near the sea; the number of listeners, however, was in marked contrast to a certain memorable occasion, when "great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore."—JOHN H. DIBOLL.

## HALIFAX.

Brother Firth reports the obedience of ELIZABETH JOWETT (24), formerly New Connexionist, where brother Chamberlin was stationed when at Halifax; also that the Halifax brethren have recently had lectures from brethren A. Andrew and J. J. Andrew, of London, and brother D. Handley, of Maldon, all of which have had large and appreciative audiences.

Lectures.—August 21st, "Daniel's inspired dream about four symbolic beasts" (brother J. J. Andrew, of London); September 2nd, "The broad and narrow way" (brother D. Handley).

(Dear brother Firth, see note to brother Leask in Glasgow intelligence.—Ed.)

## HUDDERSFIELD.

Brother Drake reports the immersion of SARAH COUPLAND, DORA KENDAL, and HETTY KENDAL, the two last being daughters of brother and sister Kendal.

## IRVINE.

Brother Mitchell reports the immersion of THOMAS MULLIN (26), miner, who was inducted into Christ September 10th.

## KILMARNOCK.

On the evenings of 4th, 5th, and 6th September, brother Ashcroft lectured in the Mission Hall to most attentive audiences. Subject, "The great salvation: its general bearing on human destiny, and the way to its attainment," &c. A number of brethren from a distance were present at one or more of the lectures, including brother Robertson, of Dumfries, and brother Robinson, of Lockerbie. The small company of believers here have derived much satisfaction from the fact of the truth having been presented to public attention in so efficient a manner to the extent it has. Referring to the case of need mentioned in the August number of the *Christadelphian*, sister Nelson has requested me to tender her sincere thanks to all who have communicated with her in her affliction. Until very recently our aged sister resided in the village of Catrine, where she was isolated. As the same conditions still obtain, all who may be so disposed have yet the opportunity of communicating. Address already stated.—THOMAS HAINING.

## LIVERPOOL.

On the 17th of August we immersed JOHN ASHCROFT (15), son of brother Jabez Ashcroft, and nephew of brother Robert Ashcroft. His early reception of the truth has been a source of comfort to his parents and a matter for rejoicing to us all. The brethren and sister who are named below have, with the full concurrence and the best wishes of this ecclesia, formed themselves into an ecclesia at Wigan, viz.—James Cadman, William Grounds, A. W. Longbottom, T. H. Russell, Thos. Rylance, junr., William Taberner, and Ann Ashurst. On the 28th August, brother Richard Gee, his wife and his two sons; also brother Daniel Munnerley and his wife Elizabeth, who are all in fellowship with us, left for Plymouth *en route* for Brisbane, amidst the regrets of the brethren. The theory of no eternal life under the law has drawn away four more of our number, viz.—Charles Barber, Sarah Jane Barber, G. W. Griffiths, and Eddy S. Griffiths.—HY. COLLENS.

## LONDON.

WESTMINSTER ECCLESIA (*Wilcocks' Assembly Rooms, Palace Road, Westminster Bridge. (Sundays at 11 a.m. and 7 p.m. Thursdays at 8 p.m.)*)—Although at the present moment the above is not our address, yet by the time the *Christadelphian* reaches its readers it will be, our tenancy commencing September 29th. We have secured a hall which, although the rent is the same, will accommodate more than five times as many people as the old one, besides which, there are numerous conveniences and privileges attached to it that we did not have before. We purpose commencing operations with a course of special lectures by brethren Ashcroft and Roberts, to be delivered on September 30th, October 1st, 4th, and 7th.

We have had a further increase of five to our portion of the little flocks, as follows:—August 19th, PHILIP CHARLES GALLICHAN (40), commercial traveller, Wesleyan Methodist, in which connexion he was a local preacher and class leader; also, on the same date, his wife, ANN JANE GALLICHAN (35), likewise Wesleyan Methodist. 19th, JAMES SCHOFIELD (50), labourer, formerly Baptist; 26th, ROBERT JAMES AKERS (21), compositor, and MRS. ELIZABETH CROFT, house-keeper, and formerly member of the Church of England.

LECTURES.—September 2nd, “Daniel’s Four Beasts” (Bro. J. J. Andrew); 9th, “Eternal torments” (Bro. A. T. Jannaway); 16th, “Two divine requirements” (Bro. G. F. Thistle); 23rd, “A model nation” (Bro. W. Owler).—FRANK G. JANNAWAY.

#### NEATH.

Bro. Gregory reports the obedience, on Aug. 6, of CECILIA THOMAS (20). Also the loss by death of brother Charles Heard, who, after a few hours’ illness, fell asleep on Sept. 1st. He was the first in Neath to accept the truth. The *Twelve Lectures* being lent him by an atheist, he carefully read the book, saw that it set forth the only ground of hope for mortal man, made a special journey to Swansea to seek out those who believed the same, and was shortly afterwards immersed by them. For some time he stood alone, but lived to see some 30 or more put on the saving name in this place. He died at the age of 74.

LECTURES.—(Well attended of late). August 5, “War in heaven” (bro. W. Clements); 12, “The Devil, who and what is he?” (bro. W. Clements); 19, “The approaching downfall of all human governments” (D. Clements); 26, “World burning—a delusion” (D. Clements).

#### NORWICH

I am pleased to report removal of bro. Berry, late of Massingham, to this city. We are anxious for a public testimony to the truth here, but way not clear at present.—A. HARWOOD.

#### NOTTINGHAM.

The brethren forming the “Nottingham Mutual Improvement Society” intend holding a tea meeting on October 4th (Goose Fair Day), and as there will be a good service of *special* trains, they will be pleased to see as many of their brethren and sisters from other towns as can arrange to come. Brother Shuttleworth will address the meeting after tea.

#### SHEFFIELD.

Brother Boler reports that another of the Gentile worshippers, has renounced her superstitious worship and doctrines, and has become a Jewess in believing the things covenanted to Abraham, whose child she has also become by adoption into the name of his seed the Christ, and, therefore, constituted a daughter of Sarah in Israel. The name of our new sister is SARAH ELEN SCORAH (20). She was formerly of the Wesleyan Methodist persuasion. She has been looking into the truth for about six months, and was immersed Aug. 18, to her great joy.”

#### SILVERDALE.

Brother Broad, of Miles Green, Audley, North Staffordshire, reports the delivery of a lecture here by brother Chamberlin, of Birmingham. The subject was “The return of Christ to the earth.”

The audience was an unexpectedly large one, being composed, for the most part, of people who knew brother Chamberlin personally, the acquaintance having been formed years ago, when brother Chamberlin resided in the town as a Methodist New Connexion minister. In many cases a good impression was made.

#### SWANSEA.

Since our last report, we have had the pleasure of assisting in the obedience of Miss ATKINS (19), daughter of brother Atkins, of Clovelly Gardens, who was the first person immersed in South Wales. The brethren have been saddened by the death, on September 1st, of Brother W. C. Goldie, at the early age of 23 years. He had been a brother just over 2½ years. The brethren sympathise deeply with our brother and sister Goldie, who, only a year and a-half since, lost an elder son in the States.

During the month, a number of the tract distributors met, and after taking tea, listened to an account of the work of the distributors given by brother Jarvis, the secretary. Some of the distributors also related their experience, and all were encouraged by what they heard to go on with the work.

LECTURES.—Aug. 19th, “Preaching 1,800 years ago and now—a contrast” (brother T. Turner, of Birmingham); 26th, “The Jews—their Restoration” (brother Gale); Sept. 2nd, “The Prodigal Son” (brother Winstone); 9th, “The destiny of the unsaved” (brother S. Davies).—THOMAS RANDELS.

#### TEWKESBURY.

Brother G. W. Osborne reports the immersion on August 25th, of HENRIETTA ANNIE BRADLEY of Bath, sister to brother Bradley, of Cheltenham (23), formerly of the Church of England. Sister Bradley will meet with the brethren at Bath. On Sunday, August 26th, brethren Otter and Merrett visited the Forest of Dean, and gave two addresses at Viney Hill, near Blakeney. A goodly number attended, and marked attention was paid.

LECTURES.—August 19th, “The Devil” (brother Clarke, of Gloucester); 26th, “Immortality” (bro. Bendall); September 2nd, “Obedience” (brother Gall); 9th, “Life and Death” (brother Horton).

#### WOLVERHAMPTON.

Sister Picken reports the obedience of HARRIET JANE HILL (34), wife of brother Hill, who was immersed at Dudley on August 1st. Brother A. Jordan has removed to Birmingham, and sister Smith to Tewkesbury.

## CANADA.

TORONTO.—Brother Ross reports the immersion of WILLIAM B. GOWER, blacksmith, Richview, Ont., and EDWARD DOWLING, now of Toronto. The case of brother Gower is the only one brother Ross can think of as resulting from his personal endeavours to make known the truth during a period of 22 years. He says: “I feel that if I shall have been the means of one attaining to immortality, I shall not have lived in vain. When we were holding a conversation with him at my house previous to his immersion, brother Dowling, of St. John, and his brother, came in. The latter, who has been investigating the truth, expressed his desire to be also made a partaker in the glory

to be revealed; so, instead of one, we had two, who have put off the old man and risen to newness of life."

In another communication, brother Ross writes:—"Some time ago, I was surprised to get a letter from a person about 100 miles from here, of whom I had never even heard, asking about being baptised. I replied, stating that I should like to know more about him, and gave him a synopsis of the things of the kingdom and the name, and the reason for which baptism was instituted, and sent him some pamphlets to read. He returned answer that he had read several of the Christadelphian publications, and was firmly convinced of the truth as therein set forth. I had occasion to go near his residence, and called on him, remaining with him from Saturday to Monday, and found him, though isolated, exceedingly intelligent in the truth, and, at his request, I immersed him. His name is EDWARD NICHOLSON (41), farmer, Post-Office, Branbridge, Ont."

### UNITED STATES.

BRADFORD, PA.—Brother James T. Irwin—who is alone in the profession of the truth in this place—reports his own immersion at Buffalo, N.Y., where he was on a visit and came in contact with brethren by whom he was inducted into Christ. Previous thereto he had been a liberal distributor of various works explanatory of the truth. Any brethren passing near him will find a cordial welcome. His address is box 741, Bradford, McKean Co., Pa.

CAVENDISH, LIVINGSTON CO. (MO).—Brother Brooks reports the obedience of SARAH JOHNSON (formerly Baptist) and ADELINE T. BROOKS (formerly Congregationalist), who both put on the saving name on July 29. Sister Johnson lives in Utica, twelve miles distant, and is completely isolated. Her attention was first called to the truth by Brother Spoulding, of Quincy, Ill.

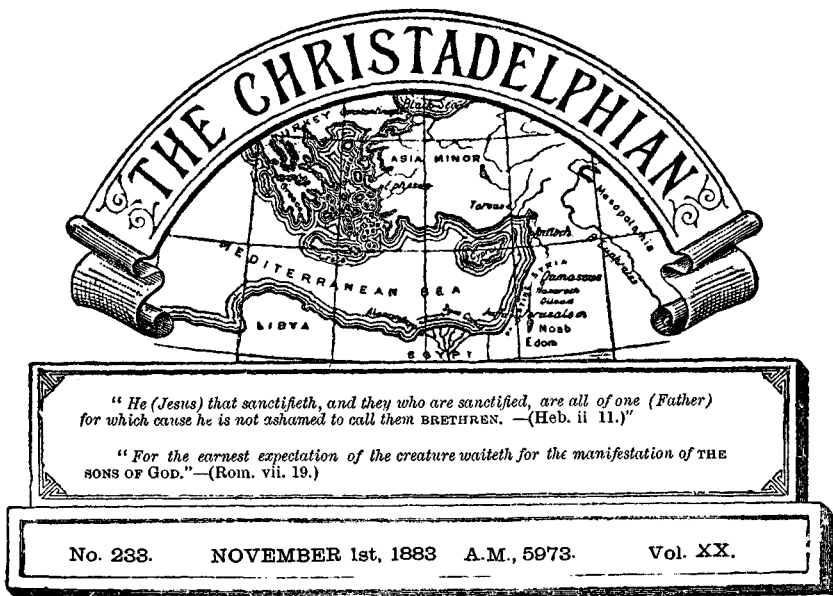
CLINTONDALE, N.Y.—Bro. C. Vredenburg, of the Jersey City ecclesia, gives an interesting account of a visit he recently paid to this place, the home of his mother, about 80 miles to the north of New York. While there, he says:—"My brother (both in flesh and spirit), made it his business to call upon several of the Trustees of the M. E. Church, to see if the building might be had, for the purpose of giving three lectures on subjects connected with our most holy faith. Strange to say, permission was granted, and preparation was at once made for the lectures to be delivered on August 22, 23, and 24. The subjects were:—1. "The Gospel, as preached by Jesus and his apostles"; 2. "A knowledge of the Gospel essential to salvation"; 3. "An exposition of the doctrine of life in Christ only." The attendance was excellent the first night, the church being nearly full. The second night being stormy, the lecture was postponed, necessitating the condensation of the last two lectures into one, which was done. My great fear was that I should be shut off after the first lecture, and so leave the witnessing half done. Such was not the case, however, and by God's blessing we were permitted to get the testimony all in. At the close of the last lecture, brother Harry stationed himself at the door, and distributed freely the tracts we had for that purpose. Shall there be results? God knoweth. It is He alone who giveth the increase.

GRAND RAPIDS, MICH.—Brother Owens reports a visit to this locality, by brethren Dr. Reeves, of Springfield, Ohio, and Hudson, of Plymouth. The Doctor gave four lectures in brother Owens' house, which, though not bearing any visible fruit so far as the alien is concerned, were productive of much spiritual entertainment and profit to the brethren. Brother Owens says, "It does me good to meet with such brethren as these."

JERSEY CITY, N. J.—Sister Seach—whose husband died last year under circumstances reported by brother Ashcroft, in the narrative of his American journey—writes to say that his family have placed a very elegant monument over his grave, but have entirely forsaken her. She sometimes feels her helplessness and desolation to be almost beyond endurance. Left with nothing in the world either in the shape of employment or means, she is necessarily dependant upon the practical sympathy of such of her kindred as love the truth. The God of Israel be her defence and help. She is now staying at the house of her brother-in-law, brother C. Vredenburg, 103, Walker Street, N. Y.

FARMA, N. Y.—Brother J. D. Tomlin, of Rochester, N. Y., appeals on behalf of sister Ingraham, of Parma. He says she has been obliged to leave her husband on account of drunkenness and repeated threats of murder. The family consists of eight children, the youngest at the breast and the oldest about seventeen; winter will soon be here, and they are in need only need but distress, and anything sent to my address for them will be forwarded and very thankfully received.

WATERLOO, IA.—Brother Pym, recently arrived here from Shipston, Eng., writes on behalf of the brethren as follows:—"The number of those rejoicing in 'that blessed hope' in Waterloo, has lately been augmented to more than 30 by the arrival of brother and sister Smith and family from Birmingham; myself and wife from Shipston-on-Stour, England; and brother and sister Williams and family from Riverside. Mrs. Wilson, sister in the flesh to brother Hale, was also assisted a fortnight ago, by brethren Dr. Bickley and T. Williams, to put on the saving name of our Lord. It was a great comfort to myself when I arrived here, to find the ecclesia in a particularly healthy state, and to know that all apparently were striving to obtain a place in the approaching "New Heavens." The ecclesia has long suffered from the disadvantage of not having a resident brother able to speak publicly, but this difficulty has now been overcome by the advent of brother Williams, who heartily exhorts us, and delivers a public lecture every Sunday, from which, we pray, good results may accrue. I desire now particularly to notify to the brethren in the States, that a public debate has been arranged for, to take place here, between brother Williams and a Mr. Kerr, of the Campbellite Church. The debate will occupy eight nights, commencing on the 5th of November, and we hereby extend an invitation to the brethren and sisters of the States and Canada to be present, and would request that an intimation be sent us from those who intend coming to that effect, that we may know how to arrange, etc. We hope to make the occasion a time of special intercourse and mutual upbuilding in our most precious faith, and intend to have meetings for that purpose on several of the days. We hope that many of the brethren and sisters will make it convenient to come.



## BIBLE DIFFICULTIES AND THEIR SOLUTION.—No. 4.

### THE CREATIVE WEEK.

The cosmogony of the two first chapters of Genesis is admittedly perplexing on a superficial reading of it. The advance of geological science in modern times has rendered it necessary for devout students of the inspired word to look more narrowly into these records which give us the only reliable account of the origin of all created things. The search may be prosecuted without alarm by the most timid inquirer whose knowledge of natural phenomena and love of the Scriptures, qualify him for the undertaking.

Genesis contrasts singularly in its cosmogony with the absurd fables and traditions which were current in Upper Asia. "Connection, simplicity, and truth," are its distinguishing features. As Mure well observes: "Both systems (Homer's and Hesiod's) have the effect of exhibiting mind as subordinate to matter in the order of mundane development. Of creation in the higher sense, or the calling into existence of habitable animated worlds, by the fiat of a Supreme Eternal Spirit, out of chaos, as in the Mosaic system, neither Homer nor Hesiod manifests any conception." It would indeed have been marvellous if either of them had. The cosmogonies of the Gentiles have necessarily been based upon the speculations of the human

mind, and have always ignored the existence and power of God in relation to the existence and life of the universe. The psalmist of the *Veda* actually doubted whether the universe was not too hard a problem for even God—so far was he from ascribing Creatorship to Him. The problem of the world's existence admits of but one intelligible solution, to reject which is to encompass and burden the intellect with greater mysteries still. If Moses may not be credited, we are absolutely without light or hope. It is therefore a matter of no little consequence to us that in placing reliance, as we gratefully and reverently do, upon the Bible genesis of things, we are not accepting statements which scientific research has demonstrated inaccurate, or swallowing fictions with closed eyes.

A quarter of a century ago, as the writer well remembers, controversy on this subject ran high, and the excitement was intensified by the appearance in England of *Essays and Reviews*, which were followed by a swollen stream of neologian literature whose source was in Germany. To a large extent, the scare has vanished. It was useful while it was at its highest pitch, in calling into existence a vast variety of interesting and masterly defences of the sacred narrative, acquaintance with which greatly simplifies the task upon which we here embark.

It is generally assumed by sceptics that the Bible account of the creation excludes the wonderful changes which have occurred in the crust or outer rind of the earth—changes which geology shews must have required measureless periods for their evolution. Darwin demanded three hun-

dred millions of years for the tertiary strata alone, and in his estimation the entire sedimentary series would make a chronological claim upon ten times that period. (It would be folly to treat with unenquiring ridicule the conclusions arrived at by one whose powers and opportunities of investigation were so far above the average. Nevertheless, as it was not impossible that he should not be mistaken, we are at liberty to accept a surer guide. That guide is the Spirit of God, without which there would have been no heavens and earth, and no—Charles Darwin).

No explanation of the first chapter in Genesis, would, however, be worth attention, that ignored the discoveries with which positive science has enlarged the circle of our knowledge. There are few who would now contend, as we have known some do, that six days of 24 hours before man was created, there existed no solar system, and that the fossil remains of animal and vegetable life which have been found embedded in certain strata, were purposely placed there by the Creator during those six days, in order to try the faith of those who might thereafter bring them to light! The various layers which constitute the earth's crust have obviously each in their turn been superficial, and the lowest of them is consequently the oldest. The account we are considering does not contradict this assumption, but will, we think, be found to substantiate it.

It has been by some writers regarded as most probable that all geological mutations occurred during the indefinable period which Moses describes by the word *Uršūth*—"in the beginning"; and that the whole subsequent work of creation occupied

six days of 24 hours. This view is supposed to receive philological countenance in the use of the word *hará* in the first instance, followed by *hasah* later on. It is claimed that while the word first mentioned means to *create*, the other has the significance of to *form* or arrange that which has already been called into existence. The words are, however, used synonymously, and so, much stress had better not be laid upon any supposed difference between them. God *creating* the heavens and the earth are recorded in Gen. i. 1 is precisely what He did when He *made* the earth and the heavens as stated in Gen. ii. 4. Moreover, the *day* in which He did this, is not the *first* day, nor any indefinite period preceding it, but the entire *six* days which occupied the Deity's power and skill, and embraced all the work which He created and made. We take, therefore, the words "in the beginning" as covering the whole period from the creation of the material universe to the formation of man from the dust of the ground—the six days in which "Jehovah made heaven and earth, the sea, and all that in them is (Exodus xx. 11.)

And now arises our first difficulty. It is occasioned by the fact that each successive stage of creative development is represented as an evening-morning period. Such a period, taken literally, is produced by the diurnal revolution of the earth in 24 hours. But the sun was not created before the fourth day (Gen. i. 19), and yet there was light, and evening and morning on the *first* day! The objector asks: how could there be day at all without the sun? and in his absence what was

there to produce its alternation with the night? It would certainly seem that "a restricted source of illumination" was necessary to render possible this diurnal ordinance by which the light was divided from the darkness. (Ver. 18.) Consequently, the view seems inadmissible according to which there was an original diffusion of light through space independently of the sun. Considered abstractly, this is of course quite within the compass of His power who is light, and dwells in light, and covers Himself with light as with a garment. He could have flooded the universe with this element before ever He called into existence a single sphere. But this hypothesis does not relieve us of the difficulty to which we have already adverted, viz., that "there was *evening*, and there was *morning*, day first."

We consider that the true explanation is that which affirms that, according to the rhetorical usages of Hebrew description, the "day" is not to be regarded as an exact measure of time at all in this narrative, but to be taken as a metaphorical expression simply, *borrowed* from the literal day for the purpose of marking off distinct and successive works of creation. This is the view which has found most favour with those writers on the subject who have approached its consideration with the greatest care, and the strictest regard to the exigencies of other Scriptures which bear directly or indirectly upon it. One of these has observed that "By this construction the consistency between the days in the cosmogony and in the institution of the Sabbath is secured; the want of which has constituted

the chief objection to all the schemes of interpretation hitherto propounded, with the view of reconciling the terms of the Scripture with the conclusions of modern geology, by assigning to the former the sense of measures of time more or less extended. If regarded as a measure of time in Gen. i., it must be the same measure of time all throughout in verses 5, 8, 13, 19, 23, 31, as well as in chap. ii. 2, 3; Exod. xx. 8-11; Deut. v. 12-14; contrary alike to the indications of the geological science it is intended to reconcile and to the literal sense of the terms; whereas in the sense above represented, no such uniformity is required. The consistency of the days of the week with the days of creation is not that of measure and measure, but of type and antitype."

The description of the orbs of the firmament which are represented as having been caused to appear on the fourth day, is just such an one as would have been given by an inhabitant of the earth at that time, had there been one. Until the fourth day, the forms of the heavenly bodies would be invisible from the earth's surface owing to the aqueous vapour with which its atmosphere would be charged. Water covered its surface (Gen. i. 2) and owing to the heated condition of the earth itself, there would necessarily result, in the first place, an evaporation that would entirely exclude the rays of the sun. That evaporation would become reduced as the earth waxed cooler, and light would reach the "wasteness and voidness" which its aspect then presented, before the source of illumination had become apparent. It should be remembered that Moses does not

treat of the appearance of light otherwise than *in its relation to the earth*, and the phenomena he describes are such as would have been observed by a spectator who viewed them merely from the earth. The rays of the sun would have access to the waters which surrounded the globe, before the sun itself was visible, and this, of course, would produce the recorded alternation of day and night, even though there were no visual manifestation of the heavenly bodies. When on the fourth day, the state of the atmosphere had become sufficiently changed to allow the sun to be seen from the earth, it would have appeared to the terrestrial observer as though that great luminary had only then come into existence. We ourselves use the language of mere appearance continually, when such language would be inexact if taken as scientific description.

One other difficulty we will notice here, and reserve consideration of the remainder for another occasion. In chap. i., 20, the fowls are produced out of the *waters*; whereas in chapter ii. 19, they are formed "out of the ground." The margin (that oft useful resort of the Biblical interpreter) will help us here. Instead of "fowl that may fly" we are at liberty to read "let fowl fly." The verb is *y'opheph* and its form is that of the pilel future "shall fly." It is evidently used in the imperative sense.

It is not, therefore, asserted that the fowls were brought forth by the waters, and consequently there is no contradiction between the two statements.

In our next we propose to deal with the following objections as well as others that may in the meantime be suggested:—(1) That whereas in



chap. i. 9-12, the growth of vegetable life seems to have occurred while the surface of the earth was yet in a state of moisture owing to its emergence from the waters; in chap. ii. 5, the face of the ground was too dry to receive the herbs and plants which had been made before they were put into the ground. (2) That whereas in chap. i. birds and beasts are made before man; in chap. ii. man is made before birds and beasts. (3) That whereas in chap. i. Adam and Eve were created at the same time;

in chap. ii. he was created alone and she at a subsequent period—the creation of the lower animals intervening.

We purpose also instituting an inquiry into the alleged dual authorship of this cosmogony, founded upon the distinctive use of the divine titles Elohim and Jehovah—a hypothesis by which some have sought to account for the apparent discrepancies which exist between the two chapters.

R ASHCROFT.

MUTTERING THUNDER IN THE DISTANCE.—An organization of working-men in San Francisco, styling themselves “The Pioneers of the Revolution,” have issued a manifesto headed with a pictorial device representing a muscular hand squeezing the life out of a serpent; and setting forth resolutions which show the desperate nature of the movement that is making headway under the surface among the working classes. The following extracts will illustrate:—

“We, the mechanics, skilled workmen, labourers, and wage-workers of San Francisco are the men who have produced all the real wealth this city owns. But other men who do not produce anything—loafers masquerading under the names of ‘lawyers,’ ‘bankers,’ ‘brokers,’ ‘rum-sellers,’ ‘capitalists,’ professional ‘preachers’ and ‘politicians,’ are the ones that by some hook or crook have come to ‘own’ all that wealth that we have produced. We number in this city one hundred thousand, while they do not exceed five thousand. But they have all, having produced nothing; while we have nothing, having produced all. We desire, and will have in the near future, such laws as will give us the full value of our own labour. Our brothers in the

East have already given warning; we now do the same. Not only here, but everywhere, it is now well understood by the majority of American working-men that they are legally and systematically robbed of three-fifths of their earnings. We have determined to abolish by physical violence certain legalised wrongs under which we now suffer. But let no good man be alarmed at this expression of our intentions. We shall not act hastily or blindly or indiscriminately. We shall first explain our grievances, then reason with our oppressors and endeavour to persuade them to grant us our rights, and failing in this, as we expect to fail, we shall finally enforce our demands by virtue of the clenched fist. We shall be specific and simple in our expositions, cool and clear in argument, and direct and decisive in our action, shall be economical in choosing the means whereby to reach our ends; we shall be thoughtless and careless of our personal welfare; and above all we shall be scientific in our methods, whether of destruction or construction. We shall respect neither life nor property when they stand as obstacles in the path of human progress, nor will we shrink from any sacrifice on our own side that may be necessary for the success of our cause.”

## TRIALS AND TRIUMPHS.

BY ORIANA L. T.

*Are the trials of the "old man" of the flesh, triumphs for the "new man" of the spirit? Let us see.*

*Old Man.*—"It is hard for me to face facts. I used to evade them, and hold to my own idea of how I wished things to be, instead of looking at them as they really were. I acknowledge there is a charm for me in the dreamy poetic 'fancy of the red man's 'happy hunting grounds.' I can quite lose myself in the mazy labyrinths of Oriental mythology. They are some of them more to my liking than the heaven and hell of the orthodox creeds."

*New Man.*—"They are all vanity. The fact is more beautiful. The fact that this material earth is to be populated — not with shadowless "shades"—not with immortal phantoms—but with immortal beings, with glorious spiritual bodies. Poor brain-flesh cannot even conceive of this wondrous people. But there are a few who are trying to reach up to it."

*Old Man.*—"But there are other facts that are difficult. I would like to dream, and dream of what I would have men and women to be. I like to idealize them, and make them all that is wise, and noble and good, and it makes me very unhappy to have to force myself to see them as they really are. Ah! it makes me suffer."

*New Man.*—"That is weak."

*Old Man.*—"Yes, I know. I have not lived for five years in almost unbroken solitude, without having learned to measure

to the greatest height of my strength and lowest depths of my weakness. This seems a necessity to me if I must learn to govern myself. It enables me to build up the low, and to subdue the high places in my character. It is a slow weary work. One of my weaknesses is that I don't like to stand so much aloof and have no part with the people around me, I am still young and there is a social side to my character. The truth does not require asceticism."

*New Man.*—"Indeed no. Go talk your Bible to them."

*Old Man.*—"They won't hear, or rather, hearing, they cannot understand. The blank visage that meets me is at once a warning that I have hit above the mark. I cannot get them to look inside their Bibles. Ah! me! I shrink back disheartened and almost hopeless sometimes. My heart is filled with compassion, that they, my fellowmen, should have fallen so low. No ambition. No aspirations. Willing to live and die as the beasts that perish. At times I am so wounded and full of sorrow—and Christ seems so far away—so very far that it seems utterly useless for me to strive longer to enter into His rest by trying to help these who won't be helped."

*New Man.*—"It is indeed a sad thing. Those who can look on and fully realize the wickedness, misery, and vice in the world can realize that it is so because of ignorance of God and His purposes, and can still turn lightly away with laughter and song, must be creatures ripe for destruction. Jesus wept over the fate of the holy

city, but that did not save it. God knows best."

*Old Man.*—"I don't suppose I could be happy in the world ever again. I realize too fully that there is never a rose without its thorn; there is never a beauty without its blemish; there is never a joy without its sorrow."

*New Man.*—"The trail of the serpent is over it all."

*Old Man.*—"Still I wish that I might have some part with others. This is such a very lonely life. Other women say they could not endure it."

*New Man.*—"But you may not go their way. Still I am not without mercy. I give you blessings—pleasurable, healthful blessings."

*Old Man.*—"Blessings—and in this life?"

*New Man.*—"Assuredly, yes. I give you work."

*Old Man.*—"Work! And do you call that a blessing? It is a degradation and curse. The whole world will tell you that. Hard mental strain robs a woman of much of her attractiveness, making her look old and careworn. Besides men think it a trespass upon their province for a woman to have brains. Worse still is hand-work; I do like a lady's hand white and shapely. House work disfigures and darkens. It is drudgery."

*New Man.*—"Poor pitiful vanity. 'If thy hand offend thee cut it off.' Better to enter into life eternal maimed, than to lose thy life in the grave. But, yes, work is a curse to millions who make of themselves, or are made of by cruel task-masters—beasts of burden. But there is rational work—a necessary exercise that gives new tone and vigor to

both mind and body. This is a blessing. *God worked*: 'On the seventh day God ended His work which He had made.' *Christ worked*: 'My Father worketh hitherto, and I work.' Again, 'I must work the works of Him that sent me, while it is day; the night cometh, when no man can work.' *The angels work*, 'In heaven the angels do ever the will of their King.' And *man is commanded* to work 'Whatsoever thy hand findeth to do, do with thy might.' Again, 'Faith without works is dead,' writes the apostle. You would better be as the wild savages, than squander your life away in ease, and never increase your store of knowledge, or add bright gems of wisdom to the talents given you. What do those live for, who think labour so lowly, and toil so ignoble, that they shrink from its stain? They live simply to 'rust out,' when it would be a thousand times better, more noble, to 'wear out,' that they might leave the world the better for having lived in it. There is great dignity in work. The old Romans, in the very height of national greatness, considered labour honourable, and idleness a shame. The educated matron not only took part with her maidens to weave and spin, but also taught her children to write. A woman is to be a 'helpmeet' to her husband, not a burden. In that strange German work, treating of life among the Christian anchorities of Sinai and the oasis of Pharan, which lies at its foot, how like is the noble Christian dame of A.D. 350, to that queen of women set forth in the last chapter of Prov. She was to be found sitting at her loom, with her daughter and female slaves,

and 'All she said was judicious and precise, and showed that she herself superintended her household in every detail.' The best and foremost in every age of the world have been workers, and not drones."

*Old Man.*—"But why, then, is it considered degradation?"

*New Man.*—"Degradation? Why, yes. Labour *is* a degradation, but to whom? The brainless fop who swaggers through the street. The fashion belle who gives both day and night to one selfish round of pleasure. The Asian noble who lets his finger nails grow until they become like bird's claws, in proof positive that he does not labour. The 'noble redman,' who makes of his poor squaw a beast of burden. To these, and all others from the monarch on his throne to the peasant in his hut, who are afraid of toil, labour is degrading. But even as the world now stands, of what possible use are these in the great stir of thought and action that is prevalent among mankind, and to what infinitesimal depths of insignificance do they sink, when contemplating the great wave of motion, that, sweeping on with irresistible force, is to revolutionize the whole political, social, and ecclesiastical world, and make all things new."

*Old Man.*—"You put it strongly."

*New Man.*—"It requires putting strongly. The natural man is apt to sentimentally lament and bemoan that so many of the human race should be swept from the earth with an everlasting destruction. But throw away sentiment, and face these people fairly, and one can stoutly declare against all comers, that *God is just.*"

*Old Man.*—"Yes, but there are others, those who try, and think that they are doing right. I would like to sympathize and even compromise with their wrongdoing since it is not wilful. It wounds them deeply to tell them they are wrong, but the Bible makes me put aside feeling and draw the line sharply and decisively between right and wrong, and to hold fast to the one but condemn the other. It makes me understand why some of the old prophets drew back and tried to beg off from proclaiming the just and righteous decrees of Almighty God. It would place them in exact opposition of not only many people who thought they were right, but also of their own fleshly instincts of right. The latter is easy, but the former is a scorching heat—'A trying as by fire.'"

*New Man.*—"The merit all lies in the former. We are perfected through suffering."

*O. M.*—"Oh! yes. If we could just place ourselves, and all we possess in the Master's keeping, then always keep in mind that He will not try us more than is needful; why then His 'yoke would be easy, and His burden light.' For He hath said, 'Come unto Me all ye that are heavy laden, and I will give you rest.' And one might get a fore-taste of this most perfect rest, even in this life, if he could only *submit* in all things. It is not He, our High Priest, who is 'touched with a feeling of our infirmity' that makes my trials so great, but the rebelliousness of my own fleshly nature. But the recognition of this fact does not make them any the easier to bear. I have seen so many people whose natures seemed

much better fitted for the truth than mine. With their even placid dispositions, they would make such true steady lights. They remind me of fixed stars, whilst I am like a meteor, a flash of enthusiasm that almost dazzles and bewilders my understanding, then a darkness and blackness of despair, almost. It seems a strange thing that a nature like mine should have laid hold on the truth. I never get through wondering about it."

*N. M.*—"How do you know but that in the very fact, that the truth is not easy for you, lies your future spiritual strength. A possession lightly come by is lightly valued. Your desires have laid strong hold of this present evil world, and it would have taken long years of experience to have taught you that 'all is vanity and vexation of spirit.' But ask yourself now, young as you are in these matters, if you would give up your hardly-won hope in the gospel for any earthly consideration; I do not think you could. The very fierceness of your struggles to be free from the fetters of the carnal mind is a sign of growth. If you had a less restless mind—a nature fitting more easily into matters of the truth, you might become sluggish—'lukewarm' being alone so much. As it is, you keep heated somewhat glowingly. Though this is a trial for the flesh, it is doubtless what the spirit most needs. There is many a blessing disguised under what at the time of trial seems more like a curse. It takes mighty convulsions of combined forces to heave the earth and change a landscape. It takes strong muster of dark-clad warriors, for Storm King to lash old ocean into fury. It takes intense

purpose, constant struggle, and fervid prayer to keep in subjection that worst enemy of mankind, sinful flesh."

*O. M.*—"But why is it so? Why must we suffer?"

*N. M.*—"Dare you question God? That is what that question amounts to, to go deep enough. How I have heard blasphemous infidels, with cynical sneer, ask, 'This God of yours, this great and powerful Being, if He is all love and mercy, as you say, why did He let evil and suffering into the world? Why did He let your fabulous Adam and Eve do wrong, when He could have prevented it?'"

*O. M.*—"But how would you answer?"

*N. M.*—"With *silent endurance*. With a few grave words I would remove a person like that from my presence, as I would a worm from my path."

*O. M.*—"But if they would taunt and say you could not answer?"

*N. M.*—"I would try and remember that my Master was taunted, and answered not a word. I would try and remember that it would show weakness and not strength, shallowness and not depth, narrowness and not breadth, to be always ready with any retort for all the hypocritical cant and impious ribaldry that by chance might be hurled at me. I want pure thoughts and a 'conscience devoid of evil before God and man.' But this can never be if I am willing to bandy words with every mocker and reviler who knows no better. Then, there is much dirty stuff afloat under the guise of literature: it is poisonous as the most deadly miasma. As bad for the mind, as

filth would be for the body. Avoid it. Pass by it. Come not near it."

*O. M.*—"But there is an outside to the question I asked, is there not?"

*N. M.*—"Yes—*character*. That answers it. It has pleased the Supreme Being to demand character of those sons of men upon whom He has designed to bestow the high and exalted honour to become sons of God. It is character that makes the individual. The present is the formative period of our lives for all time. Character! It is everything. By it, we are known for good or ill in this life. By it, we rise from our graves, or sleep in eternal oblivion. By it, we stand or fall in that last fearful day of reckoning."

*O. M.*—"What a wonderful book the Bible is. I didn't use to think that it taught so many things."

*N. M.*—"The Bible contains all the truth, and more, than is to be found in the millions of books written by mortal men throughout all ages."

*O. M.*—"Why then read other books, why will not the Bible suffice?"

*N. M.*—"Man is a low being—'of the earth, earthy,' and must ascend, by gradations, up to an understanding of the All-Wise and His purposes. Some men are gifted with a greater power of thought than others, and it is an aid to higher things to read these thoughts."

*O. M.*—"But there are so very few who grasp the higher things."

*N. M.*—"That is true. I, therefore, permit you to glory."

*O. M.*—"That can't be. We are to give all glory to God."

*N. M.*—"Thus saith the Lord, 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, who exercises loving kindness and judgment, and righteousness in the earth, for in these things I delight, saith the Lord." This is a most transcendent blessing, and will raise you to such heights of sublime thought as the common mass of humanity never dream of. To *understand* and *know* the Lord. Think of it."

*O. M.*—"Yes, I know, and there is wonderful soothing in the 'loving kindness.' But there is that in the thought of the 'judgment' that is absolutely awful. It makes one seem to stand as did the children of Israel, back through long ages ago, and hear the crash of thunders and see the vivid lightnings flash as the great God spake in trumpet tones from the cloud-capped summit of Mount Sinai. It is magnificent, but terrible."

*N. M.*—"A Moses need not fear."

*O. M.*—"But I am not a Moses, and it seems long before I can gain a title of his courage. Why, this very reading and familiarity of the Scriptures is a sore trial to my weak woman's flesh. It is raising a barrier—a destroying of sympathy between myself and some that I love. There is my young sister, who writes me of all the gaieties of the national capital—theatre, opera, receptions, excursions, art-galleries, museums, and the beautiful parks, where she says I, with my dreamy nature,

would dream my life away, and she wishes I might share all these pleasures with her. I wrote back, without the least thought of giving offence, what has become a familiar thought to me—that we are a holy people, set apart for God's purposes, and literally keep ourselves 'unspotted' from the world."

*N. M.*—"What did she say?"

*O. M.*—"What to me was an unexpected blow. That if myself and friends were so 'holy,' perhaps I would better give up corresponding with my *worldly* sister. I understood in a moment what deep, although unintentional offence I had given. She having every worldly advantage in her favour, thought it egotistical presumption for me to write like that. She understands nothing about the word 'holy' in our sense."

*N. M.*—"But what did you do? 'He that will not forsake father and mother, brother and sister, etc., for my sake is not worthy of me.'"

*O. M.*—"So I remembered. It was hard to give her up. She has been my pride and joy for years. But I dare not put to hazard my standing in the truth. I told her I accepted her terms and would stop writing, not from lack of love, but from lack of understanding. Then I thought I had lost my sister."

*N. M.*—"And had you not?"

*O. M.*—"No, she could not bear it. She said she had a cry over my

'dear little letter,' and her 'precious sister' was to write, for it was she who had been wrong."

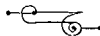
*N. M.*—"And so, after you had been tried and found faithful, your sweet sister was returned to you?"

*O. M.*—"Why, yes; and on my own terms, too. But this is not all of my difficulties from over-familiarity with the Bible. Let a German come to this country, although he learn to talk our language at once, he still continues to *think* in the mother-tongue until the new language becomes most familiar. That is just the way it is with me. My very thoughts run in the channel of Bible language. It is a very outspoken book, and calls things by their right names, and don't stop to smooth matters over a bit. In what is called polite society, it is considered coarse to imitate the Bible in this. To say a lie is a lie is thought a shameful thing."

*N. M.*—"And you feel it?"

*O. M.*—"Yes, it makes me wince. But the Word of God makes me do it."

*N. M.*—"Rightly, too. No follower of the Lord Jesus can be ashamed of the language he taught without being ashamed of him, and to be ashamed of him, he will be ashamed of you in your greatest need. All the wicked world wants is to go on its wicked way. To tell it, in plain language, it is wrong, it hates you. But there is a day of joy coming. Press on! Press on!"



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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 150.**


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*“Exhort one another daily.”—PAUL.*

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Peter, you remember, has said, “Desire the sincere milk of the word that ye may grow thereby.” This we have learnt to do. Nothing short of the undiluted Bible will make us grow. Our system of daily reading enables us to get the full benefit and to realise the apostolic precept in the most effectual manner. Under this system, many, many features of the divine thought are brought under our notice that we should never notice, or noticing once, forget. Every time we read, we get something fresh—something we had not seen just in the same vivid light before; and when the “every time” is every day, we slowly get enriched in a way not possible with those who only look into the Bible occasionally.

This morning, we have a message through Ezekiel which, though not addressed directly to us, has a bearing on our position, from which we may take comfort. I refer to what we find in chap. xii. verse 22: “Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them, therefore, thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel, but say unto them, the days are at hand and the effect of every vision.” It is worth while considering how the proverb thus rebuked, originated, and what was its precise meaning. That it had reference to the visions of Ezekiel, as well as to the prophets that had gone before him, is evident from verse 27: “Son of man, behold they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of the times that are far off.” Now the visions that Ezekiel saw (as re-

gards the bulk of them) were visions of “lamentations, mourning, and woe.” This very chapter illustrates their leading character: *e.g.*, verse 15, 20, “I will scatter them among the nations, and disperse them in the countries . . . and the cities that are inhabited shall be laid waste, and the land shall be desolate.” All the prophets had prophesied like this. All of them foretold calamity for the people of the land, and they had done so for many years, without the calamity coming; and the result was that the people in general became sceptical about it. Because it had not come, they thought it would not come. Their scepticism took the form of a proverb, which got into circulation, and which here receives notice and rebuke at God’s hands. “The days are prolonged, and every vision faileth.” But the time, in Ezekiel’s days, were close at hand, and here Jehovah says to them: “In your days, O rebellious house, will I say the word, and will perform it.” “There shall none of my words be prolonged any more” (verses 25, 28). And so it came to pass. Nebuchadnezzar invaded the land, and emptied the cities of their inhabitants, and laid Jerusalem in ashes. As we contemplate the condition of Israel and their land for the last 1800 years, we are able to realize that the word of God, however it may appear at any time to be deferred, will at last come to pass, and the flippant unbelief of a heedless generation be put to silence in the grave.

There is a parallel to these things in our days. For a long time, the proclamation of the same sure word has rung in the ears of men, “The coming of the Lord draweth nigh,” and because the time has gone on without yet bringing the Lord,



the subject has become a scorn with the majority of civilized mankind. The disappointment of prophetic expectations as, in fact, become proverbial. The fact has passed into a proverb, with the implication accompanying, that because the Lord has not yet come, he will never come, or, at least, "not in your day nor in mine," as they say, by which they mean not for thousands of years yet, if he ever comes at all. "The days are prolonged and every vision faileth." It is exactly the proverb they had in the land of Israel—exactly the proverb which events confuted and confounded in a terrible manner in Ezekiel's days, and which will be confuted and confounded in a similar manner concerning the subject of Christ's coming.

The proverb is more unreasonable in our day than in Ezekiel's. There are signs and tokens in our day which were lacking then. During the past forty years nearly, a great variety of prophetic anticipations have been realised, bringing a guarantee of the sureness of the prophetic word which did not exist in connection with the predicted overthrow of Israel. From the outbreak of a European revolution, in 1848, to the British occupation of Egypt in 1882, and the commencement of the Jewish colonization of Palestine (on however small a scale), there has been an unbroken series of signs of the Lord's approach, and about which there can be no doubt, because all of them have been anticipated on the strength of the prophetic words. The only point of failure has been as to the place in the programme at which the Lord's appearing would occur, and this is a failure not of the prophetic word but of human estimate of probability. It seemed likely that the ending of Papal coercive power would be the time for the Lord to appear. The ending of the Papal coercive power came at the expected time, but not the Lord, and because of this, the thoughtless cry "failure,"

Perhaps this failure was divinely permitted (*i.e.*, the mistaken expectation allowed to be entertained) to try the faithful, and give the other class the pretext for going away. True failure there has not been; on the contrary, prophetic expectations that were truly warranted have in all particulars been realized in a very wonderful manner.

Dear brethren and sisters, the word of the Lord standeth sure. Onward the divine programme will go till the very consummation itself is reached, in the glorious event to which this ordinance of the breaking of bread has been pointing for the last eighteen centuries—the coming again of our Lord Jesus Christ in power and great glory. This event may take place any day, and the days may yet be prolonged, though the vision cannot fail. The all-important question for each of us is, in what attitude ought that event to find us so that we may find favour of the Lord in that day? On this question we have light thrown by the portion read from Luke this morning. I refer to the parable of the sower. We are all acquainted with the features of this parable uttered by the Lord. A sower scatters seed-grain in the field, which, being a Syrian field, is not ploughed all over as in western agriculture, but is merely scratched, and consequently has a very diversified character of surface—strong wayside places, thisty places, rocky spots, and bits of good ground in right condition. The seed falls into these various sorts of ground, and produces various results accordingly. From the hard places it is picked off by the birds; in the shallow places, it grows to wither in the sun; in the thorny places, it is choked by the growth of weeds; in the good places, it grows to maturity, and gives a liberal return.

In the application, we need make no mistakes, because the Lord has plainly indicated it. In the first place, the seed is the word of God—the word or gospel of

the kingdom, as He explains. It is not human tradition, or theological sensationalism. It is not dreams, vagaries, or imaginations. It is God's own word, as we have it in the writings of the apostles and prophets—*alias* the Bible. In the goodness of God, we have become the subjects of this word; we have been delivered from the nightmare world of imagination that exists around us in Christendom. The word itself has been sown in our hearts. The question is, as to the results. There were four results in the parable, and only one of them effectual. To which do we wish to belong? Let us look at them one by one.

"Those by the wayside are they that hear: then cometh the devil and *taketh away the words out of their hearts.*" The people in question get the word into their hearts at the start, or it could not be taken away. Let us measure ourselves by the case. We have got the word into our hearts. Good: but that is no guarantee it will remain. The devil may take it away. Who the devil is, I will not stay to argue. We all know it is not the supernatural devil of clerical theology. We all know it is a devil that takes various shapes, but in every shape, is human nature in some attitude of antagonism to divine ways. The old man within is one shape of the devil—the natural man "who is corrupt according to deceitful lusts." He may take away the word: he may whisper "It won't do: it will injure your standing: it will bar your way: it will cut you off from lively friends and pleasures; it will spoil your life." Resist these suggestions if you wish the seed to remain and bring forth fruit. Or the devil may take an outside shape. It may be a friend; it may even be a man called a brother. There are devils in the camp as there have ever been, even in the small camp of twelve. We have to try the spirits whether they are of God. The devil in this shape will tell you that you need not take it in such terrible earnest: that there may be such a

thing as salvation and there may not: that if there is, it is easy to get: that you need not put yourself very much about: that you should, at all events, look after the main chance, and not be too strait-laced; "don't make a nuisance of yourselves; enjoy yourselves while you may, and let others enjoy you; there are lots of fine people in the world, and plenty of good entertainment if you don't unfit yourself for it by righteousness over-much."

Brethren, this devil is dangerous, because he presents himself as an angel of light. It will be easy for you to say to him that his talk does not at all resemble the talk of Christ and his apostles; that the effect of his philosophy would be to take you away from Christ, and put you in the company of sinners which you desire by Christ's command to avoid; that in a word, he is pecking at the seed sown in your heart, and that you will have nothing to do with him. Of course, the devil may come to you in his own native hues—the out and out antagonist of the word of wisdom, though your friend, perhaps. He will ply you with various arguments against what will seem to him the unwisdom of staking your all upon a possible misadventure. He may even go further, and maintain that the whole affair of the gospel is an effete and mistaken thing, with which it is a mistake for any liberal-minded, educated man to have anything to do. You will not be in much danger from this gentleman. He sets himself too directly in opposition to palpable truth. You will quickly dispose of him with a decisive "Get thee behind me, Satan."

The second class are they "who, when they hear, receive the word with joy, and these have no root, which for a while believe and in time of temptation fall away." Here is something for our attentive consideration. We may succeed in warding off the seed-picking raids of the devil, and fail for want of root to the seed retained. We hav

received the word with joy: how do we stand the times of temptation? This is a question of root. If we are rooted and grounded in the faith, we shall hold fast in the toughest trial. To be rooted and grounded in the faith, is to have the faith rooted and grounded in you. You say, perhaps feeling the roots are rather slim in your case, "Happy are they who have the faith strongly rooted in them." True; but what do you mean? "We mean what we say," answer you. Yes; but let us look under your meaning. You think this rooting to be an affair of natural constitution, and that, if you haven't got strong roots, you cannot help it. Now you are not altogether correct there. Christ's parables are uttered for instruction, and it would be no benefit to teach fatalism which Jesus never did. No; if the seed is not rooted, it is because you have not rooted it. Two men might each have a garden plot of equal quality, and sow it with the same seed. But suppose the one dug it up and manured his ground, and was careful to keep it in right condition while the seed was growing; and the other did not take these measures, but merely cast the seed on the unbroken ground, and left it to take care of itself. The seed would take and have root in the one case, and very slight root in the other. So it is with the seed of the word. The seed will take root if you adopt the means, which mainly consist of two things: (1) the daily study of the word with prayer, and the use of all helps in that direction, as regards meetings, companions, books &c., and (2), the avoidance of everything that will check the growth of the seed, such as worldly pleasures, sinful companions, flesh-pleasing and foolish literature, such as novels, comic publications. By such means the seed will take root, and in time of temptation, it will be there to withstand all assault.

The third class is an easily recognisable class, and one in which it is very easy to

be included. "They who fell among thorns are they who when they have heard, go forth and are choked *with cares, and riches, and pleasures* of this life and bring NO FRUIT TO PERFECTION." Surely dear brethren and sisters, none of us wish to be included in this class, and yet how liable we are to fall into it. How much all of us know of "cares"—few of "riches"—perhaps some of "pleasures." These are the thorns. We must keep our eye on them. Pluck them up in every possible case. Whatever happens, we must not let the word be choked in our hearts. It is here where Christ's exhortation applies with especial force. "If thy right hand offend thee, cut it off; if thy right eye offend thee, pluck it out." There are many things that people do and enjoy, to their own hurt, in this matter. The wisdom of the cutting off will be very manifest to them in the day of the Lord, if not before. It will be too late to pluck up the thorns when the day comes to inspect the garden. If the king's plants lie all sickly and stunted and dying, and the devil's thistles are flourishing in a vigorous and umbrageous development, we may be quite sure there will be no prize awarded for such horticulture. Practically, it means this: while giving ourselves to the word of God and prayer let us, having food and raiment, be content, and decline all temporal aims and enterprises that would only mean an increase of "cares and riches and pleasures" which choke the word.

We may then hope to belong to the fourth class—the seed that fell on the good ground—being "they, which in an honest and good heart, having heard the word, kept it, and *bring forth fruit with patience.*" The fruit consists of those things that men do from the conviction of the truth. This fruit will come where conviction is at work, and conviction will remain and acquire increasing strength from the keeping of the word in the heart by the daily reading and meditation thereon, and a

patient continuance in all the commandments and ordinances of the Lord blameless. In such a state of things, there will be a fruitfulness, "some thirty-fold, some sixty-fold, and some an hundred-fold," according to the nature of the good soil, in which there are differences of natural fertility. This fruitfulness is not a question of the absolute size of what a man does, but the proportion it bears to what he can do and ought to do. The Lord settles this in the case of the widow's mite, which was small in itself, but very large in relation to the widow's ability. With fruitfulness of this sort, the Lord has declared he will be well pleased, and will accept, and seal, and reward the same in the bestowal of the inconceivably larger stewardship of the kingdom of God.

It is clear, then, what the attitude is in which the Lord should find us, in the

fast approaching day of His appearing. He should find us in the attitude of faithful servants: much interested in Him; much given to the promotion of His affairs: much addicted to the word and to prayer: much controlled by His commandments: and much abstinent from the friendships and riches and pleasures of this life, which choke the word, and make it unfruitful. If, in this attitude, there is much crucifixion of the flesh, much carrying of the cross, much denial of self, there is also much of the answer of a good conscience, much peace and joy in the Lord, and much unspeakable promise for the day that must come, when every man must stand before the judgment seat of Christ, and receive, in body, according to what he hath done—good or bad.

EDITOR.

"THE TWO CURSES OF EUROPE."—In one of his recent speeches at Birmingham, Mr. Bright said the two curses of Europe were high tariffs and large armies. They are two curses, doubtless, but not the curses. There are others; but that is not the point. Mr. Bright referred to these two in order to suggest a remedy. What is his remedy? Free Trade! "If you were to destroy the tariffs of Europe," said he, "you would destroy the pretence for the maintenance of the great armies of Europe. The nations would become one in interests, and their jealousies would vanish as their ignorance of each other vanished. Neither emperors, nor kings, nor statesmen, nor the public press will be able to bring nations into war when these nations are united in their interests by perfect freedom of industry between them. The pretence for armies will be gone." Alas for the hope of mankind, if it is to depend on tariff re-adjustment, or tariff abolition. Mr. Bright reads human nature very superficially if he supposes that plenty of victuals would mean plenty of purity and plenty of peace. The human race needs plenty doubtless, as a condition of well-being; but if that plenty is not accompanied with divine regulation and en-

lightenment, (in the way provided for by the kingdom of God to come), increased plenty would only lead to increased lawlessness and licence. We should have Sodom and Gomorrah repeated on a larger scale. The people of Sodom suffered nothing from protective tariffs and large armies, but much from "pride, fullness of bread, and abundance of idleness." They sank into a state in which Yahweh "took them away as He saw good" (Ezek. xvi. 49-50).—ED.

"INTERRUPTED IN HIS WORK."—Among several coins and various objects recently brought from the ruins of Babylon is the handle of a cup which bears witness by its artistic character to the advance which had been made at Babylon in the art of working in silver. This cup-handle and many of the coins have been cut or marked with the intention apparently of their not being again used for their original purpose, but that they should be melted down, and then transformed into other objects. But the craftsman seems, from some unknown cause, to have been suddenly interrupted in his work, and the materials which he had prepared for continuing it have come to our museum after an interval of from two to three thousand years.—*Daily News*.

## THE POSSESSION OF THE HOLY SPIRIT.

### WOULD IT BE A GUARANTEE OF SALVATION?

There are many in the present day who believe in the possession of the Holy Spirit, and that it is necessary for salvation. They rejoice in it as a kind of assurance or guarantee of their salvation. When requested for proof of this assumption, none can be given, but the person declares that the proof lies within—to themselves in the heart—a conviction that cannot be shaken.

The national church of this country professes to have it. In its prayer book at the part relating to the ordination of a bishop, it is written "Receive ye the Holy Ghost . . . . by the imposition of our hands," but what difference there is in the individual, it is rather difficult to discern—and the gift of "discerning of spirits" would be a valuable ecclesiastical possession.

A right conclusion can alone be arrived at by going to the only source of knowledge. Our investigation will have particular reference to the moral and spiritual character of those who have been the media of the spirit's manifestation, and to notice what influence it had upon them as concerning their salvation.

What do we understand by the term "Holy Spirit?" We are not dealing with the uses of the word, but the thing itself, from which all the uses are derived. We would say that, apart from the term *Holy*, spirit is, firstly, the *substance*, and, secondly, the *character* of divine and holy beings. Of the first, we know little or nothing; but we know of it that the owner has the power of an endless life. Jesus saith that angelic nature cannot die. But, of the second, we know, and must know, much. It is upon our manifestation of the character of the Spirit our eternal future depends. "If any man have not the Spirit of Christ, he is none of his."

But the general and familiar sense in which the word is used is in connection with its operation upon, or through, human agency.

It is representative of Jehovah, in that it is His omnipotence in actual operation amongst the children of men. The last two meanings and use we well understand, having seen both the divine power and character in the person of Jesus Christ,

but we have not seen the divine substance or person. "There shall no man see me and live," saith Jehovah to Moses. As concerning the Spirit, it *is* life; as to its power, it creates and sustains; and as to its character, it is love, joy, and peace.

