

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 XXI.

BIRMINGHAM: PUBLISHED BY THE EDITOR,
ROBERT ROBERTS, ATHENÆUM BUILDINGS, EDMUND STREET
MDCCLXXXIV.

Contents of Volume XXI.

	<i>Page</i>		<i>Page</i>
ARTICLES BY DR. THOMAS:			
Gentile Obligation to the Jews	1	A German Socialist	216
Confession of Faith	4	Moral Philosophy, &c.	219
Bible Chronology	42	Our brethren in the first century	246, 294
Daniel's Seventy Weeks	97	The Seen and Unseen	259
Ezekiel's 40 and 390 Days	100	The Destiny of Man	268
The Bible Challenged	145	Restlessness and Rest	299
The Challenger Answered	146, 193	"Promised Land" Debate	309
The Time of the End	342	Analogy from Bee Culture	316
Vision of Nahum Interpreted	289, 328, 386	Religious Pretence	342
The Abrahamic Covenant	433	Why the Delay 355, 416, 459, 512	389
SUNDAY MORNING ADDRESSES:			
The Jews' God's Monument	15	Events in Egypt	438, 484
Paul's Shipwreck	59	Christ: His Life and Work	438, 484
Light and Darkness	108	Difficulties in the first two chapters of Matthew	445
God	153	Meditations of Oriana 501, 563	563
A Past and Future Picture	199	Is the Bible the work of Inspiration?	538
Equal with the Angels	251	The New Crisis	555
Wisdom	303	Suffering and Glory	565
Jerusalem and Rome	349	Coming Crisis in the East	569
Town Hall Address	400	CHAT WITH CORRESPONDENTS:	
Why do we Break Bread?	449	Adam's Sentence	128
"Overcoming"	495	What became of the Ark?	128
THINGS NEW AND OLD:			
Side Lights	20	Spiritual Sickness, or Liberal	128
Gospel Enigmas	21	Omission of Dan from Rev. vii.	128
Spray	22	Sisters taking part	128
Wisdom's Comparisons	125	Samson	129
Side Lights	126	Rescued	129
Wisdom's Contrasts	127	One Thing is Certain	129
Doctrinal Division	256	Forthcoming Temple Plans	129
Zion's Glad Morning	257	Finger Posts	130
The Reign of Sin	257	Proposed Sea Canal through Palestine	130
A More Excellent Way	257	Always More or Less	130
Britain and the Gospel	405	Orthodox Childhood	131
Abstinance, &c.	406	Special Handbill	171
Who was Abasurnis?	408	Restitution Publications	171
MISCELLANEOUS ARTICLES:			
Scriptural Confession	4	No Compromise	171
Extracts from Oriana's Correspondence	8	Public Opinion	171
Responsibility of Rejectors	24	Lord Norton	171
Bible Difficulties	57	Our Duty for the Present	172
Jerusalem Comforted	73	Taking Part	172
First Chapter of Ezekiel	64	When the Master will Come	172
Criticism	79	Encouraging	173
"In the presence of Death"	103	What the Truth Requires	173
The Clerical adversary	113, 163, 207	The Creative Order	174
Belligerent	158	Why Man was not at once Made Perfect	177
The Tower of Babel	212	Eating of Blood	179
The Character of Christ	212	Bible Finger Post, No. 43	319
		Our greatest enemy	319
		The Truth's slow progress	319
		Light before the Sun	319
		Anticipating the Verdict	319
		Not Good	320
		Our Dead Children	320
		Not Unitarians	320
		Poverty and Riches	320
		Pre-Mosaic Reign of Death	321
		The Coming of Elijah	321
		Cutting out Work	322
		Testatorship	323
		Why the Delay?	367
		The Truth too high for Some	367
		A Coincidence	367
		From the Heart	367
		Eyes opened	367
		God in Christ	368
		Work and Study in Bed	369
		Bible Reading—New Proposals	370
		Dr. Thomas' Exposition verified	371
		Moderate Drinking	372
		Edification	372
		Cremation	373
		Fruit before Light	413
		The Father and Christ	413
		By the Way Side	413
		Saul and David	413
		The Ancient of Days and the Son of Man	413
		An Interesting Case	413
		Moral Philosophy	413
		The Devil	456
		Them that Perish	456
		Isolation Useful	456
		Do but sow it	456
		Who was it?	457, 505
		Dr. Thomas and Political Events	457, 506
		Purity of Life	458
		Happy Death Beds	505
		Dr. Thomas' Chronology	505
		Christ's Intercession	505
		Fellow-Service League	505
		The Soudan	505
		"Oriana"	506
		Eating of Pork	507
		Preaching and Printing	508
		Matthew and Prophecy	509
		Fleal and Gerizim	516
		Ancient and True	516
EDITORIAL NOTES:			
		Contribution to the Jews	33, 374
		The Land Question	81
		The Montefiore Memorial	81
		Palestine Affairs	132
		Mr. Oliphant's Letter	132
		Jordan Valley Canal	180
		Ending of Two Times	180
		Overland Route to India	180