From the foregoing, we conclude that in the question of the Spirit, relative to its possession by men and women, it must be either in the character or the power. These aspects are widely different in themselves, and in their operation and connection. The power being that which is beyond the capability of the flesh to perform of itself, it must be bestowed upon the person. He must be invested with, being utterly incapable of either bestowing it upon himself, or producing it. But we know of no case where the character was given in like manner; *that* is something which has to be evolved by the individual, and is *not* a gift. There is no doubt but that God helps—blessing our efforts—"No good thing will He withhold from them that walk uprightly," but the giving of the help is not the giving of character.

The next point to notice is the mode of operation. We can divide it into two, namely, *upon* the person, and *through* the person. Examples of the former occur in the cases of Balaam, Miriam, Hannah, Elizabeth, and Mary. These were moved by the Spirit to speak by impulse, using words not their own—uttering things of a special character—the Spirit then leaving them. But the second mode is the more frequent and general. We might point to Moses, as an example of the operation through the person. He was the agent, or medium, through and in whom, God manifested Himself to Israel. There is also the operation by dream and vision, where the mind is acted upon. But the object, in these cases, has no connection with power or character.

Having glanced at what the Spirit is, and its mode of action, we might consider the cause and object of its operations and gifts. The cause is sin—the object its removal. Jehovah spake to our first parents through the Elohim face to face. Man's sin has driven Him to hide His face from us, but He has in His mercy

promised to destroy the destroyer and bestow eternal life.

The manifestation of the Spirit is always in connection with this purpose. It is Jehovah labouring on our behalf in a thousand ways—sometimes incomprehensible to our few inches of "sight," but, nevertheless, with this same object in view. To consider the operation of the Spirit is to consider Jehovah's labour for man's redemption. But, although the Spirit has operated in and through man for this purpose, we shall find that the medium of its operation was not necessarily any the better. It did not make him a saint, or confer God's righteousness. It is not the possession that makes the difference, but the use made of it. The open revelation of God to Adam in no sense influenced him or interfered with his free will. Although the communion was open, and mouth to mouth, it did not save Adam from falling. This is the principle carried out afterwards. Whatever connection or relationship has existed between God and man, whether face to face, or by dream, or by giving of power, mental or physical—it did not necessitate the person's being in favour with God, or that it was any evidence or guarantee of his acceptance unto salvation or prevented him from sinning.

In the Old Testament, the operations, or things done, differ from the New—things more affecting the natural senses. It is the power of the Spirit that is demonstrated. Vast things were accomplished. It worked with Moses in dividing the Red Sea, when he held out his rod; with Samson in destroying the Philistines; Elijah calls down fire from heaven; Elisha causes a river to flow in a land of drought. These events all stand as actual facts—witnesses for God to this day—though the agents sleep in silence. The Tabernacle and Temple were exhibitions of the power of the Spirit, in that they were designed by Jehovah, and made from his revelation. The operations in the New Testament, though by no means lacking in demonstration of power (as, for instance, the feeding of the multitudes and other miracles), yet reveals more particularly the character of the Spirit—the mind of Jehovah fully revealed in the person of Jesus Christ, continued, through the apostles, in signs, words, and examples.

Holy men of old, who wrought miracles and delivered God's messages, were far

from being made comfortable by the power they exercised; they were but agents, and that, in most cases, for evil. Their faithfulness in the execution of their mission brought every form of indignation upon them. Not for personal advantage do we find them using it; neither does it appear to have interfered with them naturally. Moses felt the immense weight of his burden as king in Jeshurun; the evils around him were none the less felt, though he was endowed with the Spirit. It gave him strength to bear, but did not diminish the burden; neither did it save him from speaking unadvisedly with his lips, to the anger of God.

The seventy elders of Israel were invested with the Spirit from Moses, enabling them to fulfil the duties to which they were appointed, but were they benefited? Their carcasses were among the numbers of the unbelievers who fell in the wilderness through lack of faith.

Of Bezaleel the Son of Uri—honoured by Jehovah with the making of the Tabernacle—Moses saith (Num. xxxv. 31), "And he hath filled him with the Spirit of God in wisdom, in understanding, and in knowledge and in all manner of workmanship." This power he could confer on those who were to assist him. These men wrought with a skill that was not natural to them, and they had experience of it in themselves. But did it in any wise affect their character? Their carcasses likewise fell in the wilderness under the sentence of God for unbelief.

Balaam is an example of its operation in opposition to the will of the agent. His desire was to curse Israel—not that he personally had any evil feeling against them, but that he might get the reward of Balak. The Lord said, through Joshua (xxiv. 10), "I would not hearken unto Balaam, therefore, he blessed you still." Balaam himself said, "I have received commandment to bless—and I cannot reverse it."

That he desired to reverse it is evidenced by his continued attempts to do so. Here we have a prophet desiring to do evil for money's sake, speaking by the Spirit of the Lord.

In Samson, we have the power of the Spirit in physical activity—irrespective of character, wisdom, or prophecy. He recognised his strength as the work of the Spirit, for, in his last prayer, he cried, "O Lord, strengthen me only this once."

Though thus divinely empowered, it did not restrain him from sinning. He persisted in having wives of the Canaanites. He knew, also, that the vow of the Lord was upon him. The shaving of his head broke the connection between him and Jehovah, and he became as other men. Possession of the Spirit helped to increase the troubles he had brought upon himself, and, finally, was the means of his own destruction.

Solomon furnishes a contrast to Samson in that it is all wisdom without power. The spirit of wisdom was given him at the commencement of his reign—(1 Kings iv. 29): "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea shore, and he spake 3,000 proverbs, and his songs were 1,005." Solomon's case is most remarkable. It is an example, not surpassed in the Scriptures, of what human nature is at the bottom. Though divinely blessed with the Spirit, enabling him to utter the wisdom of God in exhortation, warning, reproof, and counsel addressed to his son, it is but precept, and not example. To the things against which he cautioned his son, he himself gave way. His own words are not carried out in practice; therefore his wisdom did not preserve him, for when he was old, his wives turned away his heart after other gods, the consequence being that God brought evil upon his house, even to the dividing of his kingdom.

Whatever Solomon's end was as to character, we have sufficient evidence of the fact that possession of the Spirit was no help in the carrying out of the wisdom he had in utterance. The man who spoke the pure words of the wisdom of God was himself an entire failure in their application.

Elijah and Elisha were enabled by the Spirit to perform miracles which were neither individual feats of strength, as in the case of Samson, nor words of wisdom, as in Solomon's case; they had power to punish and to bless: to take life, in bringing fire from heaven, or give life, as in the case of the son of the Shunamite: to heal disease, as in the case of Naaman: to give food, as in the replenishing of the barrel of meal and the cruse of oil; but not for themselves was this power exercised, neither can we discern that though thus mighty to perform, they were influenced as to character.

The prophets Isaiah, Jeremiah, &c., were the voice of God to Israel without miracle—both to curse and to bless—they had no comfort, or ease, or even rest. No peace of mind under their heavy messages to Israel. They pronounced the vengeance of God and His future mercy in the glorious promises of restoration, and their faith in this would be their preserver. There is nothing to justify us in supposing them to have been the special subjects of God's salvation, because they were His chosen agents to speak the words of Spirit.

An objector might argue that the foregoing has nothing to do with the question in hand—because present-day belief is based upon the New Testament, wherein we find the Spirit conferring upon men certain gifts not found in the Old Testament, which gifts, it is claimed, exist in some form at the present time. But we are dealing with a principle; and the one we started with, in the case of Adam, we shall find pervades the whole. Herein is the invariableness of the Scripture demonstrated—we pass to a new mode; but we get no new conclusion. The cases we have examined left the persons untrammelled as to character. They might fulfil their office, as regards the Spirit's power, but morally, they were at the disposal of themselves. Thus, the change in the New Testament aspect is not a change of the spirit, but of the times and circumstances then current. However varied these may be, the unity is preserved—time and state do not change the thing itself, or the object in view.

The case of the Lord Jesus himself is, of course, the most important of all. The varied exhibitions of Spirit-power seen in the Old Testament are all found in him, with the addition of that which was not found in previous cases—namely, the *character* of the Spirit. The words of the Spirit in Solomon find their expression in Jesus. The righteousness of the ten words written on stone have in him a living testimony. Of him it was said, that never spake man like him. Of himself, he could say, "Which of you convinceth me of sin?" There was the living expression of the power and character of the divine nature manifested in flesh. But shall we say that, because of all this, Christ was different from all other examples before and since? The descent of the Spirit pointed him out to John, and this, of

necessity, involves the fact of his recognition by the Father, for the voice also declared it at the same time. For all this, he was not perfect: the character had yet to be worked out—"made perfect through sufferings." He was "made in all things like unto his brethren"—in all points tried like as we—"learned obedience by the things which he suffered," "and being made perfect, became the author of eternal salvation."

In Him, we see the work of the Spirit fulfilled. The object in view (*i.e.*, the destruction of sin)—was finished at his glorification, when he could say, "Behold I am alive for evermore." Redemption is accomplished, and the first one redeemed from amongst men becomes "the Lord, the Spirit," and the giver thereof. The Spirit given by Jehovah is now given by Christ. Is the object changed? No; the same end is in view, carried on, under the direction of the Lord Jesus, in harmony with the advance made towards its accomplishment. The twelve apostles were endowed with power to work miracles through the Spirit, but the character they displayed was entirely of the flesh. Very far were they from knowing what spirit they were of, while the Master was with them, or of showing its character. Judas was one of these (Matt. x. 1—8), having power to heal, preach, and raise the dead; yet did he preserve his evil character—covetous, thief, traitor. Selling the very one who had given him the Spirit, for 30 pieces of silver.

While with them in the flesh, Jesus had said many things for their instruction when he should be taken away from them, which they did not then understand. There was no need while he was with them, but, when he was not, there was great need. Their hope fled, matters were gloomy indeed, and dark. But he had promised them a "helper" to enlighten them in the things he had told them. "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." The need of this appears in their unhappy condition immediately following the death of their Master. They had taken no heed to the promise Christ had made them. Peter, with four others, return to the old calling—fishing. Jesus reappears, and orders them to stay in Jerusalem, "for the promise of the Father which ye have heard of me."

How great is the change, when at Pentecost it descends! Peter stands up another man—his mind illuminated with the Spirit—and delivers the wonderful argument of Acts ii., proving the Messiahship of Jesus, and his death and resurrection, from the prophets, to the astonishment of the assembled Jews.

Here was a Comforter, indeed—a helper in very truth—not a sentiment, or feeling, but an infallible proof of the truth of their position, of their hope of eternal life, and of all things Jesus had said to them.

The gift of the Spirit was not confined to bringing the words of Christ to remembrance; it gave them power beyond human, enabling them to accomplish the great work, now to be continued, through their labours, as one medium of the Spirit's operations, the miracles performed witnessing to the truth of their message. But this gift was not for their own advantage. It was not a personal thing, an individual benefit. It was for the conviction of those to whom the apostles preached. In all cases, the word was accompanied by power where it had not been heard before.

The apostles had power to confer the Spirit for particular purposes, according to the requirements of the case; but whatever the power was, the object still remained unchanged.

Its reception followed baptism, and apparently all who believed at Pentecost, and were baptised, received it. This was its first manifestation, and by so large a number of believers being able to bear witness by the Spirit, it was an overwhelming proof to all Judea of the truth of the apostolic message.

It could not be said the gift of the Spirit was necessary to the 3,000 to secure their salvation. They believed and were baptised into Christ; the Spirit being superadded to empower each possessor to continue the work, and not for personal benefit. Many were baptised who received not the Spirit.

The Samaritans had Christ first preached to them by Philip, but, although Philip was "one of the 'seven' full of the Holy Spirit and wisdom" yet he could not impart the Spirit to others. Philip must have been some time in Samaria and was very successful in his labors. Simon ultimately believed, and "continued with Philip and wondered"—which implies some lapse of time—but none received the Spirit. The news of Philip's suc-



ness reached Jerusalem—and the brethren there evidently saw the need of more help, and sent “Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Spirit, for as yet he was fallen on none of them, only they were baptized into the name of the Lord Jesus. Then laid they hands on them and they received the Holy Spirit” (Acts viii. 5-17).

Surely these Samaritans who had been baptized into Jesus Christ were in a salvable condition before the Apostles came. We cannot think that the giving of the Spirit had anything to do with their salvation, but that it was for the purpose of empowering those who were its recipients to preach the word with power also. Apostolic succession *via* the Holy Spirit is cut off by this, because it is imperative that those who have the power, have also the power to give it to others; this also cuts off the present-day-possession. The value of the Spirit would be very great as a living witness to the believer; he could not deny the power he actually had, though he could use it to harm; for the Spirit, as given by the apostles, did not control the person, but the person controlled the Spirit (1 Cor. xiv. 32.)

If possession of the Spirit was a sign or seal of God's acceptance, or a guarantee of future salvation, or an indication at all of a person's walk and conversation being according to the mind of Christ, it could be proved from Scripture that we might be the agent of the Spirit, as Balaam; have its wisdom, as Solomon; or its power, as Judas, and be in the very presence of Jesus, and be utterly worthless at heart. We find no examples of the Spirit being given to make a man righteous. The promise of Jesus to send the Comforter can have no application of a personal nature in these days. We have seen the promise fulfilled and its work accomplished in the Apostles, not as a sentiment or feeling, but as a worker of miracles and as a light-giver to their minds.

Those of old had something to do with it—to speak, to prophesy, to interpret, to heal, and so on; no signs *now* follow those who profess to have it. It begins and ends in mere feeling and opinion. We have the words of the Spirit, and the understanding capable of being enlightened by them.

We might allow, for argument's sake, that our contemporaries have the Spirit, that apostolic power has been handed down,

and that miracles are wrought but that we cannot see them, and we might admit this, and place our friends in the same position as those of apostolic times. What would the result be? We should measure them by their own standard, and ask what is the advantage?

Being Gentiles, we must go to the apostle of the Gentiles, and hearken unto his addresses to the Gentile believers. Paul's letter to the Galatians is a complete answer to the question. It is an impeachment of them for doing the very thing which is considered impossible by some in the present day. It is an illustration of the weakness, inconsistency, and obstinacy of human nature. The two points to notice are:—(1), that they had received the Holy Spirit; and (2), that they had left the truth. “I marvel that ye are so soon removed from him that called you unto the grace of Christ to another gospel which is not another” (Ch. i. 6). The nature of this “other gospel” was such that Paul says the preacher thereof should be accursed.

“O foolish Galatians, who hath bewitched you that ye should not obey the truth? This only would I learn of you: Received ye the Spirit by the works of the law or the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? He that supplieth (R.V.) the Spirit to you, and worketh miracles among you, doeth he it by the works of the law or the hearing of faith?”

They had been established by the Spirit through miracles, and the Spirit had been given them; they had left their pagan idolatry, had believed the things of the kingdom and name, and been placed in the way of life; but *did the Spirit keep them there?* No; their own wills were not influenced, or they would never have fallen from the truth. The spirit was a witness against them of their infidelity, and not a helper unto salvation. The power they had did not produce faith for them, but it should have exercised them to the production of faith, which, perhaps, it afterwards did. What we wish to establish is, that the gifts of the Spirit did not bring “the faith” with them. It may be thought that the words of Gal. iv. 6 favour the idea of a special operation upon the heart exclusive of the head—“God hath sent forth the Spirit of His Son into your hearts crying Abba Father.” It is evident

from the previous portions of the epistle already quoted, that they were not in a condition at that time to cry "Abba Father." No doubt but that at first they were in this position; but how did they get the new mind? In what way was it sent forth into their hearts? Certainly not apart from the exercise of their understanding. Paul shews us the method in his Epistle to the Ephesians, i. 13: "In whom ye also trusted *after* that ye heard the word of truth, the gospel of your salvation, in whom, also, *after* that ye believed, ye were sealed with that Holy Spirit promised." It was the earnest of their inheritance, but they could do as they liked as to the keeping of it. Of what value was it as a mere possession? Would it save them or preserve them? Saith Paul, Gal. iv. 9: "But now that ye have come to know God, or rather to be known of God, how turn ye back to the weak and beggarly elements? I am afraid of you, lest I have bestowed upon you labour in vain. My little children, of whom I travail in birth again until Christ be formed in you." So far were they from having profited by the Spirit, that Paul regarded them as dead to the truth. Advantages are useless when not made operative.

The moral and spiritual condition of the Corinthians was no better than that of the Galatians. One boasted of Paul, another Cephas, another of Christ, and so on, yet the Spirit was amongst them, and they had been established through it; but they had not profited. In chapters xii., xiii., xiv., of the first epistle, Paul takes up the entire question of spiritual gifts, and the use and abuse of them then prevailing.

It would appear from the nature of his first point—unity—that they did not recognise the various powers as coming from one source. Mayhap a remnant of their Polytheism still remained—Paul and Barnabas still being as Jupiter and Mercurius had been in the eyes of the Lycaonians.

Paul continues: "The manifestation of the Spirit is given to every man to profit withal," but there was an important sense in which they had not profited. One had the word of wisdom, but, like Solomon, it had not been made profitable. Another, the word of knowledge, but the knowledge had not been rightly applied. Another, the gift of faith, but it was without works. To another had been im-

parted the gift of prophecy, but it remained idle; and, to another, that of tongues, but it was evidently made into an exhibition to gratify the flesh, to the confusion of the ecclesia. And that these powers could remain idle, or be misapplied, is evident, for the latter was then occurring, and the former appears in Paul's exhortation to Timothy to "Stir up the gift" which he had. If the Spirit itself was the controller, or motive power, it were useless to exhort Timothy to stir it up. Its possession was like unto a man having gold in his pocket, or a sword at his side. It gave the owner power through the act of possession, but did not force him to use it.

We may well liken it to natural gifts or powers. A man may be very highly gifted in a particular direction, but he can either use the gift for evil, or waste it in idleness. So with power: we have legs to walk and eyes to see, and mouths to eat with; but if a man chooses to stand still—shut his eyes and starve himself, he has power to do so.

In the many powers enumerated by Paul none of them have a significance like unto that expressed in the present day. Feeling—emotion—was not a Spirit gift—neither do we find any promise or example of the disposition or mind of the Spirit being conferred apart from the exercise of personal understanding.

The assumption that the gift of the Spirit is *now* necessary to understand the word, has no foundation. True it was necessary as exemplified at Pentecost, but there the necessity is met and the understanding is to hand in the record—the work. What is the difference in having the explanation from Peter's lips and in reading it on paper?

The gift, office, or benefit for which the Spirit is given is not always mentioned, but unless this followed the gift, what was the Spirit for? Its object being to witness for the truth, it was impossible for it to do so if it were deaf, dumb, and inactive. It was not so with the actual possessors—"We are his witnesses of these things, and so also is the Holy Spirit whom God hath given to them that obey him" (Acts v. 32). To know the particular effect produced we must study the examples. But to claim the possession and be unable to demonstrate it, is imposture. When Peter and John laid hands on the

Samaritans, the record simply states that they "received the Holy Spirit." By itself, the statement is without value or meaning: that value lies in the work the Spirit did; and we cannot think that its work in Samaria was other than that done in Corinth or Galatia—which was in power, and not in assumption or feeling. So far were those of Corinth from acting according to the purity of the Spirit which they had, that we find Paul, in 1 Cor. v. 1, saying, "It is actually reported there is fornication among you, and ye are puffed up, and have not mourned." Again, in 1 Cor. vi., they had been suing each other before the unbelievers. Paul was greatly moved by their conduct. "I speak to your shame: is it so that there is not a wise man among you; no, not one that shall be able to judge between his brethren?" Yet these had the Spirit. It is a further insight into the evil of our nature and the patience of God, when we consider that those on whom the Spirit had come should have been so unworthy of this great gift. "Flee fornication. Know ye not that your body is the temple of the Holy Spirit which is in you." We can see from this that the gift of the Spirit left the old Adam unchained. Having rebuked them for their evil conduct in the previous part of the epistle, he begins chapter xii., "Now, concerning spiritual gifts: I would not have you ignorant." This ignorance could not relate to the fact of possession. There was no ignorance upon that point. It was, therefore, with regard to their use. Here they required instruction. The Spirit had not given them wisdom in action. They might have known and have spoken it, but there was no practice of it. The diversity of power which caused such confusion, Paul has to remind them, proceeds but from one source. Though the gifts were so diverse and the ministries so different, the operations so varied, yet there was but one Spirit, one Lord, one God. He then names nine different modes of manifestation, and says these all worketh that *one* and self-same power, dividing to every man severally as He will. But the apostle is dealing with babes, and treats them as such. He proceeds to illustrate to their untutored minds a multitudinous unity. He takes the human mechanism as an example of a collection of powers and operations totally distinct from each other, fulfilling each an independent office; capable, so to speak,

of arguing against each other, yet actually inter-dependent; and he shews that however they might argue, yet were they but all parts of one body, made up of these several members. No example can we think of equal to Paul's for this purpose; and, having introduced this metaphor, he proceeds to apply it:—"Now ye are the body of Christ, and members severally thereof" (R.V.); and, in the last five verses, he reviews the various offices to which the Spirit had appointed them, and the gifts bestowed:—"Are all apostles? are all prophets? are all teachers?" Certainly not! The absurdity of such a position is seen in the metaphor. If they were all one member, where were the body?

From this teaching, concerning the diversely manifested unity of Jehovah, he deals with their value in the next chapter (xiii.) Spirit power was not apparently given to all. The Corinthians were "zealous of spiritual gifts." This could not have reference to their use. Their zeal in their use was doubtful, but it appears their zeal was to obtain them. Hence, in dealing with their value, we find a comparative sense, which, though allowing Spirit gifts to be good, asserts there was something better, for which they, therefore, should be more desirous, even than of the gifts of the Spirit. This was not a gift, but something each one was capable of, and must manifest, if they were truly in the faith. He declares that a man may have all these gifts—and far more; speak like angels, understand all mysteries, have *all* knowledge and *all* faith, even to the removing of mountains; bestow *all* his goods on the poor: yea, give himself a sacrifice—his body to be burned. Yet what would it all amount to? What value would it be as a mere possession, or action, or knowledge? What did it make the man? Only a thing of sound or sight—"a clanging cymbal" (R.V.) The one thing so transcendently superior to all exhibitions of power, was love—"the fulfilling of the law." "Thou shalt love the Lord thy God with all thy soul, and thy neighbour as thyself." In chap. xiv., we have their misuse of the gift, and the confusion consequent upon it. Tongues, which were given for a sign to convince unbelievers, would be useless when used amongst those who believed: they did harm. So anxious were they to exhibit their abilities, that they did so in the church when it assem-

bled, and the Babel was such that Paul said an unbeliever coming in would pronounce them mad! And that this was a reality appears from his words: "How is it then, brethren, when ye come together, each of you hath a psalm, hath a teaching, a doctrine, a tongue, revelation, an interpretation? "Let all things be done unto edifying." Edifying the body was not the motive which prompted them in using their power; neither, indeed, could it be. Were they not witnesses of the confusion of which they were the authors? Can we doubt from this but that the Spirit was subject to the will and discretion of the owner? Although it gave the word of wisdom, it did not impel or force them into any direction as to use, neither did it control them, but contrariwise. The admonition of Paul, to do things rightly, implies the exercise of their own common sense and faculties in the use of the great power entrusted to them. Had the Spirit influenced them to act so foolishly, it would have made God to be the author of confusion; but, saith their instructor, "God is not the author of tumult," or confusion; they were themselves the authors of it, and that by the Spirit. Their freedom of action is plainly stated:—"The Spirits of the prophets are subject to the prophets", and, at the conclusion of the instruction, he adds, "Let all things be done decently, and in order."

An interesting question arises out of the foregoing, in connection with the early apostacy. We cannot say what limits the giver had placed upon the use or misuse of the power bestowed. That it could be used in a manner never intended is evident. If the Galatians went astray while possessed of it, may they not have used it in support of their "other gospel?" Simon's case is an example of what use the flesh would have made of it. He had imposed upon the Samaritans as some great one; but seeing Philip's miracles, and losing his followers, he also believed and was baptised. Although Philip had the Spirit, he could not impart it to others; hence Peter and John are sent. Had they laid hands on all who were baptised, Simon would have had the Spirit; but he was among the number who received it not. Being very anxious to "possess this power," he offers money, to his own condemnation.

His case, taken in connection with the fact that the Spirit was subject to the owner, and that the Corinthians did use it for their own vanity, suggests the probability of its having been used for evil purposes, relative to the first apostacy.

And now what is the relationship that brethren and sisters of Christ bear to the Spirit in these days? We deny its possession to the orthodox world. The only two modes of Spirit manifestation with which we are acquainted are *power* and *character*. The examples we have been considering have reference to power in some form or other; but their true value as concerning a man's salvation has been shewn by Paul, in that it made the possessor none the holier. So that if we had it in our day, it would not be that Spirit of Christ, which we *must* have, for "if any man have not the Spirit of Christ he is none of His."

In one sense, we also have the *power* in the Spirit-world. The word, however, is not the character, but a revelation of the means through which the character can be produced. If the words were the character, then knowledge alone would suffice, but it is to us what the Spirit-gift was to those of old, the self-same Spirit, changed only in harmony with time and circumstances. Still a means to an end. The power is in it, but it must be made operative, as we are not forced to read it, or forced to follow its wisdom when we have read it. When it is read, and the example in the character of Christ has been learnt by the mind, and worked out practically, then does the Spirit dwell in us—"richly and in all wisdom," not as a thing of memory, not as an exhibition of learning, not as being wise according to the letter, but the words written by the Spirit on paper with ink and pen find their living expression in and through the human heart. Possession of the Spirit is possible in this manner and (as also saith our apostle): "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies, because of His Spirit which dwelleth in you." Here, then, we find that possession of the Spirit which, if preserved till the day of Christ, will, indeed, be a guarantee of salvation—for the mouth of the Lord hath spoken it.—*Address delivered before the London C. M. I. Society.*

SUITABLE PRIZE BOOKS.

Bro. J. J. Andrew sends the following list of books, recently published, as being suitable prize books for the Sunday schools.

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RENTS RISING AT JERUSALEM.—The American Consul at Jerusalem says in that city, new houses have been built, that rents are rising, and the population is increasing, in consequence of a large immigration of Jews, who have come mostly from Russia and Roumania.

THE EZEKIEL TEMPLE.—Bro. Sulley, architect, Nottingham, who has been studying the subject for some years with a view to a professional drawing, says:—

“The temple I find to be a building in every way different from the idea one forms at the first study of the prophecy—a building, most gorgeous, and, constructionally considered, a marvel; a building, planned by its divine architect pre-eminently for the necessities of the future age, wherein man will be taught by the very building and its ordinances, the true nature of his own existence and the object God has in creating him.”

## THE RESPONSIBILITY OF ENLIGHTENED REJECTORS OF THE TRUTH.

There has been much written upon this subject in the pages of the *Christadelphian* at various times, and the grounds of condemnation have been so unanswerably stated, that I will only glance at the supposed evidence upon which some think that only the baptised of this dispensation are amenable to a resurrection. Ps. l. 5 is quoted, "Gather my saints together unto me ; those who have made a covenant with me by sacrifice."

To whom are these words applied ? The suggestion is that all baptised believers have made a covenant with God through the sacrifice of Christ, and that they only are summoned to judgment.

I think that the context clearly shows that the national Israel are referred to here, and the sacrifices, the animals mentioned in the Psalms ; no doubt, it may have a secondary meaning applicable to the Spiritual Israel, but it would not bear the forced construction put upon it by those who make a partial obedience the basis of future punishment, while those who totally disregard the commands of God go free.

But the statement of Paul in 1 Cor. xv. 22, is the stronghold of those who hold this fallacious doctrine, and we are asked to believe the being "made alive" means the resuscitation of life merely.

This is a great mistake : the word used in the Greek *Zωοποιω* is the same as that translated quicken (Rom. viii. 2), and is only used to describe the resurrection of the righteous in its final result. The whole of the argument the apostle in this chapter leaves out of account the unworthy and only deals with those who will be

accepted. His teaching is very clear as to the resurrection of the unworthy in his other writings, but he is here not drawing a distinction between the resurrection of godly and ungodly, but discussing the question raised by some in Corinth as to whether there would be a resurrection of anyone at all.

The following statements clearly show that the sense of the apostle's words "in Christ," is not to be understood as referring to those who have merely put on the name of Christ and have not put on the garment of righteousness, but of those who are "in Christ" in the full sense of having the spirit of Christ.

"Raised in incorruption," "raised in power," "raised a spiritual body," "we shall also bear the image of the heavenly," "when this corruptible shall have put on incorruption," &c.

Not a word here about those who will meet with the punishment of the second death. Therefore the meaning of Paul by the words "in Christ shall all be made alive" must be: in Christ shall all be made immortal. The logical result of the doctrine that the baptised only will be raised for judgment is to deny that God has any claim upon the human race, and therefore the calling of God to repentance, the proffered mercy, and great salvation, can be rejected with impunity. "Thinkest thou this O man . . . that thou shalt escape the judgment of God, despisest thou the riches of his goodness, but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 3-5).—J. J. BISHOP.

THE REAL DOCTRINES OF LUTHER.—The *Literary World* in noticing a lecture by Dr. Beard on the Reformation, points out the difference between Luther's actual teaching and later Lutheranism. While advocating justification by faith in opposition to the dead ceremonialism of the Romish church, Luther, said the lecturer, "delighted in preaching moral sermons." He expounded the Decalogue more than "once: he returned again and again for the material of teaching to the Lord's Prayer and the Apostles' Creed. He "was uneasy lest the constant preaching

"of justification by faith alone, by men "whose enthusiasm for righteousness was "cooler than his own, should lead to consequences of which he could not approve. "That note of a great religious teacher—a "passionate conviction that holiness is "the one thing needful—is almost as conspicuous in him as in his master, Paul." On this, brother J. J. Andrew, who forwards the clip, remarks, "It is another illustration of the departure of Luther's professed followers from his teaching. Probably more could be found if some brother had time to examine his writings."

## THE RICH MAN AND LAZARUS.

Whilst it is found to be a comparatively easy matter to show that this parable does not support popular theology concerning the punishment which is to be inflicted after death upon some of the human race—the precise bearing of the parable is somewhat more difficult to determine; for whereas we have recorded the interpretation given by Jesus to his disciples privately of some other parables uttered by him, we are not thus favoured in the case of the one now under notice. We may, however, safely suppose that it is based upon Old Testament teaching, seeing the importance which is placed in the parable itself upon the writings of “Moses and the Prophets.”

The following suggestions are therefore made as to its leading features.

1. The Rich Man may be the representative of a number of individuals.

We may find the portrait of this community, faring sumptuously every day, clad in purple and fine linen, if we turn to the description given by Moses of the Israelitish Kingdom of Priests under the favour of Jehovah (Deut. xxxii.), who were made to “ride on the high places of the earth” to “suck honey out of the rock” and “drink the pure blood of the grape.” This chapter in Deuteronomy will serve as a *key* to the parable in Luke xvi., as the figures used find their basis here.

2. The Hell (Hades), into which the Rich Man passed was therefore the burial place of a nation.

In illustration of this mode of speech Ezek. xxxvii. 12, comes to mind as a passage familiar to all—“I will open your graves and cause you to come up out of your graves and bring you into the land of Israel.” This is explained in verse 21 to this effect, “I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation.” Whilst they were scattered among the heathen they were as a nation in Hades—in their graves; and the gathering of them from among the heathen and making them one nation is the opening of their graves and making them live.

There is a feature in the parable, however, which necessitates the recognition of this fact, that the death of the rich man represents the death of the nation and it

is this:—In the case of a MAN’S death, no consciousness remains, for “the dead know not anything.” Consciousness only resides in man as a living whole—not in the separate atoms into which death resolves him. But in the death of a nation we have the dissolution of a company, every individual of which still retains consciousness, so that

3. Torment is possible in the Hades of a nation though impossible in that of an individual.

Let us look again at our key chapter (Deut. xxxii.) and in verses 22 and 24, we have this very figure used, “a fire is kindled in mine anger, and shall burn unto the lowest hell” (*sheol* or Hades), “they shall be burnt with HUNGER,” &c. Then the hell into which the nation was to be cast for disobedience was one in which the individual members would suffer keen “torment” under the fiery infliction of God’s displeasure.

We may now see the force of the words directing attention to Moses and the prophets; for the section of the Jewish nation still in the land at the time when this parable was uttered (the five brethren), were equally oblivious of these writings with those who had long previously been carried into dispersion. “They have Moses and the prophets.” Abraham is represented as saying, “let them hear them.” The whole framework of the parable is to be found in these writings, and its utterance should have called to the minds of the hearers the terrible threatenings of Jehovah through Moses if they persisted in walking contrary to him.

There is this additional force in it—that the ideas entertained by the Pharisees respecting *man’s* state in death had taken the very form used by Jesus for his parable, and it was necessary that they should read Moses’ writings with a little more care, for he never declared that a man could experience pain when dead, although a nation might and should be tormented in Hades.

But we must pass on to the remaining features in the parable, and, in directing attention to Lazarus, we cannot but be struck with the words of Moses in verse 21 of our key. “I will move them to jealousy with those that are not a people.” Who are these but the ones called during the days of the apostles and onward, *from among* the Gentiles. We will, then, assume,



4. That Lazarus (meaning "the help of God") represents a community not Jewish, unto whom the favour or help of God is manifested.

For notice—he is the associate of dogs, though seeking the crumbs which fell from the rich man's table. In this connection, notice Matthew xv. 22 to 28. A Caananitish woman cries to Jesus. "Lord help me" (it is granted the name Lazarus is applicable). His answer is—"It is not (right) meet to take the children's bread and cast it to dogs?" (The children being Israel, and the dogs the Gentiles). With strong assurance, however, she replies, "Truth, Lord; yet the dogs eat of the crumbs which feel from their rich master's table." Is there not a strange similarity in these expressions to the words used in the parable.

5. The death of Lazarus is death unto sin which effects a transfer from the beggary of Gentile superstition to the wealth of Abrahamic faith and love.

As many of you as were baptised into Jesus Christ were baptised into his death (Rom. vi. 3) "We are buried with Him by baptism into death" (Rom. vi. 4). "Reckon ye yourselves to be dead, indeed, unto sin, but alive unto God" (Rom. vi. 11).

6. This involves sharing the bosom of Abraham.

Manifesting the same faith with him. "With the heart, man believeth unto righteousness" (Rom. x. 10). "Abraham believed God, and it was counted to him for righteousness" (Rom. iv. 3). This "was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed if we believe on Him who raised up Jesus our Lord from the dead" (Rom. iv. 23, 24). "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Abraham's natural descendants would be spoken of as "in his loins." His seed by faith attain to his bosom.

7. The change is effected by messengers in human nature.

The word angels is transferred from the Greek, almost without alteration. It signifies "messengers," and is thus translated in many passages. The following instances will show that it does not necessarily mean super-human beings (James ii. 25.) "Was not Rahab, the harlot, justified by works

when she had received the messengers (*αγγελους*) and sent them out another way" (Luke ix. 52.) "and sent MESSENGERS (*αγγελους*) before his face." These are the very class of messengers referred to in the parable—those sent to convey the gospel, or joyful message, though the messengers in the parable are those to the applicants for the help of God among the Gentiles.

8. The gulf which prevented assistance being given was the wickedness of the nation.

"The Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear" (Isaiah lix. 12). The measure of their iniquity was filled, and God had determined on their temporary rejection as a nation.

Notice also the pitiable plight of the Lazarus class. Although recognizing their low condition, their poverty in the sight of God, all the relief their neighbours of the Gentiles could afford them was the "licking of their sores." The performance of good works—fulfilling the requirements of religious professors around them, sacrificing to imaginary gods—are the only suggestions which can be made by sympathisers who fail to see the nature of the disease of sin. Hence the necessity for messengers to convey to the Gentile God-seekers the glad tidings of remission of sins and hope of life unending through union with the seed of Abraham.

Now a lesson for us. Clad in the righteousness of Christ—forgiven and taken into the favour of a loving Father, who has adopted us in Christ unto Himself,—let us be not high minded, but fear.

The rich man was cast off through unbelief, and we "beggars" stand in his place by faith. Strong in the Lord—full of confidence in and gratitude to Him who hath called us and lifted us to the position of princes, we have nothing to fear. But if, like Israel, we forget the Rock who begat us and provoke His anger by self-sufficiency, it will leave us at the last helpless and hopeless, not in Hades, but Gehenna. But we are persuaded better things and things which accompany salvation though we thus speak.

The following will serve as a paraphrase:—

There was a certain nation (Israel) clothed in purple and fine linen (for they were a kingdom of priests), who received great blessings at the hand of God. And there was a certain class around them, outside the bonds of their covenant, desirous of sharing God's favour, for they were suffering from the disease of sin, which threatened death; moreover, their neighbours could give them no relief. And these anxious ones died unto sin in the waters of baptism, and through the preaching of a joyful message, were made partakers of the faith of Abraham, which was counted for righteousness. And the

nation of Israel was destroyed from being a nation, and were hidden among the heathen, there suffering hunger, thirst, nakedness, and persecution at the hands of their enemies; and, because they had refused to hear God, He refused to hear their cry, or to alleviate their sufferings.

They remember the house of Judah still in their own land, and are afraid they may also be dispersed, and experience similar pain, which is presently the case; for they neglect Moses and the prophets, slay the Son of their Maker, the Heir to their throne, and will not be persuaded even when "God raised Him from the dead."

London.

H. H. HORSMAN.

THE ANABAPTISTS.—They stood outside all Church organisations, the uselessness of which they loudly proclaimed. They did not baptize their children. They thought it sinful to take an oath. They refused military service. They would not admit the duty of obedience to a civil power which was not, in their own sense of the word, Christian. They held that a marriage between a believing husband and an unbelieving wife was *ipso facto* invalid, and that either was at liberty to contract a fresh union. Naturally, Catholic Princes had no mercy upon them; in Austria and the Tyrol, they were slain by the thousand; said Duke William of Bavaria, "Behead those who recant; those who will not recant, burn." In various parts of Europe, for years, Anabaptists went to the scaffold or the fire, a dozen at a time, yet always with unshaken constancy. Luther opposed them and joined in their persecution. He could not account for their steadfastness, except on the hypothesis of Satanic inspiration; Capito says: "I testify before God, they show neither madness, nor folly, nor excitement; but in self-possession and astonishing patience they go to death, as confessors of the Christian name."—*Lecture on Luther by Dr. Beard.*

ATHEISM IN ENGLAND.—The London correspondent of the *Baltimore Sun* writes: "Every Sunday in this city—and why Sunday for them I cannot divine—some 3,400 atheists assemble at different places and imbibe and exhale their peculiar conceits. Fully fifty such meetings are held in various parts of England, and it is worthy of note that where 'Freethinkers'

do most congregate, there are 'strikes,' jail-birds, and most immorality in great abundance. Lancashire and Yorkshire are the favoured homes of the atheists, but Newcastle, Glasgow, and Northampton carry off the palm in the great numbers of zealous adherents of Mr. Bradlaugh. From 1,000 to 1,700 meet on each occasion in these places. And what shall I say of the leading press of England, in relation to this atheism? The popular educator, the leader of thought, is the press. As a close reader of the London *Times*, *Telegraph*, *Echo*, *Weekly Dispatch*, and many of the quarterlies, I am constantly brought in contact with a series of set sentences that mean absolute atheism. Looking at the serials and volumes issued by certain great publishing houses, I daily detect the insidious and subtle infiltration of atheism in all of them. The blowing of hot to-day and cold to-morrow in these atheistic days will not do. We must stand true and firm in Christian purity. We must put our faces against the imported or the pirated poison in print. A Nemesis will surely come after such publishers, and sit up on high on any nation encouraging them. Such black reading begets red revolution, and revives the ruthless tastes of that sad Renaissance of a bastard age of Liberty."—(DEAR SIR,—There is no hope of averting the rush to ruin. It is revealed that Christ at his coming finds a state of things parallel to what existed in Noah's days. His coming is at the door. Spreading unbelief is one of many tokens. His work will be the cure.—ED).

## 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.)

*J. L.—Would it be acceptable to the Deity to use water at the breaking of bread instead of wine, where there are no means of procuring wine?*

ANSWER.—The only service acceptable to God is the service He has required. Wine, not water, was what the Lord used and required his brethren to use in shewing forth his death. We have no power to alter his appointments for any reason whatever. It is surely not impossible to get wine in the most isolated circumstances.—ED.

### "Alive without the Law Once."

H. H.—If you refer to the *Christadelphian* for September, 1874, you will find a very full exposition of the 7th Chapter of Romans, beginning on page 413. The particular verse you refer to is treated of on page 417. Thus: "As a child of the circumcision, rejoicing in the inherited privileges of Abrahamic extraction, Paul, in his early years, was 'alive,' looking up to God with confidence, and forward with hope in the promises made to the Fathers. But when the commandment came to him on his arrival at maturity—that is, when he came as an adult under the operation of the law—when his faculties awoke and his mind opened to the full perception of what the law required, he experienced the revulsion of feeling described in these verses. He found himself condemned by the law which was ordained to, and to which he looked for life."—ED.

### Life in the Colonies.

Brother T. Fisher, jun., writes from Greytown, Natal:—"I received the 'Trial' safely, and must add my thanks for such a book. It is just the thing for this colony, for, bad as the state of morals is at home, they are far worse here. The bulk of the colonists are of that up-to-any-thing class, caring little for human life, or those qualities that help to make it endurable. The Scriptures are set aside, and they will tell you that an old Zulu chief taught Colenso. Where I am now working, the men are chiefly Dutch Boers.

They are very religious, but the less said of its goodness the better. Truly, the whole world lieth in wickedness. I am nearly 50 miles from the Pietermaritzburg brethren. There are some good and true men there, but their usefulness seems prevented by others. I have comfort in the fact that there are those in the earth who *know* and *live* the truth, and with such I will keep company, at least in spirit."

### Following a good example.

Bro. F. G. Jannaway forwards an extract from a letter received from Bro. John Ford, of Winnipeg, Canada, as follows:—"Since receiving my *Christadelphian*, I notice that a brother in Swansea, and also brother Capt. Robert's have both given up smoking tobacco. Following their good example, I also have smoked my pipe for the last time, and have bidden good-bye to it altogether. I should not like to be called away by our Master with a pipe in my mouth. Brother Jannaway adds:—"My father, like bro. Ford, was a smoker for upwards of half-a-century. He never had the strength of mind to overcome the pernicious habit till he came to a knowledge of the truth."

### "In Brotherly Love."

The following letter was recently sent by the secretary of a small ecclesia to a sister who had been absent from the table for a considerable time. (It is published here as a specimen of the kind of communication that comes of brotherly love):—

"To Sister—, affectionately.—In the name of our Lord Jesus Christ, to whom we must be faithful in all things and to whom we must render account of our stewardship, I write to express our united sorrow at your long-continued absence from the Lord's own appointed meeting place—"the breaking of bread." And, in the greatest love and affection, we would unitedly ask if there is any cause of hindrance in the ecclesia, either individually or collectively, so that we may judge ourselves

and purge out the evil. Weak and failing we know ourselves to be, yet we are earnestly desirous to honour our heavenly Father, and to advance the cause of His truth as well as comfort and help each other. Being few in numbers this is greatly needed, and we cannot help but feel the loss of one member at the Lord's table at any time, but your long-continued absence causes the greatest anxiety and grief, and, in faithfulness to our Lord and Master, we would humbly ask the cause and your mind upon the subject, so as to guide us aright in this most serious and difficult matter. Sincerely hoping that you will accept this in the same spirit of love in which I am sure it is sent, and reply as soon as you conveniently can."

#### The Wedding.

*Can you help me to an understanding of Luke xii. 36? "The Lord represents himself as returning from the wedding to his waiting servants: Do we not commonly believe the Lord returns from Heaven to celebrate the wedding with his people, who with girded loins and lights burning, await his coming as the bride community? One would think for harmony it should read "return for" the wedding.(C.H.E.)*

REMARKS.—What the Lord prescribes in the Scripture in question is watchfulness and readiness on the part of his disciples. He does so by telling them to be like men in a certain position. Our whole attention must be fixed on these men—not on their lord—to get the idea Jesus wished to convey. The lord of the servants is extraneous to the main idea. He is introduced for the sake of bringing before the disciples the idea of men in the highest state of watchful vigilance that their social customs made them acquainted with—viz., a band of servants waiting the return of their master from his wedding—waiting, that is, to take part in the ceremonial at a certain stage. By the custom of the country, such an event was at night, and the hour of the bridegroom's return from the bride's house uncertain, and the situation such as to compel a continual readiness and wakefulness at the peril of being found unready, and disqualified to take the part in the bridal ceremonial appertaining to them. The lord in the literal case, is, doubtless, Jesus; but the parable was not spoken to illustrate his part, but only the part of his servants. There is a wedding in the case of Christ's

return, but the literal relations of that occasion we must learn from Scripture designed to illustrate them, and not from one that has to do with only one aspect of the situation—viz., the need for watchfulness and readiness on the part of waiting saints.—Ed.

#### The Children.

A. S.—If what has already so frequently been said on the subject of children fails to give satisfaction, we fear it is not possible to write anything that can do so. Bro. Ashcroft has said all that is necessary in the *Children's Magazine* for August last. Why should not the children sing? The objection reminds us of what the Pharisees said to Jesus, when they heard the children in the Temple saying "Hosanna," "Command that these hold their peace." Christ had no objections to even the stones crying out, if such a thing had been possible. There is such a thing as pushing Scriptural distinctions too far. Children are not heirs of everlasting life until they have become such in the way appointed for all flesh— young as well as old. But to forbid them to sing hymns, or to give thanks for common mercies, is to go beyond the commandment and degrade them even below inanimate creation, which is called upon to "rejoice before the Lord for He cometh," while "everything that hath breath" is called on to praise the Lord. They may not break bread, and they may not take any part, implying that they are integral parts of the house of God in Christ Jesus, and we would do wrong to invite them to do anything that would lead them to regard themselves in this light. But to forbid them the use of the hymn book or the utterance of thanks for what God actually gives them is an uncalled for punctiliousness, which cannot please God. Let our zeal be expended in keeping our children from evil things; let us not erect an unnecessary barrier between them and that which is good. The scruples in the case are entitled to respectful patience as originating in a desire to see the right maintained: but they are none the less the result of too narrow application of a right principle.—Ed.

#### The Responsibilities of a Profession of the Faith.

A brother writes:—"At the time of immersion, the responsibility connected with the act was not so seriously considered

as ought to have been. The understanding of the truth has its place and importance, but rather too much is made of this, and the great importance of living out the truth is not sufficiently impressed upon the attention of those who apply for immersion. (The writer speaks from personal knowledge.) I was pleased to hear you speak so plainly and forcibly on this particular matter one Sunday morning lately, referring as you did, to the danger, more particularly on the part of young people, of being too much taken up with, and concerned about the mere passing of the examination, and failing to seriously consider the responsibility of putting on Christ in baptism. Unless we aim at purity of life and perfection as our standard—"the pure in heart shall see God." mere profession of the truth will be of no avail, and the greater will be our condemnation in consequence. The importance of this I now see as never before. I have lately given my attention to Dr. Thomas' book called *Anastasis*, and am much impressed by what the authors say about believers being brought to judgment. The important and solemn fact of appearing for judgment is not generally seriously considered or fully apprehended. On page 24 we read, "the righteous have to appear before the judgment of Christ to give account," &c. On page 28, "He will bring to light the hidden thing of darkness," &c. On page 30, He speaks of the "elect telling the story of their lives." "He shall bring every work into judgment with every secret thing." "Everyone of us shall give account of himself to Deity." These particular Scriptures, so terribly searching, have been somewhat overlooked, or not been seriously taken into account. I did not think that such Scriptures applied to the accepted saints. But it seems to be plainly taught, that all will be subjected to a searching ordeal. If so, how may some of us expect to fare?

#### David and the Murder of Uriah.

Bro. Yule, of Ayton, writing some months ago (we beg his pardon for delay), says:—"The young man recently appointed to the pastorate of the Ayton Parish Kirk, preached from Rom. xiv. 4, and in the course of his sermon made a passing remark on the death of Uriah, which he characterized as *murder*. I would like to have your views on this painful episode in David's history. No doubt, David was

the indirect cause of Uriah's death, and his conduct in this respect received the severest condemnation from the Almighty, but was David really the murderer? If so, what about David's future? For the Scripture says, no murderer hath eternal life abiding in him! David is said to be a man according to God's own heart; but I heard to-day David characterised as a scoundrel by one who holds the position of an elder in the church."

REMARKS.—There is no doubt that David was guilty of the murder of Uriah. It is God's own declaration, "Thou hast killed Uriah, the Hittite, with the sword . . . and hast slain him with the sword of the children of Amon" (2 Sam. xii. 9). No one can read the narrative without seeing that David was as much guilty of the death of Uriah as if he had slain him with his own hand. But there is no ground for misgiving as to "David's future." Nathan, the prophet sent to rebuke him, said also, when David most humbly acknowledged his iniquity, "The Lord hath put away thy sin" (verse 13). This removes all cloud from David's future; when the Lord forgives a man's sin, it stands no longer against him. He is then in the position described in one of the psalms: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity" (xxxii). A man standing in this blessedness is a man whose future is assured, as Paul argues in Rom. iv. and v., where these very words of David are quoted. But how about the Scripture which saith "No murderer hath eternal life abiding in him?" (1 Jno. iii. 15). There is no difficulty. This saying of Scripture does not apply to the case in hand. It refers to murderers who are so in disposition and intent and in act, as often as opportunity allows. Such men are beyond the pale of forgiveness. David was not a murderer of this stamp at all. He was a man after God's own heart, notwithstanding his terrible stumble in this case. The man who speaks of David as a scoundrel is a blasphemer. David was a lover of God, and a lover of righteousness, and a lover of men. He had a most tender heart towards all divine ways. His "broken and contrite heart" (trembling at Jehovah's word), was shewn in the way he received Nathan's message, and at all subsequent stages of his career. God

orgave his sin, which takes David outside anything God has said concerning murderers who are not forgiven—just as in the case of Peter, who denied the Lord three times. In their ordinary application the words of Christ, (“He that denieth Me before men, him shall I deny before my Father, &c.”), exclude from the Kingdom those who deny Christ, but they do not exclude Peter, whose denial was not of the habitual and deliberate character contemplated in them, but the sudden and immediately repented of stumble of a faithful disciple under strong pressure. Some further remarks on the subject will be found in *The Ways of Providence*, page 207.—Ed.

“What a Glorious Hope.”

Brother David Tolton thus writes:—“It is for the first time I now take my pen to address a few words to you as a slight token of gratitude for the help which I have received (in seeing *the truth*) from your writings, and also those of our dearly beloved brother Thomas. Although I have never had the pleasure of meeting either of you, yet I may say that we know each other by having our characters fashioned and moulded by the *spirit* and *life* words of Deity in his beloved Son Jesus Christ, *The name Bearer*, and through obedience to the divine teachings and love of *the truth* have been inducted into the only name under heaven, or given among men whereby we can be saved—*the One Name* whereby our hopes, our joys, and our aspirations are one; and in this way can true brethren know each other, and not only so, but rejoice in knowing ‘the only true Deity,’ and Jesus anointed whom He hath sent; which John says, ‘is life Eternal.’ What a glorious hope to buoy us on the troubled *waters*, which are casting up mire and dirt; being in the ark (so to speak) that our lives may be carried over from this age to the aonian age, thus making our hearts well out with thankfulness and gratitude to the all-wise Creator and Beneficent Ruler of the Universe for His great goodness to us-ward and especially so when we consider the low and helpless condition in which we are by nature in the First Adam. Being constitutionally in the Last Adam or in Christ, it brings us very closely related to each other as members of his body, of his flesh, and of his bones. These wonderful truths

cannot but strike every lover of “the truth” with admiration at the oneness and sympathy that exists in the divine relationship; and especially so when we look at the bond of sympathy that we each of us experience in the natural body, and also how wonderfully it is controlled by the head directing that body apart from which there could be no natural life. Hence, it requires the uniting of Jesus Christ, our living Head, to His body, the ecclesia, before they will receive the spiritual life or divine nature, or be clothed upon with immortality. We rejoice that it has so pleased the Deity to teach us of His ways, plans, and purposes, in this allegorical style, thus enabling our finite shortsightedness to fully comprehend the way of life and the great salvation disclosed in the things of the Spirit. We understand or learn from Paul’s writings that the order is first natural, and then, spiritual, in the operations or workings of Deity, and also in His teachings. This fully meets our case and is in keeping with our most important requirements, hence the expression of Paul to the Roman brethren, “Oh! the depth of the riches both of the wisdom and knowledge of God, &c., for of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen.” Another year is about at its close, and we find ourselves cheering and comforting each other in our probationary career as best we can, and as a help by the way, are renewing our subscriptions for the *Christadelphian*, which operates as a pulse to the Body of Christ in this Laodacean age, indicating the respiration or life of that body, and also assisting its members to rightly divide the word of truth, that through the comfort and consolation derived therefrom, we might grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and long and pray for His kingdom and appearing. May the truth be kept in its purity until that time, and his spirit and life words dwell in us richly in all wisdom and spiritual understanding that we may overcome the world and lay hold upon eternal life, and be able to stand before the Son of Man is the earnest prayer of the writer.”

“Not the Men at all.”

Brother C. M. Handley, writes:—“I am very thankful for your ‘Sunday morning address’ in the May Number. It could

not have been better timed, nor could the real experience of a child of God have been more clearly and unmistakably set forth. Let every man and woman professing godliness, whose heart is right with God, ask themselves the question, they will at once acknowledge that their experience is exactly the same as there stated. The seventh chapter of Romans has been abused, but this is no reason why it should not be properly understood. Those who have a desire for sin, or who in any way indulge in the flesh, try to find a hiding place behind the language there found, but they are not the men it will cover at all. Can we for one moment contemplate a sinner saying, 'I delight in the law of God after the inward man?' when the fact is, he has none of the new man about him, his old man never having been crucified. He may assent to certain things being good, and wish they were not written, but he knows nothing about the inward man's delight. But he who can say with the apostle in another place: 'I am crucified with Christ,' 'nevertheless, I live; yet not I.' The man who keeps under the body, well knows what a burden he sometimes has to groan under, while he delights in the law of God after the inward man, and renders his body a living sacrifice, holy and acceptable unto God. Do we not all know the difficulty there is at times in endeavouring to concentrate our minds on God, both in private and public worship? And does not that arise from the fact of evil being present, so that we cannot do the things we would, and make us hate the very thought of these things, and make us long and groan for the deliverance already vouchsafed in and through Jesus Christ, to be fully realized at his appearing and kingdom? There appears to be three separate and distinct states set forth by the apostle in the chapter referred to. Verse 5 gives us the man under the law which was a ministration of death, and, consequently, the motions of sin and the law together could work nothing less than the bringing forth fruit unto death. But the 6th verse shows a deliverance from the law, and the servitude to be in newness of spirit, and not in the oldness of the letter. We see in the chapter human nature, pure and simple, clearly defined. We see it, under the law, brought into condemnation and death, and we see it delivered from condemnation and death by Jesus Christ (as set forth clearly in the 8th

chapter), not living after the flesh, but mortifying it continually, recognising sin in the flesh, but not letting it reign."

#### Israel's Occupation of the Land of Promise.

Dr. Ussher, of Walkerton, Ontario, wrote some months ago thus:—"In looking over the *Good Confession* this morning, I was struck with questions 59 and 60, and the answers. I cannot help thinking that the answers are unscriptural. In question 59, you say, 'When Israel was settled in the land of promise as a nation, did that settlement have its basis in the promise made to Abraham.' Answer—No. Their settlement in the land took place under the law that came into force by Moses, &c., &c. You, brother, entirely overlooked the secondary covenant made to Abraham on the same day that he asked for, and received, the sign or token whereby he should know he should inherit the land (Genesis xv. 8). The then childless old man was granted a view into the future four hundred years. He then saw his descendants, a numerous people, in bondage to a strange nation. "And also that nation whom they shall serve, will I judge said God, and afterwards shall they come out with great substance, and thou shalt go to thy fathers in peace, thou shalt be buried in a good old age; but in the fourth generation they shall come hither again." Then he receives the sign asked for; receives it after being taught he must first die; be gathered to his fathers. In the same day "The Lord made a covenant with Abraham, saying, unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." Who constitute the seed here referred to? The seed after the flesh. "Neither because they are the seed of Abraham, are they all children" (Rom. ix. vii.) This promise or covenant was fulfilled to the letter, as we learn from Nehemiah:—"Thou art the Lord the God who didst choose Abraham and broughtest him forth out of Ur, of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Cannanites, the Hittites, the Amorites, and the Perizzites, and the Jebuzites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words:

for thou art righteous." (Nehemiah ix, 7-8) Israel took possession of the land under this promise or covenant; the "law" was superadded on account of transgression (after leaving Egypt). Paul is not out of harmony with this when he says in Gal. iii.: "if the inheritance be of the law, then it is no more of promise, but God gave it to Abraham by promise." The inheritance here alluded to was not the temporary occupation, but the inheritance promised to Abraham and the Christ. In Isaac shall thy seed be called. Now, we brethren, as Isaac was, are the children of promise."

REMARKS.—The settlement of Israel in the Land of Promise doubtless took place in fulfilment of the promise God made to Abraham concerning the deliverance of his seed from Egypt—a promise recognised in the *Good Confession* in the answer to question 59. And this promise was the subject of covenant. But the matter discussed in the questions referred to by our correspondent, is more fundamental than this. It is the question as to *the constitution of things under which* the seed of Abraham according to the flesh held the land. They entered the land in fulfilment of God's pledge to Abraham; but did they settle in and hold the land under the unconditional promise of inheritance, or was it under the conditional law of Moses? On this there can be no doubt whatever. It is not a question of words but of facts. Did not Moses solemnly assure them many times that their continuance in the land to which they were going was dependant upon their

obedience to the law he had delivered them? And as a matter of fact have they not been driven from the land because of their failure to keep the law? Daniel is explicit on this point, praying as a captive in Babylon (Dan. ix. 11-13), and nothing be more clear than the words of Moses in Deut. xxx. 15-20.

Paul settles the question when he says in Rom. iii. 13, "The promise (to Abraham), that he should be the heir of the world WAS NOT to Abraham or to his seed *through the law*, but through the righteousness of faith, for *if they who are of the law be heirs*, faith is made void, and the *promise made of none effect*." And again in Gal. iii. 17, "The law . . . cannot disannul that it should make the promise of none effect, for if the inheritance be of the law, it is no more a promise, but *God gave it to Abraham by promise*."

No construction of the promises made to Abraham can be Scriptural which would make the occupation of the land by Israel, in past times an occupation under the Abraham promise, and not under the Mosaic law. It was a fulfilment of the Abrahamic covenant promise, in so far as that related to the seed of Abraham after the flesh; but that does not interfere with the fact that the occupation which fulfilled that promise was an occupation under the law of Moses, and was never intended as the fulfilment of the promise that Abraham and his seed should inherit the land in a future day of blessedness by reason of well-pleasing faith towards God.—Ed.

THE BRITISH ASSOCIATION AND THE PROPOSED CANAL THROUGH PALESTINE.—The claims of this scheme were advocated at the meeting of the British Association at Stockport, in September, by Mr. Tre-lawney Saunders. He said the total length of the channel from sea to sea would be within 240 miles, including the two rock cuttings, one being 26 miles in length, with a maximum depth of 285 feet, and the other 67 miles, with a maximum depth of 828 feet. It was a question for engineers whether tunneling could be resorted to in some parts of the cuttings. For 147 miles the channel would form an inland sea, generally ten miles wide, but reduced at the Samaritan Gorge to about three miles. Several long arms on each side would

extend the local benefits of the navigation. The city of Jerusalem would be brought to within ten miles of the water at an elevation of 2,500 feet above it." He said the political difficulties were formidable. At a subsequent meeting, the matter was discussed. Professor Hall said the scheme was scarcely feasible on account of the hardness of the rock to be cut. Professor Boyd Dawkins endorsed this view, saying the rock which would have to be cut through for miles was hard, crystallised volcanic rock and limestone. He called the scheme a castle in the air. Mr. MacKnight said the scheme on financial grounds was preposterous. Others took part in the debate, which, on the whole, was unfavourable to the scheme.



## BRETHREN IN RELATION TO PARLIAMENTARY OR MUNICIPAL POLITICS.

A brother has sent us a good (printed) dialogular leaflet on the anomaly of Christ's brethren taking part in the politics of the present world, either in their Parliamentary or municipal departments, issued some years ago. We have taken a few liberties with it, and present it as follows:—

*Revising Barrister* (to brother of Christ, who applies to have his name put on the voting list): Your name is not on the list; you are not qualified for the suffrage.

*Christadelphian*: How is that, sir?

*Barrister*: Because you are not of this world (John xvii. 14).

*Christadelphian*: But I am a householder—I am of this world now.

*Barrister*: But you are only passing through it as a pilgrim and stranger, and you are told, in your passport, that you have no business in this world, except to obey the laws of the country when not in opposition to yours, and you have no right to claim, but only duties to perform. Is not your *citizenship in heaven*? (Phil. iii. 20).

*Christadelphian*: Yes, sir.

*Barrister*: Are you not calling us worldly *people, nations, Gentiles*, dead to heavenly things? (Eph. ii. 11-12).

*Christadelphian*: Yes, sir, the Word of God says so.

*Barrister*: Why, then, would you associate with us? Let the dead bury their dead, as your Master teaches you (Luke xvi. 13).

*Christadelphian*: But I mean right, and I only wish to give my vote to a Christian man.

*Barrister*: Absurd! If a Christian man is an heavenly man, how can he mind worldly things! How can he be fitted to represent earthly communities? We do not want to send to Parliament a preacher of the Cross, or a lecturer on the New Jerusalem! We want men of this earth; men whose affections are earthly and not heavenly, men who love the world and the things which are in the world. The

notions of your sort are all spiritual, I suppose; ours are all carnal: your law is God's law; ours is that of our own people; your man would be led by the spirit in his speeches and in his voting; our man must be led by the mind of the world which he serves.

*Christadelphian*: But my man will do both things.

*Barrister*: Oh, shocking! How can he serve two masters? How can he serve your Father and the world? "For either he will hate the one and love the other, or he will hold to the one and despise the other" (Luke xvi. 13). Do you "love the world, and the things that are in it?" (1 John ii. 15).

*Christadelphian*: I do.

*Barrister*: Then the love of the Father is not in you, according to your own book? (1 John ii. 15).

*Christadelphian*: Oh, yes, we love God our Father, and we only wish to do the world good, and get it into the same state as ourselves.

*Revising Barrister*: That is a piece of sophistry, which I will not allow you to delude yourself by. You know that the bringing of Parliament or the Town Council to God, would not be your object. Your object would be to secure the honours and the comforts of the world's recognition. And if, truly, the conversion of the world is your object, you know that, if you believe your Master's word, you cannot expect such a thing. He tells you, that when he comes, he is to tread the winepress of God's anger, and take vengeance on the whole world, which he says he will find in the same condition towards God, as the people in Noah's day.—No: I dismiss your claim. Go your way. Leave this world to its own management. Press you on towards the mark of the prize of your high calling, of God in Christ Jesus; and leave the world's politics to the world's children, to whom they belong.

*Christadelphian* retired defeated, as he ought.

## The Christadelphian.

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

NOVEMBER, 1883.

A number have renewed during the past month, who hereby have our thanks, which we cannot signify in such a number of cases by private epistle. Some of them refer in kindly deprecation to the projected improvements referred to last month. They consider the *Christadelphian* satisfactory as it is, and think it would only be a needless increase of expense to the Editor to carry out the ideas referred to. We are obliged to them for their consideration. At the same time, if God put it plentifully in our power in ways that He can easily open if He see fit, it will be a pleasure to put in their hand an improved magazine to which we are sure they will have no objections if we can do so with the assurance that the increase of cost is no increase of burden.

### THE LATE PROPOSAL FOR BROTHER ASHCROFT'S REMOVAL TO AMERICA.

When we published, in the beginning of the year, the petition got up in the United States in favour of brother Ashcroft's removal to America, we were not aware there was a duality there in the movement among the brethren. We afterwards became aware of the fact, but did not see in what way a recognition of the fact in the *Christadelphian* could be useful, or could even appropriately come in. Brother Gunn, however, who has largely corresponded on the subject, says:—"It is only just to brother Ashcroft, and the cause of the truth in America, that it should be known on both sides of the Atlantic that more effort was put forth in the matter" than

would appear by the petition that was published. "The American brethren," he continues, "still desire that brother Ashcroft should remove to America, and those who favoured our movement (in Canada and the West) will be placed at a disadvantage if it be generally supposed that the Washington effort was the only effort made last year in that direction."

We regret there should have arisen any difference among the brethren in the Western Hemisphere as to the best way of giving effect to their desires. Such divergences are truly inseparable from the present evil state, and, in some cases, as of yore, they may be providentially employed to thwart proposals not approved on high. It may have been so in this case. We had no desire to revert to the subject: but, in deference to the wishes of a worthy brother, we make this mention of it. He still thinks America is the place for brother Ashcroft. If God thinks as he does, there will be such a combination of circumstances as will both push from England and draw to the States. Division of purpose amongst American brethren does not certainly look in this direction; while the needs and possibilities on the British side of the water are both in a form to forbid the re-opening of the question until some distinctly new and imperative element in the situation calls for re-consideration.

THE CLERGY AND THE IMMORTALITY OF THE SOUL.—A "Rev." W. Denning, a Japan missionary, has been deprived of the financial support of the Church Missionary Society, on account of his adoption of the doctrine that only the converted and saved will be immortal, while annihilation will be the fate of the unconverted and unsaved. It is urged by Mr. Denning's friends, that doctrines similar to these are gaining ground in all parts of the world, and that, therefore, his evangelistic labours ought not to be brought to a close in Japan. A meeting of his sympathisers recently took place in Liverpool. The "Rev." R. Irving, of "Christ Church, Liverpool" (who occupied the chair) said, according to

the newspaper report, that, for his own part, he was strongly of opinion that the Bible taught everlasting punishment, but not everlasting torments (applause). He was afraid that they had been too long taking their theological views from Greek philosophy, and from ecclesiastical commentators, and not from the actual Bible itself. He held that no such thing as the doctrine of the unconditional immortality of the soul was taught in the Bible, directly or indirectly, from its beginning to its end. As to the point of everlasting torments, he was of opinion that everlasting punishment was a distinctly different thing from endless torments.

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## THE SIGNS OF THE TIMES.

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ENGLAND IN EGYPT AND TURKEY  
OUT.

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TURKEY'S INCREASING TROUBLES.

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EXPECTED REVOLT OF THE ARABS.

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THE POLITICAL VULTURES ROUND THE  
DYING BIRD.

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Egypt and Turkey are the two points of activity at the present moment; or rather of many points of activity, these two challenge the most notice. The relations of Egypt with England, and those of Turkey with Russia receive fresh illustration. Rustem Pacha, a Turkish statesman of high standing, was in Vienna a week or two back. The correspondent of the *Daily News* (personally acquainted with him) called on him. Rustem deplored that England was no longer the friend of Turkey, and that Turkey had lost Egypt altogether. The correspondent replied that as to Egypt, British troops would be withdrawn altogether by-and-by. "Yes," said Rustem, "but that

will change none of the facts. *England will leave behind her an organization which will make her the VIRTUAL SOVEREIGN OF THE COUNTRY.*" Quite so, Rustem: the absence of the soldiers will merely be a mechanical circumstance, not affecting political relations. The absent soldiers (if they ever leave) will hurry back in case of need. They are not necessary when Egypt is fairly in working trim, under British vassalage.

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### ENGLAND IN—TURKEY OUT.

The real relation of things is illustrated by England's action in the matter of the Turkish commercial treaties. These are about to expire: and the Sultan has sent official notification of the fact to the Egyptian Government, stating also that the Sultan will be making new treaties, and that these will also stand good for Egypt, as a part of the Turkish Empire—upon which the Sultan, with a condescending salaam, but a very visible wink in his eye, asks the Egyptian Government to "forward any observation it thinks fit on the subject" of the treaties. Assurance often succeeds in this world, and the Sultan no doubt thought that nothing would be lost by trying it on at this time, as if there were no British in Egypt. But the British are at least his match. We are informed that "Lord Dufferin has received instructions to follow the matter attentively, as England cannot consent to the application of the new Turkish tariff to Egypt."

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TURKEY'S INCREASING TROUBLES—  
EXPECTED REVOLT OF THE  
ARABS.

Meanwhile calamities heap themselves on the doomed Turkish Empire. A tremendous earthquake has just destroyed a whole district in Asia Minor and reduced 20,000 people to destitution, and the brigands have actually captured Turkish Pasha and his suite, and hold

hem under ransom. But this is nothing to the political troubles that are daily becoming more threatening. Russian assumptions in Bulgaria, Roumelia, and Armenia are ominous enough, but the Sultan's great nightmare at present is Arabia. The Constantinople correspondent of the *Daily News* says:—

“The next serious attempt to shake off the Turkish yoke may not improbably be made by the Arabs. . . . Arabi's rebellion produced a profound impression both in Syria and Arabia . . . and they prepared to join their Egyptian brethren in the struggle for independence. It is as sure as matters of this description can be that negotiations were commenced both at Mecca and Cairo for a general insurrection, and that if Tel-el-Kebir had not been stormed till a couple of months later, England might have found herself obliged to choose between supporting a general Arab rebellion, and fighting it as the Porte's ally. But though the overthrow of Arabi induced the Arab leaders to abandon all notion of steps that might have involved them in hostilities with England, the movement against the Porte did not cease. On the contrary, it has been ever since gathering strength. Fighting has been going on in Yemen and the Hedjaz during the whole spring and summer without any decisive result beyond increasing the confidence of the rebels in their ultimate success, and now the agitation has spread up to the walls of Bagdad. All steamers navigating the Tigris have to be armed against the revolted tribes. The campaign in Egypt and prolonged occupation have shown the Arabs, that England intends to insist on a preponderating voice in shaping the destiny of that country. Convinced on this point, remembering also how powerful for good and evil to their cause the possession of Aden renders her, and marking the antagonism displayed towards her by the Palace, the Arabs have, as the Turks believe, hit on the idea of forming a kingdom under the protectorate of Great Britain. They hope by working on this line at least to disarm English opposition, and at the same time to enlist the Indian Mussulmans on their side. It is impossible to say thus early what progress the scheme has so far made, but the mere mention of it has provoked great alarm in Constantinople.”

#### THE POLITICAL VULTURES ROUND THE DYING BIRD.

This all looks in the right direction for England's ascendancy in the land of Te-man. While events are working for England in the south of Turkey, diplomacy is hard at work in the north. The keen-cutting intrigues that are going on between Russian and Austrian agents in Roumania, Servia, and Bulgaria, bode no good for Turkey. The *Daily News* observes:—

“The stake which is really being contended for in South Eastern Europe is something much larger than Bulgaria. *It is Turkey for which the high contending parties are playing.* The impression that Turkey's days are numbered causes immense excitement among the Balkan States. It may be all a false alarm. Turkey has been given over so often that it is impossible to predict her dissolution with confidence. But, however near or far may be the doom of the Ottomans in Europe, the preparations for dividing their inheritance are being pushed on without intermission.”

The *Montreal Witness* well says:—

“If the great powers who are licking their lips over the idea of the feast which they hope for when the Turk withdraws from Europe, were only agreed between themselves as to their respective shares of the territory which he still holds, he would soon be kicked over the Straits, though not without giving his adversaries some shrewd thrusts in return, for a desperate Turk fights hard as Plevna showed. Austria wants to get to the *Ægean*, but she does not want this at the cost of Russia's reaching the Bosphorus, and sitting down at the Golden Horn, which would involve the command of the whole Black Sea as well as the mouth of the Danube. Russia, on the other hand, will not consent to Austria's reaching the *Ægean* on any other terms. So the Turk is allowed to remain. The problem is in this respect unchanged since the century began. Austria, however, is quietly reaching out and securing all she can without causing war. She has secured Bosnia and Herzegovina, through which she is building strategic railways which will connect with railways running down towards the *Ægean* which she has induced Turkey to

undertake, probably with the help of Germany, whose influence at Constantinople is for the time paramount, as it is at Paris, Vienna, and Rome also at present. It will not matter much, however, who is successful in the grand grab game which follows the Turk's departure. A permanent settlement of the whole question will have to come after that. Were Russia and Austria left to fight it out between them, it is probable that Russia would secure the predominance, but Germany is jealous of Russia and wishes to make Austria a Slavic and not a German nation. She is, therefore, behind Austria in her designs, and if unmolested by any other nation these two would easily block Russia's advance. France, though, is behind Germany in quite another sense, and the German people are not quite consolidated either, and a struggle with France might end disastrously. As a great victory united the northern and southern Germans a great disaster might divide them. Germany has succeeded in arousing and keeping alive a jealous if not a hostile spirit between France and Russia, but under greater stress and with clearer headed statesmen in Paris, Bismarck's policy of isolating France in Europe might not be as successful as it has been. The Eastern question will not be finally settled

without also bringing up the Western question.

With a view to coming events, Russia is entering upon large military preparations. So we read :—

“Latest advices from Warsaw state that Russia is making extensive military preparations along the Austrian and German frontier. Governor-General Gourko has travelled to Apetrokow and Kousk, where, in case of war, the headquarters would be established. He also will inspect the fortifications and railway lines along the frontier. Two army corps have been distributed over the district between the Vistula and the Bug. An order for 36,000 military beds has been offered for competition, and all the railways have been ordered to have military cars in readiness. A list has been made of all the private steamers on the Black Sea, the captains being ordered to prepare for transporting ammunition, troops, and provisions. These vessels have ceased executing private orders, so that the carriage of corn is interrupted. Enormous provision docks have been established everywhere along the frontier. Another list has been made of all the persons who, if war breaks out, will be deported from Poland to the interior of Russia.”—*Daily News* Vienna Correspondent.

THE WEEKLY VISITOR.—When we have reached a circulation of 1,000 copies, we shall enlarge from 4 pages to 8 pages, and add the following:—1. Short chapters on health. 2. Scientific studies (microscopic and others) in the light of revelation. 3. Phrenology in its bearing on spiritual culture. 4. To sisters, on “guiding the house.” 5. Gems from *Eureka*. 6. Things not to be imitated. 7. A column on first principles for the stranger, and perhaps, also, the discussion of public events in the light of the truth.

DARK DOCTORS INDEED.—Brother Bland sends a newspaper report of a sermon by a Dr. Newton, of New York, in the course of which, the said Doctor says: “The writer, whom tradition calls John, brushed away the dream of the returning Messiah, and presented Christ's coming again as the coming of the Spirit, &c.” Brother Bland says: “1 John iii. 2, does not read much like that, and the revela-

tion made through him (in Patmos) scatters this theory to the winds. How dark these ‘divinity’ doctors are, to be sure. Dr. Newton speaks of a new epoch of peace, which he expects to set in when the Churches will have been nourished from the rich elements of the world's best science and philosophy and poetry (!) The crude notions of a returning Messiah, says he, which have strangely survived to our own day, must fade away, and the Church be taught that she has come to stay and is here to regenerate this world! What heathenish doctrine to come from a man professing to be an expositor of the mind of Christ.” Brother Bland well remarks: “The new epoch will indeed ‘cause strife to cease,’ but only by the abolition of all those contradictions and absurdities embodied in the churches professing to represent the truth, and by the suppression of all those doctors who profess to ‘cure souls’ which exist only in their imagination.”

## 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 Craignyle reports: "By the removal of Sister Jane Wilson, from Banff, to reside here, we have had another added to our number on 30th September. We also had a visit, end of last month, from brother Robert Roberts, chief engineer on board the *Glenroy*, previous to his next voyage from London to China.

LECTURES.—November 4th, "A great man's dream" (brother Henderson); 11th, "David's dying words" (brother James Mowat); 18th, "Faith, and the faith" (brother A. Marr); 25th, "A kingdom worth seeking after" (brother John Henderson).

## AYLESBURY.

Brother Wheeler reports the addition of AMOS PRINCE (21), of Fingest, near Wycombe, who put on the name of Christ on October 6th, and met with the brethren at the table next day. Brother Prince will be unable to meet with the ecclesia very often.

## BELFAST.

I have to report the obedience of WILLIAM BALMER, formerly Baptist, also of ANDREW REDPATH, same denomination. Both brethren belong to Tandragee, which is a distance of 30 miles from Belfast. There are now three brethren in this place who are working faithfully in the Master's service.—JOHN McCANN.

## BIRKENHEAD.

We have the melancholy intelligence that brother Thomas Nathaniel Parker, whose name was familiar to the readers of the *Christadelphian*, in communications from the Trannere ecclesia prior to the unfortunate rupture with the brethren at Liverpool, fell asleep on the 2nd inst., in his 60th year. A number of brethren and sisters attended the funeral on the 4th inst., and sang Hymn 146 at the grave.

## BIRMINGHAM.

The following persons have obeyed the truth during the month:—ARTHUR HENRY CORNWELL (19), son of brother Cornwell; ALICE MARY REID (19), daughter of brother Reid; MIGNIK G. ASHCROFT (14), daughter of brother Ashcroft; ROBERT COUZENS (19), bride cutter, formerly neutral. The annual meeting took place Oct. 4. The only feature of general interest was the resolution adopted on the motion of brother T. Collins, seconded by brother B. Lowe, to issue a circular, inviting the ecclesia generally to unite with Birmingham in the annual contribution (1st Sunday in December), on behalf of the poor Jews in Palestine.

LECTURES.—September 30, "Righteousness and Salvation" (brother Roberts); October 7, "Testimony of the Bible's sixty-six books" (brother Shuttleworth); 14, "The preachers of the first and nineteenth centuries" (brother Roberts); 21, "Coming revolution in religion and politics" (brother Shuttleworth).

On behalf of the brethren at Ward Hall, brother Seamark reports that the following additions have taken place:—WILLIAM MATTHEWS (40), and his wife, MARTHA MATTHEWS (28), formerly Church of England; also HARRIET E. HOLTON, wife of brother Benjamin Holton, formerly Church of England.

LECTURES.—September 16, "Christ and him crucified" (brother Thomas); 23, "Immortality" (brother Bland, of Kidderminster); 30, "Christ" (brother J. Andrews); October 7, "Tidings of great joy" (brother A. E. Davis).

## BRIERLEY HILL.

Our new meeting room was opened on Sunday, September 16. The lecturer was brother Bishop, of Birmingham; subject, "The Christadelphians, and what they believe." The room was well filled with an attentive audience. We have opened a Wednesday evening Bible class for interested strangers. Sister Bird (whose return to fellowship I announced last month), I have since learned was not connected with the Renunciationists. During the period of her non-fellowship with the brethren, she was not connected with any body.

LECTURES.—September 23, "Eternal life" (brother S. Dawes, of Netherton); 30, "Present salvation" (brother W. Taylor, of Birmingham); October 7, "The Bible atonement" (brother E. Challinor, of Birmingham).—HARRY O. WARREN-DER.

## CHELTENHAM.

The report from bro. G. W. Osborne, given in last month's *Christadelphian*, under the *Tewkesbury* heading, should have appeared under the heading Cheltenham. A slight error also occurred in the previous report—W. Osborne being printed instead of G. W. Osborne.

## CINDERFORD.

Bro. Lander reports withdrawal from Benjamin Beard, on account of continued absence from the table; also from Geo. Vincent Hammonds and John Hodgins, the latter having entered the army. This reduces the number of the brethren to 19, but more candidates for eternal life are expected shortly. The lectures, which have been continuous for some months, have probably opened many eyes.

On Monday, July 15, an open air meeting was addressed by bro. Bishop, "The strong delusion." On the following day, he lectured in the Town Hall, to an audience of between 300 and 400. On Sept. 9th, bro. J. Thomas, of Birmingham, lectured on "The Scriptural substance of faith, and the covenants of promise." On the 25th and 26th, in the Town Hall, bro. J. Andrews gave two lectures to large audiences; first, "Will there be mortal men and nations after Christ's return to the earth?" second, "The second coming of Christ, and the resurrection of the dead."

DERBY.

Since our last report, we have added another to our numbers in the person of WALTER WHITE, who put on the saving name in the way appointed on September 19th.—We have been saddened by the death, on October 6th, of brother John Thacker, aged 44 years, who has been with us three years, during the greater part of which time he was in very bad health. He bore his illness with great fortitude, and with a lively anticipation of the "being with Christ" in due time. He was buried on October 11th, by our brother Chandler, in the presence of about 20 of the brethren and the sisters, who sang over his grave that beautiful hymn, "Sing praise, the tomb is void where the Redeemer lay."

LECTURES.—September 9th, "The doom of the wicked" (brother Reid); 16th, "The Gospel preached to Abraham" (brother P. H. Horsman, Nottingham); 23rd, "Reasons why I left the Methodist Ministry" (brother J. H. Chamberlin, Birmingham); 30th, "The Race set before us, and the prize in store for the victor" (brother Richards, sen., Nottingham); October 7th, "The future universal Kingdom and its King" (brother Buckler, Grantham).—JOHN COATES.

EDINBURGH.

We omitted last month to report brother James Gordon's departure to St. Paul's, U.S. America. Also, that sister Alice Armstrong, formerly of East Linton, has been united in marriage to brother James Grant, and now meets with the ecclesia in Edinburgh. Since then we have added to our number brother Pettigrew, from Glasgow, who has found employment in this city.

LECTURES.—September 2nd, "The Mosaic and Messianic Covenants" (brother C. Smith); 9th, "The two givers" (brother Blackhall); 16th, "The restoration of Israel" (brother James Grant); 23rd, "Some things accomplished at the first appearing of Christ, and some greater things to be fulfilled when he comes again" (brother William Grant); 30th, "The new heavens and the new earth" (brother W. Grant); October 7th, "In a strait betwixt two" (brother William Grant); 14th, "The proposed Jordan Valley Canal Scheme, considered in the light of Scripture (illustrated by a map)" (brother Smith).—W. SMITH.

ELLAND

Brother Riley reports that the efforts of the brethren here at Brighouse have been rewarded by two being immersed into the only saving name, viz., J. S. JOWETT, printer and publisher of the *Brighouse News*; and his wife ELIZABETH. Our young brother is apparently one of the right stamp.

LECTURES.—September 16th, "The Hope of the Gospel" (brother Heywood of Hudd); 23rd, "Baptism: is it Form, or Force?" (brother Birstow); 30th, "In my Father's house are many mansions" (brother Marsden); October 7th, "The New Jerusalem coming down from God" (brother Z. Drake). The attendance of strangers at lectures is excellent, and several are interested.

ELMSWELL (BURY ST. EDMUNDS).

Brother John H. Newson says that a nice little hall has been obtained at Elmswell, which is to be opened this month for the public service of the truth. Lectures are to be attempted; Bible meetings, short addresses, and other efforts made to enlighten the neighbourhood. On the 23rd

September, sister Bray, of Yarmouth, cheered the two or three friends of the truth in the above village by her fellowship. Sister Coe, of Bury St. Edmunds, should have been present also, but was prevented. Sister Coe would be glad to see any brother or sister who may be passing through Bury, as it would refresh her in her loneliness there. Brother and sister Newson also express the pleasure they would have in seeing any brother passing by Elmswell. Their house is five minutes' walk from the Station—village situate between Ipswich and Bury. Sister Coe's address is 60, Northgate Street, Bury. In the midst of much dense darkness, misunderstanding, and opposition, the light is kept burning in this place; hope is not extinct, and faith in the promises is as firm as ever.

FROME.

Brother C. W. Clark announces that the ecclesia has been increased by the baptism of Mrs. EXTON, and subsequently reduced to the original number by the death of sister Clark.

GLASGOW.

Bro. Leask reports that another one has rendered obedience to the truth in this large city, in the person of Mrs. JANE McLACHLAN (27), who originally belonged to the Established Church, but recently and for a very short time, to the Methodist connexion. She rendered obedience on Sunday, the 14th October. On the other hand, we have lost bro. Wm. Pettigrew, by removal to Edinburgh. We recommend him to the brethren there.

Bro. Chamberlin will deliver four lectures here on Sundays, 11th and 18th, and Wednesday and Friday, 14th and 16th November. We will be glad to see brethren and sisters from a distance, when we will do what is possible to accommodate. There will be a tea meeting on the Sunday afternoons.

LECTURES.—Sept. 23, "The kingdom" (bro. Campbell); 30, "An open Bible and an open eye" (bro. Steel); Oct. 7, "A few of the difficulties which stand in the way of some concerning the soul" (bro. Thos. Nisbet); 14, "Are Christadelphians infidels?" (bro. J. Nisbet). (The plan is to send a clear month's list of subjects—a clear month, that is, from the last item that it is in your power to send.—ED.)

HALIFAX.

Bro. Skelton (appointed sec. in the room of bro. Firth, retired) reports by immersion, for the year ending Sept. 30, 19; deaths, 2; removals, 2; withdrawal, 1; present number of the ecclesia, 91, with an average attendance of 66.—Bro. J. Riley and Sister Charlotte Birch have been united in marriage.

LECTURES.—September 9, "What is your hope?" (brother R. Dyson); 16, "What is man?" (brother C. Firth); 23, "The angels of God, their nature and capacity" (brother R. Smith); 30, "Coming troubles, and the second advent" (brother J. Briggs); October 7, "The Son of man coming in the clouds of heaven" (brother J. Bramley).

KIDDERMINSTER.

The quarterly meeting of this ecclesia was held on Thursday, September 27. It was a very satisfactory meeting. The Treasurer's statement showed a balance on the right side. It was agreed to continue the distribution of tracts. It was also agreed to make public effort on behalf of the

truth in the neighbouring borough—Stourport. This place is about four miles from Kidderminster, and it is hoped that a few may be found here for the Master's name. The presiding brethren have since decided to request brother Ashcroft to deliver two lectures in this place during the present quarter. I have to state that once more brother Perrigo has gone back to Plymouth Brethrenism. This brother, it will be remembered, was with us on a former occasion, and left us to embrace the old faith. I am thankful to say that we have several thoroughly interested in the truth.

LECTURES.—September 9, "Paul at Athens" (brother Barker); 16, "Death-bed scenes and associations" (brother Bland); 23, "Good tidings" (brother A. E. Davis); 30, "The great and terrible name of the Lord" (brother G. P. Lowe, of Birmingham); October 7, "Christ's work on the earth 1800 years ago" (brother F. Hall, of Birmingham).—J. BLAND.

## LEEDS.

We have not had any additions since my last report; but I regret to have to record the loss of a beloved brother by death. On Saturday, September 29th, without any warning that his end was so near, our brother Briggs quietly fell asleep. He was at the meetings on the Sunday previous, and appeared to be in his usual health and spirits, and was going about as usual during the week, up to the day preceding his death, being present at the lecture which brother Roberts delivered on the Tuesday evening. The doctor gave the cause of death as congestion of the lungs, but the heart was also found to be affected. Coming so suddenly upon us, our brother's death was a great shock to the meeting, and will be regretted in other towns where our brother was known and respected, as in this. On October 3rd, we laid him in the silent grave, in the presence of a goodly number of brethren and sisters and relatives, in the certain hope of a resurrection, which, we believe, will be to eternal life, for we know that our brother kept steadfast to the word, having "the form of sound doctrine." Brother Mitchell officiated on the occasion, and, for the first time at the burial of a member of this ecclesia, we sang a hymn (page 171). We have, during the month, been cheered and encouraged to continue our labours in setting forth the truth by a visit from brother Roberts, who lectured to good audiences on September 23rd, 25th, and 26th, in the Working Men's Hall. This is the first time we have engaged this hall, but think of doing so on future occasions, as we consider the lectures quite a success in regard to the attendance of the alien. Our ordinary lectures are better attended than they were at one time, both by the brethren and sisters and the alien.—My address is now 11, St. James's Square, Leeds.—(Brother Andrew modestly refrains from stating the cause. The fact is, brother Andrew having realised Gen. ii. 24, is no longer to be found at the address of his "father and mother," but at the address to which he has taken a daughter of brother Fuller, of Headingley—a sister in the faith, of course.—Ed.)

LECTURES.—September 2, "The Gospel of the kingdom" (brother George Wilde); 9, "The heavens and the earth" (brother W. Andrew); 16, "God's solution of man's perplexities" (brother Mitchell); 23, 25, 26, brother Roberts's three lectures: "The Bible the only hope of mankind,"

"Is the Bible Gospel preached to-day?" "Current history in the light of the Bible;" October 7, "Peter's keys" (brother W. H. Andrew); 14, "Jesus Christ as a man of sorrows and a king of kings" (brother Mitchell).—W. H. ANDREW.

## LEICESTER.

Sister Morris has removed to Bedford, sister Austin to Birmingham, and brother Price to Tamworth. Brethren Wilber and Sadler have departed from the truth (giving up the Bible.)

During the month we have had visits from brethren Ashcroft and Chamberlin, who lectured as follows:—Sunday, September 23rd, "The work divinely allotted to Christ at his re-appearing upon the earth" (brother Ashcroft); Tuesday, September 25th, "Aspects of the earth and men during the period of the kingdom of God" (brother Chamberlin); Wednesday, September 26th, "God in manifestation" (brother Ashcroft).

The other lectures have been:—September 30th, "Hell and the Devil" (brother Dixon); October 7th, "The Crown of Righteousness" (brother Collyer); 14th, "Everybody's question: Does it matter what we believe?" (brother Shuttleworth).—THOS. W. GAMBLE.

## LIVERPOOL.

On the 14th September, we immersed ISABELLA HODGSON (22) and MARGARET JANE HODGSON (17), formerly neutral daughters of sister Sarah A. Hodgson and sisters in the flesh of sister Makinson. Brother David Evans wishes me to state that he was only eleven years connected with the Presbyterian College at Caermarthen, not fourteen, as reported in September intelligence.

LECTURES.—September 16th, "Criticism fatal to popular teaching" (brother J. H. Chamberlin); 23rd, "The Christian hope of to-day, not the hope of the early believers" (brother Henry Sulley); 30th, "Divine Worship" (brother J. U. Robertson); October 7th, "The lamb-like and the lion-like Christ" (brother J. U. Robertson).—HENRY COLLENS.

## LLANELLY.

Having been here in my native town till lately almost in isolation since I have been in the truth, now over eleven-and-a-half years, I rejoice that there is now an ecclesia numbering fifteen on the basis of the truth. Twelve of these were immersed into the saving name during these last nine months. These are fruits of the efforts of the Mumbles ecclesia. The truth has been proclaimed here now every Sunday evening for thirteen months by the brethren, W. and D. Clement alternately, with lectures by the following brethren in assistance:—Brother Roberts (twice), brother Ashcroft, brother Beddoes, brother T. Turner, brother J. Jones, and brother Chamberlin. If we are privileged with such a list of lectures for another year or so, I believe that many more will come out of the surrounding darkness, which is falsely called "light." Before this will be in print, a couple more, I expect, will have passed through the waters of baptism. There are several others interested. The audiences still continue good. The enemy has been roused up at last. He is quite busy in some quarters, using the pulpit and the local papers against us. We are happy to inform you, that the Mumbles ecclesia has not even yet left us to ourselves. We have the hall on our hands now, but the lecturers are provided still by their united liberality. They have been coming and going this 13 months through all weathers—a distance of 16 miles by car; very often wet to



the skin by going home ; arriving about half-past 11 o'clock at night, in company varying from three to eight. Our hope is, that *we* and *they* may rejoice in remembrance of these trying times again, on the hill-tops of Palestine in a brand-new nature.—WM. GREEN.

LONDON.

NORTH LONDON (*Wellington Hall, Wellington Street, at 11 and 7 p.m. ; Upper Street Hall, Wednesday and Friday, 8 p.m.*).—Brother William Owler reports several additions by immersion. September 2nd, OLE NIELSSEN HANSEN, formerly neutral ; September 9th, PHILIP JONES, who first heard of the truth in Birmingham ; September 16th, ROBERT BAYLES, formerly Wesleyan ; September 30th, CHARLES WILLIAM BLAY, formerly of the Salvation Army ; and on October 10th, JOHN PRICHEY, formerly Wesleyan. Brother Ole Nielssen Hansen is a native of Denmark, and by trade a sailmaker. He first heard of the truth in Melbourne, and was delighted to know that there were others who thought with him on the mortality of man. He conversed with the brethren there, and purchased a number of books. During a voyage of seven months, he read these works, and pondered over the teaching contained therein. He fancied he had now found an answer to Pilate's question, and, on arriving at Hamburg, he crossed over to England, and, after a satisfactory confession, he was assisted into the sin-covering name. Brother Owler also mentions that brother and sister Thomas Carr, who formerly met with those holding erroneous notions respecting the taking away of sin, have, after an interview, thrown in their lot with those who obey the Lord Jesus. Sister Florence Townsend has returned to Birmingham. Brother and sister Tylee have gone to Lowestoft, and brother and sister Charles Bore to Great Yarmouth. Sister Throssell has left Peterborough for London. It is also stated that several brethren and sisters, meeting at North London (but residing in the southern suburbs), have resolved to meet with the ecclesia at Westminster. This change is solely owing to the situation of the new hall of the Westminster brethren, being within walking distance. The effort at Bow is still carried on, and many of the visitors there are deeply interested in the way of salvation.

LECTURES.—Wellington Hall.—October 7th, "An Outline of Truth" (brother Horsman) ; 14th, "The Seventy Prophetic Weeks" (brother J. J. Andrew) ; 21st, "Jerusalem" (brother O. C. Holder) ; 28th, "Prayer and Praise" (brother A. Andrew).—Burdett Road, Bow.—October 7th, "Egypt" (brother A. T. Roe) ; 14th, "Turned unto Fables" (brother Horsman) ; 21st, "The Rich Man and Lazarus" (brother Thrtle) ; 28th, "The Devil of the Bible."—WM. OWLER.

WESTMINSTER ECCLESIA (*Meetings at Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road, near the Bridge, Sundays 11 a.m. and 7 p.m. Thursday, 8 p.m.*).—As anticipated last month, we have now taken up our standing at the above hall. The inaugural addresses were delivered by brethren Ashcroft and Roberts ; the former discoursing on September 30th upon "Why I gave up the ministerial office, &c.," and on October 4th, upon "The resurrection ;" and the latter on October 7th, upon "The signs that the return of Christ is a near event, as exhibited in the state of the political world for the past 30 years." Upon all three occasions, the hall was crowded, uncomfortably so on the two undays, when between 200

and 400 persons attended and listened most attentively. Both the lectures and exhortations of the brethren in question were very much appreciated by all the brethren and sisters, and was to them a source of great encouragement. To-day, Oct. 14, our first annual meeting was held, when brother C. Meakin was elected presiding brother, in place of brother Bellamy, who resigns on account of ill-health, and various other changes were made in the ecclesial offices. From the Registrar's report, it appears that when we started the ecclesia some twelve months since, we numbered 53 members. Since then we have had 52 additions—20 by immersion and 32 by removal from other parts ; and in the same time we have lost 12, 2 by the great enemy, and 10 by removal to other parts, leaving our present number at 93, being a net increase of 40 members. From the treasurer's report, nearly two hundred pounds have been collected and spent during the same time. The book club has been found useful in providing brethren and sisters with books where they would not otherwise have obtained them. During the past month we have received 13 additions, 12 by removal, and 1 on Sept. 30, by immersion, of EMMA HARVEY (33), cook, formerly Wesleyan.

LECTURES.—As above, and Oct. 14, "Hell" (bro. Elliott) ; 21, "Promises" (bro. A. Andrew) ; 28, "New heavens" (bro. Meakin).—FRANK G. JANNAWAY.

MANSFIELD.

I have to report the obedience of MARIA SPERINK, formerly neutral, who was baptized into Christ in the appointed way, on Sept. 13, 1883 ; also the obedience of GEORGE DAVIES, who put on the covering name in the appointed way on Sunday, Oct. 7, and broke bread with us afterwards. For many years, he has been a studious reader of the Scriptures, but not being able to reconcile popular theology with their teachings, and not knowing the truth, he gave up religion as a thing that could not be understood, and for eight years has been neutral. He first became acquainted with the truth through reading a *Finger Post*, and subsequently other works, which led him to communicate with bro. Mabbott, of Nottingham, with the above result.—G. W. ALLSOPP.

NEWCASTLE-ON-TYNE.

I have to report an addition to our number, in the person of sister Richards, who has been united in marriage to brother Fox. We have removed to No. 25, Clayton Street East, a room larger and more central than the one we have left. We shall be thankful for visits from lecturing brethren.—W. LEADBITER.

NORMANTON.

I am happy to report that, in consequence of a visit from bro. Roberts to this place, on the 26th of September, the separation which had obtained here for about twelve months, is now at an end. G. DOWKES.

NORWICH.

I am pleased to report a visit to this city, on Sunday, Sept. 23rd, of brethren Bore, J. W. Diboll, jun., and J. H. Diboll, of Yarmouth, who testified that the *second coming of Christ is the true hope of the gospel*. A good number came to hear us in the market place, both afternoon and evening. The manner in which our testimony was received, and the eagerness of the people to obtain the papers, that were given away, was very encouraging.

Some opposition was manifested, which rather turned to the advantage of the truth. We regret being unable to follow up this effort, it being too late in the season for outdoor work, and there being no suitable hall or room within our reach at liberty on Sundays. I trust a way will be opened shortly. The Yarmouth brethren have shown great interest in this matter, and a willingness akin to that of certain brethren of the first century (2nd Cor. viii. 3). We purpose having a course of lectures as soon as opportunity presents itself. Would it be out of place for me to say here that brother John H. Diboll, 12, Howard Street, Great Yarmouth, will be pleased to receive practical expressions of sympathy in regard to this matter from any brethren or sisters who delight in "bearing one another's burdens."

I regret having to reverse last month's intelligence concerning brother Berry; work having fallen short, he has gone to seek it elsewhere.—ALBERT HARWOOD.

#### NOTTINGHAM.

We report (this month) two additions to our number, one by the removal of sister Abey from Brigg to Nottingham, the other by the immersion of ANNIE LOUISA SMITH (30), sister in the flesh to brother Thomas Smith. She put on the saving name October 9th. Brother Herbert Filler and sister Lois Lovett have been united in marriage. We have resolved (at our quarterly meeting of the ecclesia, held October 3rd) to make contributions for the Jews on the first Sundays in March, June, September, and December. We think this a more convenient plan than having one contribution only during the year for that purpose. We shall have pleasure in forwarding to brother Roberts whatever may be contributed.

LECTURES.—Sept. 2, "The apostolic platform" (brother Shuttleworth); 9, "The invisible God, manifested in both flesh and spirit nature" (brother Ashcroft); 16, "Resurrection and judgment" (brother J. T. Hawkins); 23, "Doctrine, false and true, good and evil, of God and of man" (brother Robertson, of Liverpool); 30, "The Bible doctrine of justification by faith" (brother J. Hawkins, of Grantham).—J. KIRKLAND.

#### SHEFFIELD.

Writing from Gleadless, near Sheffield, brethren Gould and Jennings say:—"We have commenced a regular system of lecturing here—the Sheffield brethren assisting us. The lectures have been well attended, and great interest manifested by several. One result of our work here has been clerical opposition. The Vicar has publicly said that we are a dangerous class of people who do not believe in God and Jesus Christ. As we did not wish this to go unchallenged, a correspondence with the Vicar has ensued, and two reply lectures were given on Sunday, September 30. We are very much encouraged so far, and pray God's blessing upon our efforts. Brother Smither wrote the Vicar as follows:—"I trust you will not think me obtrusive when I ask you to kindly answer this question:—Have you publicly stated that the Christadelphians are a dangerous class of people who do not believe in God and Jesus Christ? I think it would not be advisable for me to remark upon the charge until I have a confirmation or denial from you. It is always the best to remove misunderstandings as soon as possible. I hope, therefore, you will favor

me with a reply at your earliest. I only heard of it yesterday, so you will see I have lost no time in communicating with you."—To this, the following reply was made:—"Gleadless Vicarage, Sheffield, September 14, 1883.—DEAR SIR,—Your letter reached me on Tuesday. I must decline to answer your question on the following grounds:—1. That I fail to see what would be gained by my so doing. 2. That I do not see what right a perfect stranger, a non-parishioner, and (as far as I)—[We regret to discover at the last moment that the rest of copy is missing.—*Ed.*]

Brother Smither returned a further answer in which he said:—"As I find your words have been talked of in Gleadless to our prejudice, it is my intention—if the Lord will—to reply to the charge next Sunday, Sep. 30th. Afternoon 2.30. Evening 6 p.m. I shall affirm—"The creed of the Christadelphians founded upon the revelation of God, not a subject of human speculation." It is as the mouthpiece of the Gleadless Christadelphians that I claim the right of reply, and they are parishioners if I am not. You will see the particulars posted in Gleadless, no doubt. I could wish you might be present and hear the reply."

#### SPALDING.

After a season of apparent barrenness, we are encouraged by the obedience of FRANCIS WILLIAM ROWELL, shoemaker, who put on the saving name on August 26th. He has been a frequent attendant at our lectures for four years past. We hope shortly to have to report an addition of two others to the little flock, and we pray that more may yet be brought to see the living way and rejoice with us in the hope of eternal life.—Geo. TYLER.

#### SWANSEA.

Bro. RANDES reports that on Monday, Oct. 8, the Swansea brethren had the pleasure of examining and immersing the following from Aberdare: Mr. PUGH and Mrs. PUGH, also Mrs. PHILLIPS (widow), all formerly Baptists. Mrs. Pugh has been till lately very energetic among the "Salvationists." We have lost this month sister Baker by removal to Leighton Buzzard, on her marriage with brother Folmer, of that place. We have gained by marriage sister Hughes, formerly sister Rees, of Cardiff.

Lectures by brother Shuttleworth and brother Chamberlin have been the means of stirring up the people, and several are interested. We obtained a good report in a local paper of the lecture by brother Shuttleworth, and there is every probability of publishing the whole of the same in pamphlet form. The little tract, "It is written," published by brother Beddoes, of Abergavenny, has been translated into Welsh by brother J. T. Jones, and with the assistance of the Swansea ecclesia has been printed and published.

LECTURES.—September 16th, "The house of the redeemed" (brother Gate); 23rd, "The two covenants; or, the old and new Jerusalem" (bro. J. T. Goldie); 30th, "Everybody's question" (bro. Shuttleworth); October 3rd (Wednesday), "Why I left the Methodist Ministry" (brother Chamberlin); 7th, "The Mosaic beginning" (brother Winstone); 14th, "The Millennium" (brother Davies).

#### TODMORDEN.

We have taken a room in this place for the proclamation of the truth, and hope to keep the

truth constantly before the people. The room is situate at Patmos, off Stansfield Road, and affords accommodation for about sixty persons. Brother Handley opened it with two lectures to large and attentive audiences. The lectures have been well attended up to the writing of this, and we have every encouragement to continue our labours. We have had a further increase of three to our little flock, as follows:—RICHARD HOLROYD, tailor, formerly neutral, and his wife JANE HOLROYD, formerly Free Church, also ROBERT NEWALL, medical botanist, formerly Town Mission. These make our number into ten who are waiting for the kingdom. Several others are interested. We have had much help from the Halifax brethren, to whom we have been greatly indebted.

LECTURES.—September 16, “The necessity of preaching the kingdom of God.” “The straight and narrow way” (brother Handley); 23, at 2.30, “Eternal torments;” at 6 p.m., “Immortality attainable only through Christ” (brother J. Bramley, Halifax); 30, “Is Christ coming” (brother J. Hirst, Huddersfield); October 7, “The promises made to the fathers” (brother C. Firth, Halifax).—CHAS. W. LORD.

#### WARRINGTON.

On September 16th, WILLIAM LOCKSLEY, witnessing a good confession of the one faith, was immersed at the house of brother Unsworth. On September 23rd his example was followed by CHARLES WALES, who was immersed at the same place.

#### AUSTRALIA.

SYDNEY.—We report the obedience in baptism of the following persons—viz., July 8th, JOSEPH BROWN (36), formerly Baptist; July 29th, TOM KIRKE (32), formerly Episcopalian; and GEORGE EVERITT (26), who, being dissatisfied with his immersion three years ago, and much troubled in mind because of insufficient knowledge at the time, earnestly requested re-immersion; so after strict examination, we consented to his wish on August 2nd.—J. J. HAWKINS.

#### CANADA.

ST. JOHN'S (N. B.)—We are pleased to report an addition to our little flock in the person of ROBERT CRAFT (32), formerly Episcopal and a zealous worker. He first heard and became interested in the truth through brother Peables about a year ago. He was baptised into the sin-covering name on Sunday, September 30th.—B. J. DOWLING.

#### UNITED STATES.

LAMPASAS (TEX.)—Brother George Graham reports the immersion of REUBEN WILLIAMS BOWLAND (37), and his wife REBECCA BOWLAND (47), both Campbellites formerly; also of ELLA FLACK (23), Catholic. Lampasas is a place of resort for health and pleasure on account of its medicinal springs, and every opportunity is being taken to bring the truth within hearing of the many visitors to the place. Brother A. R. Miller pays lecturing visits occasionally, and by press-advertisements and distribution of pamphlets, &c., the

work is hopefully prosecuted. The lectures are attended by attentive and interested though small audiences. By the before mentioned increase by immersion, and the removal hither of three sisters and one brother, the numbers warranted the formation of an ecclesia which now exists on the usual basis.

#### COMING OUT OF DARKNESS.—INTERESTING NARRATIVE.

MASNER (KANS.)—We have the following interesting communication from this place:—“My DEAR BROTHER, OR FRIEND, R. ROBERTS.—A few months ago I mailed nearly 25 dollars to your office for books published by the Christadelphians—a sect, as I then thought, about the little end of nothing (excuse the term). I have since relented—and if I am not one myself, I wish you to tell me. About 20 years ago, I was regularly converted. Had a splendid experience—heard a noise, and saw a light—was woken up out of a sound sleep, then saw a vision—thence light—then believed my sins were forgiven—was baptised into the Baptist Church (not into Jesus the Anointed). This satisfied me for about 18 years. I then got dissatisfied with creeds, &c., and joined the true church, as I supposed, but soon found that either they were wrong or the Bible. Soon after came along the Church of Christ, or Christian, or Disciple, or Campbellite Church (the last I found out was it). I soon, or about a year after began to preach. I ran against the camel's hump. I was a poor rider, so got hurt, but not past healing—thanks be to God. But we fixed things up—I gave a little and they a little—and they licensed me as a preacher. About a year ago, I went East to New York City, and met a friend who was a Christadelphian—full of the love of a true son. He began to tell me the word of the Lord more perfectly. I thought he was beside himself—no hell, no immortal spirit, but dead all over—nobody right but them! Bosh! I knew he was an honest man, and I would make it my business to set him right. I promised I would read your publications, and, if they harmonised with the word of God, I would accept (but I, of course, thought I would soon be able to expose their error). I felt so certain I had found the truth at last, and got into the true Church. But, alas! I soon found I was no Christian—only a bastard—hardly that.

Before I had come to this point (I will say here lest I forget), I had been baptised or re-baptised on belief in God, Jesus, the Son of God, this being in the kingdom, &c., &c. The Church I was affiliated with said that I was getting crazy, or beside myself: “much learning hath made thee mad.” They said I read too many kinds of books, but I said, “Prove all things, hold fast that which is good.” I had discovered new truth (to me at least), I, with a full heart, wished to set my friends and brethren right; but no, they would have none of this strange doctrine.

But I shall weary you. I must make a short story of a very, very, long one. They were of their Father, the Devil. Instead of coming to me honestly and on doctrine, they brought charges against me, 1st, of not working with my hands 2nd, of being a railler; 3rd, of being dishonest. And they tried me without letting me know anything of it. They brought the charges, and withdrew from me the same night. In due time, I was able to get a hearing by committee, from other churches, and reinstated

after which I withdrew from them, and started out to preach on my own hook. I at that time thought I was entirely alone, and that no one else was preaching God's word. I made up my mind I would serve God in His appointed way, if I was alone. Paul says, Preach the word. This Body of Christ (so-called) fought me for nearly two years, for I differed with them from the start (of my preaching, I mean), and was the cause of a severe fit of sickness—near to death—and the loss of what little property I had. It would take too long to explain all. I received the *Life and Works* of Dr. Thomas just before I withdrew from them, and, verily, it seemed as though they had taken the same course with me that they had with him: wherever I went, letters were ahead of me, stating that I was a bad man, &c. But enough.

"I find myself here alone in the central part of Kansas. I know not of any ecclesia within 400 miles of me; if there is any nearer, or any brothers in Kansas, I wish them to write to me. I wish to join with some ecclesia, if, after due examination, I am found sound.

"And now, whether I find room in your body or not, I expect to commence to preach or lecture on the things of the kingdom and name of Jesus Anointed (at present mostly in this state), and hope to be able to win some to the inheritance undefiled. I expect rough work, but shall have the Word of God for armour, and, with the sword of the Spirit, expect to shed much sectarian or devilish blood. I have only heard three lectures by your people. They were by brother Ashcroft, at Jersey City, N.J. Give him my love. My Post-office address is:—Charles Smith Allen, Masner, Ellsworth Co., Kansas."

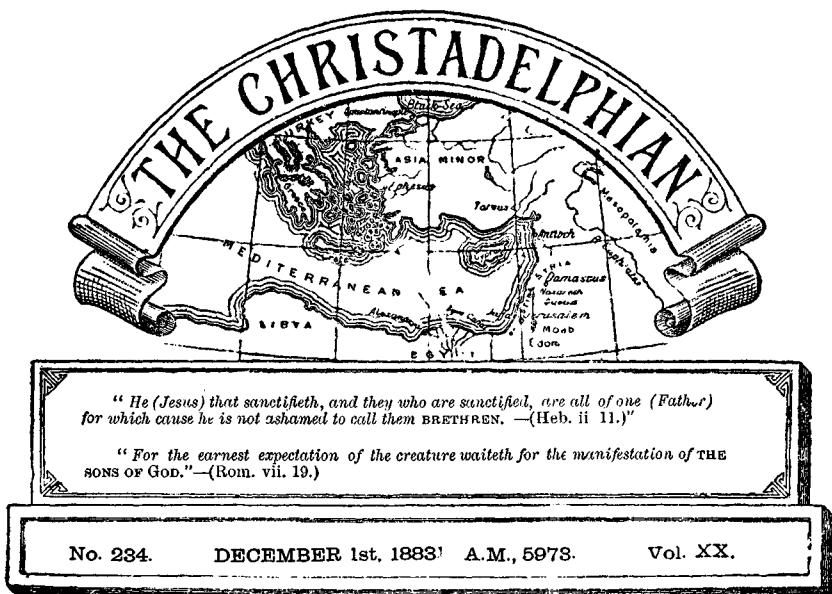
[The only thing necessary to make a man a brother of Christ (*alias* Christadelphian) is the reception of the apostolic and prophetic testimony concerning him, and the obedience of the commandments which he has left for the observance of all who desire to be his friends. This letter bears evidence that the writer has done the one, and is endeavouring to do the other. He writes his own answer to his own questions, just as others will write their own condemnation by the things they say and do, on the other side. God bless our new brother, and open his way.—Ed. *Christadelphian*].

FRATERNAL GATHERING.—Valley Spring, Llano Co., Texas. Our fraternal gathering for this year commenced, according to notice, on Sunday, Aug. 5th, and continued eight days. The attendance of brethren and sisters through the week varied from about seventy to seventy-five, from about twelve counties in the State. Brother G. W. Banta was chosen chairman, and brother J. K. Magill as secretary. Brothers J. K. Magill, W. J. Green, and G. W. Banta spoke at night on "The meaning of the Christadelphian movement." On Sunday, at 10-30, brother A. R. Miller spoke on "The divinity and authenticity of the Bible," a goodly number of the alien being present. At three o'clock, brother John Banta spoke on "The memorial supper." Then the supper was partaken of, after which, exhortations were delivered by brethren John Banta and J. K. Magill. The subject in the evening was the "Gospel of Christ. What is it?" which was ably expounded by bro.

W. J. Greer. Monday, 10-30, subject, "The kingdom of God" (brother John Banta). At three o'clock, "The Abrahamic covenant, as divinely constituted, the basis of the one and only" by bro. J. K. Magill. At night, "The Davidic covenant, and its relation to the gospel" (brother W. J. Greer). On Tuesday, at 10-30, brother A. R. Miller addressed a reasonably large and very attentive audience on "The nature of man and eternal life." At three, brother J. Banta spoke on "The signs of the times," and brother W. J. Greer at night of "The priesthood of Christ." The subjects, and their order for the remainder of the week, were as follows:—Wednesday, "The name of Christ; his nature; why was his crucifixion necessary? and what was accomplished by it?" (brother J. W. Banta); "The devil: his office and destiny" (bro. W. J. Greer); "What must I do to be saved?" (bro. J. Banta). Thursday was a day of rest and social intercourse. Thursday night we assembled at the tent, and heard refreshing and encouraging discourses by brothers A. R. Miller and G. W. Banta on Christian duties;—Friday, "Re-gathering of Israel" (brother G. W. Banta), "Elements of the Kingdom" (brother John Banta), "Resurrection and Judgment" (brother A. R. Miller); Saturday, "The signs of the times" (brother W. J. Greer), "The mind of the spirit and the mind of the flesh in contrast" (brother J. Banta); General exhortation (brothers G. W. Banta and J. K. Magill); Sunday, "Wisdom's house" (brother A. R. Miller), "The marriage supper; the guests: their calling: their clothing: the grounds of their acceptance and rejection" (brother G. W. Banta). Worship at 4, "Duties in general of the brethren of Christ, in view of the nearness of judgment" (brothers A. R. Miller and J. Banta). On Friday, at 9 a.m., obedience was yielded by Mr. MILTON B. DAVIS (of Valley Springs, son-in-law to brother and sister Bourland), by baptism into the sin-covering name. Also, on Sunday, by Mr. ALEXANDER, of Rockdale, Milam Co.