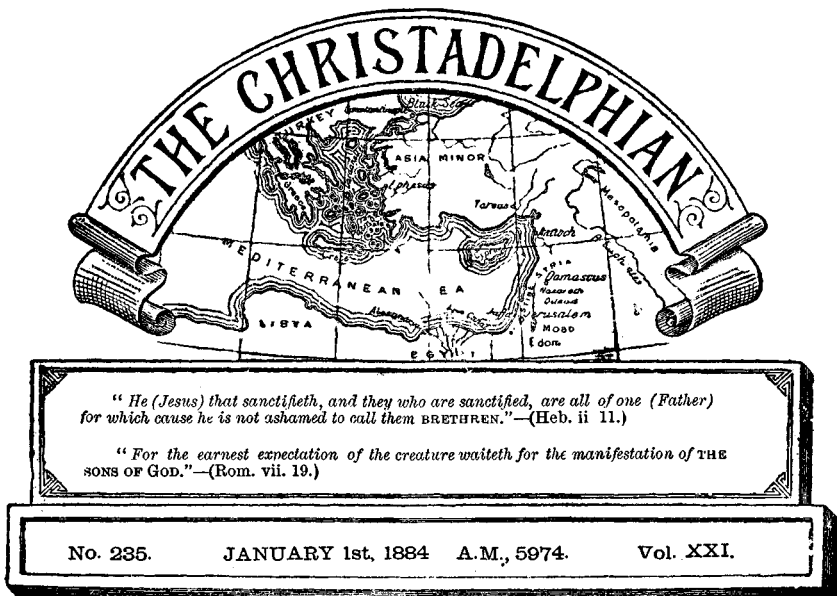
	<i>Page</i>		<i>Page</i>		<i>Page</i>
Man-honouring "Unions" ..	227	Inspiration	99	Gordon on Future Life ..	311
Clerical Exposition	227	"A Bitter Illusion" ..	102	The Bible True	315
Disappointed Expectations ..	325, 374	Time of Jacob's Trouble ..	102	A Blazing Wrath	315
Changes at Birmingham ..	225	Times before Moses	102	The Sun	318
Latter-Day Situation	420	Darwin's Fluctuations	105	Conventional Religion ..	318
France and England	420	Doctrine in 1643	105	God's Discipline	348
Miscellanies 461, 517, 572		Napoleon and Christ	105	At Variance	348
POETRY :			Eastern Palestine	Going to Destruction ..	348
"This Rebellious Heart" ..	7	Modern Life	112	The Devil	354
Thoughts for Christmas ..	14	Orthodox Distress	112	Anglo-Israelism	354
"Numbered with the Dead"	23	Ever Learning	112	Pitcairn Island	354
"I will go on Again"	106	The Gospel Narratives ..	112	Tumbling	366
Words and Deeds	124	Is there a God?	123	Health Exhibition	366
The Pearl	151	Why the change?	123	If the Clergy had Power ..	373
No Time to be Idle	162	Why I help the Jews	124	The Right Lesson	373
A Brief Bright Dream	204	Two Evils	124	Salvationism	404
The Foolish took no Oil ..	250	Difficult, yet important ..	124	Gone before the Time ..	404
Coming on Apace	298	Difficulty Diminished ..	127	Christadelphians	412
Signs of the Times	312	Fellow Service League ..	127	The Jews	412
Waiting	419	Good but not strong	127	Immortal Soulism	419
A Song for Sisters	443	The Royal Law	144	Incredible	437
Satan	454	In the Main True	144	No Ease	437
Coming	494	A True Testimony	144	Turkish Censorship	444
Resting By-and-By	509	Mankind and the Gospel ..	150	Jews in New York	444
THE VISITOR :			Longevity of the Jews ..	The Great Pyramid	448
Monthly Visitor	468	The Dead Sea	152	The Jews and "Charity" ..	448
Christ's Death	469	Armed Europe	152	The Pope	453
Proverbs	470, 525, 576	The Red Sea	157	Barbarism	455
Editor's Sunday Work 470, 525, 576		Balak's Altars	157	Infant Baptism	455
Principles	471	Time of Jacob's Trouble ..	157	The Land	460
Miscellanies	472, 521, 574	A Great Blessing	161	Social Science	467