The whole meeting was a great comfort and strengthening to the brethren, as well as instructive to not a few alien who were present. It was agreed, if the Lord will, that the sixth annual meeting of the brethren of this State, be held at the same place next year, beginning with the first Sunday in August, and that true Christadelphians from everywhere be invited to attend.

(Touching the statement drawn up by the committee, composed of brethren Keele, G. W. Banta, Harp, Lowe, Magill, and Kirk, concerning certain withdrawals, and now forwarded to the *Christadelphian* for publication, we trust the said brethren, and those whom they represent, will consider the foregoing report a sufficient indication to "true Christadelphians in all places," as to "who true brethren in Tex. are." The publication of the statement would only raise a controversy, which could not only do no good to any of us, but involve others in troubles best localised. We can afford to refer all doubtful matters to the tribunal of Christ, not doubtful, perhaps, to those who see clearly on the spot, but doubtful to those at a distance, who can only see them through the medium of conflicting representations.—Ed. *Christadelphian*).



### INTERESTING LETTER FROM DR. THOMAS IN 1838.

Dr. Thomas wrote from Amelia, Va., U.S.A., in 1838, to Mr. Wallis, of Nottingham, a letter, from which the following are extracts:—“The books you sent have not yet come to hand; and the parcel I sent, I learn, has not yet reached you. It was shipped from Baltimore, and as the communication is not so direct and rapid as from New York, it will, I suspect, be tardy in its arrival at its destination. Mr. Jones, of London, before he discovered my heterodoxy, and while my father was in favour with him as a sound Calvinist, sent me his lectures on the Apocalypse, and his Ecclesiastical History, which were about two years on their way to Richmond. Did I stand in the fragrant odour of orthodoxy, I could direct you to consign to care of Mr. —, at New York; but this I cannot do, as he has long since cast me off from his communion. I do not know that I need regret it; for he belongs to a Church, according to his own showing, of *unpardoned* transgressors; for in a letter I received from him, he subscribed himself, ‘your fellow-sinner in the hope of pardon!’ Surely, then, he is not one of them to whom the apostle addresses himself when he says: ‘How shall we, who have died to sin continue to live in it?’ and ‘He that has died is released from sin.’ But ‘a sinner in hope of pardon’ is a sinner unpardoned, and, therefore, one who has not died to sin is not released from sin, and consequently, continues to live in sin. Thus, out of his own mouth he is condemned, not having obeyed the gospel; unless, indeed, as is

believed to a great extent in 'this reformation,' a man can obey it accidentally and unknowingly! I cannot say, then, that it grieves me to be cut off from the assembly of such; for, to a church of sinners I desire not to be attached—it is with *saints* only that I would have my honour united.

"People here are more taken by sound than by sense. A glorious meeting here consists in a flowery speech, fervid addresses to God, rapid and stimulating exhortations, loud and exciting singing, and, to crown all, a multitude of proselytes; but in the midst of all this, it is difficult to say to what, and by what alone, they are converted. Now, for such purposes as these the Psalms would not do; they are too dignified, majestic, and grand to be used as 'recruiting songs.' They are only fit for the grave, sedate, and ennobling adoration of the Father of the Messiah. But, absurd as is the faith, and unscriptural as are the practices of the religious world in England, they have not yet adopted the system of proselyting by singing exciting sounds; and objections to the Psalms, therefore, on this score would not be made. The American mind, like the country, wants the stability and gravity of age. There is too much fickleness, too little depth and solidity. Men go too much for surface here, too little for profundity. I am trying the experiment of following the footsteps of the Apostle Paul, in the teaching of the people. I reason with them out of the scriptures, opening and alleging the doctrine concerning the Christ, from the law, the prophets, and the Psalms—showing that he must needs be a sufferer, and rise

from the dead on the third day; and that Jesus, to whom the apostles give witness, is that suffering and risen Christ. Having done this, which I consider the laying of the foundation of the corner-stone, I proceed to set forth the gospel founded on Him as the power of God for salvation both from sin and from the grave. . . .

"I believe in the apostolic and prophetic doctrine concerning the Christ, which is contained in the law, the prophets, the Psalms, and the New Testament, and I believe and teach that Jesus, and no one else, is that Christ. I maintain that the belief that Jesus is the Christ is not the belief of the gospel, unless the doctrine concerning the Christ is understood. If upon divine testimony (in the word) a man believes that the promised Messiah was to be God's son, that He was to pour out His blood for sin, and that He was to rise again from the dead—if he believe this, and believe no more, he may live and die a Jew; but if, in addition to this, he believes that Jesus of Nazareth was that suffering and risen Christ and Son of God, he then, and only then, believes the Apostolic Gospel, which, if he obey, is able to save him from sin, and therefore from death. For the Jewish or the Gentile believer of these times to become a Christian, he must put on Christ; and I maintain that the only way to do this, is by being buried in water into the similitude of his death, for the remission of sins. I am positive (excuse the unpopular term in regard to our religion) I am positive this is the only way of salvation, or release from sins; and that unless a man is pardoned thus,

there is no remission for him in this or the world to come. If anyone say there is, let him prove it. I say it is necessary to obey the the true gospel (and not a perverted gospel) for remission of sins, and a title to eternal life. By that, I mean this: "Wages of sin is death." So long, then, as a man's sins are unremitted, he is under the sentence of death. He is meritoriously entitled to his wages—death; but if he no longer work sin, he is no longer entitled to the sentence pronounced thereon, and consequently, the very instant he becomes the subject of pardon or remissions of sins, he becomes entitled to the reward of righteousness, which is the gracious gift of God, everlasting life through Jesus, the Christ, our Lord. But though he has thus, by obeying the Gospel, acquired a title to everlasting life, he may yet forfeit that title, and therefore lose his life; for no one will obtain eternal life, who cannot prove his title thereto. Hence, it ought to be our absorbing interest, to *preserve* this title, which we are quite competent to do, if we follow the apostle's advice—namely, to persevere in well doing. For God will render eternal life to those Christians only who seek after glory, honour, and immortality by a patient continuance in well doing. If the Lord should come and find such well doers watching and looking for him, to them he will appear to their salvation. He will transform their tumbled bodies into a like form with the body of his glory; or should death overtake such before he comes, they will fall asleep for a while, resting from their labours, cares, and troubles here; but on the sounding of his trumpet voice, they

will burst the cerements of their prison-house, and come forth to meet him in the air. They will come from their graves like dew-drops sparkling with refrangent beams from the womb of a summer's morn. How glorious, splendid, and brilliant, then, will be the true Christian's lot! Who would not endure tribulation—aye, who would not, if needs be, gladly surrender his life as a drink-offering, in the faith of so magnificent and ennobling a hope!!

"It gives me great pleasure to hear from you. I like, and so do many here, to know how things are working in England in relation to reformation. Reformation does not express my views of present affairs. Nothing less will do than a return to Apostolic institutions in practice as well as theory. We are, doubtless, in 'the time of the end.' Read what the Scriptures say of that interesting period. This is the time when Christians are called upon to trim their lamps; when the Lamb's wife is called upon to prepare to meet the returning bridegroom. This is the preparation of a people for the Lord. He will come a second time without a sin-offering to the salvation of those only who are prepared and looking for him. Now, it is highly important to ascertain in what does this preparation consist. Search and see, and write to me soon about it.

"Some think my writings all chaff, and Alexander Campbell's all wheat, and *vice versa*. Now, I do not think our friends are right on either side. The truth lies in the medium. I think that there is chaff and wheat in the writings of all fallible men, and, therefore, in mine, and his as well. Who bears the

palm of having most chaff must be left for the Judge of all to determine at His coming. In my view, Christians among the sect of Antichrist is a very chaffy tradition, and

in absurdity vies only with the pretensions to Christianity of Servetus burning John.—Farewell. Yours affectionately,

“JOHN THOMAS.”

**THE YEAR OF THE LORD'S BIRTH.**—The much-debated question as to the correctness of the hitherto accepted reckoning of the years which have elapsed since the birth of Jesus has again been mooted by Professor Sattler, of Munich, who (according to the *Jewish Chronicle*) maintains that the current year is probably 1888 instead of 1883. He bases his proofs mainly on three coins which were struck in the reign of Herod Antipas, son of Herod the Great. The evidence they offer coincides with the narrative of the gospels and with astronomical calculations. Professor Sattler maintains that Jesus was born on December 25, 749 years after the founding of Rome, and commenced his public career on November 17, 780 years after the founding of Rome, when he was 30 years 10 months and 22 days old. The date on which he commenced his career fell in the 15th year of the Emperor Tiberius, and in the 46th year after the building of Herod's Temple. This is in accordance with Luke iii. 1. and John ii. 20.

**THE CHRISTADELPHIANS AT STOCKPORT.**—A correspondent of the *Stockport Free Press* writes a long report of a visit he paid to the brethren in the town. In the course of his remarks he says:—“We, like many others, had some preconceived notions that the Christadelphian body taught doctrines as nearly related to Infidelity as possible, without actually being on a par with it; but recently these notions or prejudices have become dispelled, as their tenets have been expounded. They believe that the preaching of Christ was of the establishment of God's kingdom upon earth; that that kingdom has already existed in the kingdom of the Jews, and that it will exist again under the personal reign of Christ, as the King of the whole earth, the capital of which kingdom, and the residence of Christ himself, is to be the

city of Jerusalem. They believe that man is not immortal, but that immortality is a conditional gift to be bestowed upon the faithful only at the second advent of Christ; that the doctrine of immortality of the soul is a remnant of Pagan superstition; and finally, they believe in immersion as the only true baptismal rite. In support of these doctrines they adduce a very remarkably large number of Scriptural texts. This body does not practice the sustenance of ministers, but rather that they should be servants of God, earning their own living, and voluntarily giving their services, and this feeling seems to pervade the whole of the body, for everyone seemed to have some duty to fulfil. Were our larger churches as earnest as this one seems to be we should have larger congregations. Without endorsing the views of the Christadelphians, we would advise our readers not connected with a place of worship to pay this body a visit. In fact, those who are connected would find much to interest and benefit them, through an attendance at this despised but earnest little place.

**THE WEALTH AND COMMERCE OF BABYLON.**—In speaking of the doorstep of Nebuchadnezzar, lately placed in the galleries, we called attention to the fact that some thirty cases of antiquities which had been received remained unopened. Of these, eight have since been opened and partially examined. Six of them came from Abu-Habba, the site of Sippara, the Biblical Sepharvaim, a place about sixteen miles from Babylon. These contained tablets, for the most part unfortunately in fragments. There were in one case more than eight thousand of such fragments, in another above four thousand, and in others smaller numbers. These tablets are in great measure documents relating to trade and property in land, slaves, &c. By their number and otherwise, they give evidence in favour of the statements in the Bible concerning the wealth and commerce of Babylon.—*Daily News*.



## THE EARTH AND MAN :

HIDEOUS SPECULATION AND BEAUTIFUL REVELATION.

(Concluded from the October number.)

“ That the earth was made for man will appear also from a study of its structure. The question is, What is the earth? It is the province of geology to show that the earth has a structure peculiar to itself: a completeness, a wholeness, and a character of its own. The earth is a unit, an organism of itself. It has its own law of development, its own cosmical life, and its own comprehensive system of growth, in which strata have been added to strata, continents and seas defined, mountains reared, valleys, rivers, and plains formed, and all in orderly plan. The great land masses are its special organs with their special functions, incomplete in themselves, but complete in one another, and in the whole. There is a great contrast between the old world and the new (America). The direction of the old world is from east to west. That of the new from north to south. Old world, plateaus; new world, plains. In the old world the animal kingdom is in the ascendant; the new world is the domain of plants, abundant and universal, with the insects and reptiles which prosper among them. The old world is composed of continents grouped in a solid and compact mass. It is a mighty oak with stout and sturdy trunk, while America is the slender, flexible, palm tree. The old world calls to mind the square, solid figure of man; the new world, the lithe shape and delicate form of woman. In every particular the contrast is complete. And now where is the mediator to stand between these two—to reconcile this contrast and make each factor nobler and richer than before? Physical nature has exhausted its means of action in *producing* this contrast and can go no further.

“ The two worlds are looking face to face, and incline to one another. The old world bends towards the new and is ready to pour out its treasures, while a restless descent of reliefs seems to sweep toward the Atlantic. The new world looks toward the old, and waits with open arms to welcome the coming *man*. For man—immortal man is that higher being who is destined to gather all the varied influences of all the lands in one great harmony and consummate their unity in himself. Thus, in its very structure, the earth expects creation's Lord. Now comes the third question. What is the earth for? In relation to its inhabitants, crowned with *reason*, the earth is merely a place where they may stand—the cradle where they may sleep. But the earth was made to be the home of mind—character. And man was created to use this earth for his largest growth in mind and character. In this is the grand unity of the earth—the harmoniousness of all its special functions, blending in the one grander function, the development of immortal man. Just as the order and beauty of a city—the regularity of its streets and buildings are not their own end, but were planned and adapted for the use of higher beings, so the orderly arrangement of the consenting organs of the earth are not simply

a beautiful order and nothing more, but anticipate a nobler use by an exalted occupant. And this anticipation of the advent of immortal man is written, not only in all the earth's great feature lines, but also in all the living forms which have existed on earth, the story of whose life is written in the rocks. There was a time when all life was absent from the earth. Through countless cycles the fluid earth boiled like a pot. It had oft recurring ague fits of frightful intensity. On the slowly cooling surface great crusts were formed which floated on the tossing deep and lapsed again into fluid. Plants or animal life was impossible. "And the earth was without form and void." As the ages passed, the land, in scattered islands, arose above the sea, and the first flush of green vegetation appeared, to spread or be destroyed, as the land arose to possess the ancient seats of ocean, or the ocean rolled where the land had been. "And God said, Let the earth bring forth grass, the herb," &c. Then the warm, sluggish water of an all-cooling sea began to fill with the lowest forms of marine life, "And God said, Let waters bring forth abundantly the moving creatures that have life." At each progressive step the earth furnished a platform for a higher life. As the dwelling place improved, the improved inhabitants were created. The seas then swarmed with fishes, and in the tangled images of old carboniferous forests fierce wars raged amongst ravenous reptiles in sluggish waters made horrid by the trenchant teeth that crushed the glittering armour of plate and scale. "And God created great whales, and every living creature that moveth which the waters brought forth abundantly." And all the while the earth was ripening. When it was fit for fishes, fishes came. Then reptiles, then birds, and then animals. "And God said, Let the earth bring forth the living creature after his kind, cattle," etc. Now there is a chain of connection between all forms of life. A common fundamental typical form is discovered in them all. From the earliest dawn of life, nature—directed by nature's God—had been working upon a type, and the perfection of that type at present is reached in man, "And God said, Let us make man in our image," etc. The brain of man in the process of foetal development, assumes the appearance of the brain of, first, fish; second, reptile; third, bird; fourth, mammal; and last of man. Thus the great panorama of life which passes before us through the countless cycles of time is summed up, or repeated in miniature in the physical structure of man. Man as an animal is the *sum* of animals. *The progress*—the improvement was in the dwelling-place and not in the species. When the home was fit for a higher life, a higher life was created. When this earth is ripe for it, a still higher, nobler, grander species will be prepared to use it.

"But there is, nevertheless, a chain of connection between all forms of life that have gone before. The idea of the structure of man must have existed before man appeared, for it may be recognised in the vertebrated animals. "It is evident," says Agassiz, "that there is a manifest progress in the succession of beings on the surface of the earth." This progress consists in an increasing similarity to the living fauna, and among the vertebrates, especially in their increasing resemblance to man. But this connection is

not the consequence of a direct lineage between the faunas of the different ages. There is nothing like parental descent connecting them. The fishes of the first age are in no respect the ancestors of the reptiles of the secondary age. Nor does man descend from mammals which preceded him in the tertiary age. The link by which they are connected is of a higher and more immaterial nature, and to be sought in the view of the Creator Himself, whose aim in forming the earth, and in allowing it to undergo the successive changes which geology has pointed out, and in creating successfully all the different types of animals which have passed away, was to introduce man upon the surface of the globe.

"It will be seen from the foregoing that the Bible and geology harmonise in all save time. The Bible says it took but seven days to do what geology claims it took ages to accomplish. How reconcile the two facts? Dr. Thomas, in *Elpis Israel*, says, "There are hints casually dropped in the Scriptures which would seem to indicate that our planet was inhabited by a race of being anterior to the formation of man." "The darkness to which the angels of Jude (verse 6) were committed being an overwhelming flood, and the earth became without form and void. Its mountains, hills, valleys, plains, seas, rivers, and fountains of waters which gave diversity of form to the surface of the globe all disappeared, and it became void and empty. No living creatures—angels, quadrupeds, birds or fishes being found any more upon it. It is with the wreck of this flood that geologists confound that of Noah's flood. Six days of ordinary length were ample time for Omnipotence, with all the power of the universe at command, to reform the earth." That is it: *re-form—re-create*, all that had been before—all that had been destroyed. For all the "living creatures," including man, were told to "multiply and re-plenish the earth," *i.e.* re-fill it—make full again that which had been emptied of its contents. "The earth, if we compare it with the immensity of space in which it is suspended, is infinitely less in proportion than the smallest grain of sand is to the size of the earth, or the finest particle of dew to the whole ocean." Why cannot we say, then, with all the humility of little children, "Father, thou great All-wise, All-powerful, we will believe what thou hast said, even though it prove beyond our comprehension."

"Now, let us trace this development in some of its greater historical facts. On the great plateau of Iran, the infancy of the race was passed. When no Greek had yet set foot in Europe, no Hindu had bathed in the sacred waters of Gangees, humanity (Gentile race) began its course under the shadows of the Hindu *Coosh*. In our museums, we collect the boyish toys of our first fathers. In our household words we read the story of their lives. When we learn that "daughter" meant—long time ago—"she who milks the cows," and "warrior" is "one fighting for the cows," we seem to see on the far horizon of history, the nomadic tribes which fed their flocks and herds upon the hills of Iran, and to hear the lullaby song of that old nurse, who rocked on her mighty knees the twin ancestors—Aryan and German races. Asia, then, is the cradle of the race. Lying with all the zones, colossal in size, and most plentifully enriched by the gifts of nature, she was fit to be the nursery of supply for all the world, without impoverishing herself. Asia

seems to have been created to send forth her beautiful scions of life to all the other great divisions of the earth. A little later, when the race had grown to adventurous boyhood, its training amongst herdsmen and hunters made migration easy; and then began that strange, restless movement, which has not yet spent its force, called—

#### THE PASSAGE OF THE NATIONS.

“One stream poured down from the Plateau of Iran to the banks of Indus and the Ganges. Here, Nature asked no return for her gifts. When the earth was but tickled with a tide, it laughed with a harvest. The man of India was like the heir of lordly estate. Enervated by luxury, with no wants to stimulate him to exercise, he was reduced by a tropical climate, and sank into effeminate sloth. “It is better,” says one of their proverbs, “to stand than to walk.” Shut in by the mountains behind, and the sea before them, being thus isolated from all neighbours, their growth was unchecked, and their development wonderful. But it was only the development of the child. Their patriarchal form of government, their want of general ideas, the gorgeoussness of their imagination, the childishness of their theology, and the dreaminess of their religions, show that they had not come to the independence of youth, or reason of manhood. Meanwhile, another stream had poured across the plain of Turkistan, and dwelt among the plains of Farther Asia. Here, again, on shores of the Arctic Ocean, the man of Siberia fell into apathy, because he toiled without hope. Like a child of poverty, in the want of resources, his faculties found no room. The sterile steppes gave no return, and he sunk degraded beneath the weight of poverty and toil. But, even in better prospects, the childish character of their civilisation reappears. On the great plains, their lives were passed as shepherds and hunters, and, in the waywardness and violent movements of the torrents of barbarian hordes from the North, flooding regions of the South, we read but the well-known story of boyish wilfulness and passion.

“Thus, we see that in all the past, each age was but the stepping-stone to a higher advancement. We dare not say that we are the culminating point. We know that we are not. All the wealth and experience of one age is handed to the next, and will serve their highest purpose when the *true* heirs get possession of their own. In one of the most beautiful villages of the Old World was reared a temple. Years and years passed while its walls were in progress. They who laid the foundations, and aided in raising the walls, were forgotten. But at last it was finished, and God’s beautiful sunshine fell upon the stately structure. Thus the earth is being built; the foundation will grow vernal with moss, the builders be forgotten, but the completed structure, with Christ as the chief corner-stone, will yet stand glorious in the sunshine of divine light.

“For a day is coming fast,  
Earth! thy mightiest and thy last;  
It shall come in strife and toil,  
It shall come in blood and spoil;

It shall come in empires' groans,  
Burning temples, trampled thrones ;  
Then ambition rue thy lust,"  
In that day of ransomed just.

" Then shall come the judgment sign,  
In the east the King shall shine ;  
Flashing from heaven's golden gate,  
Thousand, thousands round his state.  
Heaven shall open on our sight,  
Earth be turned to living light ;  
Kingdoms of the ransomed just,"  
Ruled by those who faithful trust.

" Then shall in the desert rise,  
Fruits of more than Paradise ;  
Earth by angel feet be trod,  
One great garden of her God ;  
Till are dried her martyrs' tears,  
Through a glorious thousand years ;  
Now in hope of Him we trust,"  
Come the reign of Christ the just.

ORIANA L. T.

STABILITY OF THE HEBREW LANGUAGE.  
—The Hebrew that David wrote nearly 3,000 years ago is to-day read and chanted in the synagogues of the Jews, and spoken by them when they have occasion to use the Hebrew tongue. What a contrast does this stability of the Hebrew language offer to the fickleness of the English language, which is daily undergoing modifications, and, in 700 years, has become so changed that the English spoken all that time ago is almost unintelligible to the Englishman of to-day. In A. D. 1158, the Lord's Prayer in English was worded as follows:—"Fader ur heune, haleweide beith thi neune, cumin thi kuneriche, thi wille beoth idon in heune and in erthe. The enryeu dawe briend, gif ous thilk dawe. And vorzif uer detters as vi yorsifen ure dettours. And lene us nought into tentation, bot delyvur eus of evel. Amen.—ED.

ETERNAL TORMENTS AND THE FAIL-  
ING OF A COLLEGE.—At the recent  
annual meeting of the Spring Hill (Con-

gregationalist) College, Birmingham, it was complained that the number of students in attendance at the college had seriously fallen off. This is the college with which Mr. Dale is connected, who has given up eternal torments, and the Rev. J. H. Toms, one of the speakers at the meeting, said that the failure of the college was undoubtedly due (in part, at all events) to Mr. Dale's acceptance of the life-only-in-Christ doctrines. The chairman said that Mr. Dale's departure from orthodoxy was rumoured to have prevented some pastors from recommending the college, and some young men from applying for admission. At this he expressed astonishment. He could scarcely consider it credible that a belief that God would not keep his anger for ever, nor keep his creatures in torment through everlasting ages, should create an aversion to that or any other institution. Ha, ha! Mr. Chairman, a little more experience will show you that nothing in our age of the world creates so much aversion anywhere the truth.—ED.

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 151.**


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“*Exhort one another daily.*”—PAUL.

It might not appear, at first sight, that there is anything particularly edifying to be derived from the account of Paul's shipwreck, which has been read this morning. We may find the fact different from the appearance when we look into it. It has to be remarked first that this is one of those sort of chapters which could not have been written except from the circumstance of its being true. It is a plain account of incidents of travel, such as there could be no object in narrating, except on the score of their having happened. Every surrounding circumstance confirms the fact of its truthfulness. It has been in the hands of the Christian community ever since there were Christians upon earth.

There have been communities in the earth professing faith in Christ ever since the second half of the first century; and during all that time, they have had the Acts of the Apostles in their hands, containing this account of Paul's journey to Rome by sea. It was the most natural thing in the world that such an account should be written. It relates to a leading man among them at the beginning—the man who had most to do with their beginning: the man who was God's instrument in establishing them in the first case,—a man who laboured and travelled much, well-known among all the brethren, and the object of personal affection to many of them: a man who at last sealed his life's work, at Rome, by giving his head to the executioner there at Cæsar's command, on behalf of the testimony he had delivered. It was inevitable that the first Christians should want to know the history of such a man. There were men who knew about that history; and it was most natural that they should write what

they knew. There were many who did write accounts to gratify this most natural and most profitable curiosity. But none of them have survived, except those embraced in the New Testament, and these have survived because they received the consent and approbation of the apostles and elders of the first generation of believers. And this consent is a guarantee of reliability to us, because in the first age, the Holy Spirit was with them, to guide them in their decisions, as Jesus had promised. Even if it were not an inspired composition, its value would be absolute for the purpose this morning, as the account of personal facts, by men who knew, and whose probity is established by the nature of the enterprise they had in hand (viz., turning men to righteousness), and placed beyond all doubt by the fact that they submitted to persecution and death for a work which brought them no advantage unless it were a true one.

Here, then, we have a ship sailing from Cæsarea, on the Syrian sea-board, and touching at various points on the eastern Mediterranean, and finally caught in a storm which buffets her for days, and hurls her a wreck into a creek in the island of Malta. On board this ship is a Roman centurion with soldiers. How came he there? He was there by the orders of his superiors at Cæsarea. What was his business? He was *en route* for Rome. On what errand? With prisoners. Now, among his prisoners was one in particular, to whom the centurion showed himself specially courteous. This was Paul. On what charge was he in custody? Accused of what, was he on his way to Rome? To this we have a very special official answer; and it is this answer that

brings to light the immense storehouse of edification not at first visible in the chapter.

Festus, the Procurator of Judea, who was forwarding his prisoner from Cæsarea to Rome, had a difficulty about the charge-sheet in the case. When he came into office as the successor or Felix, he found Paul in custody, and he was applied to very importunately by the Jews to have judgment against this Paul, who, however, possessing the status of a Roman citizen, could not be given up to judgment without a proper hearing and satisfactory evidence against him. Festus could not give up a Roman citizen to judgment without a well-founded and definite charge; and having no knowledge of the charge against this prisoner, he appointed a special hearing, without, however, any very satisfactory result. The Jews, at the special hearing, had enough to say against him, but nothing of the sort that Festus expected to be brought against a prisoner in custody. "Against whom," said he, afterwards, to King Agrippa, in open court, at another special hearing, "when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus which was dead, WHOM PAUL AFFIRMED TO BE ALIVE" (Acts xxv. 19).

Now, we know, as a matter of fact, from other sources, that this was the matter at issue, and the cause of offence between Paul and his Jewish accusers. The Jews had crucified Jesus; the disciples of Jesus afterwards testified to the fact of his resurrection, to the chagrin and intense displeasure of the rulers who had compassed his death. These rulers strove by might and main to gag the apostolic testimony. This Paul was, at the first, their willing servant, and while in the height of his activity in this direction, he suddenly stopped being a persecutor, and became himself a proclaimer of the fact of Christ's resurrection. He went here and he went there, with all the energy he had previously

shown against Christ, affirming, as Festus said, that Jesus, who was dead, was now alive. "For these causes," said he to Agrippa, "the Jews caught me in the temple, and went about to kill me."

The question to consider here is, the ground on which Paul joined in this testimony to Christ's resurrection. He states the ground in his address before Agrippa. His address was prefaced by introductory remarks by Festus, that bring out Paul's remarks into very distinct relief. Paul, having been brought into court, Festus, addressing the court, said, "King Agrippa, and all men who are here present with us, *ye see this man* (I wish we could: we shall by-and-bye), about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here (Cæsarea), crying out that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him, of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have something to write." Paul, invited by King Agrippa, then addresses the court. He began by referring to his education among the Jews, at Jerusalem, and his entire concurrence at the first, in their opposition to Jesus, of Nazareth. Then he described his own ardent participation in their measures of persecution, in the course of which, while engaged on a journey to Damascus, Jesus of Nazareth himself presented himself before him in blinding glory. There could be no mistake about it. The occurrence was surrounded by every circumstance that could make any occurrence certain. It happened in the open air, in the brightness of noonday. It took place in the presence of witnesses—namely, the company of officials who were accompanying him on his mission. These witnesses saw and heard

what transpired. They were all physically affected by it, though none of them so much so as Paul. They were thrown to the ground, Paul himself was struck blind, and had afterwards to be led by the hand into Damascus. No circumstances could more effectually guarantee the actuality of the event, or more entirely exclude the possibility of deception or hallucination. There was publicity and tangibility. As Paul said to Agrippa, "This thing was not done in a corner as thou very well knowest."

This is so far as regards the outward aspect of the occurrence. When we look at the heart of it as regards the words spoken to Paul on the occasion, Paul's justification is complete in the overpowering evidence of the correctness of his testimony. From the midst of the glory, a voice addressed him, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." As much as to say, "You are only hurting yourself in fighting against facts and truth." But who was the speaker? This was Paul's question—the inevitable question under the circumstances: "Who art thou, Lord?" Paul recognised the Lordship of one who could appear to him thus, but had no idea he was persecuting such a lord. He knew Jesus of Nazareth; he designedly persecuted him; but he had no idea that he was alive. He knew that he had been crucified—probably witnessed the event—and saw in the fact of his crucifixion sufficient evidence of his non-Messiahship and sufficient reason to labour in the suppression of a movement connected with his name, which, he imagined in his ignorance, was directed against Moses and the God of Moses. He persecuted none other than the disciples of a dead pretender, as he supposed; but here was a personage in glory accusing him of persecuting him. His question, therefore, was most natural, "Who art thou, Lord?" And the answer, what volumes it contained! "I

am Jesus of Nazareth, whom thou persecutest." What a revelation to Paul. The words were brief, but sufficient. The sight of his eyes and the hearing of his ears convinced him that he was on the wrong track altogether. It was specially confounding that the revelation should be made to him on an actual journey of persecution, and just as he was nearing the city which was to witness his supremest effort as a persecutor.

What was the next thought natural to such an embarrassing situation but the one Paul expressed: "Lord, what wouldst thou have me to do?" As much as to say, "Here I am in the very act of persecuting the resurrected Messiah of the God of Israel, whom I imagined in my darkness to be a deceiver in his grave. I am dismayed utterly at the discovery. What shall I do? Shall I go back to Jerusalem? Shall I go forward to Damascus? Shall I disband the officers who are with me; what shall I do?" It did not beseem the dignity of the Lord of glory to answer the question in the practical way that was called for. It was sufficient to direct Paul to a source of information. "Go into Damascus, and there it shall be told thee what thou must do." Before leaving him, however, the Lord explained to him the reason of his appearance thus to him. "Rise, stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness both of those things which thou hast seen, and of those things in which I will appear unto thee, delivering thee from the people (the Jews) and from the Gentiles, to whom now I send thee to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them, which are sanctified by the faith that is in me."

And the interview ends, and Paul is led blind into Damascus; and here he receives the promised information. He had not to seek for it. To whom could he have



applied? The Jews could tell him nothing, and the Christians would have been frightened to have any dealings with him, knowing he had arrived as their enemy. The Lord had prepared the information. He appeared to a leading brother, named Ananias, and ordered him to go to the house of Judas, in the street called Straight, and enquire for Saul of Tarsus. Ananias was astounded at the idea. "Lord," said he, "I have heard by many of this man how much evil he hath done to Thy servants at Jerusalem, and here he hath authority from the chief priests to bind all that call on Thy name." What was the answer to this most natural demur? "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel, for I will show him *how great things he must suffer for my name's sake!*" (Extraordinary proposal! In human schemes it is always some benefit that is held out.) Ananias, thus entirely disarmed, went his way; found Saul; ascertained all that had happened; cured him of his blindness, and baptised him.

Now what follows, for us, from this whole recital? Why, that if Paul saw Christ on the road to Damascus, Christ lives now; and if Christ lives now, Christ will come again at the appointed time. And if Christ comes again at the appointed time, the dead will be raised, as He has declared; the kingdom established; and salvation gloriously manifested in all the earth in accordance with the covenants which

from the beginning have assured the blessing of all the families of the earth in Abraham and his seed. It means, therefore, that we have now a glorious hope in the midst of the darkness: a hope founded on facts; not built on plausibilities; in no way resting on speculation; depending in no degree on man's incompetent theorisings on the nature, origin, and destiny of the universe; having nothing to do with philosophy, though in harmony with the highest efforts of the philosophic faculty. It is as Peter, who was an eye-witness, said, "We have not followed cunningly-devised fables." No, they are words of demonstrated truth and soberness, that will at last yield well-being and glory beyond the highest imagination of man to conceive.

Dear brethren and sisters, let us be brave and consistent in the case. Deciding that Paul's testimony is a true one, let us recognise that it is worthy of all the enthusiastic appreciation and service which it is in our power to yield. Let us not parley with it and dally with it as if it were a matter of doubtful and unimportant opinion. If it is not true, it is a pernicious fable to be scouted and indignantly hurled into the limbo of human superstitions. If it is true, it calls for nothing less than all the consecrated and energetic endeavour which Paul himself threw into its service during a life-time of nearly forty years, in which he hath left us an example which Christ Himself has set us to copy.

EDITOR.

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LAMENTABLY DEFICIENT.—Most of our physicists, critics, and historians—especially the physicists—are lamentably deficient in the faculty which can distinguish a hypothesis, plausible or even probable, from a proved conclusion. It would be a benefit to these gentlemen if they passed an examination in the laws of evidence before they began to write.—(From Notes by J. H.)

RAMPANT SPECULATION.—Virchow, the great German physicist—the one not led away by modern agnosticism, virtual or pronounced—in his combat for the special creation by the hand of the Deity, calls modern assumptions "the arbitrariness of personal speculation, which is now rampant in several branches of physical science." (From notes by J. H.)

## "FATHER."

"Father"—soft along my heart strings,  
Steals the word like music low ;  
Echoing through the halls of memory—  
Bringing back the long ago.

I'm not old, yet looking backward  
To the childhood that has flown,  
Life *seems* long ; the days of sorrow  
Into length of years have grown.

Far away then looking backward  
To the dim past long ago ;  
Father, dear, the time seems weary  
Since you seemed to love me so.

Could I *now* begin life's journey,  
Stand once more beside your knee ;  
See your smile and feel your kindness,  
I a different child would be.

A more kind and gentle daughter  
Trying hard, with purpose high,  
To help smooth the rugged pathways  
That before my father lie.

But, my father, looking forward  
To that bright day, drawing near,  
When our King, the Prince of Armies,  
With great majesty, appears ;

When, before Him, there are gathered  
All the thousands that await—

For the sentence—just and righteous,  
That for ever seals their fate ;

Waiting there, among the thousands,  
Should you see the welcome face  
Of your child, whom you have cherished,  
In that glorious, hallowed place !

See the King look kindly on her,  
Hear His words of welcome grace ;  
See Him motion with His right-hand,  
Pointing there to her a place.

Would not this assuage all sorrow,  
Disappointment, care, and pain,  
Would not then the honour done you  
Fully recompense all blame ?

O. L. T.

*Answer in substance.*

Yes, yes, my child, if I could see  
My other loved ones, well as thee ;  
Together stand before that shrine,  
And welcomed by the King divine ;  
I could myself be turned away  
To outward dark and deadly fray—  
May God to us be staff and stay,  
And help us all to stand that day.

DISASTER UPON DISASTER.—A new paper, speaking of the events of 1883, says: "The year is destined to be memorable for disasters. . . . While tornadoes and cyclones of unusual violence in America have deeply affected large communities in the States, other parts of the world have had, from earthquakes, as in Java, and from cholera in Egypt, their victims by thousands. The Atlantic has been subjected to storms of unusual severity, and many of those ships which encountered and succeeded in weathering them have come into port with leaks that tasked all the strength of their crews to keep down, and with broken masts and bulwarks. Off the Grand Banks a captain passed through "a perfect sea of shattered

dories, broken booms, spars, gaffs, and other gear of fishing vessels." At the same time a land storm swept across France, delaying railroad trains and wrecking several vessels off the northeast coast. The storm was also very severe throughout Austria and on the western coast of Italy. At Frascati the shock of an earthquake was felt. Within the past few days storms have occurred on the lakes and hurricanes in the Gulf of Mexico, while there is news of disaster in the Arctic regions." [Of course, there have always been calamities since man was upon the earth: but it is in harmony with the times that are drawing on that these should be prevalent in an enlarged and aggravated form.—Ed. C.]

## APOSTOLIC COUNSELS TO YOUNG MEN.

*An Address delivered to the Birmingham Young Men's Mutual Improvement Society.*

BY BROTHER ASHCROFT.

MY DEAR YOUNG BRETHREN,—We have to avail ourselves mainly of the writings of Paul for counsels specially applicable to the case of such as yourselves; although, as we shall see, both John and Peter had something to say to young men. The apostles were probably without exception comparatively young at the time of their becoming connected with the work of Christ. There would almost have been something inappropriate in the Lord's selection of associates, had he chosen as his companions and message-bearers twelve men who were far advanced in age. It is likely that he would call to his side those who were about as old as himself; and he was but 30 when he entered upon his mission to the house of Israel. In the prime of early manhood, both he and they began that course of public testimony on behalf of the truth of God, which has impressed itself so largely in a certain way, and so indelibly upon the civilisation of the age in which we live. For any important work in connection with His truth, God has never laid hold upon men whose best energies have been frittered away in the service of sin. He has always done His greatest operations upon earth by the instrumentality of such as have in early life revealed affection for his ways and fear of His holy name. In young men, *as young men*, He is not interested; any more than He is in the strength of the young horse. Young sinners are not one whit more the creatures of His regard, than are those whose heads are white with age. Both alike rank among the fleeting forms of life with which creation abounds; and which disappear for ever in death when the brief span of their existence is reached. But a young *saint* is an altogether different being in the Divine estimation, and God has graciously and particularly expressed His mind in relation to such. "Where-withal," asks the Psalmist, "shall a young man cleanse his way—By taking heed thereto according to thy word."

We are met to-night for this very purpose—to give heed to God's word addressed

through the Apostles to young men. And we will consider first of all the counsel which we find in *I. Pet. v. 5*. "Likewise, ye younger, submit yourselves unto the elder." This is the only instance in Peter's letters in which he addresses himself directly to youth. On that account there will be little difficulty in remembering his words. They relate to a branch of youthful obligation which is pretty generally ignored among the Gentiles. Nothing could be much more offensive and unseemly than the manifest want of respect which the average young man of our day displays towards his seniors. It is a disposition which receives emphatic condemnation in the scriptures; and even nature itself would utter its voice against it. For nature after all, is in many aspects of it, a form in which the will of God is expressed. There are natural and *unnatural* ways—things in human life which are *against* nature, and things which are in harmony with its dictates. And it is conspicuously antagonistic to all our ideas of natural order and fitness, that youth should exhibit that want of deference to the authority and experience and judgment of those who are of riper years, which is so common a feature among the young men of ye Gentiles. It was a statute in Israel that juniors should recognise the presence of age, by certain visible demonstrations of respect: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God" (*Lev. xix. 32*). "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Instead of a disposition to act in accordance with such precepts, we observe the habit on the part of youth of using slang phrases when speaking of their fathers and of the aged men of their acquaintance; and we are struck with the great difference which exists between the habits which proceed from the culture supplied by the Scriptures, and those which come of the barbarous conventionalities of this present evil world. Even in

cases where the aged do not shew themselves particularly discreet and wise, the attitude of youth towards them is not to be one of irreverence or disdain; for Paul counsels Timothy that he "rebuke not an elder, but intreat him as a father" (1 Tim. v. 1). In the 17th verse of the same chapter, the elders that ruled well were to be counted worthy of double honour, especially they who laboured in the word and doctrine: and in the 19th verse, Timothy was directed not to receive an accusation against an elder, except before two or three witnesses.

Now although there are no *elders* in the apostolic sense among us to-day—that is, men appointed by the spirit to positions of authority in the brotherhood—yet there can be no doubt that the principle embodied in these directions is binding upon the younger brethren in the present age. Respect has still to be paid to seniority, and tenderness shown towards it, if it err; and its reputation guarded by that love which thinketh no evil, and which is slow to believe an accusation which may be preferred against it. On the whole, the young brethren are required by the apostle to place themselves in subordination to those of riper years—to treat them with the reverence which is befitting their matured experience and character—and to accord them honour on all occasions. This is one of the institutions of the house of Christ. Places of responsibility are to be shunned by the novice (as long as older men are available), "lest being lifted up with pride he fall into the condemnation of the devil." Steady and well-trained hands are needed for some departments of the work. A young man who cannot succeed in compelling appreciation of his endowments—who can get nobody with discernment enough to perceive his rare adaptation to certain forms of public service, had better wait a while. Perhaps the film of prejudice may eventually disappear from the eyes of those whose notice he would fain attract. In any case, if he be desirous of illustrating in himself the virtues which are enjoined upon such as he in the apostolic writings, he will clothe himself with humility, and be swift to hear and slow to speak, rendering submission and giving preference to those who, by reason of age, have gained experience and wisdom in the varied departments of this mortal life, and in the treatment of matters which for such

capacity and discernment as are necessarily beyond the reach of average youth.

I next call the attention of our young brethren to words which occur in Titus ii. 6: "Young men likewise exhort to be sober-minded; in all things shewing thyself a pattern of good works; in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of you." The word here rendered "sober-minded" is translated in the margin "discreet." *Soundness* of mind is, however, the idea conveyed. Exhort young men to be sane—rational—to conduct themselves as persons of sense and understanding, whose movements are under the control of true reason. This counsel is quite appropriate in an age like ours, in which so much perfect insanity in relation to divine things abounds. It is one very prominent characteristic of ye truth that it only seeks alliance and affinity with minds that are given to the exercise of the strictest logic, and cannot home itself in the abode of mental inconsistency and intellectual aberration. God has given us the spirit of power, and of love, and of a *sound mind*. The scriptures are consonant throughout with ye highest form of reason, and they are intended to produce reasonable men—men who can give a reasonable account of themselves and of the hope that is in them. There is something very remarkable in the fact that the very people who are so distinctly exhorted to cultivate a state of mental soundness are frequently by their neighbours accused of being deficient in sanity. In fact, the sader you become from an Apostolic stand-point, the more demented you will appear in the estimation of the world. They said of the Master of the house, "He hath a demon, and is mad—why hear ye him?" And they said something of the same sort about the Apostles. It is not exactly pleasant to go through life under such an imputation, and yet who does not feel it to be something of an honour to escape the commendations of the present evil world, and even to endure its sneers and banter for the sake of Christ? We can afford to let it indulge its idiot mirth at our expense. We know in what direction true mental soundness lies. The Apostle Paul was himself a magnificent illustration of it. He was not the man to lend himself to a

piece of mere fanaticism. His was a clear, logical, well-balanced intellect, as is evident from his letters and speeches; and he was particularly anxious that these mental qualities should be apparent in all over whom he had any influence. Hence the exhortation we are now considering. *Be compos mentis*—Have all your faculties about you—Don't dream—Avoid mental intoxication—Learn to take a calm and sober view of all things—Let not appearances impose upon you—Cultivate the habit of looking below the surface—Be not led away with good words and fair speeches—Accustom yourselves to the exercise of analysis and investigation—Above all, let the mind of God be your standard of what is rational in everything—Take your cue from the Scriptures, and do not for a moment suppose that there is any higher type of sanity than that which they inculcate and reveal.

Titus was to set his young brethren an example in this, and in other important particulars. As a teacher, he was to be studious alike of his doctrine, of his manner, and of his speech. The one was to be *pure*, the other was to be *grave* and serious. And the third was to be above criticism. Next in importance to doctrinal uncorruptness, is a becoming solemnity of bearing, and a well-considered mode of expression, not only when engaged in the exposition and defence of the truth, but on all occasions. God has no pleasure in the frivolities and inanities which have often been known to accompany the profession of His name. The soil is not good, if there be present a preponderance of the material which produces mirth, and generates burlesque. The laying hold on eternal life is a serious business. It is a business in which many who embark in it will miserably fail. It demands that we throw folly to the winds; that we abstain from foolish talking, and jesting—that we live as those who believe that sorrow is better than laughter, as things are now constituted upon the earth, and that we pass the time of our sojourning here in fear.

Now, if there is to be sound speech, there must precede it sound reflection. It is unwise to speak before you have something to say. At public meetings connected with the sects, I have often heard speakers rise and declare they had nothing to say, when it has taken them about half-an-hour to say it. The organs of articulation don't move coherently and well, if they begin before

the brain. The problem of sound speech, which cannot be condemned, is a much more difficult one in some cases than others. There are those who would find it difficult to express themselves otherwise than appropriately and well however they were to try; while others who, like Moses, are "slow of speech," are compelled to exercise caution before opening their mouths. It will be well if our young brethren subject themselves to rigid discipline in respect of this matter, and practice the art of thinking before they speak. This may cause their communications to be somewhat lagging and tedious for a while, but the probability is that time and practice will give them greater facility in the expression of their ideas.

Then, of course, no speech can be considered "sound," that is, in the least out of harmony with the Scriptures. What we say, on all subjects must not be in the least open to objection from a Bible point of view. "If any man speak, let him speak as the oracles of God." He is not *unsound* speaker if he do not. It is not simply that we express ourselves correctly in relation to doctrine, but that the mind of the Spirit be manifest in our whole conversation, and that we never drop or lay aside the apostolic seriousness and rationality of speech. "Out of the abundance of the heart the mouth speaketh," and if a young man's heart is full of the word of Christ, his talk will necessarily accord with the exalted and ennobling character of that word.

There is much in the scriptures concerning the power, and uses, and government of the tongue. It is naturally an untamable and unruly member. Life and death are in its power. By our words are we to be justified or condemned. The man's religion is vain who bridleth not his tongue. He deceiveth his own heart. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." There is perfect safety in *silence*, when you are uncertain what is the right thing to say. "A prating fool shall fall." "In the multitude of words there wanteth not sin:" "but he that refraineth his lips is wise."

"Let no man," says Paul to Timothy, "despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Now some of those believers would be much older than Timothy, and yet he was required to set them an ex-

ample in all these essential particulars. No wonder that he felt the responsibility of his position, and that we read of his *tears*. "I have," says ye Apostle, "remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears." Certainly no man could despise the youth of such an one as Timothy who cherished so keen a sense of the solemnity and obligation which belonged to his position among the brethren at Ephesus. Men are bound to respect earnestness and integrity and a tearful regard for the truth of God, in any young person who exhibits these qualities. It is, however, too often the case that youth can command no such high appreciation, but only merits a low and mean appraisalment. Young brethren have the remedy for this in their own hands. Let them take Timothy for their pattern, and Paul's counsels to him for their guide, and they will soon find that they occupy a high place in the estimation of all who are capable of appreciating spiritual excellence. There is no reason why, if they *are* young, they should not be healthy and robust. Such spiritual vigour comes of the exercise of hard discipline. "Thou, therefore, endure hardness, as a good soldier of Christ." A soldier's lot on the battle-field is no pleasant and tranquil experience; it is a hard and disagreeable life. If young men are lovers of pleasures and ease, they had better eschew the course which Paul describes by the aid of this metaphor. In the work of the truth there is nothing for those to do who have an eye to comfort and nothing else. We've got to brace ourselves up, to shake off all sloth, and be prepared to rough it. The soldier in active service has no time to give to "the study of the arts which embellish life, the amenities which adorn it, the sciences which smooth or prolong it, or the knowledge which is supposed to enrich and dignify its course." From the pursuit of many things which are lawful in themselves, he is debarred by that sense of expediency which prompts him to devote his whole attention to the matters which are connected with his calling. Now *we* are soldiers in active service—the service of Christ, the Captain of our Salvation. We are engaged in a good fight—warring a good warfare. We've got good armour, and good weapons, and a good commander, and a good cause, and the prospect of an exceeding good recom-

pense if we prove ourselves victorious, and do not lose heart. If ever we are disposed to complain that this warfare is trying and difficult, we ought to feel rebuked by the fact that men will cheerfully endure a hundred times greater hardship than falls to the lot of a servant of Christ in these days, at the call of patriotism, and in the hope of being able to wear a paltry silver medal on their breast.

The service to which we are called by the Gospel was not meant to be easy. The objects contemplated by it could not be realised were such the case. It is an arduous undertaking, and softness, and all forms of self-indulgence are incompatible with the spirit that animates the man who desires to please Him who hath chosen him to be a soldier.

In this counsel to Timothy Paul goes on to say, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." He must strive according to the regulations by which the contest is conducted, and the awards given. There are fixed and definite principles, in harmony with which Christ will recompense his friends in the day of his glory. The places on his right hand and on his left will be occupied by those who have most signally illustrated his spirit. All have got to strive *hard* as well as lawfully. It is, of course, possible for a man to put forth great exertion in an unlawful way. He may be running splendidly outside the limits of the racecourse, having never had his name entered upon the list of competitors. He may be ignorant of the regulations, or he may have misunderstood them. In either case it is his misfortune, for he cannot be crowned unless he strictly observe the laws. The crown which Christ gives in the day of recompense is distinctly styled by Paul, in his second letter to Timothy, "a crown of righteousness." It would not be such if it were conferred upon all and sundry who have put forth zealous, but unenlightened and misdirected effort in Christ's name. Many will declare at the last that in his name they have cast out demons, and done many wonderful works. Now, what are the laws which determine the manner in which men are to strive in this contest? They are as you know very numerous, and they apply in most cases to old as well as young. There are regulations appointed to govern entrance upon

the race, as well as continuance in it. "What shall we do that we may work the works of God?" Jesus answered, "This is the work of God that ye believe on him whom He hath sent." We cannot imagine any other class as occupying a lawful position. Those who are not certain about Christ—who are not satisfied with the amount of the evidence which supports his claims—who have never been able to make up what they are pleased to call their minds—it would be out of all character to connect "a crown of righteousness" with the mention of their names. It is for those only who have, like Paul, "fought the good fight, and finished their course (not grown weary when half-way through), and kept the faith." Those who have never known what the faith is are surely not to stand on the same footing with those who have governed their lives by it, and died in its maintenance and enthusiastic profession. It is entirely and obviously unreasonable to suppose that Christ will surround himself with a company of people, some of whom have never felt quite sure about him, and who have never thoroughly understood who he is, nor what part has been assigned him in the mighty purpose of God.

And as the call of the gospel is a call to God's kingdom and glory, it is manifest that men must so understand it, before they can be regarded as candidates for the approbation of Christ at his coming. He certainly will not force any into the acceptance of an honour for which they have no manner of expectation or desire. We see the philosophy of the requirement that men should believe the gospel before being admitted to a participation of its benefits. No other plan would work, or be in the least degree reasonable. And not only must there be conformity with the law which requires belief of all that comprises the gospel, and baptism for the remission of sins (until which is done young men can not be entreated as *brethren*), the rules of the race demand unwavering steadfastness to the end, on the part of all aspirants to the glory that shall be revealed. It is a comparatively easy thing to accept the truth in a theoretical sort of way. There is much about it to command admiration in quarters where righteousness stands small chance of practical recognition. Young men may be delighted with its doctrines, and shew themselves enthusiastic in their defence, and yet be in danger of sowing to the flesh, of pleasing themselves, of loving

the things that are in the world, and of following youthful lusts, instead of righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.

There are desires peculiar to youth of which the law of Christ demands the restraint. "Flee youthful lusts," and everything that panders to them and lives upon them. I don't mean that you are to starve yourselves, and make your existence a pain and misery by a species of monkery—there is no wisdom in a course of life like that. Its effects are incapacity in all directions, and it receives distinct denunciation in the apostolic writings, as you know. There are desires which are not "lusts"—desires which are natural and normal, and whose gratification tends to robustness and health, and is necessary to the efficient performance of those duties which are required at our hands. But the average youth of our day is led captive by a variety of sinful pleasures, which enfeeble the constitution, and reduce the strength of the will, and corrupt the imagination, and brutalise the affections, and enervate the understanding, and interfere all round with the healthful and vigorous action of the brain—that wonderful machine upon whose performances depend in a certain sense, the character of all that goes to make up the mortal existence of its possessor. These young men are their own enemies, besides being an affliction and a nuisance to their friends. Apostolic counsel, duly observed, delivers a young man from all such deadly perils—it keeps his body sweet and pure—his judgment well-balanced—his imagination unsullied—his affections in reasonable restraint—his conscience tranquil—and altogether prepares him for the exalted destiny which awaits those who are the servants of righteousness, and have their fruit unto holiness and eternal life.

It is recorded of Moses that he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. As a young man, he was surrounded with all the splendour and luxury of an Egyptian court, and he could have remained in that position all his life had he been so minded. But, as a matter of enlightened preference, he made choice of a companionship which did not promise a single element of personal comfort, because he had discernment enough to see afar off. The magnificent civilisation of

the land of the Pharaohs, he knew would pass entirely away, while God's own plan for the government and blessing of all families of the earth, was connected with the oppressed and downtrodden people, whose woes excited his sympathy, and gave final shape to his determination to fellowship their wrongs. It is not every young man that is able to look at things in their ultimate aspects and relations. Life seems an almost interminable vista before the eye of youth. If its immediate associations are agreeable and pleasant, there is, as a rule, no disposition to look far ahead. They read about its being as a shadow, or a flower, or a vapour, that appeareth for a very little while, and then vanisheth away, but they fail to realise the truth of such comparisons, and they go on as if all was to last for ever. They know not what a transient scene it is, nor how short it really seems to an old man who is about to close his eyes in death. And Christ has told us plainly that we cannot make the most of our present existence in the sense of worldly enjoyment, and have a part with him when it is past and gone. "If any man hate not his own life also, he cannot be my disciple." Which is it to be? Is there any comparison when the facts are duly considered? And what are the facts? Take the present life—what is it? It's a momentary existence of care and toil and vanity in the majority of cases do what you may—whether you accept Christ or reject him—whether you tread in the ways of righteousness or transgression (for there's little splendour in the lot of most people). Under any circumstances it is a state of evil—a state of disappointment, an altogether unsatisfactory and vanishing condition. The breath may depart from our nostrils at any moment—the coffin may be brought to the door in less than a week's time from now, for no man has made a league with death, or entered into a covenant with the grave. And this is the life which Christ asks us to be ready to surrender for his sake if need be—that he may give us a life in which there will be no dangers to avoid, no uncertainties to harass, no sacrifices to make, no tribulations to endure!

These, then, are some of the conditions on which the crown of righteousness is to be ultimately bestowed. No man can find the least fault with them. They are stern, but they are reasonable. They are simple,

but they are divine. None of the rulers of the nations have ever yet accomplished an accession to the throne on any such grounds. They have not been called upon, as young men, to render obedience under dark and difficult circumstances preparatory to their exaltation to power. The consequence has been that mankind have been ruled by monarchs whose inherited splendour has rendered them blind to the miseries, and callous to the misfortunes of their species. The world's future rulers are to be chosen from a class that has learned to weep with those that weep. Not many wise, or mighty, or noble are called to this high distinction, for, as a rule, these men have hearts of steel, and tenderness and commiseration are to them qualities unknown. God proposes to wrench the authority from their selfish grasp, and to put it into the hands of his tried and faithful servants, who have had experience of the sore evil that is done under the sun, and who have acquired sympathy with suffering in all its varied forms. The Captain of their salvation himself was put through this preliminary acquaintance with evil, and made perfect through sufferings. His brethren of the first century were exhorted to consider him who endured such contradiction of sinners against himself, lest they should become weary and faint in their minds. No man is fit for the kingdom of God, who is a stranger from first to last to the mental condition thus described. The result will be that there will finally be gathered together in the presence of Christ a great company from various generations, who will have this common bond of sympathy—that they have all passed through one form or another of adversity and trial by reason of their fidelity to the truth. There dawns this prospect upon the world of afflicted humanity—the joyful prospect of a government wielded by hands that will uplift themselves in deeds of help, and comfort, and blessing—that will never lose their vigour, nor forget their cunning, nor close against the cry of the distressed, but be ever directed with wisdom and beneficence equal to all possible emergencies that may arise.

"I have written unto you, young men," says John, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John ii. 14). These three reasons are sufficient to justify an autographic communication from an in-



spired man. Those young men, of whom such language could be used, were interesting to God, for there can be at present no more delightful spectacle than that of a number of young men who are completely beneath the sway of divine ideas, and who have entirely got rid of the characteristics which usually belong to their class. The word of God abiding in you, will give you strength to overcome every form of evil. That word does not effect any miraculous entrance into any of us, and it does not establish itself there by any mysterious means. It won't abide if we don't find it entertainment. The guest with whom you decline intercourse soon departs. Wisdom dwells not long where

she is not appreciated. And when she has once gone out, she is difficult of recall. One week's neglect of her testimonies reveals itself in a marked deterioration of all that belongs to the new man in Christ, and the same thing continued for but a comparatively short time, will inevitably result in a state of mind in which God can have no delight, and which Christ could have no object in making permanent by that marvellous transforming energy which the father has placed in his hands for use *upon those only* who have cheerfully surrendered themselves to the power of His word, and made the doing of His will the sole end and aim of their lives.

SOME one says: "We owe allegiance to science, but none to romance masquerading in scientific costume."

GEOLOGY PROVES MOSES INSPIRED.—A newspaper cutting sent us, says:—"For some little time past Dr. Samuel Kinns, F.R.A.S., &c., Author of 'Moses and Geology,' has been giving a series of lectures to very distinguished audiences in the London drawing-rooms of the aristocracy, to prove that Moses has given fifteen creative events in the order of sequence indicated by the latest scientific discoveries, notwithstanding that there were a billion chances to one against his doings so correctly. All Dr. Kinns' scientific facts have been confirmed by the eminent men on the various staffs of the Royal Observatory, the Geological Survey, and the British Museum, and his calculations have been confirmed by high-class mathematicians; it would seem, therefore, that his deductions are quite unassailable. Mathematicians all know that the number of changes that can be made in the order of fifteen things is more than a billion, viz., 1,307,674,368,000; if then Moses placed fifteen important creative events in their proper order without the possibility of traditional help, as most of them happened millions of years before man was created, it is indeed a strong proof of his inspiration, for group them as you may, and take off a further percentage for any scientific knowledge possessed by him, still the chances must be reckoned by hundreds of millions against his giving the order correctly without a special revelation from God.

A PALACE AT SINAI (BUT NEVER FINISHED).—In the neighbourhood of Mount Sinai may be distinguished, amongst a forest of peaks, a mountain, Jebel Tiniyeh, with a small white edifice upon its highest point. This is the half-finished palace of the late Abbas Pasha, Viceroy of Egypt, who carried his mania for bricks and mortar even into the wilds of Sinai. Reckless debauchery had begun to tell upon the Pasha's constitution, and his medical advisers ordered him to try the desert air. He accordingly set out with a number of troops, and took up his quarters at the Convent of St. Katharine. Feeling the beneficial effects of the pure mountain air, he determined to build a palace in the neighbourhood. The choice of site fell on Jebel Tiniyeh; a road to the summit was constructed with great labour, and the foundations of this palace laid. But before the building had progressed very far, his Highness changed his mind, and decided to dwell upon the holy mountain itself. As a preliminary measure, a road was commenced over a spur of the northern end of the mountain at the mouth of the Convent Valley. This again was abandoned, and the road now known as "Pasha's Road" was ultimately constructed at the south-eastern end of the block, and still forms the most convenient approach to the summit. This also he abandoned, and then made the best of his way back to Egypt. Within a few weeks of his return to Cairo, he was murdered by a Mamlouk, and the unfinished palace stands upon the mountain still, a strange memorial of human fickleness and folly.—*Palmer.*

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THE  
V I S I B L E   H A N D   O F   G O D

IN THE MIRACLES, SIGNS, AND WONDERS OF THE PAST HISTORY  
OF ISRAEL.

It has become the popular habit not only to doubt but to discard miracle as not only unnecessary to, but inconsistent with the objects of true religion. The object of this book is to show that this habit does not rest on rational grounds, but, on the contrary, is opposed both to facts that are undeniable when thoroughly looked into, and to necessities intrinsically appertaining to the nature of the subject.

The miracles of Romish tradition, and the legends and mythical prodigies of the numerous faiths and superstitions to be found under the sun, are rightly scouted as the figments of fancy and the inventions of a designing fanaticism; but it is a hasty and enormous blunder to include in this verdict the things recorded in the writings of Moses, the prophets, and the apostles. The two things are as distinct as the light of the stars and the flare of the naphtha lamps on the stalls of a street fair. Men of sense have but to compare the two things to see the difference. There have been genuine miracles (the evidence of this is positively inexpugnable); and that there should be fictitious and counterfeit miracles is not only not surprising, but what is to be expected from the working of things among men; a thing that, rightly construed, is one of the many evidences of the geniuene.

The nature and necessity of the genuine miracles of the past are discussed in the following pages with reference to the modern scientific temper. This temper is to be respected and valued in so far as it demands exactness and accuracy of knowledge; at the same time, it requires to have imposed on it the limitations arising out of its own maxims. Scientific inference easily runs into speculative licence and even into axiomatic dogmatism, with the disastrous result of barring the way to co-ordinate truth in other departments of really more practical importance than science's own discoveries.

This is shewn to be the case in the modern attitude on the subject of miracle. The most important of the works of God on earth is effaced for the mass of educated people by the application of scientific maxims in an unscientific way. The plan adopted in the course of this work is not on the old scholastic lines. The subject is treated historically, which, while admitting of as thorough a

consideration of the abstract phases of the subject as a formal treatise, has the advantage of being more interesting, and supplying a greater diversity of materials in the illustration of the subject.

The book is companion to a previous work on *The Ways of Providence*. It is a necessary supplement to that work, showing that the basis of all our knowledge of the operations of God in Providential channels, lies in the evidence of His existence, and the revelation of His will furnished in the "miracles, wonders, and signs" wrought in the midst of Israel in ages, which, though past, are only past in the sense of being the preliminary part of a programme of divine wisdom and power, which reaches forward to ages of glory and perfection.

THE EDITOR.

BIRMINGHAM,

25th October, 1883.

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| XXIII.—Saul and David.  |
| XXIV.—David and the reign of Solomon.   |
| XXV.—Revolt of the ten tribes.—Mission of Elijah.                             |
| XXVI.—The work of Elijah.   |
| XXVII.—Elijah on Carmel and afterwards.                                       |
| XXVII.—Elijah's removal from the earth.                                       |
| XXIX.—Elijah's mantle on Elisha.  |
| XXX.—Elisha, Hezekiah, Daniel.—Conclusion.                                    |

### HOLIDAY SKETCHES.\*

No. 1.—A room on the second floor of the building occupied by the Leeds Free Library. Present, about twenty, most of them brethren and sisters. Just arrived from the registrar's office, where a brother and sister had been united in marriage according to civil law. A hymn sung, prayer offered by the presiding brother, who then read Ephesians 5th chapter, and addressed a few words of sober admonition to the newly wedded pair. A short address by another brother, who referred to the foundation for marriage in the prophetic words of Adam on taking to himself the help-meet provided by the Lord God. The parallel between the first human pair and the second Adam and second Eve pointed out; also, a dissimilarity: the formation process in the Garden of Eden was effected without pain; not so in the case of Christ and his bride. A reason for this; the sin now filling the world did not then exist. The sleep of the last Adam was preceded by suffering, and union with him involves similar experience. God's estimate of marriage is shown by the Scriptural use of it to illustrate the future relationship between Christ and his brethren. The closest bond of union in this life is selected to convey to the finite human mind some idea of what it is to be made like the Son of God. Marriage, like everything else in this world, may be either used or abused; may be a blessing or a curse, a help or a hindrance to entering the kingdom. To many of the sons of Adam, it is the beginning and the end of their aspirations, but to the true children of God, it is but an imperfect picture of future and indescribable joy.

A hymn and prayer brought to a close a service of about half-an-hour, which inaugurated a new life to two hearts drawn together by love.

No. 2.—Sunday morning. Between thirty and forty brethren and sisters present. Object of meeting:—The remembrance of Christ's death. Order of service familiar to all who forsake not the assembling of themselves together. Christ's implicit confidence in his Heavenly Father, as portrayed in Psalm xxiii., the principal

subject considered. Attention drawn to the necessity for his followers manifesting the same characteristic.

No. 3.—Sunday evening in the same room, which holds about 100; quite full, very suitable for a meeting of brethren, but not adapted for the public. A real interest in what is set forth must exist before strangers will mount long flights of stairs to a second floor room, whose ceiling is so low that it is impossible to obtain adequate ventilation. The Leeds brethren are hoping to get a better room on a lower floor as soon as the Free Library is moved to its new quarters; whether this hope be realised or not it is most desirable for the success of their own labours that the truth should have a more convenient dwelling place. Leeds is a large town, and being tolerably religious, should be a good field for effective operations. Here, as in other places, the truth has suffered more from its professed friends than from opponents, but this untoward state of things may be said to have passed away. The audience on this occasion, which assembled to hear an exposition of Daniel 7th chapter, is an indication of the possible results of active efforts under more favourable conditions.

No. 4.—A week-night meeting of Leeds brethren and sisters, with one or two strangers present. Subject considered specially for the benefit of one of the latter, who had a difficulty about the pre-existence of Christ. Testimony from both Old and New Testaments adduced to refute it, and several difficult passages explained. Whether successful or not in satisfying the inquirer, the convictions of the enlightened were doubtless strengthened by what they heard. These small week-night gatherings are not so attractive to some as large meetings for lecturing to the public, but they have their uses: they give an opportunity for dealing with phases of the word which cannot well be introduced at the Sunday meetings, provide a brief period of fraternal intercourse, and enable those who attend to lift up their souls in praise and prayer to the Most High. They are sips from the water of life in the midst

\* A little out of season appearing in December; still, the subject is independent of season, so no harm from delay, for which, however, we beg "Wayfarer's" pardon.—Ed.

of the week's turmoil—benefits which are missed by the absentees.

No. 5.—A room in Halifax, very comfortably furnished, capable of holding about 200. Two-thirds full on a week night to hear of the development of God's purposes among the kingdoms of men, and his revealed intentions for the future. The truth has made considerable progress in Halifax during recent years, and the brethren continue very active in their efforts. The ecclesia is larger than at any previous period. Those who have had long experience are well aware that augmentation of numbers, to be of permanent good, must be accompanied by and followed by that consolidating process which binds together the whole in a covenant-keeping bond of brotherhood.

No. 6.—Temperance Hall, Birmingham, THURSDAY EVENING MEETING. About 120 to 150 brethren and sisters present. Four addresses of varied length given by as many brethren. Very frequently one or more immersions at this meeting, but none on the present occasion. The mode of conducting meetings during the week differs according to the size and component elements of each ecclesia; and comprises conversation, reading from books or original manuscripts, questions and answers, discussion, Scriptural expositions, and exhortations. Each of these may be conducted in an edifying way, if the truth, in its highest form, is kept to the front. Whatever method be adopted, the practical result should be, the strengthening of the moral and intellectual new man. If this be the aim of such as undertake the conduct of these meetings, they will be as scrupulous in providing suitable matter, as at the larger gatherings on Sundays.

No. 7.—Sunday morning in the same hall. The ground floor and platform quite full (about 300 brethren and sisters present). The gallery occupied by a few children and adult aliens, a convenient method of separating those in and out of Christ. It would be well if a similar plan were carried out in all meetings for breaking of bread. It relieves brethren and sisters from difficulties in which they are apt to be placed, by having at their side those who have no part or lot in the service and it tends to impress on the minds of the latter the fact that, however much they may be interested in persons or things connected

with the meeting, they are still outside the narrow way which leadeth unto life.

During prayer and the reading of each chapter no late comers distract the attention of the gathering, for the simple reason that the doors are closed while they are proceeding. To the punctual ones the advantages are obvious, and to the subsequent arrivals there is no real hardship. They cannot give proper attention to a prayer or a chapter if half of it is past when they come in; the time of waiting cannot often be more than five minutes, perhaps ten at the most; and the temporary exclusion must tend to produce greater regard for the hour of commencement in future.

The contrast between the size of the meeting now and 17 or 18 years ago is very striking. This is not difficult to account for. Energetic and persistent efforts, individually and collectively, to bring the truth before the public have had a numerical reward. The result is a gathering about as large as that mentioned as having, on one occasion, beheld Christ after his resurrection (1 Cor. xv. 6). But there is another reason: the Papal downtreading of the saints is at an end (Dan. vii. 25). In view of the anti-papal character of the political and theological constitution of England, this may not at first seem to have any bearing on the matter. But, when it is remembered that all things are subject to divine arrangement, the question assumes a different aspect. The most super-human efforts to make known the way of life can bear but little fruit if not in harmony with Jehovah's plans, or not favoured with His blessing.

No. 8.—The same hall, with both floor and gallery filled to hear one who rejoices that he is released from the bondage of pulpit theology to set forth the unadulterated Word of God. The sublimest aspect of the truth was his theme—namely, God-manifestation. After several well-polished but irrefutable arguments against trinitarian and cognate doctrines, he showed that the object of God in providing a scheme of redemption was not, as assumed by so many, to save souls, but to manifest Himself hereafter in a multitude of glorified sons and daughters.

The weekly gathering together of such a large and attentive audience to hear the refutation of long-revered fables, and the

demonstration of long-despised truths, is surely one among the many signs that the gross darkness covering the people is about

to be superseded by the shining of the true light.

A WAYFARER.

THE HOPE OF ISRAEL HID FROM "THE WISE AND PRUDENT."—Bro. N. S. Sill, of Birmingham, writes:—"We find by the *Christadelphian* recently, that 'the seats of learning (Oxford and Cambridge), will have nothing to do with the hope of Israel.' I am inclined to think that if the late vicar of Malvern had been offered 'an annual sum to preach on the history and prophetic future of the Jews,' he would not have refused. Forty years ago, the vicar travelled through the Holy Land, and in a book which he afterwards published ('A Pastor's Memorial of the Holy Land, by the "Rev." George Fisk, LL.D.) we find the following: 'To what does the great bulk of unfulfilled prophecy and promise point? We answer—mainly to two august events, involving many subordinate ones. Those events are the second coming and kingdom of Messiah, and the final restoration of Israel. I am inclined to think that it will not be long—very long ere the Scriptural position and prospects of the Jews will be extensively recognised, and the way—God's way, prepared for their final restoration.' The vicar now lies unconscious in Malvern cemetery. If he were still living, I should be tempted to send him a little *Christadelphian* literature. But perhaps, if the whole truth had been presented to him, he would have treated it in a similar way to what another vicar did, to whom I sent a copy of the *Town Hall Lectures*. The vicar I refer to, wrote to me as follows: 'I am much obliged to you for sending me the lectures of Mr. R. Roberts, on the return of Christ to the earth. It is a subject about which the professing Church of Christ has, for many ages, been sadly indifferent, and one on which one would thankfully see the people of Christ taking the same real and joyful interest which was manifested by the early Church. But I must be allowed to add that an examination of the teaching of Mr. Roberts, in several of his published works on the nature and person of Christ himself, and on some of the leading and vital doctrines of Christianity, leads me to the conclusion that he is not to be regarded, as in any sense, a trustworthy

guide in regard to unfulfilled prophecy." Another minister writes: 'I read the account of Mr. Ashcroft; I looked over several of the other pieces you sent me, and I have now read the lecture of Mr. Chamberlin. Notwithstanding all this good purpose on your part, I remain theologically and ecclesiastically, where I was.' Taking all things into consideration, I think we may say that, after the lapse of forty years, 'the Church' is unprepared for the events to which Mr. Fisk refers, and which will happen, and find her unprepared."

THE WESTERN THUNDER RE-ECHOED IN THE EAST.—A short time back we noticed the mutterings of coming storm in the manifesto of the working men of California. A similar manifesto is now issued by the Social Democratic Association of the Eastern hemisphere (having headquarters in London). In the course of this manifesto they say—"If the working-classes desire a new order of society, 'in which every one should produce according to his ability and consume according to his necessities,' it will have to be conquered by the working people for themselves. The associations have no confidence in members of Parliament.' They say: 'Experience dispenses the illusions of those who have believed in Governments and laws, and they cease to trust any longer to the false advocates—Tory, Liberal, or Republican—who always appeal for the assistance of the people when in danger and betray them when in power.' In order to conquer in this struggle of labour against capital, they call upon working men of all countries 'to overthrow the present competitive state of society, and establish a new one upon Equality, Liberty, and Justice.' [The working men cannot do it. If they succeeded in overthrowing the present system, it would only be to give us a worse, *à la* the French Revolution. But their discontents and up-heavings are doubtless an element in the situation being developed for the appearing of the King of kings and the King of the poor, whose powerful hand, while securing the benefit of the poor and needy, will "break in pieces the oppressor."—ED.]

## THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

The following letters speak for themselves :—

“ Haifa, 26th September, 1883.

“ DEAR SIR,—The last box of clothing which was shipped to me in June, has never arrived. This is probably due to the great confusion resulting from quarantines. I think it might be well to make enquiries at the office where it was shipped, regarding its fate. I have already written to Beyrout, but can get no definite information.—(See later letter—Ed.)

“ The condition of all the Jewish colonists is, at present, very lamentable. If those who have so kindly subscribed hitherto, could send me a sum, no matter how small, for the small colony of five families near Rosch Pina, which they take a special interest in, it would come at a very opportune moment. These people have not been able to complete their houses, and are working under great difficulties. I have just received £100 to distribute among the Summarin colonists, and the Roumanian colonists at Rosch Pina, have also friends who send them support. The Russians, as I told you, have established themselves about ten minutes' walk from Rosch Pina, in a small group apart, and any sum that you might send I should apply especially to their necessities. Had it not been for the unfortunate accident, when a Moslem was killed accidentally by one of the Russian Jews, which involved an expenditure of about £200, they would not have been in these straits, but the opposition with which they have had to contend from the Turkish Government has very much increased the difficulties which they have had to overcome, and the expense to which they have been put.—

Yours very truly,

“ L. OLIPHANT.

“ To Mr. R. Roberts, Birmingham.”

The Editor replied to Mr. Oliphant, Oct 23, stating that enquiries after the missing box (since delivered at Haifa) would be made from this end, and adding :—

“ I am grieved to hear of the ill-success that meanwhile attends the colonising efforts of the Jews at Rosch Pina and Summarin. It is not a matter of surprise in view of all the circumstances. Neither need it be regarded with discouragement. The first attempts at settlement, when the Jews came from Babylon, B.C. 450 or so, were a failure, as we learn from Neh. i. 3, and Ezra iv. 21-24. But the work (hindered for a moment) went on to a prosperous completion. So it was, in fact, with the deliverance from Egypt. The first effect of the interference of Moses was an increase of the affliction of the people (Ex. v. 19-21). The colonising movement is bound to succeed, whatever obstructions, or even suppressions, it may encounter in the first case. The ground of this confidence is the arrival of the time for the partial pre-adventual settlement of Ex. xxxviii. and other places. In response to your appeal, I enclose a cheque for £25, and hope, in about two months, to send a second and larger sum, as the result of our first annual contribution.”

A few days afterwards, the following letter was received :—

“ Haifa, Oct 29th, 1883.

“ DEAR SIR,—I write a line to inform you that the box of clothing after a long delay at the Beyrout Custom House, has at last reached this safely, and I intend shortly to distribute its contents, which have arrived very opportunely chiefly among the Russian colonists at Janna, who are just now more in want of assistance than any of the other colonists.—

Yours truly,

“ L. OLIPHANT.

“Haifa, Nov. 12th, 1883.

“Mr. R. Roberts, Birmingham.

“P.S.—Excuse haste; I have only time to catch the mail.”

The following circular has been sent to the Secretaries of the various ecclesias at home and abroad:—

“DEAR BROTHER,—I am requested by the unanimous vote of the Birmingham ecclesia (in annual meeting assembled), to inform you of our decision to have a collection once a year, on the first Sunday in December, in aid of the struggling colonies of Jews that have been formed in Palestine; and to invite your ecclesia to unite with us in the same, if it should commend itself to their judgment as a good thing.

“We have no object in making this collection, beyond conforming with the apostolic injunction to do good to all as

we have opportunity. We cannot, of course, deny that it is a congenial expression of our hearty sympathy with the movement which God has providentially brought about in Palestine; and a pleasant outlet to the feelings which would lead us to bless God’s down-trodden nation, and to say God-speed to every work which looks in the direction of the promised restoration.

“The money contributed will be taken charge of by Mr. Laurence Oliphant, so that we shall have every guarantee of its proper administration.

“Should you decide to join us in the collection we propose to make, on the first Sunday in December, you may remit the amount to bro. Roberts, the Editor of the *Christadelphian*, by whom it will be forwarded to its proper destination.—Your brother in the hope of Israel.—J. J. BISHOP.”

CAUSATION; OR, HOW DID THE START HAPPEN?—Evolution does not go beyond phenomena. Of causation in the proper sense of the word, it tells us nothing whatever. It merely removes the first cause indefinitely; further back, and, as a very able Jewish writer has remarked, “instead of obscuring our ideas of the Divine Omnipotence, if it were true, it would only increase a thousandfold our reverence for the Being who could, if he pleased, endow an amorphous cell of protoplasm with such infinite potentialities.”—J. H.

“No one has ever yet built up one particle of living matter out of lifeless elements.”—PROFESSOR ALLMAN.

IN, BUT NOT OF, THIS BABEL CHRISTENDOM.—The London correspondent of an American paper, speaking of the religious life of London, has the following among other paragraphs:—“Polytheists, I tremble at their name, for it is legion tenfold! For the moment I will merely mention a few of them and their titles, while on a future day I may describe them in detail. To begin with, there are the Christadelphians, the Peculiar People, the Sandemanians, the Southcottians, the Campbellites, the Progress Pulpiters, the Shining Light Secularists, the Moravians, the Sweden-

borgians, the Irvingites, the Apostolicals, and the Irregulars! They are all ready

‘To serve the truth, where’er ’tis found  
On Christian or on heathen ground.’

“Far be it from me to hinder them, for in this age “man is a liar, and the truth is not in him more and more every day, by golly,” as a darkey once said to me. Some of these enumerated mansions in the kingdom are trying to one’s descriptive powers. What on earth shall I say of the noble army of Christadelphians or the Apostolicals? How can I do justice to the Shining Light Secularists or the dark-lantern Ranters? How can they do justice to themselves, surrounded by a Salvation Army and skirmished by the videttes of London City Mission, who number nearly 500 for this open-air, free-and-easy religion, which preaches “liberty as the keystone of happiness.” [It is the inevitable misfortune of the situation, for the truth to be classed with the religious confusions and monstrosities of this night-mare latter day. Newspaper correspondents are the last men in the world to discriminate Bible truth from the universal craze. We must forgive them, and wait with patience the vindication of Yahweh’s honour which will come in due time in no doubtful manner.—ED. *Christadelphian*.]



## THE FORTHCOMING PLAN OF THE EZEKIEL TEMPLE.

As is well known, brother Sulley, architect, of Nottingham, has been for a long time engaged in a study of the last eight chapters of Ezekiel, with a view to reducing the prophetic specifications of the temple of the future age, to a form intelligible to modern readers. Brother Campbell, of New Zealand, hearing of the fact, wrote to brother Thirtle, of Hanley, who has been assisting in the philological department of the work. The following extracts from brother Thirtle's reply will be interesting to all:—

“For the last few years I have been in constant communication with brother Sulley, who has in hand the work of elaborating in plan-form the prophetic description of the Temple. My work has been to make a new translation from the Hebrew, to enlarge upon technical expressions and points regarded as obscure, and to let brother Sulley know all I can as to the why and wherefore of the variety of renderings of different passages adopted by different expositors of the prophecy. In order to carry out this work, I had to consult all sorts of versions, ancient and modern, and no little rubbish has had to be waded through, and no little dust has had to be cleared away. The work of translation and annotation pure and simple, was finished over a year ago, I should say, and since then, I have been engaged during what little leisure time I can command, in considering those passages which presented difficulties and impeded progress. These passages have been numerous, and some are still under consideration.

“In some of them, anyone not an architect, would have seen no difficulty, and would, in the end, have inevitably gone wrong; in others, a person not trained in architecture, would have been discouraged, because no way out of a positive difficulty, presented itself to him. Being an architect of considerable experience, bro. Sulley feels his way where others would be at a loss; and where some would come to certain and unexpected grief, he looks for, and guards against, pitfalls. It stands to reason, then, that he understands the prophecy much better than I do. I let

him have all the information I can; he puts me questions and I answer them; and then, calling upon his professional knowledge, he puts the point, “May this clause read so?” and I reply; and we proceed to the next point. And these things are not decided by guesses, or according to fancy.

“Until within the last few months, I have had little idea of the character of the plan being so carefully elaborated, and it is less than a week since that, while on a brief visit to brother Sulley, I listened to his description of the chief features of his plan. An inspection of his designs called forth excusable wonder, and convinced me of the firmness of the basis of his work. Marshalling the principal figures, in cubits here and reeds there, brother Sulley showed that the main parts of the plan were demonstrably in accordance with the vision as recorded. All other plans may now, I am sure, be thrown aside. As for those which I have seen, they not only show a want of anything like a true conception of the sort of building required, but in most instances they have dealt violently with the oracle itself by reading, where convenient, cubits for reeds, and so forth. Brother Sulley has not thus gone round difficulties. He has felt his way. All sorts of propositions have passed through his mind, and may have been put into the mathematical crucible; and he says that the plan as it now appears answers to the prophecy in every way, and stands all the tests applied. The thing is not finished yet, though. There are some points of detail remaining to be decided, and the consideration of these will take some time. When all these have received attention, brother Sulley's drawings will, I am satisfied, make the vision clear. When the prophecy has been thus explained, the time will come to furnish a translation with paraphrase and notes.

“I may just tell you that brother Sulley's plan will, it is calculated, allow of a million people engaging in worship, at one and the same time, while quite half that number might be otherwise engaged in different parts of the enormous structure so aptly compared by the prophet to the “frame of a city.” I cannot enlarge now. I can

but assure you that the completed work will justify several important changes in the translation. I may, I think, add, that the state of Hebrew lexicography a generation ago was not sufficiently ripe to afford much of the light which, in these last days, is being thrown on the writings of the prophets. What is now obscure must soon be cleared up; the times require it. It is written of the time of the end, "Many shall examine, and knowledge shall be increased."—(D. xii. 4.) This is being witnessed and will continue to be witnessed until light breaks upon the earth in divine fulness.

"Let us be ready! With love in the truth, yours fraternally,

"JAMES W. THIRTLE."

In forwarding the foregoing letter to Bro. Campbell, the Editor of the *Christadelphian* wrote: "I may add to what Bro. Thirtle says, that I have gone through the plan with Bro. Sulley verse by verse, and am persuaded he has reached the divine conception. Some may not think so when it is published. It differs from all previous plans in two things. 1. It shews a much more gigantic structure. 2. It reconciles all the specifications. The great difficulty with interpreters hitherto has been, that while the interior measurements seemed to show a total breadth of 500 or 600 cubits, the outer wall is said to be 500 reeds (or over one mile) each way. This difficulty vanishes in Bro. Sulley's plan, which, while preserving the outer measurement of 500 reeds, takes the interior cubit measurements up to an inner range of building, which forms a circle within the square, and which has an interior open circular space rising to a hill top, sur-

mounted by the great altar. This interior space is "the top of the mountain, the whole limit thereof, most holy" (Ezek. xliii. 12). It is impossible in words to convey an idea of the grandeur of the architectural details. No such building was ever conceived by man. The biggest building in the world shrinks to a mere out-house by the side of it, and no such building could be put up by man under present circumstances. As the great architect, Sir Christopher Wren, is reported to have said, it would take the autocratic control of the resources of universal empire to put it up."

Just as we go to press, we have the following letter from Bro. Sulley—

"160, Robin Hood's Chase,  
"Nottingham, Nov. 13th, 1883.

"DEAR BROTHER ROBERTS,—Since you were here last, I have made a small sketch of the "gate" TO SCALE, and find that the proportion of it is the proportion of the front of the Sanctuary which is as three is to two. This is confirmatory of the revised rendering of Ezek. xli. v. 21 and 22, mentioned when you were here. I also find that "arches round about" (v. 30 of ch. 40) if built after the pattern of the gate arches, fit in between the towers on the face of the sanctuary *exactly*. This interesting feature I stumbled upon in course of arithmetical calculations without at first perceiving the fitness of it. An element of doubt being thus removed, I feel some pleasure in commencing the large scale drawings, that others may inspect and add to, or take from if they can.—In hope of Christ's approval, yours in him,—H. SULLY."

SCIENCE AND MOSES.—There is no conflict between these. The apparent conflict is due to the confounding of things that differ. Science shows us what took place on earth before the human era: Moses describes to us the inauguration of the human era. These are not the same things. There was a pre-Adamite history, ending in disaster, as even the crust of the earth shows; but the particulars of that pre-Adamite history are not inconsistent with the particulars of the process by which in seven literal days God brought the earth from pre-Adamite chaos to its present

state. There is a resemblance between the one and the other as to the order of creation, arrangement, or development, but the two things do not exclude one another. That they should resemble each other is not wonderful, but natural. Analogy runs through all the works of God. Seven days and seven thousands of years and seven cycles are all on the same plan—large and small sizes of the same pattern; and that the pre-Adamite ages should have on a large scale exemplified the same order as the Mosaic recovery, is beautiful.—Ed.

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*the characteristic circumstances of an age when the truth as apostolically delivered has been*

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THE APOSTOLIC AGE.

BY THE EDITOR.

This is at last out of the hands of the printer, and in the hands of as many as had ordered it in advance. Brother Heywood, of Huddersfield, says it is "most excellent."

Brother J. J. Andrew, of London, says: "I am glad to see that this compendium is now ready, and hope it will be of service in the organisation of many of God's heritages. In the absence of apostles and spirit ministration, experience—based on the application of divine principles—is the only thing we can rely on for guidance in this important matter. The welfare of the truth very much depends on all things ecclesially being done "decently and in order." The summary of the commandments of Christ, at the end, is a step in the right direction. When some who are now living embraced the truth, their minds were so filled with its doctrines that this aspect was, to some extent, lost sight of. The political overshadowed nearly every other feature. Thanks to God, we have reached a higher stage in the apprehension of His revealed wisdom. Those who embrace the truth now have far greater advantages than there were twenty years ago. I fear there are many who do not value them. They can come into the fold so easily, and everything inside is in such comparatively smooth-working order that they are apt to settle down into an easy, comfortable position. This is a danger which we shall now have to guard against, in order to prevent the brethren of Christ becoming like the denominations around—intellectually flabby—and thinking more of growth in numbers than the building up of the body. We have become more respectable than we were a few years ago, and have got into smooth water—a condition embracing both advantages and disadvantages."

## THE REPORTED DISCOVERY OF NOAH'S ARK.

Brother H. Sulley, Nottingham, says : —“I cannot help thinking there is reason in the idea of the preservation of the ark. If the flood was caused, partly by subsidence of the crust of the earth, followed by a subsequent elevation (as has happened in Java and elsewhere), and if glaciers exist in Armenia, then I think the preservation of the ark in a bed of ice is very probable. The ark is said by Josephus to have been in existence in his day. If this is true, it had at that time been preserved for 2,500 years; in that case, it must have been preserved in the way now suggested. If imbedded in an ice cliff, its preservation is a reasonable thing, and the slow movement which glaciers are known to make would account for the partial state of preservation which Josephus mentions. And then the same powerful ice grip could hold, for 1,900 years, a portion of the fragment which 2,500 years had not destroyed.—So much for a theory. What have we of fact supporting the theory? First, the truth that in Ararat we have a mountain of perpetual snow, and an *extinct volcano*. Secondly, the general credibility of Josephus' writings.—As to the first point, the following extract from *Chamber's Encyclopedia*, p. 356, Vol. I, will suffice, and will, perhaps, be of interest :—“Ararat, the ancient name of the fertile plateau, through which flows the river Aras. It occupies the centre of the mountainous range of Armenia, partly belonging to Turkey and partly to Russia. \* \* \* It has become common to give the name Ararat, not to the entire range, but to the mountain, called by the Armenians, ‘Massis Leusar’—*i.e.*, ‘mountain of the ark,’ a solitary volcanic cone, covered with perpetual snow, and rising to the height of 17,212 feet above the level of the sea.’ The fact that British correspondents having access to Turkish official sources, do not find confirmation of the recent rumour concerning the ark, does not prove it untrue. The Turk is jealous of British interference, and especially regarding his sacred affairs, and would be likely to put the British off the scent.”

The following is the article appearing in the *Levant Herald*, in which the report originated :—“We have received from our

correspondent at Trebizond intelligence of the return of the Commissioners appointed by the Turkish Government to inquire into the reported destruction of Moshul, Ashak, and Bayazid by avalanches, and to render relief to the distressed villagers in the glens of the Ararat ranges, who had suffered so severely from the unusual inclemency of the season. They found the destruction not to have been exaggerated, and the distress was very great. But the expedition was fortunate in making a discovery that cannot fail to be of interest to the whole civilised world, for among the fastnesses of one the glens of Mount Ararat they came upon a gigantic structure of very dark wood embedded at the foot of one of the glaciers, with one end protruding, and which they believed to be none other than the old Ark in which Noah and his family navigated the waters of the Deluge. The place where the discovery was made is about five days' journey from Trebizond, in the department of Van, in Armenia, about four leagues from the Persian frontier. The glen is one of the sources of a tributary of the River Aras, which flows into the Caspian. The villagers of Bayazid, which was situated about a league off, had seen this strange object for nearly six years, but were deterred by a strong superstitious fear from approaching it, as there was a rumour very generally believed that strange voices were heard within it, and it is said that some more daring than the others who had approached had seen a spirit of fierce aspect gazing out of a hole or door in the upper portion of the structure. Nothing deterred by the fears of the villagers, the Commissioners, accompanied by their personal attendants, proceeded to examine it, the villagers positively refusing even to approach the neighbourhood of the glacier in which it was embedded. The way led through a dense forest, and the travellers were obliged to follow the course of the stream, wading sometimes up to the waist in water, which was intensely cold, being from the melting glacier. After a toilsome journey of three or four hours, during which they incurred considerable danger from the masses of snow impending from the heights above, they were rewarded by the sight of a huge dark mass projecting

twenty or thirty feet from the glacier, on the left-hand side of the ravine. They found that it was formed of a wood not grown in these elevated districts, nor nearer than in the hot valleys of the Euphrates, where it is known by the natives as "izim," said to be the ancient gopherwood of Scripture. It was in a good state of preservation, being painted or stained on the outside with a dark-brown pigment, and constructed of great strength. It was a good deal broken at the angles, from being subjected to somewhat rough usage by the moraines, during the slow descent of the glacier from the lofty peaks towering away beyond the head of the valley to a height of over seventeen thousand feet, a process which, considering the nature of the country and the slow pace at which these snow rivers travel, especially in the higher altitudes, must have required thousands of years. The projecting portion seemed about forty or fifty feet in height, but to what length it penetrated in the glacier they could form no estimate. Effecting an entrance through one of the broken corners, the explorers found it filled for the greater part with ice, the interior being portioned off into compartments of about twelve or fifteen feet high, into three of which alone they were able to make their way, owing to the mass of frozen substances with which these were filled, and also because of their fear of the structure collapsing with the superincumbent and overhanging mass of the huge glacier. The Commissioners, one of whom is an Englishman, Captain Gascoyne, formerly attached to the British Embassy, and well known as a scientific investigator—are fully confident that it is the Ark of Noah; and they supported the position by maintaining that, having been enveloped in snow and frozen, it has been kept in a state of perfect preservation; that having rested on one of the peaks of the Ararat range, as described in Scripture, the Ark must have been lying in the soil, for the waters had covered the whole earth and the tops of the highest mountains, "and all the high hills that were under the

whole heavens were covered." In these circumstances, the snow that ordinarily covers this lofty mountain—for it is 17,230 feet in height—would have been all melted away by the waters of the flood when Noah first grounded on the peak. But as the waters were slowly receding for some five months, and Noah and his family, following the receding waters, gradually made their way towards the lowlands, the mountain would of course resume its great height over sea-level, and, in consequence, be again covered with snow, which must at one time have enveloped the Ark as it lay,—it may be supposed—on the slope, near the summit of the peak. As perpetual snow covers Mount Ararat for more than half-way down, it is manifest that the Ark must have been kept in a perfect state of preservation, while, slowly, during the silent lapse of four or five thousand years, creeping down after the manner of the glaciers, into the valley below, there to appear, in these later ages, to discomfort the scoffer, and confirm the sure word of revelation. The Commissioners had already reported the discovery to His Majesty, and at the instance of the German Ambassador, prompt steps had been taken to protect, from destruction, and to preserve, a relic so interesting to the whole world; as it was rumoured that an enterprising American traveller had opened negotiations, in the hope of purchasing the Ark from the Pasha of the district, in order to have it removed to the United States for exhibition. It is to be hoped that this most interesting relic may be preserved to the world, as the surrounding country is of an exceedingly mountainous character, and the defiles leading towards either Trebizond or Batoum both narrow and intricate, that no attempt will be made to remove it out of the district, where, there is no doubt, every Government in the civilised world would contribute to its careful protection and preservation as the most ancient and remarkable monument of antiquity to be found in any part of the world.

"SEASONS OF COMFORT."—The ecclesia presented me with a copy of that almost inestimable book, "Seasons of Comfort," which has been to me all that the title

implies in my trials and anxieties, which have not been few; it has been a source of comfort next to my Bible.—*Correspondent.*

## The Christadelphian.

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

DECEMBER, 1883.

Our next number commences a new volume. Those who wish to receive the continued monthly visits of *The Christadelphian*, and who have not already caused the inscription of their names on the new list, by compliance with our necessary rule of subscription in advance, will recognise the need of making haste to do so. It has happened frequently of late years that, through lateness in doing this, subscribers have been unable to obtain the opening numbers. We are obliged to have the subscription list in view in making our arrangements with the printer as to the number of copies to be printed.

If we say we hope there may not be another volume, by reason of the Lord's long-expected arrival, we shall be met by the demurs of those who [deprecate allusions of this kind. We have no sympathy with this demur at all. The Lord's coming has been a contingency with believers ever since a cloud received him out of the sight of the apostles on the summit of the Mount of Olives, A. D. 34, and it certainly does not become less so with the lapse of time. It was a matter of allusion in all the apostolic epistles, and it is only a half-hearted professorship that would have us say nothing on the subject. A man who truly believes in, and loves the Lord, gravitates to the theme of his coming by instinctive affinity. It is not as if it were a question of times and signs. Times and signs are interesting as clues to the whereabouts of the great event in the scheme of God's purpose: but the event itself in its individual application is totally independent of them. It rests on an accomplished past, which cannot be obliterated: on

Christ's first appearing; on his resurrection: on God's dealings with Israel: on the existence and publication of the Scriptures: on the position and history of the Jews: on the fulfilment of prophecy: on the character of Christ: on the spirit of the Bible, and many other foundations. It is bound up with the history of mankind and the nature of things. It is what the world needs, and what, as individuals, we require.

And it is not far from every one of us. The ripening situation of things on earth (prophetically considered) shows us we are in the epoch of its occurrence. The consideration of Daniel's and John's programme as a whole, shows this more effectually than a week to week enquiry as to how the signs are going on. But even if it were otherwise—if reliable data on the subject were lacking—the very worst is this, that we may have to get to the end of our mortal journey before we see the Lord. And how far is that? Who can tell? A week may close our eyes; and a week, therefore, may be all that separates us from his presence, for in death there is not even a momentary interval. Resurrection comes to a man before his funeral, for he is never aware of his funeral until he awakes to know that it must have taken place.

How unwise, then, to disparage that familiar reference to that which is not only the most ardent desire of the new man, but a daily practical contingency, whether we live or whether we die. The thought can only emanate from hearts in a state ready to be overcome of the present evil world: hearts in which faith is withering, through the absorbent action of the cares, and riches, and pleasures of this life. From such, the true friends of Christ will desire to be defended. To follow their counsel would be to court death. Banished from our speech, the Lord's coming would disappear from our affection; and, suddenly, when he came, he would find us sleeping. No: to their latest breath, the

true and faithful will fan their love and honour Christ in saying "The coming of the Lord draweth nigh."

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## THE SIGNS OF THE TIMES.

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CLOUDY POLITICAL WEATHER.

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AFFAIRS IN THE EAST.

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THE PROSPECT.

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FURTHER PROJECTS FOR THE COLONISATION OF PALESTINE.

The political situation may be likened to one of those incorrigible days in Britain when the sky is not only of leaden hue all over, but when the clouds seem to cling to the earth, and to cover the horizon in all directions, defying the utmost power of the sun to penetrate the gloom, or the utmost energy of the wind to dispel it. Home politics are hopeful enough, in the estimation of Liberal partisans, who are busy with further projects of "reform." Foreign politics they do not trouble their heads with: and it is there where the storm is brewing in a sky, which, to them, appears tolerably serene.

All the European powers are involved in the political current that is drawing to a cataclysm. Germany and France are, naturally, prominent in it. The former foresees and fears the inevitable attempt of France to avenge the humiliation of 1870, and is making every careful arrangement, in prospect of it. She can see it would be useful to have Spain as an ally, by way of neutralising a corps or two of the French army, in defence of her frontiers on the south. She has, therefore, been striving to make Spain a friend, and appears to have succeeded for the time. The young Spanish king accepted an invitation to Germany,

and returning through France, was insulted in Paris, which suited Bismarck's diplomacy. In return, the Crown Prince of Germany is visiting Spain, but avoids France on the road. The Spanish Republicans are opposed to the German alliance, because their hope is in Republican France, and France is not slow to encourage Republican and anti-dynastic movements in Spain. Thus, move and counter-move go on. Germany has secured Italy, with promises of a further liberation of Austro-Italian provinces. Austria also she retains by the hope of extension to Salonica in Turkey, when the inevitable crash of the Ottoman house occurs

The *Telegraph* well says there is "a parallel between the situation that preceded the Franco-German war and that of to-day. In 1870 two Powers were bent on hostilities, but there was no plausible *casus belli* at hand. One of them went out of its way to find a pretext, and war then followed. At the present moment at least three of the Powers are in all but open conflict. There is no lack of pretexts for war, but those statesmen who control the situation are exerting themselves to set all questions that might on a rupture momentarily aside. The cause is this. France is believed, and perhaps known, to be on the eve of war with China. Once involved in hostilities with the Chinese, it is expected that, to begin with, France, who has greatly underestimated the strength of her adversary, will suffer military reverses, and be compelled to make heavy sacrifices in men and money. Then it is foreseen that complications may arise in connection with a Franco-Chinese campaign that would place France almost in the impossibility of entering upon a Continental war. Let it be imagined for a moment that such be the position of France a few months hence, is it necessary to say what will happen then, or how promptly events of the gravest magnitude will succeed each other? All this seems to be still outside the calculation of the French Government. They are dealing with China as if Germany and her allies did not exist. They are dazzled by a mirage of peace that does not deceive even the smallest States of Eastern Europe. Otherwise they could not have failed to perceive that the Ma-

quis Tseng wore a spiked helmet, and that one road from Berlin to Paris leads through Tonkin."

#### AFFAIRS IN THE EAST.

While Germany is thus arranging in the West for what a newspaper correspondent describes as "a war universally recognised as inevitable, and for which every preparation is being rapidly completed, "affairs in the East she finds it a little more difficult to manage. Russia and Austria are in hopeless antagonism with reference to Turkey, but for which, Russia would gobble up the troublesome bird without further ado. *The Birmingham Post* says:—

"The perpetual and irrepressible Eastern question, in one of its numerous phases or developments, is once again threatening trouble to Europe, and though we have happily done with those Bulgarian atrocities which were the precipitating cause of the Russo-Turkish war, other Bulgarian difficulties are springing up which may not improbably involve even wider international complications. The state of tension between Bulgaria and Russia which was lately brought about by the conflict of authority between the reigning Prince Alexander and his Russian counsellors, Generals Soboleff and Kaulbars, who were ultimately recalled to St. Petersburg, has suddenly reached the breaking point by a still more decided conflict between the Prince and the Russian Colonel Roediger, who succeeded to the recalcitrant Ministers in the direction of military affairs in Bulgaria. . . . If Bulgaria only were concerned the upshot would not be difficult to forecast; but it is an open secret that Prince Alexander is encouraged, if not actually inspired, in what he has done by Germany and Austria, and those Powers will assuredly have something to say in the eventual settlement, which will not be altogether to the taste of Russia."

#### THE PROSPECT.

There is certain to be a blazing outbreak one of these days from these smouldering fires: and in the existing situation of things (gradually prepared by the events of the last twenty years), such an out-

break could hardly fail to be fatal to Turkish power, or, at all events, must lead to such further diminutions of her empire as would allow England to take her place in Syria as in Egypt, and thus open the way for the free development of the already-commenced movement of Jewish restoration. The continuing persecution of the Jews makes it certain that the establishment of British authority in Palestine would lead to a quick and large development of this movement.

### THE JEWS AND THE HOLY LAND.

An event auspiciously affecting, though not directly bearing on Jewish interests, has marked the last month. We refer to the public notice taken of the entry of Sir Moses Montefiore upon his hundredth year. The whole of Ramsgate, where the venerable son of Israel resides, went into rejoicing on the occasion, erecting triumphal arches and displaying flags. There were processions, addresses, speeches, etc., and among the other incidents of the day, a congratulatory telegram from Her Majesty. That a Jew should be the object of so much favourable public attention (especially a Jew who is so marked a lover of Palestine) cannot but predispose the public mind for the part that Britain has shortly to play as protector of the Holy Land. Various projects are being mooted for a permanent memorial of Sir Moses, when he shall have completed his hundredth year. On this subject, a Jew writes as follows to the *Jewish Chronicle*:

"A Centennial Memorial of the venerable baronet whose renown is world-wide, ought to be National; it ought not to benefit the Jews of a particular locality, but the Jewish people generally, and Judaism itself. As Sir Moses Montefiore has for more than half a century taken an absorbing interest in the welfare of Palestine, it seems to me that it would be a more suitable memorial to establish not 'asylums for sick and incapable people,' but 'places of refuge' for those able-bodied fugitives who are fleeing from lands of persecution to Palestine,



where they may begin a new life, and show the world that Jews can live without huckstering. Some years ago, a Testimonial Fund was started to do honour to the name of Sir Moses. Jews of all parts of the world gladly contributed to it. The destination of the Fund which Sir Moses considered would please him best, was to found agricultural colonies in Palestine, but this object was never carried out. The public has received no reports, no statements of accounts. Lately, I believe that the Committee have utilised parts of the Fund in assisting the building of houses near Jerusalem. Although the original purpose of the Fund, viz., Jewish Colonisation in Palestine, was never carried out, yet I am convinced that the idea of the regeneration of the 'land to which all eyes turn,' is so mighty a power in the breast of the Jew, that if it only received the moral support of the Anglo-Jewish Association, money would pour in from all parts of the world."

"The lasting Memorial worthy of the great name of the venerable philanthropist would be in establishing agricultural colonies in the Holy Land, whereby the name of Sir Moses Montefiore would be forever associated with the raising of hundreds of families from persecution and degradation to freedom, and enabling them to earn an honest livelihood by the sweat of their brow in the land of their ancestors."

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ANOTHER COLONISATION PROJECT.

The carrying out of this suggestion would give a powerful impetus to the small beginnings that have already been made in the formation of Jewish colonies in the Holy Land. It is noteworthy how steadily and persistently this idea of Palestine colonisation is asserting itself in various quarters. Among others, the Jewish Missionary Society is moving in the matter. Their agent, H. Friedlander, writes :

"But how are we to take them (these Jews that have come to Palestine) in hand and teach them the Gospel, if they cannot earn their living and are dependent on us ? Therefore we desire a Christian landlord to take them on his estate as tenants, give them the necessary direction as to

how to cultivate their plot of ground. . . . But where is such a Christian landlord to be found ? Not in Palestine. Therefore we wish the Jewish Refugees' Aid Society to become that landlord, not to give anything to the refugees in the way of charity, but to exercise towards them that higher love of helping them to help themselves. By this means we shall redeem from wretched poverty and suffering hundreds of people who wish to work."

The Jewish Refugees' Aid Society referred to, has been formed under influential auspices. For President, it has the Earl of Aberdeen ; for vice-Presidents, Lord Tolwarth, Sir Charles Lowther, and several eminent ecclesiastics ; and for committee, a number of influential gentlemen. The society has issued an appeal, from which the following extracts will be read with interest :—

"The friends of Israel had long watched for indications that God's ancient people were beginning to turn their eyes towards the land of their fathers. No such movement was, however, visible. Earthly prosperity and religious toleration combined to give a home-like character to the lands of their dispersion. London, Paris, and Berlin gave promise of greater plenty and security than Jerusalem. But God, moving in His mysterious way, began to stir the nests of many Jews living at ease in Eastern and Central Europe ; and a persecution which, several years ago, would have been deemed incredible, drove from their homes thousands (perhaps tens of thousands) of Jews ; and some of these, refusing to put a greater distance than ever between themselves and the Land of Promise, have voluntarily, with difficulty and amid much privation, found their way to Palestine ; upwards of a thousand of them have realized what was once to them a vague expectation : 'Our feet shall stand within thy gates, O Jerusalem.' They came there in the hope of being helped by their co-religionists to settle in the land of their fathers ; but, utterly disappointed in this, they appealed to the Jewish Missionaries for help. Their immediate wants were supplied, and whilst two-thirds of them have been rendered self-supporting, the rest are still at the charge of the Missionaries.

"Whatever voice may be in these trials for His ancient people, we need not at present pause to enquire; nor need we stop to speculate whether this migration of the Jews to their ancient home is the beginning of a great movement of a people in whom there is once more stirring the pulse of national life; the question for the lovers of Israel is: What plain duty is laid upon us in circumstances so novel and so interesting?

"The land has enjoyed her Sabbaths, and awaits the efforts of the ploughman and the vine-dresser; poverty impels unaccustomed hands to attempt untried forms of labour.

"If the Lord's stewards encourage this new society to proceed to the purchase of land, in quantity sufficient to make the experiment on a fair scale, and to secure the erection of dwellings suitable to the circumstances of the cultivators, the first step for the committee must be to acquire a tract of land already offered and surveyed, and proportionate with the money placed at their disposal, or such other land as may be judged most suitable. Meanwhile will you, as one who counts the Jew 'beloved for the Father's sake,' beloved for Christ's sake, intimate to the committee whether, and to what extent, you are disposed to assist a well-considered scheme on the lines herein suggested? No time ought to be lost in purchasing the first plot of land and building houses on it.

"Two estates can be bought—The smaller of the two, containing an area of about 1,200 acres, can be bought for, say £1,500; allowing, on an average, 25 acres for a family, 48 families could be settled here.

To build 48 houses at the rate of £60 each would absorb £2,880. And to buy the necessary stock and implements we want £25 per family, or £1,200. Seed for the first year, and maintenance of the people till the first crop comes in, £30 per family, or £1,440. Altogether we require then, for land, houses, stock and implements, seed and maintenance, £7,020, of which £4,380 would bring interest in the shape of rent, calculated at 5 per cent. on the outlay, whilst £2,640 would be lent to the Refugees to be repaid in 21 annual instalments. The interest coming in would be required for the salary of an efficient Hebrew Christian Manager, who would be responsible for the proper carrying out of the intentions of the 'Refugees' Aid Society,' as may be laid down in the By-Laws.

"The larger estate has an area of 2,500 acres and costs £10,000. A block of buildings erected on it would cost £4,000. This sum of £14,000 would have to be paid within two years. Twice the number of families can be settled there, and the income to be derived from this property, based upon the average of the tithe-payments during the last ten years, would secure not only the stipend of a Manager, but at least 5 per cent. interest on the capital in addition. Whatever property is acquired would be held by the British Consul in Jerusalem in trust for the 'Jewish Refugees' Aid Society.'

There can be little doubt that this appeal will evoke some more or less adequate response, and add another to a variety of agencies that are co-operating to a common end—the settlement of the pre-adventual "truth" in the midst of the land.

LUTHER ON THE JEWS.—"Our treatment of the Jews is not only inhuman, nay, it is positively brutal. Most of the preachers enormously exaggerate the wrong which the Jews once have done to Jesus; they do so in order to exasperate the believers against them. 'Jesus was a born Jew.' Our idiots, the Papists, bishops, sophists, and monks have hitherto treated the Jews in such a manner that whoever was a good Christian might have wished to be a Jew; and if I had been a Jew myself, and had I seen Christianity taught

and ruled by such simpletons and block-heads, I would rather have become a swine than a Christian—for they have acted towards the Jews as if the latter were dogs, and not human beings. And yet they (the Jews) are relatives and brethren of our Lord; therefore if flesh and blood have any weight in the matter, the Jews have a greater claim to Christ than we. I, therefore, request you gentlemen papists, as soon as you are tired of calling me a heretic, to start with calling me a Jew."

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 Craignyle reports the death of brother Dr. James Murray, who fell asleep on the morning of November 13, after an illness of about three months, beginning with paralysis and ending with congestion of the lungs. His age was 54 years. He was drawn to the truth quite recently through the lectures that were delivered by brother Roberts.

ABERGAVERNYY.

We are still holding the lamp of truth aloft, and praying "Thy kingdom come." No additions to report, but our efforts are causing a shaking among the dry bones of orthodoxy. Brother Shuttleworth was with us on Sunday, 25th, Oct., and lectured on "Everybody's Question," to a synagogue full of people. We wrote out a report of the lecture, which appeared in the *Abergavenny Chronicle* and *Pontypool Free Press*, thereby securing a large number of readers who had not the opportunity of hearing. I would suggest greater efforts being made by the brethren in this way to get reports into the newspapers, as we are generally successful in so doing here. Brother and sister Relf are removing to Stafford, which loss to our ecclesia is deplored by all; his address will be Rolling Stock Department, L and N. W. Railway, Stafford Station. We intend presenting them with one of the Doctor's works and "Seasons of Comfort," as a small tribute of love and affection from the Abergavenny ecclesia.—WILLIAM BEDDOES.

BARROW-IN-FURNESS.

Brother Butler reports the obedience of MARGARET ANNE DYER, wife of brother Dyer, formerly Roman Catholic; and also that of ELIZABETH INGLES DYER, their daughter. Also that of ELLEN MELVILLE, wife of brother Melville, formerly neutral. There are now 23 on the roll of this ecclesia.

BIRMINGHAM.

During the month, the following persons have rendered obedience to the truth:—THOMAS TIDMARSH, shoemaker, of Chipping Norton, formerly Church of England; EDWARD JAMES GREEN (22), messenger, formerly neutral; MINNIE DORRICOFT (20), daughter of brother and sister Dorricott; CALBE POLLARD (19), dairyman, formerly neutral; EDWIN MESSENGER (33), engineer, formerly Baptist; MILLENDIA LANE (17), packer, daughter of brother R. Lane.

The usual November tea meeting took place on Monday, the 12th; attendance large; meeting interesting. An hour's interval of conversation between tea and meeting was quite successful in the object in view—the familiar and informal intercourse of the brethren.

The Board School lectures in the Lozells district continue with encouraging results. A

Saturday evening meeting has been commenced, to be held in the Gower Street Board Schools—brother Hadley to conduct.

During the month, sister Attwood has fallen asleep; also brother Eaborn, on his way back from America, in the *City of Rome*. He died four days from land, and was interred at sea. Sister Eaborn, who was fetching him home, had a melancholy arrival without him.

Brother and sister Vein have removed to Exwick, near Exeter, in Devon, from Leicester.—Sister Austin has come to reside in Birmingham; also brother Richards, from Kidderminster.

The *Finger Post* distribution has led to an interesting correspondence with a Birmingham lady, who protests against the Christadelphian challenge to Christendom. The correspondence has appeared in *The Visitor*.

LECTURES.—October 25th, "Biblical interpretation" (brother Ashcroft); November 4th, "Israel's disobedient attitude towards the gospel" (brother Roberts); 11th, "The world's Saviour" (brother Shuttleworth); 18th, "Points of disobedience in the present Gentile generation" (brother Roberts); 25th, "Lutheranism" (brother Ashcroft).

On behalf of the brethren at the Ward Hall, brother Seamark reports the removal of brother Albert Millward to Sunderland.

LECTURES.—Oct. 14, "Blessed are the meek" (bro. Allen); 21, "The Devil" (bro. Andrews); 28, "Life Eternal" (bro. Powell); Nov. 4, "Christ—the Lion and the Lamb" (bro. Gilbert).

CHELTENHAM.

LECTURES.—Oct. 21, "The Sons of God" (bro. Gale); 28, "The bow in the cloud and the rainbow Angel" (bro. Otter); Nov. 4, "Did Paul teach anything apart from Moses and the Prophets?" (bro. Andrews, of Birmingham); 11, "The Rock—Christ" (bro. Wilson, Gloucester).—G. W. OSBORNE.

CINDERFORD.

Bro. Lander desires to correct an error which appeared in the *Christadelphian* relating to bro. G. V. Hammonds and bro. J. G. Hodgins, who were spoken of as having been "withdrawn from" instead of merely "lost sight of." (—N.B. Brethren should not allow themselves to pass out of view in this way.) He also reports the immersion of HENRY DAVIES (23), formerly neutral, which increases the number of brethren here to 20.

The efforts made here for some time on behalf of the truth, have stirred up the adversary to a vigour of opposition that can only help instead of hinder the work. The scurrilous pamphlets of Messrs. D. King and T. C. Nichols, against the Christadelphians, have been freely advertised in the local papers. Bro. Lander has met the attack by the following advertisement:—

"CHRISTADELPHIANISM.—A Christadelphian's Advice; to all whom it may concern. Notice—Get

Nichol's pamphlet on Christadelphianism, entitled, 'Words of Warning,' read it well, then procure a pamphlet in answer to it, entitled, 'What is Christadelphianism;' a wrong answer corrected. Compare the two together, especially the 'Twelve propositions,' with your Bible, and let the Bible prove whether Mr. Nichols understands 'Christadelphianism' or not. Also send for the Rev. C. Clements' pamphlet, entitled, 'Christadelphianism exposed,' which can be had (price 3d.) of Mr. J. Derry, Albert-street, Nottingham. Then procure a pamphlet, entitled, 'A Vindication,' in answer to it. Friends, examine these matters for yourselves, and let the Bible be your 'standard.'—P.S.—Both these answering pamphlets, viz., 'A Vindication' and 'What is Christadelphianism,' can be obtained 'gratis' by applying to James Lander, Commercial-street, Cinderford. Friends, don't be afraid, but 'Come buy . . . without money and without price.' [There is a prospect of a debate between brother Bishop and Mr. Nichols, who has been emitting streams of lava in the columns of the local press.]

LECTURES.—Oct. 14, "Jesus Christ" (brother Thomas, of Birmingham); 15 (in the Town Hall), "The Apostasy" (bro. Thomas); 28, "The Rock—Christ" (bro. Wilson).

#### DEVONPORT.

Brother Sleep reports a visit from brother Bosher, of London, who exhorted the brethren in the morning of October 28, and lectured in the evening on "The conditions of salvation for the Nineteenth Century." The distribution of 500 handbills brought a goodly number of strangers to brother, who gave close attention to what was said.

#### GLASGOW.

Brother Leask reports that the usual social meeting was held on Thursday, 25th October (the Autumn "Fast Day"), when about 70 brethren and sisters and friends, with their children, sat down to tea. The annual business meeting was held on Thursday, 1st Nov. The secretary's report showed an increase of only one over last year, the additions and losses having been nearly equal, making the present number 80. Three have since been added by baptism, which took place on Thursday, 6th November, the candidates for eternal life being Mrs. MARY MYLES (35), ANNIE DRINGWALL (29), and HUGH M'LACHLAN, joiner, husband of sister McLachlan, whose baptism was reported last month. This is very encouraging, and is mainly the result of private effort. The first of brother Chamberlin's lectures took place on Sunday, 11th November, for which a hall capable of seating 600, was obtained. About 250 or 300 attended, but the second, on Tuesday, 13th, in our own hall, was very poorly attended, there being only about 70 or 80 present, but this may be accounted for by the very inclement weather, which we are at present experiencing, a very dense fog having been hanging over the city for the past few days. Brother Chamberlin also exhorted us on Sunday forenoon, along with bro. C. Smith, of Edinburgh. We had also a tea meeting in the afternoon, and there being a number of brethren and sisters from other places, some of the former addressed us, stirring us up to love and good works, and calling attention to our high-calling.

The other lectures have been as follows:—Oct. 28, "The Prophet Daniel" (bro. Steel); Nov. 4,

"Resurrection" (bro. Campbell); 11, "Responsibility"; 13, "Criticism" (both by brother Chamberlin).—JOHN LEASK.

#### GLoucester.

Brother Rogers reports the following immersions into Christ at this place:—Sept. 15, Mr. FRANCIS E. DUNKLEY (20), compositor, formerly Church of England; Oct. 25, CAROLINE E. DUNKLEY (22), domestic servant, formerly Church of England; and LAURA WILSON (20), formerly neutral. Sister Dunkley is the sister of brother Dunkley, and sister Wilson is the third daughter of brother Wilson, who has obeyed the command of Christ by immersion.

#### GREAT BRIDGE.

Bro. W. H. Hardy reports the obedience of JANE ANN MILLERCHAMP (16), the daughter of bro. and sister Millerchamp, who was immersed into the only saving name on Wednesday, Oct. 31st. Bro. John Birch and sister Elizabeth Edwards have been united in marriage.

LECTURES.—Oct. 7, "The Atonement" (bro. Collins, of Birmingham); 14, "Christ as a Prophet" (bro. J. Birch); 21, "The Holy Spirit" (bro. Wm. Hardy); 28, "The return of the Jews" (Bro. Wooliscroft).

#### GREAT YARMOUTH.

The Sunday evening lectures have of late been attended by a larger number than formerly, and on several occasions some of the Scotch fishermen—who come to the East coast in the autumn to prosecute their calling—have been present. Conversation with one of their number—a Campbellite—led to a friendly conference being arranged, at which the subject of "The kingdom of God" should be discussed. The Campbellite, of course, contending that the kingdom is now in existence. The time appointed was Sunday afternoon last, when we were most pleasantly surprised to find a crowded hall, some 200 to 300 being present, the majority of whom were fishermen from Scotland. There was marked attention for two hours, during which time some of the brethren and one of the Campbellites spoke alternately for 15 minutes.—JOHN H. DROILL.

#### GREENOCK.

Intelligence from this place reports progress, notwithstanding unfavourable influence. On Nov. 2 obedience was rendered by JOHN KING (60), formerly Methodist. The brethren, however, regret to announce the departure from the faith of Angus McMillan (late of Traent), together with his wife and family, and also Mary Muir. As these have taken possession of the hall usually occupied, it has been found necessary to hire another, viz., the Orange Hall, 11, Cathcart-street, where the following brethren meet each first day at 11 a.m.:—James Maxwell, Robert Caldwell, Harriet Caldwell, Robert Wilson, Robert Balle, tins, David Hall, and John King.

#### HUDDESFIELD.

Brother Schofield reports the holding of a tea meeting by the brethren here on October 20, at which a profitable evening was spent. Obedience has been rendered by RICHARD SCARW (25), of Sherburn, near South Milford, Yorks. He had

the tract by brother Kendall on "the State of the Dead" put into his hands, on reading which he wrote brother Heywood, who supplied him with additional reading matter, and placed him in communication with brother Wood, of Snaith—the result being that he came to Huddersfield for examination, which, being satisfactory, he was immersed on November 3rd, and was received into fellowship the following Sunday. He returned home rejoicing in the light. His place of residence is about 14 miles from any of the brethren, so that he would greatly value the company of any who may be passing that way.

#### KIDDERMINSTER.

The brethren here have decided to have a collection for the poor Jews in Palestine on the same date as the collection in Birmingham. Brother Richards—through slackness of trade—has left this town for Birmingham. We greatly regret the necessity which has forced him to seek a home in your larger town. The God of Israel supply all his need.

LECTURES.—October 14, "The Truth" (brother J. Bland); 21, "The resurrection" (brother R. Ashcroft, of Birmingham); 28, "Sabbath observance" (brother J. Barker); November 4, "The moral purpose of God in the creation of the world" (brother J. H. Chamberlin, of Birmingham); 11, "The world: Is it to be destroyed by fire according to sectarian teaching?" (brother J. Bland). The lecture by brother Ashcroft was delivered in the Co-operative Hall, but the audience, though better than usual, was not so good as desired. In addition to the lectures given by brother Ashcroft and brother Chamberlin, an address was delivered by each on the Saturday night preceding, to the members of the young men's class. These were greatly appreciated by those present. A book club has been started by the members of this society, which promises to be of great assistance to them.—J. BLAND.

#### LEAMINGTON.

Brother F. Need reports the continued endeavours of the brethren in this place to convince their neighbours of the truth of the gospel, but, as elsewhere, find men slow to free themselves from the chains of error which bind them. The lectures have been more encouragingly attended. Brother Henry Randle, sisters Martha Randle and Ann E. Hemming have removed here from Easington. Brother Augustus H. Corbett and Sister Jane Woodward have been united in marriage.

LECTURES: October 21st, "The Atonement" (brother Collins, of Birmingham); 28th, "The earth" (brother W. Taylor, of Birmingham); Nov. 4th, "The sure word of prophecy;" and Nov. 11th, "The Devil" (brother F. Need).

#### LINCOLN.

Brother F. J. Roberts, who resides at 9, Great Northern Street here, reports the obedience of ELIZABETH ROULINSON (18), domestic servant, and WILLIAM WOODHALL (24), plauer, who have both been attending the lectures for some time, and have diligently read the pamphlets from the book stall. Our new brother was formerly a Primitive Methodist, but latterly identified himself with that most recent phase of the apostacy, the Salvation Army.

#### LONDON.

NORTH LONDON (*Sundays, Wellington Hall, Wellington Street, Islington, 10 a.m. and 7 p.m.; Wednesdays and Fridays, 69, Upper Street, at 8 p.m.*).—Brother Owler reports that several additions by immersion into the saving name have occurred since last report. On October 14th, JOHN SLADE, formerly neutral, rendered the required obedience. On October 20th, THOMAS JOSEPH TONKINS, formerly Wesleyan (68), came from Falmouth to London to consult an occultist, and also to ask the brethren to examine the eyes of his understanding. He has for 20 years been a believer in the mortality of man, and was baptised into the one faith which consistently recognises this affecting truth. The names of the others are ARTHUR STEVENS THOMPSON, chemist, formerly Baptist, and JAMES WILLIAM FLETCHER JEFFS, formerly Episcopalian, whose immersion took place on November 11th.—Brother James S. Gordon died on October 30. He had been confined to his room for nearly 15 months. His interment was at Tooting Cemetery on November 3rd, in the presence of the brethren.—Brother George Philips has, in all probability, been lost at sea. He was mate of the ship *Lock Dee*, which left for New Zealand last year, and was expected in England some months ago. The vessel has not been heard of since she left Lyttleton, and the owners have posted her as missing, all hope of her ever being heard of having been abandoned. Great sympathy is felt for sister Philips who, with her infant child, is at present residing at Peterhead. Death has entered the homes of several of the brethren during the past month.—The great stir occasioned by the visit of Messrs. Moody and Sankey, who profess to revive dead leaves, has been taken advantage of to enlighten those who will hear. Thousands of tracts and handbills were distributed at all their meetings by the brethren. The American professors of spiritual legerdemain appear to have fairly eclipsed the extravagances of the Salvation Army.—The lectures at Bow continue to be well attended, and several visitors are much interested.

LECTURES.—Wellington Hall.—November 4th, "Modern revivals" (brother Atkins); 11th, "Things not preached by Moody and Sankey" (brother Horseman); 18th, "The blind guides of revivalism" (brother J. J. Andrew); 25th, "Everlasting punishment" (brother R. Elliott).

WESTMINSTER ECCLESIA.—(*Wilcocke's Assembly Rooms, Westminster Bridge Road, near the Bridge, Sundays, 11 a.m. and 7 p.m., Thursdays, 3 p.m.*) Brother F. G. Jannaway reports that another lass entered upon the race for eternal life, namely, a German, of the name of PETER SCHMIDT (30), baker, formerly a member of the Wesleyan denomination. He was inducted into the only saving name on Sunday, October 28th. The brethren have lost, by removal to Brisbane, Australia, sister Emily Oakes, who left a short time since, bearing a letter of commendation to other members of the one body, with whom she may come in contact. Unscriptural conduct on the part of brother John Barlow has compelled the brethren to withdraw from him. The ecclesia has willingly decided to join the Birmingham brethren in the collection for helping God's chosen people. The lectures are being better attended as the dark evenings approach.

LECTURES.—November 4th, "The Soul" (bro. A. T. Jannaway); 11th, "Nation of Israel" (bro. Thirtle); 18th, "The Dead" (bro. W. Atkins);

25th, "Second appearing of Jesus Christ" (bro. J. J. Andrew).

**FULHAM** (15, *Broxholme Road*).—Brother Marshall reports an improvement in the attendance at the meetings. There are several anxious enquirers; two have recently put on the saving name of Christ, viz., on September 6th, JOHN PALMER (64), formerly Wesleyan; and on October 17th, BESSIE ASHMOLE (38), formerly Church of England. During the summer the efforts in Battersea Park have been continued with great hope of good results in due season.

**LECTURES**.—October 7th, "The love of Christ" (bro. Dunn); 14th, "The Bible true" (bro. A. Mellicott); 21st, "The Immortality of the Soul unscriptural" (bro. S. S. Osborne); 28th, "The Bible as a book of science" (bro. Timms).

#### MALDON.

Brother R. Bairstow, of Elland, having had occasion to come to London, paid us a visit for a few days. Making the best of the opportunity, we published for a lecture on the 14th October, subject: "Baptism." We were comforted by the coming of our brother.—C. M. HANDLEY.

#### MANCHESTER.

Brother Yardley reports the commencement of a special effort on October 7th, in the form of a lecture, by brother Dixon, of Leicester, at which the hall was nearly filled with strangers. On the 16th and 17th brother Roberts lectured, and, in spite of inclement weather, had fair audiences. Brother Ashcroft followed on the 6th November, and received great attention from those present. Several have renewed their attendance, and shewn interest in things set forth.

#### MUMBLES.

Brother D. Clement reports the obedience of WILLIAM ALLEN (20), a native of Bristol, now of Swansea. He was brought to the knowledge of the truth chiefly through the labours of our new brother Sanders. He belonged to the sect calling themselves "Christian Brethren." Having recently had considerable increase of young brethren amongst us, we have decided to form a mutual improvement class, which we hope will be for the highest benefit. Brother J. H. Chamberlin recently lectured twice in our synagogue, to very fair audiences. We all felt a special interest in brother Chamberlin, from the fact that, in his days of darkness, he belonged to the same branch of the apostasy from which most of us have been delivered.

#### NOTTINGHAM.

During the past month, we have had special lectures by brother Ashcroft and brother Roberts. Those by brother Ashcroft were given October 14th and 15th, the subjects being "The work divinely allotted to Christ at his re-appearing upon earth;" and "The true principles of Biblical interpretation."—The lectures by brother Roberts were on October 21st and 22nd, subjects being "On the Mount of Olives with Christ;" and "Near Damascus with Paul." Extra advertising was done, and a larger number of people assembled to hear the lectures than at any previous time since our return to the Christadelphian Hall. We leave the results, and continue the work. Other lectures have been October 7th, "The heavenly

Jerusalem" (brother Richards); Oct. 28th, "Bible Mysteries" (brother Richards, jun.)—J. KIRKLAND.

#### PETERBOROUGH.

On October 14th, WILLIAM GREENSMITH (48), previously neutral, was baptised into Jesus Christ. Brother and sister Simper have removed to Cambridge.—T. ROYCE.

#### SHEFFIELD.

Bro. Boler, writing Nov. 14, says: "There has been another added to our number since our last report, viz., JOSEPH GILBERT COWLEY (25), white metal spinner, who has been acquainted with the truth about three years, but specially interested during the last six months. He was immersed Oct. 27, after witnessing a good confession of the one faith, without which it is impossible to please God. He resides at Owlerton, a village just outside Sheffield. He was formerly of the Wesleyan Reform persuasion.

#### SPALDING.

Bro. Tyler reports the holding of the first tea meeting held by the brethren here (Oct. 31). Several interested friends were present, and addresses were delivered, and hymns sung at intervals. At the close of the meeting, Mrs. ELIZABETH CARTER (28), who had been previously examined, was baptised, to the great joy of all the brethren.

#### STOCKPORT.

We have had to withdraw our fellowship from sister Hannah Wood, on account of continued absence from the table of the Lord. Bro. Norman, of Manchester, has removed here. Bro. Baker and sister Walker have united in marriage. We have had two week-night lectures each, from brethren Ashcroft and Chamberlin. The attendance at the former was good, the latter only moderate.

#### SWANSEA.

Brother Randles reports encouraging audiences at the recent lectures. One by brother Beddoes was attentively listened to by a considerable number of strangers. "We have just distributed 350 circulars, published by brother Beddoes, concerning the faith of Luther; and we have printed the lecture by brother Shuttleworth, given here last month, 'Everybody's Question.'—The brethren here have decided to take part in the Jewish collection on the first Sunday in December."

**LECTURES**.—October 21st, "The hope of the Gospel" (brother Gale); 28th, "The second coming of Christ" (brother Goldie); November 4th, "The new heavens and new earth" (brother Winstone); November 11th, "Harvest festivals and decorations; the necessity of knowing and believing in the giver of good harvests; the offering and decorations of disobedient people not acceptable to Jehovah; obedience to God's command better than sacrifice; the COMING GREAT HARVEST at the end of this age when angels will be the reapers."—BROTHER BEDDOES.

#### TODMORDEN.

Brother Lord reports the obedience of ALFRED HALLIWELL, formerly Wesleyan; also that of

ADA GRAHAM, formerly Free Church, who were both immersed on November 3rd.

LECTURES.—October 14, “The house of many mansions” (brother Mårdsén); October 21, “The rich man and Lazarus” (brother Sanderson); October 28th, “The better country” (brother Z. Drake); November 4th, “The coming troubles of the nations” (brother Heywood); November 11th, “The Eastern Question” (brother J. Briggs).

## AUSTRALIA.

ST. KILDA (MELBOURNE).—Bro. John Betts, writing from this place, Sept. 10, says he immersed FREDERICK ARNOLD into the name of the Christ on March 27, after good confession. Bro. Arnold was formerly a “Free-thinker,” but latterly he was for a short time with the Baptists. When the truth found him, he at once re-examined his position, with the only result that can follow in any case where earnestness and capacity exist. He is a great sufferer from rheumatism, and is chiefly confined to his bed; but when free from pain, the contents of the Bible afford him great consolation; knowing, as he does, that the day is near at hand when this mortal body shall put on immortality.

## CANADA.

TORONTO.—Brother Ross reports the recovery, from a severe attack of paralysis, of Sister Hoult, who has been able to resume her place in the meetings of the brethren. He adds:—“I think I mentioned that we had another inquirer after the truth, about half-way between this city and brother Nicholson’s. The provincial fair, which has just been conducted, gave him an opportunity of coming here with his son-in-law, and we were very agreeably surprised to find that both of them wished to be baptised. Brethren Hall, Cameron, and Nicholson were at my house in the evening, when they came in, and we had a long and interesting conversation on those things which are most surely believed among us, and found that they had been diligently seeking the right way. So, on the 16th Sept., they changed their relationship from sons of Adam to sons of God, in the only way open. Their names are WILLIAM BRUNTON, of Orillia, Ont., engine driver; and LEONARD VAN LUVEN, of the same place, farm-hand. There is a probability that the wife of the latter will also become obedient to the faith. I have also to report the addition to our ecclesia, on Sept. 16, in the same manner of Mrs. ANNIE MCRAE, formerly Roman Catholic. She was assisted by bro. Gunn, whom she has known for a long time.”

## NEW ZEALAND.

SYDENHAM.—Brother Disher writes: “We have had a few changes, even in this isolated place. We have had to leave the Oddfellows’ hall, Colombo-road, Sydenham, on account of the Salvation Army meeting in the same building. We have taken another hall in Montreal-street, Sydenham. We are meeting together in perfect unity and love. Our Sunday school is also going on well, now numbering about twenty-five scholars

## UNITED STATES.

BOSTON, MASS.—Brother Rileigh, who takes the place of brother McKellar, as secretary of this ecclesia—reports the continued harmony of the brethren, who have been much strengthened by the addition of brother and sister Trussler, from Birmingham.

ELMIRA (N.Y.).—Brother Hall reports the obedience of Mrs. SUTLIFF, on the 11th of October. She had been connected with the Methodists, and had been a devout, earnest Bible reader. We have reason to believe she will adorn the new name in which she has been invested.

POUND (MARINETTE CO. WIS.).—I hereby report the obedience of OLE NILSEBY, who put on the sin-covering name in August last. He was studying for the ministry, and had only two months more to end his course in the seminary, when he got hold of some tracts on the truth, published by the undersigned. These led to his withdrawal from the Daughter of Babylon—Lutherdom—and to the examination of all the points of truth brought out by brothers Roberts, Thomas, Aschroff, and others. Brother A.’s “Pulpit Perplexities” seemed to strengthen his hold on the truth, and, after a correspondence lasting about eight months, and comprising every point in the all-saving truth, he found himself so rooted in it that he wanted to show his obedience to the commandment of Christ to be immersed for the remission of sins. He acted on a suggestion found in some old Christadelphian publication for cases where a brother could not assist him in the act, and had a Gentile of a good moral character to perform the immersion. He lives upwards of 300 miles from the place, and it was impossible for me to attend. He will be a valuable addition to us, as he is a good speaker and has education enough to present the truth in an acceptable manner. I hope to be able to record some more work in a short time. Meanwhile we ask the brethren’s prayer for this young man, that he may be found “fighting the goodfight of faith” against the enemy, who is already sending his burning arrows at him.—ALBERT LARSON.

## SERVING THE TRUTH UNDER DIFFICULTIES.

In another letter, brother Larson (who is a Norwegian) gives an interesting account of his endeavours to introduce the truth to his fellow-countrymen. He says:—“I have had any amount of disappointment in the last few years, so much so, that I have been almost discouraged in my feeble effort to present the truth among my countrymen. Over a year ago, I commenced the publication of *Antipas*, a monthly Christadelphian paper in the Norwegian language; and had 10 numbers printed in Chicago, at an outlay of \$15 per number. As the subscription list did not grow so as to pay this amount, which I saved out of my scanty earnings, I proposed to some of the friendly aliens to buy a small printing outfit and print the paper myself. Consequently, we bought a small press for \$10, and type for case \$20, and commenced work. The platen of the press was 4½ in. by 7½ in. (the size of an octavo page), and I printed one page at a time. Being a novice in the printing business, it took me one week to set the type and print one page; as my duties to my employer kept me busy from early morning until 9 o’clock at night. I printed two numbers on this press, when I saw it

was too much work. I then made arrangement with a Chicago firm for a larger press, over twice the size of the former, and I print two pages at the time, and work a great deal better. I sent you a couple of issues yesterday, as a memento. I send the *Antipas* out to about 400 names. Of these, there are about 50 paying subscribers (enough to pay for the blank paper), and I was very near giving it up this summer, when the entreaties of readers made me to continue, as I suppose was nothing but right, as many had begun discarding the traditions of the Luthcran daughter of Babylon. Therefore, as long as the Lord is willing, I shall continue to publish the paper, pay or no pay; and I only hope that my efforts may be crowned with some success, the Lord giving the increase. I read in your October number about the Germans trying to do something for the spreading of the truth. It strikes me, that a similar procedure would work very well with them, and, probably, with better results, as they are more split on different questions than the Norwegians are. It takes some courage to encounter the enemy, but it will prove effectual in warding off the poisonous arrows shot by Diabolos. I know you have lots of work, and probably will not have time to read this long letter; but I thought it was my duty to let you know how the work was progressing among my nationality.—It is my wish to continue a subscriber for the *Christadelphian*; and will, therefore, ask you to enter my name for the next year again, with the altered address."

WASHINGTON, (D.C.) Bro. Boggs writes as follows: "As secretary of this ecclesia, it becomes my sorrowful duty to report the death of our beloved bro., F. A. Offerdinger. He died on the morning of October 1st, of cancer in the tongue. His affliction began in the early part of last February, and from its incipency, the doctors could give him no encouragement that he would recover. Death had no terror for him. He was an ardent lover of the truth—a good worker. The large audiences which assembled in this city to hear Bro. Ashcroft, last October, were gathered, in a great measure, through his exertions. Two years ago he translated *The Declaration* into the German language, but it was never published, as we could not get a sufficient number of subscribers to warrant our going to press. The manuscript is now in my possession. His hand was always open to those of his brethren who were in need. In losing our bro., we have lost a valuable co-worker in the truth.

### SOUTH AFRICA.

QUEENSTOWN.—Bro. Pogson reports the immersion of WILLIAM JAMES TODD (23), formerly Episcopalian, together with ELIZABETH, his wife (25), formerly Presbyterian. Their baptism took place on Sunday, September 23rd. They reside at Keiskama Hock, a distance of eleven hours from Queenstown. Sister Todd is daughter to Bro. and Sister J. Shosbree, of Tarkasted.

ABRAHAM'S BIRTH-PLACE.—The *Jewish World* says, "It is stated, on good authority, that the Turkish Government have sent an expedition to excavate at Urfa, the birth-place, according to tradition, of the Patriarch Abraham. Urfa is a village situated about 70 kilometres from the Euphrates river, and near the important town Beredjik. A tradition, implicitly believed in by the people of the district, asserts that the house of the *Challil-Allah*—the 'friend of God,' as the Moslem invariably terms the Jewish patriarch—still exists in the vicinity of the place. Handi-Bey, a learned Turk, was recently despatched to examine the locality. And it is now reported that he has discovered on the Tel-Nimrud, or Mound of Nimrod, numerous ruins of ancient buildings in a good state of preservation, and a large number of tombstones evidently of a very ancient date."

COMETS.—The idea of a comet striking and smashing the earth has frightened people who are ignorant of the fact that God has revealed His purpose to preserve the earth in everlasting being. That there is no ground in the laws of physics for such a fear, was made apparent the other night in a lecture at Glasgow, by Professor Ball, Astronomer-Royal of Ireland. He said the weight of a comet was very slight, for when they had

passed close to Jupiter, that planet had not acknowledged, even in the least degree, the presence of the comet, and this was also true of Jupiter's satellites. As to the composition of the tails of comets, it seemed that some of the materials of the heads of them were evaporated by the heat of the sun, and were driven away from it by the repulsive force which the heat of that luminary was capable of producing. The lecturer then spoke of shooting-stars. He said that they were particles probably about the size of peas, or perhaps even smaller. They rushed through space at an incredible speed, and when they struck the atmosphere surrounding the earth, the friction was so great as to cause them to appear as a flash of light. Great showers of these stars fell every 33 or 33½ years, and scientific research had shown that they had something to do with the appearance of comets. He hazarded the opinion that they might be the products of the condensed tails of comets. In concluding, he said that having regard to the composition of comets and their movements, no one need be haunted with the superstitious fears of plague, pestilence, and famine which at one time were so common in "comet years." Comets were interesting and beautiful visitors that could but please and instruct people, and could never threaten or destroy.



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# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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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—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM 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.



"SEND, IMMEDIATELY YOUR EYE MEETS THIS."—That is to say, those who have any Sunday School intelligence which they would like to appear in the first number of the new series of the *Children's Magazine*, ~~to~~ SEND AT ONCE, otherwise, there is a danger of its being too late for insertion. Hereafter all, Sunday School intelligence will appear in the *Children's Magazine*, and not in the *Christadelphian*; also, the articles on the Sunday lessons, and everything having a bearing on "Our Children and our Sunday School." We shall be thankful to anyone for anything he may deem suitable for the pages of the *Children's Magazine*. When the magazine was carried on before, some sent cunningly contrived verses; some, plain truth in pleasant figure; some, straight words for the children. When all do their best, the result is good. Let us see what we can do.

The New Record is on supply, price 4d.  
"JESUS CHRIST AND HIM CRUCIFIED," in cloth boards, is now in stock; also, Hymn Books, in cloth.

A brother will give full price for a complete set of the *Christadelphian* for 1882.—Apply to the office.

ERRATUM.—In first line, second column, page 565, last month, in Editorial remarks on renewal, the word "worth" should read "work."

"Bro. E. Challinor, of the Birmingham ecclesia, would be glad to hear from his brother, W. Challinor, of Christchurch, Canterbury, New Zealand."

J. B.—Thank you for the suggestion to thoroughly index every work issuing from the office. This will be more possible low, with Bro. Ashcroft's assistance.

Brother Joseph W. Diboll, of 50, Crown-road, Great Yarmouth, would be thankful to any brother who could supply him with the *Christadelphian* for January, 1880.

ERRATUM.—In Bro. Ross's remarks quoted in the *Christadelphian* for September last, page 415, the word "anything," in line 39, second column, ought to read "any theory," which makes a difference.

W. B.—We do not at present see our way to any improvement in the mode of American supply of *Christadelphian* publications. We shall have it in view as a desideratum. Perhaps something feasible may turn up by-and-bye.

W. W. H.—We have no recollection of having heard of the immersion of "Mr. Leigh, Sister Churchill's father, and Mrs. Leigh." If we have, you will be sure to find it in the *Christadelphian* somewhere.

J. W.—The operations of the "Fellow-Service League of *Christadelphian* Literature" are not confined to Britain, though mainly lying there. Several in foreign parts have been already benefitted.

A. D. S.—Thanks for your words of caution on the subject referred to by Brother Gunn in the communication appearing in this month's intelligence. We do not wittingly give currency to any who do not accept the truth in its entirety.

P. H. B.—There will be no bound volumes of the *Christadelphian* for 1882, for the simple reason that we cannot make complete sets. As the year drew towards the close, the sale rose to a point that exhausted supplies. We print 200 extra for the coming year.

REMOVAL BURDEN.—The following further contributions have been received during the month:—A brother, £1; a sister, 5s.; a brother, 9s. 4d.; a brother, £1 4s. 2d.; a brother, 2s.; a brother, 10s. 6d.; a brother, 12s. 6d.; a sister, 3s. 6d.; a sister, 3s. 2d.; a brother, 12s. 6d.; a brother, 5s. 9d.; a sister, 1s. 6d.

D. C.—Your suggestion is good (to print *Bible Companion* and *Pocket Epitome* of the commandments of Christ in a size uniform with the small pocket Bible, and so as to admit of all being bound together); but the carrying out of it would mean more money than is convenient to lay out at present.

THE "CHILDREN'S MAGAZINE."—The monthly despatch list for the *Children's Magazine* is now being made up. It will be needful for those who intend subscribing to do so without further delay. The prospect as to numbers is fair, but it will have to be well realised in order to ensure abiding success.

T. R.—We can have your local address and invitation to attend meetings printed border-wise round the front page of *Finger Posts* (the same as in those distributed in Birmingham) free of extra cost when 4,000 are taken. On any even quantity under that figure—say 1,000, 1,500, &c.—the extra cost would be 1s.

TWELVE LECTURES, in leather, has been out of supply for some time. We had no thought of renewing the leather-bound edition, in prospect of the re-issue, under the title of *Christianism Astray*. If the demand were sufficiently numerous, we could arrange otherwise. Meanwhile, we have plenty of *Twelve Lectures* in cloth.

Brother E. Constable, of Selby Cottage, Swindon-road, Cheltenham, is anxious to obtain employment "as a reader, or to take charge of a coal office, news office, or the like, at 9s. or 10s. a week, so that he might cease to be a burden or occasion for sympathy at all, beyond that of true fellowship in Christ."

THE JEWISH CONTRIBUTION.—The amount acknowledged to last month was £281 14s. 5d. Since then the following further contributions have been received:—A brother, 5s.; a brother, £1; anonymous, 6s.; a brother, 1s. 3d.; a brother, £5; a brother, 10s.; a sister, 5s.; a sister, 2s. 6d.; a sister, 2s. 6d.; a brother, 2s. 6d.; a sister, 2s. 6d.; a brother and sister, 4s.; a brother, 1s. Total, £289 16s. 11d.

"DO NOT USE POSTAL ORDERS IN SENDING MONEY: USE POST OFFICE MONEY ORDERS INSTEAD."—Why? Because Postal Orders are liable to be stolen. There have been numerous complaints in Birmingham of their being abstracted from letters and cashed by strangers. You see, the person presenting a Postal Order is not required to say who the money is from; whereas the Post Office Order will not be cashed unless they can tell.

CONTRIBUTION OF CLOTHING FOR THE JEWS.—It will be seen from what appears on page 38 that this is now drawing to a close; at least in its preliminary form. Possibly, when Mr. Oliphant forms the colony, there may be further opportunities of which some would like to avail themselves of helping the one small Jewish Colony founded by *Christadelphian* effort, out of the many which are rising on the soil of Palestine. But the business of the present moment is to complete what is on hand. There is a large accumulation of articles of clothing ready for despatch in Birmingham. But rumour speaks of things getting ready in other places. If this be so, we are told by the sisters having charge in Birmingham to urge those in other places to finish what they have in hand and send (to the office of the *Christadelphian*) for enclosure in the boxes that will convey the Birmingham supply to Haifu, or whatever other point on the Syrian coast Mr. Oliphant may direct.

BRETHREN 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 Christi and Fen-ton, for whom Brother C. Spencer is manager.

THE EDITOR'S SUNDAY APPOINTMENTS FOR JANUARY.—7th, Swansea; 14th, Brierley Hill; 21st, Birmingham; 28th, Birmingham.

## 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, 5s. 0½d.; a brother (balance of remittance), £2 8s.; a brother, 5s.; a brother, 1 dollar; a brother, £5; a brother, 10s.; a brother, 7s. 7½d.; a brother, 5s.; and other contributions to be acknowledged next month).

*Users during the same time.*—A sister, for distribution, 100 *Querist*; a poor brother, unable to obtain, 1 *Apocalyptic Lectures*; a brother (part paying), 1 *Christadelphian*, 1882; poor brother, about to emigrate, desires greatly to have for reading during the voyage, but cannot afford to purchase, 1 *Seasons of Comfort* 1 *Ways of Providence*; poor brother (part paying), 1 *Ripis Israel*; poor brother, at the point even of lacking bread, wishing to comfort himself in Christ's resurrection, 1 *Trial* (and others, of whom particulars next month).

## "HOW CAN SO MANY PEOPLE BE WRONG?"

BIBLE FINGER POST, No. 39.—(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.**—Lines by "T. T." on the brethren of Rome, going as far as Appii Forum to meet Paul on his approach as a prisoner.—Pamphlet-lecture against the Resurrection of Christ, by Robert Stout, of Dunedin, New Zealand; clear but shallow in the usual vein of the so-styled Free-thinkers. The *Trial* is a complete answer on all points.—Copy of the *Sheffield Lookout*, containing lengthy notice of the Christadelphian meeting place in Sheffield, with copious quotations from the *Declaration*. The writer makes the mistake (of no great moment) of saying that Dr. Thomas was "born in 1795," and "died in the metropolis in 1871." He was born in the metropolis: he did not die there: he was born in 1805 and not in 1795. He died at Jersey City, N.J., in the neighbourhood of New York, in the month of March, 1871, in the 66th year of his age. If the Sheffield brethren think it worth while, they might communicate this information to the paper in question.—Copy of *British Israel* (?) for November 30, 1882. We recommend the sender to read the *Hine Debate*.—Lines, "Trust."—(very good: may use).—"A Pastor's reflections" in 27 well-jingled verses intended to expose the unscriptural character of the clerical doctrine of eternal torments. May publish a selection by-and-bye. The "Pastor" has done well to give up eternal torments: let him go on unto perfection to the joy of his own heart and others.—Pamphlet of 84 pages, purporting to set forth a "condensed report of the annual meeting of the true Christadelphians of Oregon." It is in reality a series of addresses by one man, whose name suggests the class whom the Lord singled out for special reprobation in the first century (Rev. ii 15.) The addresses advocate good works which is good; but they spoil what is good by advocating the crotchets of a narrow and egotistical mind. What is to be done with a man who says to his hearers: "See the hours, days, weeks, months, and even years I have spent to give you the light of life—the dollars, yes, hundreds of dollars. I have spent and am still spending to spread the glorious light. . . . Many of you, yes, all know how I have worked days and studied nights to arrive at the exact truth, and the whole truth. See the many sleepless nights I have spent, working hard to arrive at the truth in its purity. There are those here who can testify that my light is burning, and I am hard at work at my books long after all others are at rest, and silently locked in slumber." The man who can talk in this self-swallowed style, will be left to himself by all people of sound judgment in Scriptural things, notwithstanding that (yea, all the more because) he professes to have received special light, by the side of which the Christadelphians are still in darkness and ignorance.—Letters appearing in the *Ripley Advertiser*, referred to in Ripley intelligence this month.—Wholesome words by M. Lewin, on "Boasting."—Lines, "The Statue." (They want explaining before they can be useful).—Remarks by Brother Luxford on Zech. xiv. 1-2, intended to show the prophecy has been fulfilled: have not yet had time to consider them. (Perhaps next month).—Amusing lines by Sir Wilfrid Lawson, cut from *The Republican*, representing a visit to Gladstone by the ghost of Beaconsfield, in which the latter congratulates the former on carrying out the Beaconsfield policy.—Sections of various numbers of the *Glasgow Herald*, containing a variety of interesting articles: offering topics of profitable comment.—News-clips from Brother Owler.

576 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, JANUARY, 1883.

| Net Price. | CARRIAGE INCLUDED.  | In Britain. | To the States | Australia N. Zealand. | To Canada. |
|------------|---|-------------|---------------|-----------------------|------------|
| 9d.        | Anastasis (Resurrection and Judgment) ..                                | 10½d.       | .30           | 18d.                  |            |
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| 286d.      | ditto ditto (superior edition) ..                                       | 2810d.      | 1.00          | 386d.                 |            |
| 1d.        | Bible Companion ..  | 1½d.        | .05           | 2d.                   |            |
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| 286d/100   | Christadelphianism: what is it? (Antidote to T. C. Nichols) ..          | 2-10d.      | 1.00          | 3810d.                |            |
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| 4d.        | Clerical Theology Unscriptural ..                                       | 5d.         | .14           | 8d.                   |            |
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| 2d.        | Commandments of Christ (Pocket Epitome) ..                              | 2½d.        | .07           | 4d.                   |            |
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| 5d.        | Davies Lectures (Eastern Question) ..                                   | 7d.         | .20           | 10d.                  |            |
| 2d.        | Declaration of first Principles ..                                      | 2½d.        | .07           | 4d.                   |            |
| 9d.        | Defence of the Faith ..   | 10d.        | .30           | 181d.                 |            |
| 786d.      | Dr. Thomas's Life and Work ..   | 880½d.      | 2.70          | 9810d.                |            |
| 686d.      | Elpis Israel ..   | 782d.       | 2.40          | 982d.                 |            |
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| 1086d.     | Eureka (Apocalypse) .. III. ..  | 1187d.      | 3.85          | 14810d.               |            |
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| 6d.        | Index to Elpis Israel ..  | 7d.         | .20           | 10d.                  |            |
| 6d.        | Index to Eureka ..  | 7½d.        | .22           | 182d.                 |            |
| 183d.      | Jesus Christ and Him Crucified (by J. J. Andrew) ..                     | 181½d.      | .36           | 188d.                 |            |
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| 3d.        | "Judging for Himself" ..  | 3½d.        | .10           | 5d.                   |            |
| 1½d.       | Keys of Hell, (Lecture by Brother Bland) ..                             | 2d.         | .06           | 8d.                   |            |
| 1s.        | Kingdom of God (Lecture by R. Roberts) ..                               | 18½d.       | .36           | 188d.                 |            |
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| 6d.        | Phanerosis (God-manifestation) ..                                       | 3d.         | .20           | 186d.                 |            |
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| 1d.        | Question and Questions ..   | 3d.         | .05           | 2d.                   |            |
| 2d.        | Revealed Mystery ..   | 3½d.        | .07           | 3d.                   |            |
| 5s.        | Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts) ..      | 585d.       | 1.80          | 688d.                 |            |
| 7d. 100    | Sect Everywhere Spoken Against ..                                       | 9d.         | .25           | 183d.                 |            |
| 10d. dz    | Shield, Christadelphian, Nos. 1 to 16 ..                                | 10d.        | .28           | 182d.                 |            |
| 2d.        | Slain Lamb ..   | 2½d.        | .07           | 3d.                   |            |
| 2d.        | Statement of the Faith ..   | 2½d.        | .07           | 3d.                   |            |
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| 6d.        | Town Hall Lectures ..   | 7d.         | .19           | 10d.                  |            |
| 386d.      | Trial, The (Did Christ Rise from the Dead?) ..                          | 3810d.      | 1.25          | 4810d.                |            |
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| 286d.      | Twelve Lectures ..  | 2810d.      | 1.00          | 3810d.                |            |
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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, Athenæum 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 £5; 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.

Orders to the amount of 20s. are, in Britain, sent carriage free.

No. 224 FEB. 1, 1883. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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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 IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM 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.



CHRISTADELPHIAN PRIVATE HOTEL, BIRMINGHAM.—(See advt. on page 3 of cover.)

C.C.—Many thanks for the statement of Canadian prices, of which we have made use.

J. and L. E. COOKE.—The only Cape Colony address we have is "John Bushell, Queenstown."

J. G. T.—We have no address of brethren in Quebec or Montreal. There are quasi-friends of the truth in the latter place.

SISTER ROBERTS' ADDRESS.—This is ready in separate form at 2d.; post free, 3d. A few copies of the first on hand.

A.W.—Letter received. Be not too much troubled. The same afflictions are accomplished in your brethren elsewhere.

H. D.—The existence of customs' import duty at the American ports makes it impossible for us to arrange to supply the publications at English prices.

"CHRISTADELPHIAN" FOR JAN., 1880.—Brother Bland, of 7, Coventry-street, Kidderminster, is in want of the January number of the *Christadelphian* for 1880. Can any brother supply? If so, communicate to address given.

BRETHREN IN OTTAWA (CANADA).—If there are any such, Brother W. H. Moseley, 104, New-road, Great Bridge, Staffordshire, England, would be glad to receive the address of one of them, as he desires to communicate. (Query next month.)

REMOVAL BURDEN.—We have to acknowledge the following further contributions:—A brother, 5s.; a brother (balance of remittance) 6s. 7d.; a brother, £1 11s.; a brother, 2 dollars 54 cents; a brother, £1 9s. 2d.; a brother, £1 2s.; a brother, 9s. 6d.

B.B.—We make it a rule to suppress intelligence of testimonials, i.e., presentation gifts, because of its tendency to generate the wrong thing. Men of the apostolic spirit (and none other are genuine), will be afraid of testimonials before the time, for which see Matt. xvi. 27.

Can anyone supply Brother T. T. Fowlkes, of Joplin, Jasper Co., Mo., U.S.A., with a true copy of the notice of the death of Joseph Gascon, supposed to have been published in the December number of the *Millennial Harbinger* for 1834, or the number for January or February, 1835? If so, communicate.

S.B.—The *Finger Post* distribution is intended to operate steadily on the same ground. Consequently a diversification of topic is necessary; and sometimes the subject does not admit of Scripture quotation, such as last month—a question that everybody asks, and that can only be answered on general grounds; also the dialogical is found most readily to arrest attention.

S.B.—We condole with you in finding Sunday "a melancholy day" because of strife. It ought not to be so. But many things are that ought not to be. Do not be too much downcast about it. It is not for present results we are invited to place our confidence in the truth, but that by patiently holding fast in meekness in the midst of evil, we may have a place in the glorious covenanted "morning without clouds." God may disperse the present cloud in due time.

U.S.A.—There was no deduction "to make up the deficiency" as you suggest. The irregularities of U.S. Customs and Post Office Officials are very

embarrassing. Sometimes they exact duty and sometimes not. We made a large reduction in American prices a year ago, to allow for the cases where no duty was charged. If charging becomes uniform, we may have to return to the old prices. The only course left is to make the best of a bad situation with as much patience as we can.

EYELET SETS OF THE "FINGER POST."—Should any brother wish to act on the suggestion thrown out last month by Brother Challinor, as to eyeletting and hanging up at railway stations or elsewhere assorted sets of *Bible Finger Posts*, we have arranged to save them the trouble of going to their shoemaker, by supplying them in ready eyeletted sets of 12 (any 12) at 2d. post free; or 25, 3d. post free; or the whole published 40 (to date) 4d. post free.

IN NEED.—Brother and Sister Johnstone, Manchester, for many years (worthily) in the truth, are in great straits. Brother Johnstone has been out of work for two years, and has for the latter part of that time been confined to the house with a bronchial infirmity, from which he is not expected to recover. The Manchester brethren (few and poor) have done their best, but are not able to do much more than pay rent. The facts are authenticated by Brother Barlow. Contributions will be thankfully received.

THE CASE OF NEED IN AMERICA.—Brother Boggs draws attention to a printer's mistake in the December number of the *Christadelphian*, which may have frustrated the good deeds of some. "Hol." was given as the State in which Brother Shaw dwells, instead of "Md." His proper address is J. B. Shaw, White Plains, Charles Co., Maryland. Any brother who may have sent relief to Brother Shaw at the address formerly given, should apply at the Dead Letter Office, as the letter would not be delivered.

THE CHILDREN'S MAGAZINE.—The first number was out at the right time (first Friday in the month). We have taken the liberty of sending it, without orders, to every subscriber to the *Christadelphian* as sample, that they may see what it is like, and perhaps be induced to subscribe. The success of the *Magazine* will depend upon the amount of support extended to it in the way of subscription. With this in view, some may subscribe who have no children, but desire the children of others to be benefited. On the other hand, many brethren and sisters desire to take it for their own sakes.

THE JEWISH CONTRIBUTION.—The amount acknowledged to last month was £289 16s. 11d. Since then, the following further contributions have come to hand:—A brother, 13s. 9d.; a sister, 12s.; E. G., 5s.; Birmingham young men, £1 4s.; poor sister, 1s.; anonymous, £1; two friends, £3; a brother, 5s.; a sister, 10s.; a brother, £1; a sister, £1; a brother, £10; anonymous, 2s. 6d.; a brother, £3; a sister, 2s. 6d.; a brother (for a sister), 2s.; a brother, 10s.; ditto (for a friend), 10s.; a brother, 2s. 6d.; a brother, 10s.; a brother, 7s. 4d.; a brother, 5s. Total, £317 1s. 3d.

THE EDITOR'S SUNDAY APPOINTMENTS FOR FEBRUARY.—4th, Birmingham; 11th, Nottingham; 18th, Birmingham; 25th, Birmingham.

## "Christendom Astray since the Apostolic Age."

BIBLE FINGER POST, No. 40.—(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.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

*Contributions since last month.*—A brother, 4s.; a brother, 8s. 6d.; a sister, 12s.; anonymous, 1s.; a brother, 17s. 6d.; a brother (balance of remittance), 2s. 6d.; a brother, 12s. 3d.; a brother, 7s. 2d.; a sister (balance of remittance), 4s. 7d.; a brother (balance of remittance), 12s. 4½d.; a sister, 16s. 5d.; a brother (balance of remittance), 10s. 8d.

*Users during the same time.*—Poor brother (part paying), 1 *Eureka I.*; poor brother, 500 *Finger Posts*; poor brother, 1 *Twelve Lectures*, 1 *Pilate's Question*, 1 *Declaration*, 100 *Finger Posts*, 1 *Town Hall Lectures*; a poor brother, in distant parts, desirous of distributing but unable to provide, 1,000 *Finger Posts*; poor brother, with keen appetite for spiritual victuals, but unable to provide, *Christadelphian* for 1883 (sent vol. for 1882 in exchange), 1 *England and Egypt*, 1 *Atonement*; poor brother, *Christadelphian* for 1883; poor brethren (half paying—good opportunity for distribution), 7,000 *Finger Posts*; poor brother, *Christadelphian* for 1883; poor brother (opportunity for lending, and desiring to possess) 1 *Commandments of Christ*, 1 *Herald of the Kingdom*, 3 *Kingdom of God*, 1 *Defence*, 1 *Eternal Life*, 1 *Good Confession*, 1 *Meaning of Christadelphian Movement*, 2 *Pilate's Question Answered*, 2 *Who are the Christadelphians?* 1 *Pictorial Illustration of God Manifestation*; poor sister (part paying), *Christadelphian* for 1883, 1 *Apocalyptic Lectures*, 1 *Commandments of Christ*, 1 *Trial*, 1 *Children's Magazine* for 1883.

## CHRISTADELPHIAN PRIVATE HOTEL.

205, CHURCHILL ROAD (No. 1, CHELTENHAM VILLAS), LOZELLS,  
BIRMINGHAM.

UNDER THE MANAGEMENT OF SISTER ASHCROFT.

The want has been felt for a long time of a place where brethren desiring to spend a Sunday in Birmingham could be accommodated at their own cost, without pre-arrangement with anybody. The ordinary hotels have, of course, at any time been available for this; but both the expensiveness and the uncongeniality in a spiritual sense of those places have been a deterrent. Advantage has now been taken of providential circumstances to provide a friendly roof in a pleasant suburb of Birmingham, where brethren can have hotel comforts at a moderate cost, and in combination with the luxury of spiritual surroundings.

It is the house next door to Brother Ashcroft, with which it internally communicates, from which, however, it is separate. It will be ready to receive visitors in a fortnight after the appearance of this number. Sister Ashcroft has volunteered to undertake the management for a time. Should the support given to the house justify it, a separate housekeeper will be appointed, subject to Sister Ashcroft's supervision.

The tariff will aim at covering cost; whatever is over will go to strengthen the arrangement under which Brother Ashcroft is located in Birmingham. [*Particulars next month.*]

**Books, Pamphlets, MSS., &c., received during the Month.**—Leaflet, ingenious lines, "Hymn on the Gospel of the Kingdom."—Newspaper scraps from Brother Owler (London), Brother Armstrong (Edinburgh), and others.—Good letter to *Bible Advertiser*, by Brother Mitchell, in reply to recent correspondence against the Christadelphians.—Further Norwegian publications from Brother Larson, of Menominee, Mich.—Copy of the *Edinburgh Evening Express* with lengthy newspaper notice of the Edinburgh ecclesia—historical and otherwise.—Paraphrase of Ecc. xii. 2-7, copied from an old Family Bible, by Brother Poulson.—Card (triple-folded), programme of the London Young Men Mutual Improvement Society for the first quarter of 1883—(interesting).—Lines, "The Serious Side of Christmas," by Brother Vicars Collyer, of Leicester, written in response to open newspaper competition; those showing the merry side were chosen. Brother Collyer's lines, however, found their way into the *Bee*.—Lines, "Blessed be the Lord my Strength," by C. M. H. (thank you, but have yet had no time to consider them).—Pamphlet copy (tastefully got up) of the rules of the Westminster ecclesia.—Second instalment of the so-called "Report of Annual Meeting of the True Christadelphians of Oregon," noticed last month.—Further list of books suitable for Sunday School prizes, from Brother J. J. Andrew, of London (useful for publication by-and-by).—Acceptable extract from "Creation's Testimony to God," copied out by Brother J. Day, of London.—Newspaper lines on "Life," remarkable for their mechanical ingenuity, yet not lacking a certain value of meaning. (Perhaps may use).

580 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, FEBRUARY, 1883.

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| 2s6d.       | ditto ditto (superior edition) . . . . .                                       | 2s10d.   | 1.00          | 3s6d.                | .74        |
| 1d.         | Bible Companion . . . . .  | 1d.      | .05           | 2d.                  | .04        |
| 4d.         | ditto ditto (photograph) . . . . .   | 4d.      | .15           | 6d.                  | .06        |
| 1d.         | Bible and the School Boards . . . . .  | 1d.      | .05           | 2d.                  | .04        |
| 2s6d100     | Christadelphianism: what is it? (Antidote to T. C. Nichols) . . . . .          | 2s10d.   | 1.10          | 3s10d.               | .74        |
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| 3s6d ann    | Children's Magazine . . . . .  | 3s6d.    | 1.00          | 4s.                  | 1.00       |
| 6d.         | Coming Events in the East . . . . .  | 7d.      | .22           | 1s2d.                | .17        |
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| 7s6d.       | Dr. Thomas's Life and Work . . . . .   | 8s0d.    | 2.70          | 9s10d.               | 2.02       |
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| 10s6d.      | Eureka of " II. . . . .  | 11s7d.   | 3.85          | 13s10d.              | 2.83       |
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| 6d.         | Everlasting Punishment not Eternal Torment . . . . .                           | 7d.      | .20           | 10d.                 | .16        |
| 7d. 100     | Everywhere Leaflet (Synopsis of Faith & advt. of Works) . . . . .              | 9d.      | .25           | 1s3d.                | .20        |
| 3d.         | Evil One, the—and the Revised Version (by R. Roberts) . . . . .                | 3d.      | .10           | 5d.                  | .09        |
| 1d.         | Eternal Life (Lecture by R. Roberts) . . . . .                                 | 2d.      | .06           | 3d.                  | .06        |
| 7d. 100     | Finger-posts, Bible's Nos. 1 to 40 . . . . .                                   | 9d.      | .25           | 1s3d.                | .20        |
| 2d.         | Good Confession (Conversation with a view to baptism) . . . . .                | 2d.      | .07           | 3d.                  | .07        |
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| 1s3d.       | ditto ditto (in cloth) . . . . .   | 1s5d.    | .50           | 1s11d.               | .37        |
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| 1s6d. 100   | " Judging for Himself " . . . . .  | 2s.      | .72           | 2s9d.                | .50        |
| 3d.         | Keys of Hell, (Lecture by Brother Bland) . . . . .                             | 3d.      | .10           | 5d.                  | .09        |
| 1d.         | Kingdom of God (Lecture by R. Roberts) . . . . .                               | 2d.      | .06           | 3d.                  | .05        |
| 1s.         | Man Mortal . . . . .   | 1s4d.    | .36           | 1s8d.                | .29        |
| 8d.         | Meaning of the Christadelphian Movement . . . . .                              | 9d.      | .26           | 1s4d.                | .21        |
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| 4s.         | Patterns of Things in the Heavens . . . . .                                    | 4s4d.    | 1.00          | 5s4d.                | .74        |
| 3s6d.       | Pictorial Illustration of God-manifestation . . . . .                          | 3s8d.    | 1.18          | 4s2d.                | .94        |
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| 5s.         | Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts) . . . . .      | 5s5d.    | 1.80          | 6s8d.                | 1.34       |
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| 3d.         | Vindication (Reply to " Christadelphianism Exposed ") . . . . .                | 3d.      | .08           | 4d.                  | .07        |
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All communications must be addressed to ROBERT ROBERTS, Athenaeum Buildings, Edmdnd Street, Birmingham; or to our most Post Office Order 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 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 read, or are to be sent.

Orders to the amount of 20s. are, in Britain, sent carriage free.



No. 225.—MAR. 1, 1883. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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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—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM  
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 SIX-  
PENCE, in advance.

J. B.—See answer to F. A. G.

A number of contributions have come to hand for Brother Johnstone, of Manchester, which we have privately acknowledged.

D. P.—Very thankful for the table of prices; a beloved brother in the same country had previously supplied.

P. G.—We can supply the back volumes of the *Christadelphian*, from its commencement in 1864, except certain numbers.

R. . B.—We have sent a selection of *Christadelphian* works to the native preacher in India, who has embraced "life in Christ," to whose case you directed attention.

J. M.—The nearest ecclesia to Hartlepool would be Lincoln, where this address would introduce you to the brethren: Thomas H. Elwick, 6, Dane Gate.

"BRADLAUGH DISCUSSION."—Having bought a parcel of these from the old printer at a reduction, we are able to offer the common edition at 1s.; and the superior do., 1s. 6d.; instead of 2s. and 2s. 6d.

THE JEWISH CONTRIBUTION.—The amount acknowledged to last month was £317 1s. 3d. During the month the following further contributions have been made:—A sister, 2s. 6d.; a brother, 1s. 6d.; a brother, 4s. 6d.; total, £317 9s. 9d.

S.—You are right: "immortality" in *Finger Post*, No. 11, page 2, line 7, ought to be "immortality." The mistake cannot be rectified till we reprint. It matters little, as the mistake is so glaring as to be self-evident.

Two brethren in England are desirous of emigrating to America, and would be glad to hold correspondence with any of the American brethren on the subject.—Address, G. Wilde, Brownhill, Birstall, Yorkshire, England.

SAD.—As we get ready to go to press, we are informed of the death of Bro. Lucas, ship's carpenter, on board the *Revelyn*, sailing with Bro. Captain A. Roberts, brother in the flesh to the Editor. He was interred at Portland, Oregon, U.S.A.

CHILDREN'S MAGAZINE FOR FEBRUARY.—(*Children take notice*).—In the acrostic puzzle "A Believer's heartfelt prayer," page 30, in line 10, the words "vowel in" have been omitted after the word "the," which will mislead the children somewhat.

ERRATUM.—In Bro. Thirtle's description of the new Jewish Family Bible, *Christadelphian* for February, page 84, by the printer's omission of one word, he is made to say the English part is the authorised version, instead of "the authorised version revised."

REMOVAL BURDEN.—We have to acknowledge the following further contributions:—A sister, £5; a brother, 3s. (We have now received nearly £60, about two-fifths of the money expended in our enforced removal. This amount of assistance is beyond all that could have been anticipated. Our thanks are due and hereby tendered to all our partners in this burden. May it redound to their joy in the day of account.)

C. W.—There are two things keeping back *Christendom Astray*: want of time in the midst of a ceaseless routine of occupation, and, secondly, having, under the new printing arrangements, to pay as we go. It will be a little time before we are able to provide the price of a big book like the

one in question. The book is half in type; the other half waits the pen and the purse, which will both be to the rescue shortly, if the Lord will.

J. R.—As the object of the British and Foreign Bible Society is to provide and multiply cheap copies of the Holy Scriptures in all languages, money contributed to its support cannot be otherwise than well spent. Presumably, the objection would be that the said Society makes void the word by unscriptural doctrine. This, however, is outside their scope as a society, and does not interfere with the fact that in circulating the Scriptures they are doing a good work.

THE "DECLARATION" IN GERMAN.—Bro. J. J. Schneider, Edinburgh Street, Richmond, Melbourne, Australia, an ex-Socialist and political agitator, who has found the solution of political problems in the things concerning the kingdom of God, is desirous of procuring six copies of the *Declaration* in the German language. If any of the American brethren know of the existence of a translation into that language, will they kindly communicate with Bro. Schneider, at the address given?

F. A. G.—You must recognise the difference between this and the apostolic age. If Paul rebuked wrong-doing when reported to him, the Spirit was with him as a guide, enabling him to discern the facts of the case without mistake. In our day, this certainty of discernment is not possible without the thoroughness of investigation, which a face to face conversation with all the parties concerned, alone affords. Such thoroughness of investigation being impossible in cases at a distance, and both parties strenuously maintaining their case through the post, we are obliged to leave disagreements unnoticed in such cases. The publication of letters would only spread the evil without compensating advantage. There is nothing left for a man in such circumstances but to do his duty in his individual capacity to the best of his ability and leave it. We cannot implicate ourselves in disputes which turn upon questions of personal action—which, at a distance, are necessarily to us doubtful questions. We are sorry if in this attitude we seem to stand apart from true servants of Christ. In this we are helpless, and can only endure. In matters of wrong—in doctrine or practice, we strive to be always ready to take a definite side with those who see and love the law of God.

EYELET SETS OF THE "FINGER POST."—Should any brother wish to act on the suggestion thrown out by Brother Challinor, as to eyeletting and hanging up at railway stations or elsewhere: assorted sets of *Bible Finger Posts*, we have arranged to save them the trouble of going to their shoemaker, by supplying them in ready eyeletted sets of 12 (any 12) at 2d. post free; or 25, 3d. post free; or the whole published 40 (to date) 4d. post free.

THE EDITOR'S SUNDAY APPOINTMENTS FOR MARCH.—4th, Birmingham; 11th, Keighley; 18th, Liverpool; 25th, Birmingham (Sunday School).

BROTHER ASHCROFT'S DITTO.—4th, Liverpool; 11th, Kidderminster; 18th, Kilmarnock; 25th, Birmingham.

## "NO HOPE."

BIBLE FINGER POST, No. 41.—(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.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

*Contributions since last month.*—A brother, *Christadelphian*, 1882; a brother, 2s. 6d.; anonymous, 1s.; a brother, 2s. 6d.; a sister, 10s.; a brother, 2s. 6d.; an ecclesia abroad, £2.

*Users during the same time.*—A brother, on emigrating, desirous of disseminating the truth abroad, but unable to provide the means, 1 *Anastasis*, 1 *Apostacy Unveiled*, 1 *Apocalyptic Lectures*, 6 *Declaration 3 Christ Crucified*, 1 *Phanerosis*, 800 *Finger Posts*, 1 set *Shields*; poor sister abroad, 1 *Christadelphian*, 1883, 1 *Commandments*, 1 *Revealed Mystery*, 1 *England and Egypt*; poor brother, 1 *Revealed Mystery*, 1 *England and Egypt*; poor sister, 1 *Nightingale Discussion*, 1 *Keys of Hell*, 1 *Statement*; poor brother, afraid but invited to ask because anxious to have and unable to provide, *Children's Magazine*, 1883, 1 *Seasons of Comfort*, 1 *Eureka*, Vol. I.; poor brother abroad, 1 *England and Egypt*, 1 *Atonement*, 1 *Commandments*; poor brother, willing and anxious to serve—has already done a good deal at his own cost, but would like to do more, 1,000 *Finger Posts*; poor sister, supply of *Finger Posts*; poor brother, *Children's Magazine* for 1883; poor brother, 1 *Apocalyptic Lectures*; poor sister (part-paying), *Children's Magazine*, 1883, 1 *Apocalyptic Lectures*, 1 *Commandments*, 100 *Querist*, 1,000 *Finger Posts*; poor brother (doing his best otherwise, long wished to have but cannot afford), 1 *Apocalyptic Lectures*, 1 *Seasons of Comfort*; poor sister (part-paying), 1 *Eureka I.*; poor sister, greatly desiring but cannot provide, *Christadelphian* for 1883.

### CHRISTADELPHIAN PRIVATE HOTEL.

205, CHURCHILL ROAD (No. 1, CHELTENHAM VILLAS), LOZELLS,  
BIRMINGHAM.

For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come without invitation, and be able, at the low tariff of the cheaper temperance hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof.

Arrangements have now been made to supply this need. A house in one of the pleasant suburbs of Birmingham has been prepared as a private hotel, and is now ready for visitors. The house is next door to Brother Ashcroft (communicating internally with Brother Ashcroft's house) and will be separately managed under the supervision of Sister Ashcroft.

#### TARIFF.

Bed, 1s per night, or for two in one bed, 1s. 6d.; breakfast (plain), 6d.; ditto with meat or eggs, 1s.; dinner, 1s. 3d.; tea (plain), 6d.; with meat or eggs, 1s.; supper, 6d.

Bed and no rd, 4s. per day; 25s. per week, with use of dining-room. Those finding themselves, bedroom and use of dining-room, 10s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of train and omnibus to the centre of the town.

**Books, Pamphlets, MSS., &c., received during the Month.**—Newspaper article on "Christadelphianism," one of a series entitled "Faiths of London." These are becoming rather common now. They are of little real value or interest. They are mostly in the scornful vein, and rarely quite accurate. Their only use, perhaps, lies in their advertisement of the faith of the truth to the world.—Copy of the Montreal *Investigator*, a three-columned sheet of eight pages, which a friend of the truth (brother or sister) sends, with a request to be shown wherein it is short-coming. This cannot be done in a sentence. A full and daily acquaintance with the Bible will best give perception on this point. It is not sufficiently inside the Bible. It stands far off from the camp, in sympathy with the Canaanites, while professing connection with the Tabernacle. It advocates life in Christ in the Edward White style, largely diluting a single point of truth with the spirit of the ecclesiastical world, which, on almost all points, is anti-Scriptural.—Interesting article "Dust and ashes," by Bro. C. H. Evans (anon).—"It is written"—the tract of that name now published as a small halfpenny pamphlet of sixteen pages by Brother Beddoes, of Abergavenny.—Hymn book selections without the music, sixteen pages (see remarks this month, "The music hymn book best").—Lines, "Waiting for Christ," selected by K. B.—Two copies of *Huddersfield Examiner* (with letter denying the charge of infidelity brought against the Christadelphians).—Letters cut from the *Ripley Advertiser*, in which some satirical adversary, tilting against the truth with polished shaft, is well met by Bro. Mitchell (whose last contribution is in rhyme).—Bro. Mitchell requires no assistance.—Cutting from the *Crewe Chronicle*, to illustrate, in report of public meeting, popular fume of kettle versus pot.—Copy of *The World's Crisis*, containing letter from native preacher in India, lamenting persecution on account of his adoption of life-in-Christ doctrines.—*Investigator* No. 3.—Copy of *Northern Pioneer* (Huddersfield).—News clips from Bro.owler of London; Bro. Thistle, of Hanley, and others.—Fume from poor Mr. Nicholls, whose "words of warning" have fallen innocuous. He ventilates his chagrin in fierce "public challenge," which no one has any object in regarding. (There is a time to debate, and a time to refrain from debating).—Newspaper-recorded utterances of Moody and Sankey in opposition to the truth, forwarded by Bro. Beddoes, of Abergavenny, with a view to furnishing materials for "a *Finger Post* or two." (We thank him, and will see what can be done).—MS. of address by Bro. J. J. Andrew, on "Illustrious young men," delivered before the Nottingham and London Christadelphian Mutual Improvement Societies. (Excellent—will be glad to use).—Lines by T. H. E., "Thy Kingdom come." Well rhymed, but as yet somewhat in the invertebrate state.—Versification of Psalm xlv. by Sister Hopper (now in her grave).—"A call to righteousness." An acrostic on the Editor's name, by Sister Bore. Lines excellent, but the initial letters forbid use.

584 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, MARCH, 1883.

| Nett Price. | CARRIAGE INCLUDED.  | In Britain | To the States | Australia N. Zealand | To Canada. |
|-------------|---|------------|---------------|----------------------|------------|
| 2d.         | Address to Young Women (by Sister Roberts) ..                           | 3d.        | .08           | 4d.                  | .07        |
| 9d.         | Anastasis (Resurrection and Judgment) ..                                | 10d.       | .30           | 18d.                 | 0.23       |
| 9d.         | Apocalyptic Lectures (Thirteen, by R. Roberts) ..                       | 48d.       | 1.30          | 58d.                 | 1.11       |
| 18d.        | Apostacy, Unveiled (a Discussion with Dr. Thomas) ..                    | 188d.      | .55           | 2s.                  | .43        |
| 3d.         | Atonement, the Doctrine of (Lecture by Bro. J. J. Andrew, of London) .. | 3½d.       | .10           | 5d.                  | .09        |
| 5d.         | Book Unsealed, with Coloured Diagrams ..                                | 5½d.       | .15           | 7d.                  | .12        |
| 1s.         | Bradlaugh Discussion ..   | 182d.      | .55           | 2s.                  | .43        |
| 18d.        | ditto ditto (superior edition) ..                                       | 189d.      | 1.00          | 38d.                 | .74        |
| 1d.         | Bible Companion ..  | 1½d.       | .05           | 2d.                  | .04        |
| 4d.         | ditto ditto (photograph) ..   | 4½d.       | .15           | 6d.                  | .06        |
| 1d.         | Bible and the School Boards ..  | 1½d.       | .05           | 2d.                  | .04        |
| 2s. 6d. 100 | Christadelphianism: what is it? (Antidote to T. C. Nicholls) ..         | 2810d.     | 1.00          | 3810d.               | .74        |
| 1s.         | Chronikon Hebraikon ..  | 181d.      | .35           | 181d.                | .28        |
| 2d.         | Catechesis ..   | 2½d.       | .07           | 4d.                  | .06        |
| 4d.         | Clerical Theology Unscriptural ..                                       | 5d.        | .14           | 8d.                  | .12        |
| 18d. ann    | Children's Magazine ..  | 3810d.     | 1.00          | 4s.                  | 1.00       |
| 6d.         | Coming Events in the East ..  | 7½d.       | .22           | 182d.                | .17        |
| 2d.         | Commandments of Christ (Pocket Epitome) ..                              | 2½d.       | .07           | 4d.                  | .06        |
| 4d.         | ditto ditto (in cloth case) ..  | 4½d.       | .15           | 6d.                  | .11        |
| 6d.         | ditto ditto (in leather case) ..  | 6½d.       | .22           | 7d.                  | .14        |
| 6d.         | Davies Lectures (Eastern Question) ..                                   | 7d.        | .20           | 10d.                 | .16        |
| 2d.         | Declaration of first Principles ..                                      | 2½d.       | .07           | 4d.                  | .06        |
| 9d.         | Defence of the Faith ..   | 10d.       | .30           | 181d.                | .22        |
| 78d.        | Dr. Thomas's Life and Work ..   | 804d.      | 2.70          | 9810d.               | 2.02       |
| 88d.        | Elpis Israel (leather) ..   | 982d.      | 3.05          | 1182d.               | 2.29       |
| 6d.         | England and Egypt ..  | 7d.        | .20           | 10d.                 | .16        |
| 78d.        | Eureka (Exposition) Vol. I. ..  | 882d.      | 2.75          | 1082d.               | 2.08       |
| 108d.       | Eureka of II. ..  | 1187d.     | 3.85          | 14810d.              | 2.83       |
| 108d.       | Eureka (Apocalypse) III. ..   | 1187d.     | 3.85          | 14810d.              | 2.83       |
| 98d.        | ditto ditto in leather I. ..  | 1082d.     | 3.45          | 1282d.               | 2.60       |
| 1383d.      | ditto ditto ditto II. ..  | 1484d.     | 4.55          | 1787d.               | 3.40       |
| 1383d.      | ditto ditto ditto III. ..   | 1487d.     | 4.57          | 17811d.              | 3.46       |
| 6d.         | Everlasting Punishment not Eternal Torment ..                           | 7d.        | .20           | 10d.                 | .16        |
| 7d. 100     | Everywhere Leaflet (Synopsis of Faith & advt. of Works) ..              | 9d.        | .25           | 183d.                | .20        |
| 3d.         | Evil One, the—and the Revised Version (by R. Roberts) ..                | 9½d.       | .10           | 5d.                  | .09        |
| 14d.        | Eternal Life (Lecture by R. Roberts) ..                                 | 2d.        | .06           | 3d.                  | .06        |
| 7d. 100     | Finger Posts, Bible; Nos. 1 to 41 ..                                    | 9d.        | .25           | 183d.                | .20        |
| 2d.         | God's Confession (Conversation with a view to baptism) ..               | 2½d.       | .07           | 3d.                  | .07        |
| 1s.         | Gine Debate (are Englishmen Israelites?) ..                             | 181d.      | .36           | 188d.                | .29        |
| 2s.         | Hynn Book, with Music ..  | 283d.      | .78           | 384d.                | .59        |
| 286d.       | ditto ditto (leather) ..  | 283d.      | .99           | 3810d.               | .72        |
| 3s.         | ditto ditto (extra leather, gilt edges) ..                              | 383d.      | 1.09          | 484d.                | .84        |
| 4s.         | ditto ditto (limp, durable binding) ..                                  | 484d.      | 1.50          | 586d.                | 1.11       |
| 6d.         | Index to Elpis Israel ..  | 7d.        | .20           | 10d.                 | .16        |
| 6d.         | Index to Eureka ..  | 7½d.       | .22           | 182d.                | .18        |
| 18d.        | Jesus Christ and Him Crucified (by J. J. Andrew) ..                     | 181d.      | .36           | 188d.                | .29        |
| 183d.       | ditto ditto (in cloth) ..   | 185d.      | .50           | 1811d.               | .37        |
| 8d.         | Jew Discussion ..   | 9½d.       | .31           | 184d.                | .22        |
| 18d. 100    | "Judging for Himself" ..  | 2s.        | .72           | 280d.                | .50        |
| 3d.         | Keys of Hell, (Lecture by Brother Hamd) ..                              | 3½d.       | .10           | 5d.                  | .09        |
| 14d.        | Kingdom of God (Lecture by R. Roberts) ..                               | 2d.        | .06           | 3d.                  | .05        |
| 1s.         | Man Mortal ..   | 181d.      | .36           | 188d.                | .29        |
| 8d.         | Meaning of the Christadelphian Movement ..                              | 9½d.       | .26           | 184d.                | .21        |
| 6d.         | Nightingale Discussion (Immortality of the Soul) ..                     | 7d.        | .20           | 10d.                 | .16        |
| 1d.         | Orology (Spiritualism Explained) ..                                     | 1½d.       | .05           | 2d.                  | .04        |
| 4s.         | Patterns of Things in the Heavens ..                                    | 484d.      | 1.00          | 584d.                | .74        |
| 386d.       | Pictorial Illustration of God-manifestation ..                          | 388d.      | 1.18          | 482d.                | .94        |
| 6d.         | Prophecy and the Eastern Question ..                                    | 7d.        | .20           | 10d.                 | .16        |
| 6d.         | Phanerosis (God-manifestation) ..                                       | 7½d.       | .20           | 186d.                | .16        |
| 1s. 100     | Querist, Nos. 1 and 2 ..  | 7½d.       | .37           | 188d.                | .31        |
| 1d.         | Question and Questions ..   | 182d.      | -.05          | 2d.                  | .04        |
| 2d.         | Revealed Mystery ..   | 1½d.       | .07           | 3d.                  | .07        |
| 5s.         | Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts) ..      | 585d.      | 1.80          | 689d.                | 1.84       |
| 7d. 100     | Sect Everywhere Spoken Against ..                                       | 9d.        | .25           | 183d.                | .20        |
| 11d. 0z     | Shield, Christadelphian, Nos. 1 to 16 ..                                | 10d.       | .28           | 182d.                | .23        |
| 2d.         | Shah Lamb ..  | 2½d.       | .07           | 3d.                  | .07        |
| 2d.         | Statement of the Faith ..   | 2½d.       | .07           | 3d.                  | .07        |
| 2d.         | Tabernacle in the Wilderness (illustrated) ..                           | 2½d.       | .07           | 3d.                  | .07        |
| 6d.         | Town Hall Lectures ..   | 7d.        | .19           | 10d.                 | .16        |
| 386d.       | Trial, The (Did Christ Rise from the Dead?) ..                          | 3810d.     | 1.25          | 4810d.               | .86        |
| 4s          | ditto superior binding and gilt edges ..                                | 484d.      | 1.50          | 586d.                | 1.11       |
| 286d.       | Twelve Lectures ..  | 2810d.     | 1.00          | 3810d.               | .78        |
| 3d.         | Vindication (Reply to "Christadelphianism Exposed") ..                  | 3d.        | .08           | 4d.                  | .09        |
| 3s.         | Ways of Providence ..   | 384d.      | 1.10          | 484d.                | .86        |
| 3d.         | What is the Truth? Pilate's Question Answered ..                        | 2½d.       | .07           | 3d.                  | .07        |
| 3d.         | Who are the Christadelphians? ..  | 1d.        | .08           | 18d.                 | .08        |

All communications must be addressed to ROBERT ROBERTS, Athenæum Buildings, Strand 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, 1d., 1½d., 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.

Orders to the amount of 20s. are, in Britain, sent carriage free.

No. 226.—APRIL 1, 1883. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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BIRMINGHAM : ATHENEUM BUILDINGS, EDMUND STREET.

*Published by the Editor,*

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH  
FOLLOWING.

TERMS—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM  
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 SIX-  
PENCE, in advance.

## NOTES.

**THE JEWISH CONTRIBUTION.**—The items this month are all on the debit side of the account.

**WALL TEXTS.**—Bro. F. R. Webb, printer, 28, Duke Street, New Basford, Nottingham, has printed some wall texts, 12½ inches by 19½ inches. —Apply at the address for particulars.

Brother Bellamy, of Stockport, has received 5s. from some anonymous donor, under the apparent impression that he is in need. The money has been forwarded to Brother Johnson, of Manchester.

It appears there are nearer ecclesias than Lincoln to Hartlepool, viz., Whitby, Sunderland, or even Leeds, Halifax, or Huddersfield. The answer to J.M. last month was based on an incorrect impression as to the locality of Hartlepool.

**REMOVAL BURDEN.**—We have to acknowledge the following further contributions to hand during the month:—A brother, 5s. 6d.; a brother and sister, 6s.; a sister (balance of remittance), 11s. 11d.; a brother, 3s. 8d.

**BRO. S. OF L. AND OTHERS.**—We have omitted "Sunday Mornings" for three numbers past, because of extra work brought by the *Children's Magazine*, and thinking the place was well supplied by Sister Roberts' address. Next month we hope to resume.

Brother Berry, of 183, Alfred Street, central Nottingham, would be glad to hear of a situation as assistant packer, or where the use of carpentering tools would be wanted. Would not object to go abroad.

**MRS. J. T.**—A note "when we can find time." Will be long delayed. We are obliged to avoid private correspondence, and to confine letter writing to compulsory occasions. Be assured it is from no lack of desire to impart the gratification you refer to.

**AN EDINBURGH BROTHER** begs to acknowledge receipt of several Postal Orders from some kind-hearted and loving brethren or sisters; and, as there is no other mode of expressing to them his heart-felt thanks and gratitude, hopes this will meet the eye of the kind donors.

Bro. W. Cundall, of 15, Buff Green, Halifax, has a few copies of the *Emphatic Diaglott* (the New Testament in Greek and English, line for line), which can be had for 12s. 6d. per copy. The usual price is 16s. The copies in hand are the balance of a supply obtained for the Halifax brethren. Apply at the address given.

**CLOTHING FOR THE JEWS OF PALESTINE.**—Several parcels have come to the office during the month. The senders of further parcels will oblige by marking outside "Jewish clothing from"—such a place. Contributions of materials will still be acceptable. One brother—a tailor—has offered to make six pairs of trousers if any one will provide the cloth.

Brother Frank Jamnaway (14, Lincoln Street, King's Road, Chelsea, London, S.W.) is anxious to procure the *Christadelphian* for January and February, 1870. He will give a leather-bound copy of the *Lectures* for those two numbers, or he will purchase the complete volume for 1870 from anyone having it to dispose of. Communicate to address given.

**CHRISTADELPHIAN BOOKS ABROAD.**—(S.B.)—We have no objections to forward books to places abroad at nett British prices, and pay carriage to landing port, in quantities to the value of £20 and upwards, provided those ordering undertake to pay the duties chargeable on their arrival. In the case of Australia, Canada, and New Zealand there probably are no duties. In the United States they amounted to 25 per cent. before the passing of the New Tariff Bill. We do not know whether there has been a reduction.

**W. B. AND OTHERS IN THE STATES.**—We are unable to relieve you in your perplexities with regard to Dr. J. H. Thomas. The case seems to be this, that he seems to hold the truth himself, but is unprepared to exact it in every particular as the basis of fellowship with others. This seems proved by his identification with the papers referred to by Bro. Gunn. We must not only believe the truth, but faithfully stand by it in our relation with others.

**THE CHILDREN'S MAGAZINE.**—We have put the *Children's Magazine* in a cover at the request of several. This is a cost not contemplated in the price. Such as appreciate the cover can protect us in the matter by adding sixpence to their contribution at the end of the year.—(Popular magazines circulate by the thousand and publish paying advertisements,—liver pills, washing powders, or anything. This is why they are able to come out at a low price. We circulate by the hundred and keep virgin for the truth. Hence the difference. We shall not go down into the mire to alter it.)

**J.J.A.**—A number of others join you in saying that the tariff of the Private Hotel is too low. Doubtless you are right if the object were to make the hotel a paying concern. The object is to provide a convenience for visitors at the lowest possible charge, and, in case of a margin, to help the arrangement by which Brother Ashcroft is placed entirely at the service of the truth. If anyone feels aggrieved at the smallness of the bill, he will have it in his power to adopt the remedy employed by a recent visitor who said the charges were absurd, and refused to accept his change. But all will be welcome at the published tariff.

**EYELET SETS OF THE "FINGER POST."**—Should any brother wish to act on the suggestion thrown out by Brother Challinor, as to eyeletting and hanging up at railway stations or elsewhere assorted sets of *Bible Finger Posts*, we have arranged to save them the trouble of going to their shoemaker, by supplying them in ready eyeletted sets of 12 (any 12) at 2d. post free; or 25, 3d. post free; or the whole published 40 (to date) 4d. post free.

**THE EDITOR'S SUNDAY APPOINTMENTS FOR APRIL.**—1st, Birmingham; 8th, Llanelli; 15th, Birmingham; 22nd, Kidderminster; 29th, Liverpool.

**BROTHER ASHCROFT'S DITTO.**—April 1st, Liverpool; 8th, Nottingham; 15th, Ealington; 22nd, London; 29th, Birmingham.

## MOODY AND SANKEY AT VARIANCE WITH THE BIBLE.

BIBLE FINGER POST, No. 42.—(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.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

*Contributions since last month.*—An ecclesia, £2; a sister, 5s.; a sister, 5s.; a brother, 1s.; a brother (balance of remittance), 8s. 2d.; a brother, 12s.; a sister, 4s.; a sister, 5s.; anonymous, 5s.; a brother (balance of remittance), 6s. 7d.; a brother (balance of remittance), 6s. 8d.

*Users during the same time.*—Poor brother, unable to obtain, but desiring to have for lending, 1 *Trial*; poor sister (part paying), *Christadelphian*, 1883; sent to seven addresses, on recommendation of worthy brother sending to others, but not able to send to all, 1 *England and Egypt*, 1 *Eternal Life*, 1 *Kingdom of God*; poor brother, greatly appreciating but unable to provide, *Christadelphian*, 1883; a brother (part paying), for distributing, on excellent opportunity, 100 *Declarations*, 100 *Kingdom of God*; poor brother (in deepest poverty), *Christadelphian* for 1883, and *Children's Magazine*; to assist brethren otherwise doing their best to avail themselves of a good opportunity, 6,000 *Finger Posts*, with special address (printed in red ink; poor brother emigrating for service abroad, 24 *Declarations*, 400 *Finger Posts*, 1 *Commandments*, 6 *Kingdom of God*, 6 *Eternal Life*, 1 *England and Egypt*, 1 *Bible Companion*, 3 *Children's Magazine*, 1 *Town Hall Lectures*, 1 *Address* (Sister Roberts).

### CHRISTADELPHIAN PRIVATE HOTEL.

205, CHURCHILL ROAD (No. 1, CHELTENHAM VILLAS), BIRCHFIELDS, BIRMINGHAM.

For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come without invitation, and be able, at the low tariff of the cheaper temperance hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof.

Arrangements have now been made to supply this need. A house in one of the pleasant suburbs of Birmingham has been prepared as a private hotel, and is now ready for visitors. The house is next door to Brother Ashcroft (communicating internally with Brother Ashcroft's house) and will be separately managed under the supervision of Sister Ashcroft.

#### TARIFF.

Bed, 1s per night, or for two in one bed, 1s. 6d.; breakfast (plain), 6d.; ditto with meat or eggs, 1s. dinner, 1s. 3d.; tea (plain), 6d.; with meat or eggs, 1s.; supper, 6d.

Bed and board, 4s. per day; 25s. per week, with use of dining-room. Those finding themselves bedroom and use of dining-room, 10s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 8d. each; glass of milk, 1d.; plate of beef or ham, 6d.

The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of tram and omnibus to the centre of the town.

**Books, Pamphlets MSS., &c., received during the month.**—"Christmas Song of the Monks and Nuns of Llanthony Abbey" (beautifully worded but heathenish, like the classical productions of the pagans).—Lines "Do the right," (good).—Dictionary and concordance of Bible words and synonyms, by Dr. Young (a wonderful condensation of critical information in small compass).—Two interesting critical pamphlets by the same prolific linguist.—The American Nicholls' third pamphlet; deluge of talk containing a few good things floating on the stream, which, however, rushing in such a wild cataract, can be of no service to any one.—A 16-page pamphlet, "World-life," by H. W. Monk, (a lucidly-written instalment of bootless speculation on the interactive developments of the chemical forces in the universe. Man cannot safely reason on such topics, for the simple reason that subliminal chemistry is no guide to the action of the elements in the illimitable. The subject is too high; revelation is all-and-only-sufficient).—Copy of *The Restitution* for February, with Friend Heyes' well-meant but undeep animadversions on Bro. Gunn's allusion to the character of the paper.—Cutting from Bradford *Daily Telegraph*. "Thought reading explained," a misnomer: not "explained" but only illustrated.—American newspaper report, "Dr. R. Heber Newton's" lucubrations on the uses of the Bible, which he evidently is in-competent to define, except according to the notions of the schools.—Copy of *The Builder* with article on the Ashburnham MSS.—News-clips from Bro.owler.—Lines, "The king in his beauty," Bro. Wood, Sydney (not ripe enough for serving up).—Several copies of spiritualistic paper *Morning Light* (correctly altered by sender to *Darkness*), containing a poor attack on the truth, appropriately in the shape of "A dream" (in three instalments,) in which the writer imagines himself out of the body and meeting a Christadelphian also in the same state, and exchanging impressions on the new surroundings (poor, poor fellow; the day will break by-and-bye, and the shadows flee away).—Copies of *The Watch Tower*, containing report of a sermon by a "Rev." Barlow reflecting features of the truth of an evidently Christadelphian derivation. The truth is doubtless making its way into many corners.—Proposed metrical *Finger Post*, by James Hartley (well intended but not all that is needful).—Further cuttings from *Ripley Advertiser* of excellent correspondence by Bro. Mitchell, with the clerical foe who has recently been emitting fiery darts in that neighbourhood. There is not likely to be any platform discussion.

# 588 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, APRIL, 1883.

| Nett Price.                       | CARRIAGE INCLUDED.  | In Britain.             | To the States | Australia N. Zealand     | To Canada. |
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# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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**A.W.L.**—We have not seen the "Rev." Don-ney's attack on Christadelphianism. Doubtless it is like the rest—shallow, misdirected, and futile.

**J.R.**—"Old friends passing away." Ah, yes: it is the universal rule at the present. Happy they who, recognising "we have here no continuing city," "seek for one to come."

We have a few unbound hymn books at 1s. 6d. They are frequently applied for by those who wish to have them cut down and bound to their own taste.

**THE STATE OF THE DEAD.**—Bro. Joe Heywood, of Green Street, Huddersfield, will supply copies of Bro. Kendall's reply to a "Rev." on this subject, at 5d. per dozen.

Brother E. Waite, 60, Charnwood Street, Leicester, being about to emigrate to Queensland, and requiring to raise money to pay the passage, is willing to part, at half-price, with ten volumes of the *Christadelphian*, 1871-1881, and ten numbers for 1870. Communicate at the address given.

**"WHERE THERE ARE BRETHREN."**—Bro. Chas. M. Handley, of Maldon, Essex, would like his son George to spend a time from home as an "improver" in the butchering trade in a place where there are brethren, or, still better, with any brother there may be in the trade. Commun cate at the address given.

Bro. J. Money, High Wycombe, Bucks, blacksmith, would like to get into a shop as working foreman, or into a factory as timekeeper. Any brother knowing of such would find him at the address given. He can be recommended as exceptionally energetic and intelligent. We require him to get away from the scorching fire by change of occupation, if he can.

**W.F.**—You will not, on reflection, object to the small occupation of space by "lines," if they afford edification to others. Explanation of difficulties is all very well while the difficulties are an obstacle to enlightenment or faith, but when once explained, to go on explaining them over and over again, is by no means a profitable process. The taste that finds satisfaction only in the polemics of the truth is not apostolic.

**J. B. P.**—"Nearly swallowed up of worldly things" is a bad posture for a man who knows the truth. Christ's advice is "Take heed to yourselves, lest at any time your hearts be overcharged with . . . the cares of this life" (Luke xxi., 34). If he says "take heed," there must be some use in doing so. Give spiritual things their place in daily reading of the Scriptures, meetings, &c., and the swallowing monster of the deep will gradually relax his jaws.

**B. Y.**—Our rule is to be silent in all cases where unfavourable speech cannot be made definite enough to be understood. In a recent case ("3/6"),

we were reproved for not having spoken earlier, yet, had we done so, our words would not have been received. It is best when men and things speak for themselves. We have a variety of good reasons for not upholding the work you question, concerning which we have confidence that time itself will enlighten true men—perhaps at the cost of a little of that mortification which experience in wrong roads generally exacts as the price of her valuable lessons.

**S.E.C.**—We are ashamed to be asked to define "what constitutes marriage." The question savours of evil-minded sophistry, for which righteous men can have no toleration. Every healthy moral mind knows what marriage is. It is the voluntary, professed, and consummated companionship of man and woman for life, recognizable, and (if necessary) enforceable by the community in which they may dwell. As for such as corrupt good manners by demoralising private theories, Paul's advice is to "withdraw" from the man who "consents not to the wholesome words of the Lord Jesus, and to the doctrine which is according to Godliness." His portrait of such a facile hair-splitter is that "he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt mind."

**THE TEMPLE OF EZEKIEL'S VISION.**—Bro. Sulley, architect, of Nottingham, having nearly completed exhaustive studies of the temple specifications in Ezek. xl. to xlviii., is on the point of reducing the result to paper in the shape of drawings, with explanations, which we hope to place before the readers of the *Christadelphian*. Referring to a remark in a private letter from the Editor of the *Christadelphian*, Bro. Sulley says:—"I think it will be found that my theory of the temple is not only 'more in keeping with the authorship of the plan, and the cosmopolitan design of the building, than the usual theory,' but that no other explanation reasonably fits the circumstantial and constructional details of the vision and its definite reference to the ordinances of the house. But I must leave the verdict with others to pronounce, although I think that will be the one adopted in the end."

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**BROTHER ASHCROFT'S DUTY.**—May 6th, Liverpool; 13th, Bristol; 20th, Leicester; 27th, Nottingham.

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*Some think the tariff too low. The object is to provide a convenience for visitors at the lowest possible charge, and, in case of a margin, to help the arrangement by which Brother Ashcroft is placed entirely at the service of the truth. If anyone feels aggrieved at the smallness of the bill, he will have it in his power to adopt the remedy employed by a recent visitor who said the charges were absurd, and refused to accept his charge. But all will be welcome at the published tariff.*

The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of tram and omnibuses to the centre of the town.

**Books, Pamphlets, MSS., &c., received during the Month.**—Pamphlet on "The present state of the dead," being a good reply to a clerical address (by the "Rev." J. Batten), by Brother G. Keudahl; price 4d., or 5d. per dozen, to be had of Brother Heywood, Green Street, Huddersfield.—"Questions to church-goers;" on the whole, a good plea for holiness, but spoiled here and there by catch questions—that is, questions that owe their apparent force to words, and not to the right meaning of the words. The overdoing of any good argument spoils it.—A somewhat breezy prophetic-political skit of eight pages, on Britain's relation to "rela d and the Continent;" does not lack originality and vigour, but of questionable utility; will amuse those who have no convictions—offend those who have, and mildly entertain those who agree with the writer. However, there must be all sorts.—A variety of interesting critical notes, by Brother K. R. Stainforth, of Bristol, of which we shall be glad to make use, from time to time, in the *Christadelphian*.—Newspaper clips reporting a visit to the Pitcairn Islanders, who eagerly asked for books explaining the Bible, from which it is to be inferred that the books forwarded some time ago by the London brethren failed to reach them.—Interesting cuttings, from Brother W. Beddoes.—Ditto from another brother, who forbids the use of his name.—"Theological Red Rag," by J. C. H. (inserted in present number).—News clips from Brother Owler, of London.—Acceptable article on "The relation of the brethren of Christ to human law," by Brother James U. Robertson, Liverpool (probably next month).—Good lines on "Mary" (New Testament theme), by T. T., per the hand of a Mary, well known (anon).—Article clipped from *Jewish World*, to show the continued existence of the Rechabites in Arabia.—"David's harp strung and tuned," by Dr. Thomas, from *Messenger*, 1838; copied out by Brother E. Roberts, Liverpool.—Paper read to the London Christadelphian Mutual Improvement Society: "Possession of the Holy Spirit no guarantee of salvation" (2001; shall be happy to use anon).—Address by Dr. Clarke to the annual meeting of the B. and F. Unitarian Association, concerning which the sender (P. H. B.) truly remarks that it indicates the intense and palpable darkness that over-spreads Christendom, and betokens the necessity for Christ's appearing.—Excellent lines on "The Four Empires" (strange subject for lines, but well treated), copied out by Brother Brock, of Cardiff. Will be suitable for *Children's Magazine*.—Further instalment of Ripley newspaper correspondence, in which an anonymous cleric satirically crosses swords with Brother Mitchell. (It is supposed the correspondent is now closed.)

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No. 228.—JUNE 1, 1833. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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PENCE, *in advance.*

A. C.—“Blue received?” you will probably hear from Sister Roberts.

I. T.—Your wishes have been complied with, and your views are shared as to letting such matters die.

S. T. B.—Many rejoice at your kindness. We hope to send you specimen letters in a few days.

REMOVAL BURDEN.—We have to acknowledge the following further contributions:—A brother, 7s. 1d.; a brother, 10s.; a brother, 2 dollars.

THE JEWISH CONTRIBUTION.—During the past month we have received—from a brother, 10s.; a sister, 5s.; a sister, 10s.

Two printers have made an offer by which we shall be enabled shortly to place in the hands of readers the second volume of *Seasons of Comfort*: (52 addresses), got up in equal style to the first, 5s.

Brother and Sister Pittman (15, Broxboln-road, Sanson-ent, Fulham, London) have a large first floor front room, furnished as a bed and sitting room, which they would be glad to let to any brethren who may visit London.

THE ECCLESIAL GUIDE.—It will be seen from the prospectus in another part of the *Christadelphian*, that the *Guide* is now ready to be put into the hands of the printer as soon as a sufficient number of paid orders have been received.

THE TEMPLE OF EZEKIEL'S VISION.—It ought to have been stated that among the other aids to a study of this subject, Brother Sulley has availed himself of a thorough re-translation of the original Hebrew made for him by Brother Thirlie, of the last eight chapters of Ezekiel.

“Brother Blair has been very bad this long time, and rather worse this four months past. We, as a meeting, have done all we are able to do. Brother Blair will accept of what others may do. His address is W. Blair, 22, St. Lawrence Street, Greenock, Scotland.”—DAVID MAHAR.

J. C. H.—Thanks for reference to Quarterly Statement of Palestine Expatriation Fund. Have not yet seen article on the route of the Children of Israel on leaving Egypt. We should regard with suspicion any elucidation that removes the element that causes unbelief to stumble. This element is the miraculous element, without which the whole exodus was impossible and unmeaning.

“THE CHRISTADELPHIANS IN THEIR TRUE LIGHT.”—Three lectures by three lecturers: “*Why I became a Christadelphian*” (by late the “Rev.” J. H. Chamberlin); “*Who and what the Christadelphians are*” (the Editor of the *Christadelphian*); “*Why the Christadelphians stand aloof*” (late the “Rev.” R. Ashcroft). These lectures, delivered in Birmingham, it is proposed, in compliance with numerous requests, to publish together as one pamphlet. Ready in a week or two—price 6d.

J. A.—We have known, in several cases, of brethren accepting parish relief. It is poor help every way; but, with no other help at hand, what were they to do? All the brethren are poor, with few exceptions; and the keeping of the numerous needy is impossible, though assistance is rendered where it can. The public discussion of the question is inexpedient. Jesus only twice fed the multitude, and then had to discourage those who ran after him for the loaves and fishes. Let all do what they can, and leave it. There is no compulsion, as between brother and brother. “Every man as he deviseth in his heart, so let him give;” but it is not the part of the needy to demand. The Lord will deal with every man at last according to his voluntary compliances with his commandments. A guarantee relief fund would be most unwise. In the impoverished state of the population, it would draw a mass of contribution to the profession of the truth. The situation is evil—the subject difficult—no improvement is practicable on the private and voluntary and limited help of past practice.

EYELET SETS OF THE “FINGER POST.”—Should any brother wish to act on the suggestion thrown out by Brother Challinor, as to eyeletting and hanging up at railway stations or elsewhere assorted sets of *Bible Finger Posts*, we have arranged to save them the trouble of going to their shoemaker, by supplying them in ready eyeletted sets of 12 (any 12) at 2d. post free; or 25, 3d. post free; or the whole published 40 (to date) 4d. post free.

THE EDITOR'S SUNDAY APPOINTMENTS FOR JUNE.—3rd, Birmmingham; 10th, Birmingham; 17th, Birmingham; 24th, Ward Hall.

BROTHER ASHCROFT'S DITO.—June 3rd, Liverpool; 10th, Birmingham (preside); 17th, Mummies; 24th, Birmingham.

## THE PUNISHMENT OF THE WICKED.

BIBLE FINGER POST, No. 44.—(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.

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.”

## THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

*Contributions since last month.*—A Brother, one dollar; a brother, 1s.; a brother, 12s.; a brother, £1 10s.; a brother, 10s.; a brother, 19s. 11d.

*Users during the same time.*—A poor brother, unable to provide *Christadelphian*, 1883; poor brother, desirous of distributing 500 *Finger Posts*; poor brother (part paying) 1,000 *Finger Posts* and the *Emil One*; poor brother, the *Life of Dr. Thomas*. 100 *Finger Posts*; poor brother, 1,000 *Finger Posts*; poor brother (part paying) *Christadelphian*, 1883; 1 *Eureka ii.*; 1 *Eureka iii.*; the *Life of Dr. Thomas*; one *Elpis Israel*; poor brother desirous of doing work, but unable to provide, 200 *Finger Posts*, 6 *Declarations*, 1 *Chronikon*, 1 *Phanerosis*, 3 *Commandments of Christ*.

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For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come without invitation, and be able, at the low tariff of the cheaper temperance hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof.

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SEPARATE TERMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of tram and omnibus to the centre of the town.

**Books, Pamphlets, MSS., &c., received during the Month.**—Copy of the *Aston Chronicle*, containing verbatim report of Brother Chamberlin's lecture, "Why I left the Methodist Ministry, and became a Christadelphian."—Lines, "Until he come," by T. T. (would be more appropriately named, "Passing the beacons.")—Letter from Bro. Caven, enclosing local newspaper correspondence, in which Brother J. Robertson was permitted to plead for the truth, in opposition to a Mr. Tooley—(would be pleased to use at once if other things allowed).—Copies of the *Daily Oregonian*, with articles on the case of Dr. Newton, a New York pastor, who, having embraced "Rationalism," throws over the creed of his church, but sticks to the pulpit and the pay. The editor evidently takes a sensible attitude. There is only one cure for this spreading Anti-Bible rot that is working havoc among the denominations, and that is, the acceptance of Bible teaching as exhibited from a Christadelphian point of view—a cure that will never be applied till Christ imposes it at the point of the sword.—Copy of the *Kidderminster Shuttle*, containing report of Editor's lecture, referred to in this month's intelligence.—Copy of the *Restitution*, containing a letter from Dr. J. H. Thomas, in which the grounds of Brother Gunn's recent protest are made manifest by the Doctor himself, while endeavouring to dispose of the said protest. We regret to see that the Doctor is not valiant for the truth in the earth, but consents to compromise with men, of whom he confesses extraordinary things in this letter.—Leaf of *Linton Times*, containing report of discussion in Parliament on the Affirmation Bill, particularly the speech of Lord Churchill, with recognition of Jewish restoration.—Copy of the *Glasgow Evening Times*, May 12.—Copy of the *New York Tribune*, with article on Mr. Gladstone.—Letter by "Christadelphian," clipped from a Leamington paper, on the questions raised by the debate on the Parliamentary Oath.—Copy of *Watch Tower*, containing an attempted confutation (by a "Rev. E. Lucas" of the argument of previous articles of a Christadelphian tinge on the Kingdom, by the "Rev." J. L. Barlow. We never read a weaker effort against the truth.—Lines, copied from Cowper, by Brother Collyer, of Leicester, on "The Path of Sorrow." (Will gladly use by-and-by).—Excellent article from *Toronto Mail*, "The Perils of the Time."—Article by Sister O. L. T., "The attainment of the truth under difficulties" (style vigorous, matter good; will be glad to use, with a slight trimming on personal points).—"The Oldest Hymn," copied for readers of the *Christadelphian*, by Brother J. A. Colon (thanks).—Article, "Persecution of the Jews" (extracts), copied from *Edinburgh Review*, by Brother Hawkins (thanks).—Two articles from *Prahran Chronicle* (Australia), describing and defining the truth in the seer's highest vein; good talent turned to bad account; not a new or a scarce thing by any means, in the history of the world.—*Investigator*, No. 4.—Copy of *Christadelphian Chilinst.*—*Daily Chronicle*, May 16, with notice of lecture by Page Hopps, in which that professedly Christian teacher unblushingly scorns the resurrection, and advocates continued life, as the only possible life of the future. (Consistent enough with immortal soulism, but inconsistent with experience and the teaching of the demonstrably-divine Bible).

596 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, JUNE, 1883.

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| 4s.         | Apocalyptic Lectures (Thirteen, by R. Roberts) . . .          | 48½d.       | 1.50           | 58d.                  | 1.11       |
| 186d.       | Apostacy, Unveiled (a Discussion with Dr. Thomas) . . .       | 188d.       | .55            | 2s.                   | .43        |
| 3d.         | Atonement, the Doctrine of (by Bro. J. J. Andrew, . . .       | 3½d.        | .10            | 5d.                   | .09        |
| 5d.         | Book Unsealed, with Coloured Diagrams [of London] . . .       | 5½d.        | .15            | 7d.                   | .12        |
| 1s.         | Bradlaugh Discussion . . .                                    | 182d.       | .37            | 18.8d.                | .80        |
| 186d.       | ditto ditto (superior edition) . . .                          | 189d.       | .57            | 289d.                 | .45        |
| 1d.         | Bible Companion . . .   | 1½d.        | .05            | 2d.                   | .04        |
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| 1d.         | Bible and the School Boards . . . (Nicholls)                  | 1½d.        | .05            | 2d.                   | .04        |
| 286d 100    | Christadelphianism: what is it? (Antislote to T. C. . .       | 2810d.      | 1.00           | 3810d.                | .74        |
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| 786d.       | Dr. Thomas's Life and Work . . .                              | 880½d.      | 2.70           | 9810d.                | 2.02       |
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| 1383d.      | ditto ditto ditto " II. . .                                   | 1484d.      | 4.55           | 1784d.                | 3.40       |
| 1383d.      | ditto ditto ditto " III. . .                                  | 1485d.      | 4.57           | 17811d.               | 3.46       |
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All communications must be addressed to ROBERT ROBERTS, Athenæum 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, 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. Orders to the amount of 20s. are, in Britain, sent carriage free. Orders to the amount of £20 sent to the Colonies or the States, carriage free, at English nett price.



No. 229.—JULY 1, 1883. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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BIRMINGHAM : ATHENÆUM BUILDINGS, EDMUND STREET.

*Published by the Editor,*

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TERMS—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM  
to Subscribers in the United States, TWO AND HALF DOLLARS; in  
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Zealand, NINE SHILLINGS; in Africa, NINE SHILLINGS AND SIX-  
PENCE, in advance.

**REMOVAL BURDEN.**—We have to acknowledge the following further contribution:—A brother, £1.

**THE JEWISH CONTRIBUTION.**—During the past month we have received—from a brother (for ecclesia) 19s. 6d.; a brother, 10s.; a brother, £1; a brother, £1 1s.

**"PATTERNS OF THINGS IN THE HEAVENS."**—Sister Lasius authorises the reduction of the price of this work to half: in the States, 50 cents.; in Britain, 2s. 1d.

**THE ECCLESIAL GUIDE.**—The number of paid orders that have arrived at the office during the month is 101. The number wanted before printing is 130.

A. D. S.—It would not be easy for the Editor to arrange for a visit to the United States. The *Children's Magazine* is a new tie, and there are others. The time may come, if the Lord delay; but it is not yet.

**BRETHREN AND SISTERS VISITING LONDON.**—Sister Fenton says such will find good accommodation at moderate charges, at her Private Hotel, 23, Islington Green. The Hotel is opposite the Lecture Hall, 09, Upper Street, and is within easy access to all parts of London.

**THE AUTHENTICITY OF MATT. i. ii. AND LUKE i. ii.**—In our article last month on this subject, we stated that Brother Beddoes, of Aberavonny, had got a look of the book we summarised, from "the Bishop of Lichfield." This ought to have been "the Bishop of Hereford."

G. T.—We have sent some *Christadelphian* reading matter to Mr. Bissett, the minister at Peterhead, who has been expelled from the Scotch Free Church for renouncing infant baptism: 1. *Three Lectures by Three Lecturers*; 2. *Declaration*. Something else may follow.

**AMERICAN CORRESPONDENTS.**—Dear brethren and sisters, many of you do not put sufficient postage stamps on your letters. The consequence is, we are called on to pay double at this end. We would not mind in one or two cases, but you will understand when the postman makes many calls of this sort, it is serious for one person.

B., A., AND OTHERS.—The suitability of a tract for distribution to the public must be judged from the stranger's point of view. Brethren are liable to think best of those that strike *them* as good; but in many cases what pleases an instructed mind

will be too advanced for the undiscerning. The dialogical often receives attention where assertion fails. But, of course, there are many tastes, and every one is at liberty to follow his own bent, while as yet there is no King in Israel.

**NEW BOOK BY DR. THOMAS'S DAUGHTER.**—Sister Lasius, the daughter of Dr. Thomas, writes to say that she has placed the M.S. of a new book in the hands of the printer, entitled, "YAHWEH EL-HIM, THE MEMORIAL NAME." It will make nearly 200 pages, about the size of *Patterns*. The price in the States will be ONE DOLLAR, and in Britain, 4s. 2d., postage extra (equality of price being due to the fact of the book being printed in the States, and therefore not chargeable with duty). American subscribers can be supplied direct from Mrs. E. J. Lasius, 38, Graham Street, Jersey City Heights, N.Y. British orders to the office of the *Christadelphian*. The book is not yet in supply.

**"THE RE-SETTLEMENT OF THE SEED OF ABRAHAM IN SYRIA AND ARABIA."**—A number of the brethren on the other side of the Atlantic having requested the re-publication of a pamphlet on this subject, which appeared 23 years ago (and having guaranteed the sale of 500 copies at a price), the Editor has undertaken to compile a new pamphlet on the subject, containing the substance of the old pamphlet, with additional elucidatory and illustrative matter, which Major Scott Phillips was not able to supply for want of understanding of the gospel of the kingdom. Due notice will be given when the pamphlet is ready. (Brother Gumm will please accept of this acknowledgment of his letter, and of his efforts in the matter).

**EYELET SETS OF THE "FINGER POST."**—Should any brother wish to act on the suggestion thrown out by Brother Challinor, as to eyeletting and hanging up at railway stations or elsewhere assorted sets of *Bible Finger Posts*, we have arranged to save them the trouble of going to their shoemaker, by supplying them in ready eyeleted sets of 12 (any 12 at 2d. post free; or 25, 3d. post free; or the whole published 40 (to date) 4d. post free.

**THE EDITOR'S SUNDAY APPOINTMENTS FOR JULY.**—1st, Birmingham; 8th, Swansea; 15th, Birmingham; 22nd, Liverpool; 29th, Birmingham.

**BROTHER ASHCROFT'S DITTO.**—July 1st, Liverpool; 8th, Nottingham; 15th, Leicester; 22nd, Tamworth; 29th, Birmingham.

## THE GROUND OF RESPONSIBILITY—CONSIDER!

BIBLE FINGER POST, No. 45.—(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.

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Editor, Brother Roberts, assisted by Brother Ashcroft, Brother Chamberlin, and Brother Shuttleworth.

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No. 1 (Now ready) has been sent as a Specimen Number to all the Subscribers to the *Christadelphian*.

## THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 165.)

Contributions since last month.—A brother, 4s. ; a brother, 2s. 6d.  
Users during the same time.—Poor brother, desiring to possess the *Hine Debate*; the *Christ Crucified*; another brother similarly situated, the *Phanerosis*, one set of *Shields*, the *Nightingale Debate*, the *Man Mortal*; a brother (part paying for another too poor to provide), one copy of *Eureka I.*; printing special address in red ink for brethren willing to provide and distribute 5,000 *Finger Posts* (various numbers).

NOW READY, PRICE SIXPENCE.

*The Christadelphians in their True Light*

## THREE LECTURES BY THREE LECTURERS:

(Brethren CHAMBERLIN, ASHCROFT and ROBERTS.)

"WHY I BECAME A CHRISTADELPHIAN."  
"WHO THE CHRISTADELPHIANS ARE."  
"WHY THE CHRISTADELPHIANS STAND ALOOF."

This is a well got-up Pamphlet, which it is considered will be very suitable for pioneer work among the friends and relations of the brethren.

The Preface runs as follows:—

### PREFACE.

The Christadelphians are becoming more known every day. Where known, they are "everywhere spoken against," like the sect spoken of in Acts. XXVIII. 22. This is due, in a great measure, to ignorance of their faith and the grounds of it. To dispel this ignorance and introduce earnest people to the glories of Bible truth, the following lectures were recently delivered in Birmingham by special arrangement, in the order in which they appear in this pamphlet. Those who heard them were impressed with the idea that they were calculated to produce this effect, and that it ought not to be confined to the actual hearers, but extended generally by publication. Repeated requests having been made for their publication, they are now sent forth in printed form, with the hope and prayer that honest hearts groping dimly in the embarrassments of popular theology on the one hand and scientific unbelief on the other, may be led by their means to find in the truth revealed in the Scriptures that rest and hope and joy that many have found before them.

ROBERT ROBERTS.

Books, Pamphlets, MSS., &c., received during the Month.—Cutting from the *J wish World*, announcing a mission to the Rechabites.—"Bible Hymns," by Albert Smith. (Many of them good, some very good, but most of them spoiled by the assertion of the personal pre-existence of Jesus of Nazareth).—A four-leaved "Proclamation to the churches by divine authority," a curious mixture of foolishness, fanaticism, and knavery—one of the dispensational aberrations which marked the close of Judah's commonwealth, and therefore to be expected at the close of the Gentile era.—Small anonymous pamphlet, "Trial of the Apostles of 1883"—an overdone denunciation of the clergy; spoiled by heat, extravagance, and inaccuracy in the application of Scripture. There are some good points, but they are sure to be of no use in such a setting. The writer relieves his soul, and probably expects no higher result.—Newspaper correspondence on Athanasian state theology, forwarded by its principal contributor, D. M. Reed, Esq., M.D., of Southampton, who offers it for insertion in the *Christadelphian*. When Dr. Reed apprehends the Christadelphian point of view, he will not marvel at the unacceptability of the proposal.—Copy of the *Oregonian* containing letter on the Christadelphians, described as a "strange religious sect," to whom, however, the writer concedes "zeal and earnestness," and familiarity with the Scriptures.—A similar cutting from the *Sydney Evening News*, except that the writer is not a casual reader, but an employed contributor, who, under the pseudonym of "Reflector," writes his good-natured, but quietly satirical reflections on a visit to a Sunday evening meeting of the brethren, in the Temple Hall.—Lines, "Prayer for Guidance," selected by Brother Wakefield—more suitable for the *Christadelphian*, than the *Children's Magazine*.—Sundry leaflets, intended for distribution, including "thoughts for thinkers": fairly suitable, some of them: each must work according to his own opportunity, in the way that most commends itself—doubtless, all ways have their merits.—"The New A.B.," an amusing sixteen-page satire, ably written, on ecclesiastical and social reform.

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|             | Address to Young Women (by Sister Roberts) . . . . .                                     | 3d.         | .08           | 4d.                  | .07        |
|             | Anastasis (Resurrection and Judgment) . . . . .  | 10½d.       | .30           | 1s1d.                | 0.23       |
|             | Apocalyptic Lectures (Thirteen, by R. Roberts) . . . . .                                 | 4s4d.       | 1.50          | 5s6d.                | 1.11       |
|             | Apostasy, Unveiled (a Discussion with Dr. Thomas) . . . . .                              | 1s8d.       | .55           | 2s.                  | .43        |
|             | Atonement, the Doctrine of (by Bro. J. J. Andrew) . . . . .                              | 3½d.        | .10           | 5d.                  | .09        |
|             | Book Unsealed, with Coloured Diagrams [of London] . . . . .                              | 5½d.        | .15           | 7d.                  | .12        |
|             | Bradaugh Discussion . . . . .  | 1s2d.       | .37           | 1s.8d.               | .30        |
|             | ditto ditto (superior edition) . . . . .   | 1s9d.       | .57           | 2s9d.                | .45        |
|             | Bible Companion . . . . .  | 1½d.        | .05           | 2d.                  | .04        |
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|             | Bible and the School Boards . . . . . [Nicholls]   | 1½d.        | .05           | 2d.                  | .04        |
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No. 239.—AUG. 1. 1883. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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PENCE, in advance.

**REMOVAL BURDEN.**—Further contribution during the month; a brother 10s.

**JEWISH CONTRIBUTION.**—During the month, there has come to the office—(Midsummer is a dry season).

Brother D. M. Maartens, of Graaf Reinet, South Africa, says he is an old man, 74, and often very sickly and without maintenance. He hopes the brethren will remember him in love.

Brother Weston, of 31, King street, Leicester, says a brother who has emigrated, has left in his hand seven unbound volumes of the *Christadelphian* (from 1874 to 1880), to be sold at 4s. per volume, and the money devoted to the service of the truth. Apply to bro. Weston.

**THE ECCLESIAL GUIDE.**—Last month, a compositor at the last moment (mistaking a proof correction), made an unhappy alteration of figures, by which the number of paid orders was stated to be 101 and the number wanted to go to press, 130. The figures ought to have been 130 and 640. The number of paid orders now stands at 246.

**SAD NEWS.**—At the last moment before going to press, we have intelligence of the death of Bro. Archibald Dowie, of Cupar, Fife—a brother of unusually sterling qualities. He had long been in indifferent health. He will be greatly missed in certain quarters, and his death will be felt as a loss among the friends of the truth in general.

J. F. S.—You are right: we ought to have a care of those who come into the truth as well as try to win those who are without. If there is any difference, the former is more important than the latter. But you must not be discouraged at the oppositions and difficulties. If they increase your desire for the coming of the Lord, they produce a good effect.

**"THE RESURRECTION OF CHRIST."**—During the last month, the Editor delivered a lecture in Swansea: "The resurrection of Christ the ground of human hope: no true Christianity possible without a belief in it." By arrangement of brother Randles, of that place, the lecture has been published in pamphlet form, for distribution in Swansea. Copies are on supply at the office, 1½d. each; by post 2d.

J. W.—When brethren say "if the Lord delay his coming," they do not mean there can be any

delay of the actual day appointed with God. They mean delay with regard to their expectation from day to day. Not knowing the day and the hour but only the era, of which the signs tell, we are in the position of looking for his coming as the possibility of any day. His continuing absence is spoken of as delay in relation only to this possibility.

**A GERMAN PUBLICATION OF THE FAITH.**—"Could it not be managed to have a German publication of the faith? I will give 25 dollars towards it, and I think there are more like me"—**AUGUST RUECHEL.** No doubt there are many Germans (in America) now in the faith. It rests with them, more than anybody else, whether the question of our correspondent can be answered in the affirmative. We fear it would require a much larger sum than is likely to be raised.

**A. R. (CLARINDA, IOWA).**—The restitution of all things, taught by the *Watch Tower*, is a fable. The restitution of all things spoken of in Acts iii. 21 is the restitution "which God hath spoken by the mouths of all his holy prophets since the world began." Read these and you will find the only restitution spoken is the restoration of all things pertaining to Israel's land and people considered as a state. This was the restitution upon which the apostles set their hearts (Acts i. 6) and to which Jesus alluded as "the regeneration" (Matt. xix. 27).

**NEW FORM OF THE BIBLE COMPANION.**—Brother W. Smith, of Edinburgh, has reduced the *Bible Companion* by the process of photo-lithography, to a convenient size (in one sheet), for insertion in Bibles both large and small. The photograph *Bible Companion* is found by many too small and dim: and the ordinary pamphlet *Companion* some find inconvenient to carry about. The new one will doubtless be found an improvement. It will be on supply at the office in a day or two; single copies 1d., by post, 1½d.; quantities over 26, 8d. per doz. of 13, post free.

**THE EDITOR'S SUNDAY APPOINTMENTS FOR AUGUST.**—5th, Birmingham. (Away the rest of the month).

**BROTHER ASHCROFT'S DITTO.**—August 5th, Liverpool; 12th, Swansea (14th, 15th, 16th, Devonport); 19th, Nottingham; 26th, Birmingham.

## THE COMING JUDGMENT-STORM & THE CONTEMPORARY GENERATION.

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## THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

*Contributions since last month.*--A brother, 10s.; a brother, 8s. 3d.; a sister (balance of remittance), 1s. 10½.

*Users during the same time.*--Poor brother, the *Apocalyptic Lectures*; a poor brother, 100 *Finger Posts*; a poor brother, 2 *Three Lectures*, 1 *Visitor* (6 months); a poor brother (desiring to work), 2 *Three Lectures*, 100 *Finger Posts*, 3 *Declarations*, 1 *Town Hall Lectures*, 1 *England and Egypt*; deserving poor brother in convalescent institution, with good opportunity for distribution, 50 *Declarations*, 500 *Finger Posts*; poor brother, 500 *Finger Posts*.

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Arrangements have now been made to supply this need. A house in one of the pleasant suburbs of Birmingham has been prepared as a private hotel, and is now ready for visitors. The house is next door to Brother Ashcroft (communicating internally with Brother Ashcroft's house) and will be separately managed under the supervision of Sister Ashcroft.

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The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of tram and omnibus to the centre of the town.

**Books, Pamphlets, MSS., &c., received during the Month.**—Copy of the *Jewish World*, containing letter by Martin Luther in advocacy of humane treatment for the Jews.—Copy of the *Shield of Faith*, No. 79, containing favourable notice of *The Trial*.—Another copy of *Jewish World*, containing article on discovery of ancient engraving of the temple in glass. From the description, we should not think the picture reliable.—Copy of *Huddersfield Examiner*, containing report of lecture by editor of *Shield of Faith* (Dr. Sexton) on human immortality. (Oh, Dr. Sexton, get your head out of those clouds, and you will be able to fight the infidels with ten times more effect).—Second edition T. C. Nicholls' "Words of warning." Poor fellow: his end—(wallowing in the old mire, with Calvinists, Campbellites, from which he was once, but not long, cleansed)—is, according to the fears and surmises created at the time of his obeying the truth some ten years ago, by his own ways and pamphlets, which advocated the truth with a rabid dogmatism that did not betoken a deep root in the understanding.—Copy of the *Daily Oregonian*, containing a report of the shooting of that other Nichols—the American Nichols—T. L., or L. T. Nichols—at the close of a meeting, by some uncircumcised son of the alien. The shooting was by no means figurative, but lodged an ounce or two of lead in the lower part of the back, inflicting pretty much the sort of injury that killed President Garfield. At last accounts, the sufferer was still living. He had been denouncing Dr. Thomas.—Pamphlet by Alfred Maskery (a working man), "Scientific Christianity for Working Men:" sensibly and clearly written, but propounding a scheme that cannot be carried out without a strong arm behind it. The attempt to carry it out by "co-operation" will bring failure and confusion, contempt and ruin on the experimentalists. The strong arm is coming, but apparently Mr. Maskery, while an admirer of Christ, does not believe this.

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| 183d.       | ditto ditto (in cloth)   | 185½d.   | .50        | 1811d.               | .37        |
| 8d.         | Jew Discussion   | 9½d.     | .31        | 184d.                | .22        |
| 189d 100    | " Judging for Himself "  | 2s.      | .72        | 289d.                | .50        |
| 1½d.        | Kingdom of God (Lecture by R. Roberts)   | 2d.      | .06        | 3d.                  | .05        |
| 1s.         | Man Mortal   | 183½d.   | .36        | 188d.                | .29        |
| 8d.         | Meaning of the Christadelphian Movement  | 9½d.     | .26        | 184d.                | .21        |
| 6d.         | Nightingale Discussion (Immortality of the Soul)                               | 7d.      | .20        | 10d.                 | .16        |
| 1d.         | Odology (Spiritualism Explained)   | 1½d.     | .05        | 2d.                  | .04        |
| 28d.        | Patterns of Things in the Heavens  | 284d.    | .50        | 381d.                | .60        |
| 386d.       | Pictorial Illustration of God-manifestation                                    | 388d.    | 1.18       | 482d.                | .94        |
| 6d.         | Prophecy and the Eastern Question  | 7d.      | .20        | 10d.                 | .16        |
| 6d.         | Phanerosis (God-manifestation)   | 7½d.     | .20        | 186d.                | .16        |
| 1s. 100     | Quest, Nos. 1 and 2  | 182d.    | .37        | 188d.                | .31        |
| 1d.         | Question and Questions   | 1½d.     | .05        | 2d.                  | .04        |
| 1½d.        | Resurrection of Christ (lecture by R. Roberts)                                 | 2d.      | .06        | 3d.                  | .05        |
| 2d.         | Revealed Mystery [R. Roberts]  | 2½d.     | .07        | 3d.                  | .07        |
| 5s.         | Seasons of Comfort (62 Sunday Morning Addresses, by                            | 583½d.   | 1.80       | 688d.                | 1.84       |
| 886d.       | ditto (gilt edged)   | 5811d.   | 2.00       | 782d.                | 1.48       |
| 7d. 100     | Sect Everywhere Spoken Against   | 9d.      | .25        | 183d.                | .20        |
| P. d. dz    | Shield, Christadelphian, Nos. 1 to 16  | 10d.     | .28        | 182d.                | .23        |
| 2d.         | Slain Lamb   | 2½d.     | .07        | 3d.                  | .07        |
| 2d.         | Statement of the Faith   | 2½d.     | .07        | 3d.                  | .07        |
| 6d.         | Tabernacle in the Wilderness (illustrated)                                     | 2½d.     | .07        | 3d.                  | .07        |
| 6d.         | Three Lectures by Three Lecturers ("The Christadelphians in their True Light") | 7d.      | .20        | 10d.                 | .16        |
| 6d.         | Town Hall Lectures   | 7d.      | .19        | 10d.                 | .16        |
| 386d.       | Trial, The (Did Christ Rise from the Dead?)                                    | 3810d.   | 1.25       | 4810d.               | .98        |
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| 286d.       | Twelve Lectures  | 2810d.   | 1.60       | 3810d.               | .73        |
| 386d.       | ditto (leather)  | 3810d.   | 1.35       | 4810d.               | .98        |
| 3d.         | Vindication (Reply to "Christadelphianism Exposed")                            | 3d.      | .08        | 4d.                  | .07        |
| 1d.         | Visitor (weekly)   | 1½d.     | .05        | 2d.                  | .04        |
| 3s.         | Ways of Providence   | 384½d.   | 1.10       | 4d.                  | .86        |
| 2d.         | What is the Truth? Pilate's Question Answered                                  | 2½d.     | .07        | 3d.                  | .07        |
| ½d.         | Who are the Christadelphians?  | 1d.      | .03        | 1½d.                 | .03        |

All communications must be addressed to ROBERT ROBERTS, Athenæum 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, 3d., 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 read, or are to be sent. Orders to the amount of 20s. are, in Britain, sent carriage free. Orders to the amount of £20 sent to the Colonies or the States, carriage free, at English nett price.



No. 231.—S.E.P. 1, 1883. A. M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHGROFT.

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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—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM 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.

THE ECCLESIAL GUIDE.—The additional orders that have come to hand during the past month bring the number of paid orders to 291.

THE JEWISH CONTRIBUTION.—During the month there has come to the office the following amounts:—A brother £1; an ecclesia, £3; a sister, 4s. 9d., (balance of remittance).

H. S.—You ought to have nothing to do with L. T. Nichols in his present state of mind. We are apostolically commanded to leave such alone.

W. R. L.—Thank you for your full and temperate argument in favour of using Caesar as a servant against the lawless. We refer you to brother Andrew's article now going on in the *Christadelphian* for a full answer.

BROTHERN IN AMERICA.—Brother P. Graham, of Diamond Mines, says in a recent letter: "You might state through the *Christadelphian*, that Sister Atkins thanks the brethren for their kindness in contributing to her need."

Brother Weston, of 31, King-street, Leicester, says a brother, who has emigrated, has left in his hand seven unbound volumes of the *Christadelphian* (from 1874 to 1880) to be sold at 4s. per volume, and the money devoted to the service of the truth. Apply to bro. Weston.

M. W.—Nothing more can be known than is testified in Matthew as to who the saints were who rose at the resurrection of Christ, and appeared unto many. We do not require to know just yet. We shall know all about it if the Lord accept us at his coming.

J. C.—The presence of brother Ashcroft and brother Chamberlin in the office does not make it much easier for us to get away the time necessary for a visit to America. There are duties difficult to devolve. We are, however, hopeful that, as time goes on, arrangements will be easier.

A. O. T.—We see no ground of objection to the practice of advertising lectures and the lecturers' names in the public press. It is a way of letting the light shine. If we are to do nothing that the sectarians do, we must cease holding meetings, singing, reading the Bible, &c. "In understanding, be men."

THE NEW FORM OF BIBLE COMPANION.—This is now on supply. It is the same as the small photograph, only much clearer, and only a fourth of the price. It is not in two sizes, as some have inferred from the announcement of last month, but suitable either for large Bibles (pasted as a single sheet at the beginning), or for small Bible (folded in two).

W. G.—We are obliged in the present chaotic state of the house of Christ, to give "the benefit of the doubt" in many cases which may be as bad as Judas's in the Lord's discernment. The fact of (Jew) brother Gratz's emigration to Jerusalem

we mentioned as interesting, without meaning to suggest that the objections are groundless which some entertain against him. We leave that. Documents are always more or less inconclusive without the opportunity of personal cross-examination.

L. B.—An article on the wrong side from a brother, even if answered, cannot be published so harmlessly as a hostile letter or article from the alien. His status predisposes the brethren to listen; and if the argument have the flesh on its side as well, the performance is dangerous. Dissension is likely to come out of it; and from dissension springs every evil work. There ought to be peace among the brethren. All the fighting should be with the outside. Those who advocate the healthiness of disagreement have not yet learnt apostolic views of the house of God.

#### THE PROPOSED ANNUAL CONTRIBUTION FOR THE POOR JEWS IN PALESTINE.

To the Editor of the "CHRISTADELPHIAN."

DEAR BROTHER ROBERTS.—There has been some talk about a yearly collection among the ecclesias for the Jewish colonists at Rosh Pina. I sincerely hope this idea will be carried out. I see by a letter in the *Jewish Chronicle*, that the Jews there are much in need of assistance, lacking food and the necessaries of life. Would it not be well to state in the coming number of the *Christadelphian*, an early date on which contributions might be made simultaneously by all the brethren throughout the world, so that our united gift might be forwarded as soon as possible.

Perhaps, by the first Sunday in December, the brethren would all be notified and ready, so that on that day all the ecclesias, and solitary brethren and sisters as well, throughout the world, might join in this act of fellowship with the sufferings of God's scattered but now gathering people. Let us also pray that our offering may be acceptable to God, and that speedily he would send His King to consummate His glorious work, and make Jerusalem a praise in all the earth.—Yours in that blessed hope, J. F. R.—(Probably the date mentioned would be a suitable one. We shall be able to speak definitely when the matter has been submitted to the Birmingham ecclesia.—Ed.)

THE EDITOR'S SUNDAY APPOINTMENTS FOR SEPTEMBER.—2nd, Tamworth; 9th, Birmingham; 16th, Birmingham; 23rd, Leeds; 30th, Birmingham.

BROTHER ASHCROFT'S DITTO.—Sep. 2nd, Liverpool; 9th, Nottingham; 16th, Birmingham; 23rd, Leicester; 30th, Birmingham, presiding day

## POPULAR RELIGION NOT BIBLE RELIGION.

BIBLE FINGER POST, No. 47.—(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 LITER. RE.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1832, page

*Contributions since last month.*—A brother, 7 dollars 74 cents (balance of remittance); a brother, 7/4; a sister 2/3 (balance of remittance).

*Users during the same time.*—A poor brother (invalid), 2 Lectures; 6 Declaration; a poor brother, 1 Prophecy, 1 Tubernacle, 1 Mystery; A poor sister, 12 Bible Companions, 1 Resurrection; A poor brother going abroad, 1 Elpis Israel, 1 Ways of Providence, 1 Lectures, 1 Declaration; a brother not able to pay, 1 Hymn Book, 1 Pictorial, Christadelphian, Children's Magazine; a poor sister, 1 Lectures; a brother only able to pay part, 1 Apocalypse, 1 Atonement.

### CHRISTADELPHIAN PRIVATE HOTEL,

195 (Old Number 205) CHURCHILL ROAD (No. 1, CHELTENHAM VILLAS),  
BIRCHFIELDS, BIRMINGHAM.

**DO NOT ASK IN THE ROAD FOR THE "CHRISTADELPHIAN PRIVATE HOTEL."** IT IS NOT KNOWN IN THE NEIGHBOURHOOD AS A HOTEL, HAVING THE ASPECT AND COMFORTS OF A PERFECTLY PRIVATE HOUSE. ASK FOR THE NUMBER IN THE ROAD. SOME ASKING FOR THE HOTEL HAVE NOT BEEN ABLE TO FIND IT.

For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come, without invitation, and be able, at the low tariff of the cheaper temperance hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof.

Arrangements have now been made to supply this need. A house in one of the pleasant suburbs of Birmingham has been prepared as a private hotel, and is now ready for visitors. The house is next door to Brother Ashcroft (communicating internally with Brother Ashcroft's house) and will be separately managed under the supervision of Sister Ashcroft.

#### TARIFF.

Bed, 1s per night, or for two in one bed, 1s. 6d.; breakfast (plain), 6d.; ditto with meat or eggs, 1s. dinner, 1s. 3d.; tea (plain), 6d.; with meat or eggs, 1s.; supper, 6d.

Bed and board, 4s. per day; 25s. per week, with use of dining-room. Those finding themselves bedroom and use of dining-room, 10s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchhill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of tram and omnibus to the centre of the town

### BOOKS TO THE UNITED STATES.

A box of books has been dispatched to sister Lasius during the past month. Her address is 38, Graham Street, City Heights, Jersey City, N.J. Orders to her must be accompanied by the amount in greenbacks or P.O.O. at the rate appearing in the able of supply. The box contains:—24 *Three Lectures*; 7 *Eureka i.*; 7 *Eureka ii.*; 6 *Elpis Israel*, half-leather; 2,100 *Finger Posts*; 24 *Twelve Lectures*; 6 *Apostasy*; 12 *Bible Companions*; 50 *Resurrection of Christ*; 50 *Town Hall Lectures*; 12 *Hymn Books*, cloth; 12 *Hymn Books*, leather; 100 *Declarations*; 18 *Atonements*; 12 *Christ Crucified*; 12 *England and Egypt*; 24 *What is Truth*; 24 *Revealed Mystery*; 12 *Ways of Providence*; 12 *Apocalyptic Lectures*.

**Books, Pamphlets, MSS., &c., received during the Month.**—Copy of *Leamington Chronicle*, containing letter by "Christadelphian" (brother Need, if the Editor does not mistake). On the recent meeting of the Midland Baptist Union, at which most heterodox opinions, expressed by the "Rev." S. Collings, were applauded by the delegates. —Reprint of letter by A. W. Fawkes, of Leamington, on the same subject, expressing writer's "utter abhorrence" of Mr. Collings's sentiments. —Two copies of the *Beith Advertiser* (different issues), containing sneering letter by a scribe calling himself "Progress"; with rejoinder by a brother (brother Gillies?), vindicating the Bible against the imputations of the wise. —Letter from a Keighley sister, on the management of children, in response to sister Turney, of Cal., U.S.A. (thank you; should like to see the rest before using; promises well) —Good tract on baptism, "Sprinkled & Immersed," published in New York. —*Investigator*, No 5. —Copy of the *Shield of Faith*, (No. 80), containing flattering notice of *Seasons of Comfort*. —Report of Lecture by brother Royce, of Peterborough, reprinted (in sheet form), from the *Sabbath Guardian*, "Has Christ destroyed the devil?" —Poetic clips, "For Love's sake" and "Labour song" (good; thanks). —Copy of *The Times of Natal*, with letter, "Where are the Christadelphians?" and rejoinder by brother Parsons. —Lines clipped from the *Liverpool Post*, "Moses on Pisgah" (beautiful, but overdone; may be serviceable with emendation. Thank you, Thomas.) —Copies of *McMinnville Reporter*, containing particulars of what the *Reporter* styl s, "The Nichols shooting affair." The statements, if true, disclose a lamentable state of affairs. —Two hymns (one with music), by brother Simons, of Outram, New Zealand; subjects: "The grave" and "The Lord's Table" (thank you, dear brother; they may be serviceable). —Letters cut from Swansea paper, criticising the lecture on Christ's Resurrection. (The Editor of the *Christadelphian* has been too much occupied to reply. There is more work than he can get through) —Excellent article on "Evolution," from *Mining Herald*. —Lines on forgiveness, selected and amended by J. C. H.

| Nett Price. | CARRIAGE INCLUDED.   | In       |            | Australia<br>N. Zealand | To<br>Canada |
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|             |  | Britain. | The States |                         |              |
| 2½d.        | Address to Young Women (by Sister Roberts) . . . . .                                     | 3d.      | .08        | 4d.                     | .07          |
| 9d.         | Anastasis (Résurrection and Judgment) . . . . .  | 10½d.    | .30        | 14½d.                   | 0.23         |
| 4s.         | Apocalyptic Lectures (Thirteen, by R. Roberts) . . . . .                                 | 48½d.    | 1.50       | 56½d.                   | 1.11         |
| 186d.       | Apostasy, Unveiled (a Discussion with Dr. Thomas) . . . . .                              | 188d.    | .55        | 2s.                     | .48          |
| 3d.         | Atonement, the Doctrine of (by Bro. J. J. Andrew) . . . . .                              | 3½d.     | .10        | 5d.                     | .09          |
| 5d.         | Book Unsealed, with Coloured Diagrams [of London] . . . . .                              | 5½d.     | .15        | 7d.                     | .12          |
| 1s.         | Bradlaugh Discussion . . . . .   | 182d.    | .37        | 1s. 8d.                 | .30          |
| 186d.       | ditto ditto (superior edition) . . . . .   | 189d.    | .57        | 289d.                   | .45          |
| 1d.         | Bible Companion . . . . .  | 1½d.     | .05        | 2d.                     | .04          |
| 4d.         | ditto ditto (photograph) . . . . .   | 4½d.     | .15        | 6d.                     | .06          |
| 1d.         | ditto ditto (photo-lithograph) . . . . .   | 1½d.     | .05        | 2d.                     | .04          |
| 1d.         | Bible and the School Boards . . . . . [Nicholls]   | 1½d.     | .05        | 2d.                     | .04          |
| 26d 100     | Christadelphianism: what is it? (Antidote to T. C. . . . .                               | 2s10d.   | 1.0        | 3s10d.                  | .74          |
| 1s.         | Chronikon Hebraikon . . . . .  | 1s1.     | .35        | 1s4d.                   | .28          |
| 2d.         | Catechesis . . . . .   | 2½d.     | .07        | 4d.                     | .06          |
| 4d.         | Clerical Theology Unscriptural . . . . .   | 5d.      | .14        | 8d.                     | 1.12         |
| 86d am      | Children's Magazine . . . . .  | 7s6d.    | 1.00       | 4s.                     | .00          |
| 6d.         | Coming Events in the East . . . . .  | 7½d.     | .22        | 1s2d.                   | .17          |
| 2d.         | Commandments of Christ (Pocket Epitome) . . . . .  | 2½d.     | .07        | 4d.                     | .06          |
| 4d.         | Ditto ditto (in cloth case) . . . . .  | 4½d.     | .15        | 6d.                     | .11          |
| 6d.         | Ditto ditto (in leather case) . . . . .  | 6½d.     | .22        | 7d.                     | .14          |
| 6d.         | Davies Lectures (Eastern Question) . . . . .   | 7d.      | .20        | 10d.                    | .16          |
| 2d.         | Declaration of first Principles . . . . .  | 2½d.     | .07        | 4d.                     | .06          |
| 9d.         | Defence of the Faith . . . . .   | 10d.     | .30        | 1s1d.                   | 2.22         |
| 86d.        | Elpis Israel (leather) . . . . .   | 9s2½d.   | 3.05       | 11s2d.                  | .29          |
| 6d.         | England and Egypt . . . . .  | 7d.      | .20        | 10d.                    | 2.16         |
| 7s6d.       | Eureka { Exposition } Vol. I. . . . .  | 8s2d.    | 2.75       | 10s2d.                  | 2.03         |
| 10s3d.      | of " II. . . . .   | 11s7d.   | 3.85       | 14s10d.                 | 2.83         |
| 10s6d.      | Eureka { Apocalypse. } " III. . . . .  | 11s7d.   | 3.85       | 14s10d.                 | 2.83         |
| 9s6d.       | ditto ditto in leather " I. . . . .  | 10s2d.   | 3.45       | 12s2d.                  | 3.60         |
| 13s3d.      | ditto ditto ditto " II. . . . .  | 14s4d.   | 4.55       | 17s7d.                  | 3.40         |
| 13s3d.      | ditto ditto ditto " III. . . . .   | 14s5d.   | 4.57       | 17s11d.                 | .46          |
| 6d.         | Everlasting Punishment not Eternal Torment . . . . .                                     | 7d.      | .20        | 10d.                    | .16          |
| 7d. 100     | Everywhere Leaflet (Synopsis of Faith & advt. of Works) . . . . .                        | 9d.      | .25        | 19s3d.                  | .20          |
| 3d.         | Evil One, the—and the Revised Version (by R. Roberts) . . . . .                          | 3½d.     | .10        | 5d.                     | .09          |
| 7d. 100     | Finger Posts, Bible; Nos. 1 to 47 . . . . .  | 9d.      | .25        | 18s4d.                  | .20          |
| 2d.         | Good Confession (Conversation with a view to baptism) . . . . .                          | 2½d.     | .07        | 3d.                     | .07          |
| 1s.         | Hine Debate (are Englishmen Israelites?) . . . . .                                       | 1s1½d.   | .36        | 1s8d.                   | .29          |
| 2s.         | Hymn Book, with Music . . . . .  | 2s3½d.   | .78        | 3s4d.                   | .59          |
| 2s6d.       | ditto ditto (leather,) . . . . .   | 2s9½d.   | .99        | 3s10d.                  | .72          |
| 3s.         | ditto ditto (extra leather, gut-edged) . . . . .   | 3s3½d.   | 1.09       | 4s4d.                   | 1.84         |
| 4s.         | ditto ditto (limp, durable binding) . . . . .  | 4s4½d.   | 1.50       | 5s6d.                   | .11          |
| 6d.         | Index to Elpis Israel . . . . .  | 7d.      | .20        | 10d.                    | .16          |
| 6d.         | Index to Eureka . . . . .  | 7½d.     | .22        | 1s2d.                   | .18          |
| 1s.         | Jesus Christ and Him Crucified (by J. J. Andrew) . . . . .                               | 1s1½d.   | .38        | 1s8d.                   | .27          |
| 1s3d.       | ditto ditto (in cloth) . . . . .   | 1s5½d.   | .50        | 1s11d.                  | .39          |
| 8d.         | Jew Discussion . . . . .   | 9½d.     | .31        | 1s4d.                   | .22          |
| 1s9d 100    | " Judging for Himself" . . . . .   | 2s.      | .72        | 2s0d.                   | .50          |
| 1½d.        | Kingdom of God (Lecture by R. Roberts) . . . . .   | 2d.      | .06        | 3d.                     | .05          |
| 1s.         | Man Mortal . . . . .   | 1s½d.    | .36        | 1s8d.                   | .29          |
| 8d.         | Meaning of the Christadelphian Movement . . . . .  | 9½d.     | .26        | 1s4d.                   | .21          |
| 6d.         | Nightingale Discussion (Immortality of the Soul) . . . . .                               | 7d.      | .20        | 10d.                    | .16          |
| 1d.         | Odology (Spiritualism Explained) . . . . .   | 1½d.     | .05        | 2d.                     | .04          |
| 2s1d.       | Patterns of Things in the Heavens . . . . .  | 2s1d.    | .50        | 8s4d.                   | .60          |
| 3s6d.       | Pictorial Illustration of God-manifestation . . . . .                                    | 3s8d.    | 1.18       | 4s2d.                   | .94          |
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| 1½d.        | Resurrection of Christ (lecture by R. Roberts) . . . . .                                 | 2d.      | .06        | 3d.                     | .05          |
| 2d.         | Revealed Mystery . . . . . [R. Roberts]  | 2½d.     | .07        | 3d.                     | .07          |
| 5s.         | Seasons of Comfort (52 Sunday Morning Addresses, by . . . . .                            | 5s5d.    | 1.80       | 6s8d.                   | 1.34         |
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| 10d. dz     | Shield, Christadelphian, Nos. 1 to 16 . . . . .  | 10d.     | .28        | 1s2d.                   | .23          |
| 2d.         | Slain Lamb . . . . .   | 2½d.     | .07        | 3d.                     | .07          |
| 2d.         | Statement of the Faith . . . . .   | 2½d.     | .07        | 3d.                     | .07          |
| 2d.         | Tabernacle in the Wilderness (illustrated) . . . . .                                     | 2½d.     | .07        | 3d.                     | .07          |
| 6d.         | Three Lectures by Three Lecturers ("The Christadelphians in their True Light") . . . . . | 7d.      | .20        | 10d.                    | .16          |
| 6d.         | Town Hall Lectures . . . . .   | 7d.      | .19        | 10s.                    | .16          |
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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., 5d., 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 sent, and, or be to sent. Orders to the amount of 20s. are, in Britain, sent carriage free. Orders to the amount of £20 sent to the Colonies or the States, carriage free, at English nett price.

No. 232.—OCT. 1, 1883. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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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—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM 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.



NEXT VOLUME OF THE "CHRISTADELPHIAN."—See editorial remarks on subject of renewal, page 463.

H. J. M.—No objections, for free distribution. Our relations with the printer would forbid any other mode of disposal.

F. G. J.—Thanks for *resumé* of argument against the Shapiro MS. We had kept posted, as the subject was important.

The printer promises *Christendom Astray* by Christmas. It will be in the style of *Seasons of Comfort*, but larger type and more pages. Price 4s.

THE JEWISH CONTRIBUTION.—During the month we have received from a sister 10s.; another sister 10s. It will be seen that an annual collection has been resolved on.

E. T.—The spirit of your criticisms on brother Ashcroft's remarks on the flood is right. Wherein they require qualification may be indicated in brother Ashcroft's remarks this month.

A brother would sell his *Christadelphians* for 1881 and 1882 for 7/-. The nos. for April and May, 1881, are a little damaged. Apply to the editor, who will supply name and address.

THE VISIBLE HAND OF GOD.—The printer has for some time been busy getting up the articles on this subject in the form of a book, of over 300 pages. It will probably be ready a week or so after the appearance of this number of the *Christadelphian*. Price 3s.

VISITORS TO THE HOTEL.—Sister Ashcroft requests that brethren and sisters visiting Birmingham and intending to stay at the hotel, should send a postcard to her a day or two in advance. When the place is full, visitors are liable to be disappointed if they suddenly present themselves without notice.

C. C. M.—In the phrase, "spirits of just men," (Heb. xii. 23) the word "spirits" is in the original. No doubt, we have really "come to" them. The question is, in what sense and what are they? The figure will unveil the answer in the experience of those who take part in "the general assembly and church of the first-born."

W. H. & C. M.—The position of the children of believers in relation to God is fully set forth in brother Ashcroft's letter in the *Children's Magazine* for August, 1883. As to membership in benefit societies, this has been frequently discussed in the *Christadelphian*.—(See *Christadelphian* for July, 1882, page 331.)

J. D. T.—The reduced map of Palestine (new map by the Palestine Exploration Society) is published by Edward Stanford, 55, Charing Cross, London, S.W. Its cost, delivered in America, would be something like 4 dollars 50 cents. The original map is on the scale of one mile to an inch; but the map now referred to is small enough to hang on the wall.

A. O. T.—If a brother is "serving in a business" (whether conducted by a brother or an alien), concerning which he is in doubt as to its righteousness, his wise plan is to get into another. What Paul said about "eating" in his day is doubtless true in other matters. "He that doubteth is damned if he eat: for whatsoever is not of faith is sin" (Rom. xiv. 23.)

VISITORS TO MATLOCK.—Brethren and sisters visiting Matlock will find comfortable apartments, with or without board, at moderate charges, at sister Bell's, Brook Vale, Oaker, Matlock Bridge. Sister B. will be glad to receive into her home, as boarder or otherwise, a sister for the winter. The house is a very comfortable one. So writes brother J. Smith.

THE ECCLESIAL GUIDE.—The subscription list has now reached to half the number necessary; and the printer takes the responsibility of printing and waiting the rest. He is now going on with the work, and will be able to say *now ready*, in about a week after the appearance of this number of the *Christadelphian*. If readers should think it got up in too nice a style, they must bear with a printer's fancy. (E. H. T. will find his answer here.)

E. C.—Your advice to study plainness of speech, and avoid technical expressions of foreign deriva-

the English language, it is not possible to be all that is desirable on this head. And perhaps there may be an advantage in a little of the thing you object to. It will have an educating effect if you turn up a dictionary or foreign phrase book every time you come across a word or phrase not understood.

HERALD OF THE KINGDOM AND AGE TO COME (DR. THOMAS) COMPLETE.—An old friend, whose eyesight is failing, would part with the eleven volumes of the Doctor's "Herald," under cover, for £2 10s. For the same reason the *Christadelphian*, since its commencement in 1864, as the *Ambassador* (except the vols. for 1879 and 1880), for £1 15s. Carriage at cost of purchaser. Communicate with J. W. Moore, 47, Park-street, Plymouth.

K. B.—Bear with your brother, who thinks the possession of the Holy Spirit necessary, and that it frequently visits him. Time may enlighten him. Would to God the Lord's people might all receive the Holy Spirit in this bleak day. But, we must recognise facts, and beware of following our own spirits, like the false prophets of Israel (Ezek. xiii. 3). The Doctor's articles on the Spirit were re-published in the *Christadelphian* some time ago. We have a good one waiting by a London brother.

THE EZEKIEL TEMPLE-PLAN.—Brother Sulley, of Nottingham, architect, says:—"I have been engaged for a long time in testing and proving my theory of the circular construction of the temple. I am now nearly at the end. On one point only is there much doubt. This solved, I expect to summarise evidence for final form of text, and commence to draw the plan. The drawing will take considerable time, but as it is to be issued in sections, the production will not be so far off as would appear. I have come at the measure of the temple so far as to find that the measure of the posts and the spaces between, and the measure of the entrances into the circular house, all fit without remainder."

#### THE PROPOSED ANNUAL CONTRIBUTION FOR THE POOR JEWS IN PALESTINE.

It will be observed, from the Birmingham intelligence, that it has been resolved to hold an annual collection (first Sunday in December), in Birmingham, on behalf of the poor Jews in Palestine. If other ecclesias join Birmingham, we shall be able to send a considerable yearly help to the struggling colony, that has been founded at Kosh Pina, by Mr. Oliphant, with the funds already provided by the brethren. It will be observed from the Jewish intelligence this month, that the colonists are in great need.

#### YAHWEH ELOHIM: THE MEMORIAL NAME.

This is the name of the new book, by sister Lasius, of which she has sent as a specimen copy. It is very neatly printed and bound. The contents may be judged of by those who have seen *Patterns of Things in the Heavens*.

BRETHREN IN THE STATES can be supplied direct from sister Lasius, 38, Graham Street, City Heights, Jersey City, N.J.—price, one dollar; postage, 10 cents. Price in England, 4s.: by post, 4s. 4d.

THE EDITOR'S APPOINTMENTS FOR OCTOBER.—7th, London; 14th, Birmingham; 21st, Nottingham; 22nd, ditto; 28th, Liverpool.

BROTHER ASHCROFT'S DITTO.—October 7th, Liverpool; 14th, Nottingham; 21st, Kidderminster; 23rd and 24th, Stockport; 28th Bi-

## THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1833, page 163.)

Contributions since last month.—A sister, 10/-; a brother, 2/4 (balance of remittance); a sister 5/12 (balance of remittance).

Users during the same time.—A poor brother 3 *Three Lectures*, 12 *Finger Posts*; a poor brother greatly desires, but utterly unable to provide, *Visitor*, one year, one *Three Lectures*; a poor brother, one *Kureka II.*; a poor brother, going abroad, would like to take with him, but cannot possibly procure, one *Clerical*, one *Apostasy*, one *Defence*, one *Everlasting*, one *Egypt*, one *Evil One*, one *Crucified*, one *Jew*, one *Nightingale*, one *Patterns*, one *Three Lectures*, one *Elpis Israel*; another poor brother, *Christadelphian*, 15 months; a poor brother, 300 *Finger Posts*, 6 *Eternal Life*.

### CHRISTADELPHIAN PRIVATE HOTEL,

195 (Old Number 205) CHURCHILL ROAD (No. 1, CHELTENHAM VILLAS)  
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DO NOT ASK IN THE ROAD FOR THE "CHRISTADELPHIAN PRIVATE HOTEL." IT IS NOT KNOWN IN THE NEIGHBOURHOOD AS A HOTEL, HAVING THE ASPECT AND COMFORTS OF A PERFECTLY PRIVATE HOUSE. ASK FOR THE NUMBER IN THE ROAD. SOME ASKING FOR THE HOTEL HAVE NOT BEEN ABLE TO FIND IT.

Sister Ashcroft would be glad if intending visitors to the Hotel would notify their intention a day or two beforehand by post-card.

For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come without invitation, and be able, at the low tariff of the cheaper temperance hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof.

Arrangements have now been made to supply this need. A house in one of the pleasant suburbs of Birmingham has been prepared as a private hotel, and is now ready for visitors. The house is next door to Brother Ashcroft (communicating internally with Brother Ashcroft's house) and will be separately managed under the supervision of Sister Ashcroft.

#### TARIFF.

Bed, 1s per night, or for two in one bed, 1s. 6d.; breakfast (plain), 9d.; ditto with meat or eggs, 1s. dinner, 1s. 3d.; tea (plain), 6d.; with meat or eggs, 1s.; supper, 6d.

Bed and board, 4s. per day; 25s. per week, with use of dining-room. Those "finding" themselves, bedroom and use of dining-room, 17s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of tram and omnibus to the centre of the town.

## THE "IMMORTALITY" OF THE BIBLE NOT THE IMMORTALITY OF CHRISTENDOM.

BIBLE FINGER POST, No. 48.

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.—Lines by F. H. C., "The sun of righteousness:" the wail of a hard-pressed pilgrim: cheer up: the Lord's eye is on the righteous.—Article from *Scotsman*, on the death of the Comte de Chambord.—Acceptable clips from *South Wales Daily News*, comprising wood cut of the proposed Dead Sea canal, which will probably never advance beyond the state of proposal.—Article, "Are we infidels?" by J. F. S., Elmira, N.Y. (should be glad to feel at liberty to carry out writer's proposals, but judgment deters).—Further copies of *Beith Advertiser*, with continuation of correspondence noticed last month. (It appears the writer on the Christadelphian side is brother Wallace, not brother Gillies).—Copy of *Tamworth Herald*, containing fair report of lecture delivered by the editor of the *Christadelphian* in the Tamworth Town Hall.—Copies of several issues of the *Rochester Democrat and Chronicle*, containing full report of several days' convention of the "Freethought advocates." Brother Tomlin, who sends them, wishes to see a review of the said convention in the *Christadelphian*. We should be glad to oblige him. With leisure time, it is just the job that would suit the editor to tear open and expose the pretentious sophistries that were so pompously aired in the convention for several days; but we are obliged for the present to resist the temptation.—Camp meeting fly sheet of Seventh Day Adventist gathering at Worcester, Mass. (poor fellows!)—New versification of Psalm iii. (brother Hawkins: Thank you.)—Balance of MS. from Keighley sister on the management of children (thank you; we have not had time to read it yet, and it is being written in red ink is against some chances. We doubt not from the first instalment that it will be serviceable).—Notices of several Christadelphian publications cut from *Batley News*. (They do not amount to much, but are useful as advertisements).—Clips from *Scarborough paper*, one reporting humorous lecture in support of the orthodox view of Satan, and the other criticising the performance in the style of effective banter. (We may use these another time.)—Lines "Words and Deeds" by T. T. (good).—Lines, "A Sigh," by O. L. T. (excellent: will gladly use in due time).

612 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, OCTOBER, 1883.

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| 1s.         | Braulaugh Discussion . . . . .  | 1s2d.       | .37           | 1s.8d.               | .30        |
| 1s6d.       | ditto ditto (superior edition) . . . . .  | 1s9d.       | .57           | 2s9d.                | .45        |
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| 4d.         | Clerical Theology Unscriptural . . . . .  | 5d.         | .14           | 8d.                  | .12        |
| 3-6d ann    | Children's Magazine . . . . .   | 3s6d.       | 1.00          | 4s.                  | .00        |
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No. 233.—NOV. 1, 1883. A.M. 5973.

# 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; ASSISTANT-EDITOR, ROBERT ASHCROFT.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

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## NOTES.

Bro. Nisbet, of Glasgow, acknowledges with thanks, a cup and salver, sent by an anonymous bro. to the Glasgow ecclesia.

**THE CHRISTADELPHIAN FOR JAN. AND FEB., 1888.**—"Has any brother got these numbers to part with? I will pay full price."—Brother Strange, Ampney Park, Cirencester.

A crush of town work in the office of the printer has kept back the finishing of *Visible Hand*, and delayed the *Guide*, which we expect to be ready with the present number of the *Christadelphian*.

It will be observed that the Fellow-Service League account is £3 9s. on the wrong side. We have gone beyond the funds, rather than turn away applicants for literature, in the confidence that fellow-servants will come to the rescue, as in time past.

**"THE UNSEEN WORLD."**—Brother J. Heywood, of Green Street, Huddersfield, wishes to introduce to notice a small pamphlet with this title, published by brother Kendall, being a reply to the "Rev." G. Duncan.—1d. each or 9d. per dozen; postage extra; apply to brother Heywood.

**GOVERNESS AND COMPANION.**—Sister Holmes, of Stapleford, near Newark, having three girls (7 to 11 years of age) would be glad to meet with a sister in the faith who could teach the children music, drawing, good English, and perhaps French. Address Mrs. A. Holmes, Stapleford, Newark.

**A. B.**—You judge rightly that we are too busy to privately correspond with the numerous persons who write to the office. There will be nothing extra to pay under the circumstances. God prosper you in your far off habitation. Do the best you can, and leave results. God will accept faithful service, even if no results come: e.g., the case of Noah.

**PORTLAND (OGN.), U.S.A. (O.L.T.)**—R. C. Bingley, of this place, speaks truly of his acquaintance with Dr. Thomas, and the Editor of the *Christadelphian*. He has not, however, been in harmony with the brethren generally for a number of years.

**OPENING FOR JOURNEYMAN BAKER.**—Brother Smith, of Derby, would be glad to hear of any brother (journeyman baker, out of work) who would be willing to take charge of a small business. Brother Smith is anxious to have one of like precious faith with him in his business. Letters addressed, care of J. Coates, 76, Byron Street, will find him.

**VISITORS TO LONDON.**—Sister Fenton writes:—"Will you kindly inform the readers of the *Christadelphian* that there still exists Sister Fenton's Private Hotel, 23, Islington Green, London, N., where brethren and sisters visiting London can find good accommodation at moderate charges. This hotel has been well patronised by brethren and sisters from various parts.

**SUSAN E.**—"All alone—in the lonely American interior, only broken bread with brethren once in 13 years"—you would have the sympathy of many if they knew you. You have the sympathy of the greatest of sympathisers—our great High Priest—that Great Shepherd of the sheep—who knows His own, and will know where to find each one in the day of joyful muster. In this you must comfort yourself.

**J. H.**—It is not true that the non-responsibility of enlightened reectors of the truth is generally held by the brethren. A few in certain parts hold it, greatly to the detriment of their testimony to the outer darkness. The majority recognise that "God commandeth all men everywhere to repent (Acts xvii. 30), and that if they "do not obey the truth," it is at the peril of "tribulation and anguish, in the day when God shall judge the secrets of men by Christ Jesus" (Rom. ii. 8, 16).

**THE JEWISH CONTRIBUTION.**—During the month, we have received the following contributions:—An ecclesia, £12; a brother 10s.; another brother, 7s. 4d.; a brother, 7s. 6d.; a sister, 10s.—We have also received a letter from Mr. Oliphant, representing the needy state of the five families whom he has settled on land at Rosh Pinna with the funds provided by the brethren. We shall send a remittance in advance. It will be seen that the Birmingham ecclesia at its annual meeting resolved to issue a circular, inviting ecclesias elsewhere to take part in the annual contribution.

**ETERNAL TORMENT.**—A discussion on this subject has taken place in the papers in St. John's New Brunswick, between one of the brethren (under the signature of *Adelphos*) and a Mr. George Garraty. The whole is now published in a pamphlet of 109 pages, under the following title:—"The Adelphos letters on Eternal Torment, and six letters from Mr. George Garraty in defence of the doctrine, together with a Reply, and an exposition of certain passages of Scripture supposed to teach the popular theory." The pamphlet is a good one of its kind, and will doubtless be useful to enquirers. Price, 1s. 2d. post free. Will brother Dowling send us, say 50 copies? We shall then be able to supply English purchasers. American brethren wishing to procure the pamphlet, can apply to B. J. Dowling, Box 136, St. John's, New Brunswick.

**THE EDITOR'S APPOINTMENTS FOR NOVEMBER.**—4th, Birmingham; 11th, Leicester; 18th, Birmingham; 25th, Mumbles.

**BROTHER ASHCROFT'S DITTO.**—November 4th, Liverpool; 11th, Nottingham; 18th, Leicester; 25th, Birmingham.

## HAS GOD PROMISED HEAVEN TO THE RIGHTEOUS?

BIBLE FINGER POST, No. 49. (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.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 163.)

*Contributions since last month.*—A sister (balance of remittance) 2/9½. (The League account is now £3 9s. on the wrong side.)

*Users during the same time.*—Poor brother, in small town, call, and anxious to distribute, but cannot provide 1,000 *Finger Posts*; poor sister in lonely place, 1 *Hymn Book*, 1 *Way of Providence*, 1 *Seasons of Comfort*; poor brother, 1 *Apocalyptic Lectures*, 10 *Why are the Christadelphians?*; poor ecclesia, to supplement special effort, in which they have gone to the utmost of their means, but wish to do more, 200 *Everywhere Leaflet*, 12 *Resurrection of Christ*, 6 *T. Wm Hall Lectures*, 3 *Evil One*, 12 *Who are the Christadelphians?* 12 *Revealed Mystery*, 12 *Pilate's Question Answered*, 600 *Finger Posts*, 200 *Sect everywhere Spoken Against*; poor ecclesia, willing to work, but cannot provide, 2,000 *Finger Posts*; poor brother, in the same position, 100 per month for 10 months; poor enquirers, recommended by poor brother, 3 *Bible Companions*, 1 *Evil One*, 1 *Good Confession*, 3 *The Lectures*, 3 *Kingdom of God*, 3 *Revealed Mystery*, 1,200 *Finger Posts*.

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*Sister Ashcroft would be glad if intending visitors to the Hotel would notify their intention a day or two beforehand by post-card.*

For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come without invitation, and be able, at the low tariff of the cheaper temperance hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof.

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The hotel, standing well out of the town, in the direction of Sutton Park, will be a place where even the overworked in need of change and rest, could spend a week to advantage. Birmingham is generally considered (by those who have not been to it) a smoky, dingy place. So it is in some parts; but it is large, and there are districts where the visitor would not be aware he was so near a manufacturing town. Such a district is the one in which Churchill-road is situated. The only drawback is that it is half-an-hour's walk from the centre of the town; but this will not be much of an obstacle with those who come to Birmingham for spiritual purposes.

There is a good service of train and omnibus to the centre of the town

**Books, Pamphlets, MSS., &c., received during the month.**—A copy of a weekly paper, entitled *Word and Work*, No. 436, sent for the sake of a letter, by the "Rev." H. Friedlaender, of Jerusalem, in which that gentleman appeals for the purchase of estates in Palestine, on which to employ the Jewish colonising refugees.—Anti-Dr. Thomas' pamphlets of 1865 and 1869, best left buried.—*Leaflet (Prompter No. 1)*, "Is there a God," issued by the Jersey City brethren.—Copy of the *Montreal Daily Witness*: object not apparent. Senders should always mark what is noteworthy, or better still, cut out and forward.—Another ditto, with capital article on the Eastern Question, entitled, "The Bone of Contention."—A four-page tract, issued by brother Heywood, of Huddersfield, on "Mr. Nichols and the Christadelphians"; well-written, but questionable if the game is worth the sportsman's shot. But perhaps the report of the gun will do something.—Article by brother F. G. Janaway, "What are those wounds in thine hands?" (wants considering).—Well got-up prospectus of new work (*The Law, The Covenants, and The Sabbath*), by Dr. L. C. Thomas (box 73, Wyoming, Delaware, U.S.A.)—Several copies of *Zion's Day Star*, in which our article on the authenticity of the first two chapters of Matthew and Luke, is re-produced, with a review by one E. C. Lavish. The review is smart, but dogmatic and shallow. The points of the argument are evaded, or else not discerned.—Article, "Holiday Sketches" (acceptable, will appear soon).—Copy of the *Times of Natal*, intitled "T. F.," containing the article from the *Levant* paper, in which the report of the discovery of Noah's ark originated.—The *Christian Chilandist*, No. 3 (a poor production, engendering melancholy).—Article, "The Kingdom of Heaven," by brother J. U. Robertson; pleased to receive by-and-bye, for use.—Three copies of the 20-paged pamphlet, referred to in "Notes," under the title of "The Unseen World."—A variety of pamphlets, with a healthy ring, by H. Pinson, who says, after seeing *Christadelphian* publications, "If I am not a Christadelphian, I am wonderfully near being one."—Article on "Prayer," by F. H.—Copy of *Halifax Morning Chronicle*, with report of what the paper calls "an eloquent address" on behalf of what is really Hindooism. Strange things are abroad. There will be a grand rectification when Christ comes.—"A vision," by a Catholic Priest (out of his own heart). The parenthesis does not appear on the title page, but would have been a correct description.—Copy of the Welsh tract, referred to in the Swansea intelligence.

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No. 234.—DEC. 1, 1883. A.M. 5973.

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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—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM 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.

A. C.—Satisfactorily arranged.

J. M. (N. Z.)—The immersion was doubtless valid. See Guide (now published).

J. J. P.—You will find the subject of eating blood treated on in the *Christadelphian* for 1876, page 40.

The thanks of many are due to those who have so promptly and liberally replenished the funds of the Fellow-Service League.

Brother Challinor, of Birmingham, would be glad to hear from his brother at Sydenham, New Zealand.

"EVERYBODY'S QUESTION."—This is a useful lecture by brother Shuttleworth, published by the Swansea brethren. It is on supply at the office—price, 1½d.; by post, 2d.

B. R.—As a rule, we endorse all that appears in the *Christadelphian*, but on open questions, we sometimes give readers the benefit of the suggestive contributions of others.

F. S. H.—A thorough index of the twenty published volumes of the *Christadelphian* would no doubt be acceptable to many. You cannot do better than go to work, and get it ready.

AN OPENING FOR SOMEONE.—A brother, who is a spade and shovel maker, or blacksmith, may obtain a situation, by applying to brother Thomas Parkes, 3, Wellington Street, Bilston, Staffordshire.

It will be observed that the *Guide* and the *Visible Hand of God* are now ready. The larger price of the *Visible Hand of God*, as compared with *The Ways of Providence*, is due to the greater fewness of the number printed.

F. S. H.—It is necessary to adhere to the rule of not returning what the common run of editors bluntly call "rejected MSS." It is not a question of the postage, but of the complication it adds to an already over-occupied machinery.

L. C. H.—You will find articles more or less bearing on the subject of Matt. xxiv. in the *Christadelphian* for April, 1873 (page 82), June, 1873 (page 279), Feb. 1879 (page 80), and March, 1879 (page 119).

FOR NEW ZEALAND.—Brother Cowperthwaite, of Leeds, was to leave England for New Zealand on the 1st of November, by the *British King*, bound for Wellington. His destination is some part of Auckland.

"THE PROCEEDS FOR THE JEWS."—A brother will sell ten years' *Christadelphians*, and give proceeds to the Jewish Fund. Vols. for 1872 1881—February 1880 missing—all the rest complete. 1872 volume bound; the remainder unbound. Offers to W. WARREN, jun., Falmouth.

SOUTHPORT, NOT STOCKPORT.—In the remarks which appear in last month's *Christadelphian*, with regard to the proposed Canal through Pales-

tine, it is stated that the British Association met this year at Stockport, which should have been Southport.—THOS. BAKER, Stockport.

J. W. D.—The quotation in bro. Chamberlin's lecture (*Three Lectures*), of 1 Tim. vi. 16, as "Christ only hath immortality," instead of "God only, &c.," is a slip, which he would correct in any future edition that might be called for. The pamphlet is nearly all sold.

SEVERAL.—Our stock of the "Commandments of Christ," in leather case, has been for some time sold out, and we have had a difficulty in replenishing, owing to the refusal of the binder to do any more at the price. We have them in other forms, and will presently have them in leather, though not exactly the same.

THE JEWISH CONTRIBUTION.—A number have intimated their purpose to join in the annual contribution on the first Sunday in December. During the month, the following casual contributions have come to hand:—A brother and sister, £10; an ecclesia, £1; a brother, £1; a sister (balance of remittance), £1 5s. 8d.; a brother, 1 dollar; a brother (balance of remittance), 6s. 4d.; a brother, 5 dollars; a sister, 5s.; a brother, 10s.

"DOCTORS DIFFER."—One, says the *Christadelphian*, is deteriorating, referring to certain articles appearing last month. Another, a post or two afterwards, declares it is vastly improved. What can we do but earnestly remember that while there is wisdom in the multitude of counsellors, the wisdom is not in their conflicting opinions, but in the nett outcome, when the whole has been well boiled down.

S. C. C. AND OTHERS.—The editor of the *Christadelphian* would not be indisposed to accept an invitation to visit the American side of the Atlantic, if he could arrange for the performance of the somewhat multifarious duties of his position in his absence; and this might not be impossible if there were earnest need. In such a visit, the suggestion that sister Roberts should accompany him might be entertained. The visit could not take place till well on in next year; and its occurrence would depend on the extent to which it was supported by those desiring it. Communication on the subject had better be like yours—direct to himself in Birmingham. With all the threads in his hand, he would be able to decide on the practicability and desirability of the proposal. The expense would be heavy, and you express the desire not to add to, but to ease burdens already shouldered for the truth's sake.

THE EDITOR'S APPOINTMENTS FOR DECEMBER.—Birmingham all the month.

BROTHER ASHCROFT'S DITTO.—December 2nd, Liverpool; 9th, Nottingham; 16th and 17th, Newark; 12, Loughs; 16th, Mumbles; 23rd, Ward Hall; 30th, Birmingham.

## A LADY'S ATTACK ON CHRISTADELPHIANISM.

BIBLE FINGER POST, No. 50. (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.

(For Origin, Constitution and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

*Contributions since last month.*—A brother, 2s. 6d.; a sister, 10s.; a brother (balance of remittance), 4s. 5d.; a sister, 1s.; a sister, £5; a sister, 5s.; a brother £2; a brother, 2s. 6d.; a brother, 4s. 6d.; an ecclesia, 10s.; a brother, 2s. 3d.; a brother, £5; a brother, 4s.; a brother, 1s.

*Users during the same time.*—Poor brother abroad desires, but can no more procure than write, *Eureka*, 3 vols.; stranger, on recommendation of poor brother, 1 copy *Town Hall Lectures*; poor brother, zealous, capital opening for counter-working active opposition of the adversary, 200 *Nichols Antidote*, 24 *Vindication*; poor brother, hungry for spiritual things, but can scarcely fill hungry mouths of children, out of something like 10s. a week, *Christadelphian* and *Children's Magazine* for 1884; *Visitor* for 6 months; another out of work for long time, *Christadelphian* for 1884; another, almost sinking under burdens, *Christadelphian* 1884, 200 *Finger Posts*, 1 *Guide*, 1 *Three Lectures*.

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*Sister Ashcroft would be glad if intending visitors to the Hotel would notify their intention a day or two beforehand by post-card.*

For a long time, the need has been felt of a lodging place or hotel in Birmingham, under brotherly auspices, to which brethren from a distance desiring to spend a Sunday in Birmingham could come without invitation, and be able, at the low tariff of the cheaper temporary hotels, to command the comforts of the better class of hotels in combination with the luxury of feeling themselves under a friendly roof.

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There is a good service of tram and omnibus to the centre of the town

**Books, Pamphlets, MSS., &c., received during the month.**—Excellent remarks by brother Simons, of Outram, N.Z., on the "Remarks Overheard" (*Visitor*) as to God not making the human race perfect at the first. (Shall be glad to use).—Copy of the *Church of England Catholic Chronicle*, devoted to the melancholy but bootless enterprise of reviving the defunct power of Rome. (Too late in the day, my dear sir. The divine lease—registered in Daniel—has expired, and there is no provision for renewal, but strong provision the other way).—A tract by Henry Ward Beecher on "Immortal Life," in which the very basis of all our hope of such a thing is rejected in his theory that the Bible is a fallible human evolution. What can Mr. Beecher or any other man know of immortal life if God has not spoken by Christ?—Two Anglo-Israel leaflets, professing to show "glad tidings to all people" in Britain's Ephraimite "identity"—a mere owl-hoot in the night.—"Just one step," a real immortal-soul appeal of the old sort: pity that so much earnestness should be thrown away upon a fiction.—No. 614 *monthly Visitor*, setting forth Mr. Moody's version of the new birth, which is not an enlightening version at all, but one calculated to bewilder and stupefy.—Mr. Parson's new book, "*God the Creator of evil and good for our benefit*," in which there are some good things, but which is entirely vitiated for all practical good by the author's denial of Paul's apostle-ship.—Copy of *The Bible Standard* (Conditional Immortality organ).—*Variorum Bible Readings*, extracted by bro. Brittle (perhaps use).—Copy of Arthur Mursell's lecture of *The Stage, the Pul' and the People*, whose character is well-defined in pencil memorandum, by the sender, "detrimental to true religion."—Advance pages from *The Book Divine and Human*—apparently written with good sense and vigour.—Lines, "The Love of Money," by a parsimonious Dissenting Parson—a satirical composition, not wanting in truth.—The specimen copies of *Antipsy*, in Norwegian; referred to brother Larsons' interesting communication, appearing this month.—Interesting newspaper clips from brother Walker, of Otahuhu, brother Owler, of London, and others.—Nicely-printed tract, on Martin Luther's heterodoxy, suitable to the recent celebration.—An incoherent effusion from the North, sent us "in the name of Jesus," who certainly had nothing to do with its inception.—Remarks by brother Clement, on "The Creative Week" (A paragraph appearing this month, may suggest a reconciliation between seven literal days and seven cycles).—Pamphlet, "The bitter cry of outcast London" bitter enough, surely, and indicative of a deep-seated malady, affecting all mankind, that nothing can reach but the Kingdom of God, at the coming of Christ.—Copy of the *Traveler's Record*—beautifully printed, illustrated, and smartly edited—in the interest, however, of a very short-lived interest: insurance.—Copy of the *Glasgow Herald*, with report of lecture on comets.

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