The Good Shepherd	524	Russia and India	161	Eternal Torments	467
Colonists in Palestine	575	Soliloquy of a Thinker ..	161, 206	Might be Useful	493
Trouble a Blessing	575	Og's Bed	162	Nazareth	493
SCRAPS :			The Hittites	Actions	499
Where will it end?	3	New, yet old	162	Truth for Granted	499
Anxiety	4	View from Pisgah	170	Weak Things	499
The God of the Age	13	Bradlaugh Debate	170	Hebron	499
The Testimony of an ex-Sunday School Union Sec. ..	13	Proposed Jordan Valley Canal	179	"Let Not"	500
Modern Education	14	Woes of Jerusalem	185	More than they know ..	500
Why take ye thought?	22	Like Many People	185	The Bosphorus	504
Has God spoken?	23	A Desolate Land	198	Hair-Splitting	516
Origin of Reading and Writing	32	The Fable Americanised ..	198	Circumstances Hinder ..	537
Conditional Immortality ..	32	Getting the Earth Ready ..	203	Not Proud	564
Christadelphianism	56	A Country in the Desert ..	206	Friendship	564
Religious "Bazaars"	56	A Decision	211	Success	564
The Limitations of Science	63	More Blessed to Give	211	The Light itself	564
Elpis Israel	63	Methodist View of the Trial	211	Love and Hatred	568
The Pulpit and the Time of Day	63	The Soulman	211	The Czar	568
Better for what?	65	Will Suit our Time	215	1 Tim. iii. 16	571
Made Subject to Vanity ..	71	The Visible Hand of God ..	215	Meaning of Names	572
The Sinaitic Manuscript ..	77	"The Thief on the Cross" ..	215	INTELLIGENCE :	
The Jews in Galicia	77	Jewish Reform	218	Aberlare	474
Suppose He were Alive Now	78	Hell	218	Aberdeen 40, 88, 233, 282, 329, 426, 578	
Immensity of Creation	80	The Pope	226	Abergavenny 88, 186, 233, 475, 529, 579	
Anti-Christianity	87	Hard, but not true	226	Alderley Edge 186, 282, 475	
Nebuchadnezzar's Image ..	87, 88	The Panama Canal	232	Aylesbury 40, 186, 377, 426	
Devout but Distressed	88	Work not a Degradation ..	245	Bagthorpe	89
Sons of Ham	99	Divine Land System	250	Banwell	41
		The Banks of the Euphrates	255	Barrow-in-Furness 41, 89, 187	
		Ethiopia and the Soudan ..	258	Bath 41, 89, 186, 282, 377, 529	
		The River Euphrates	258	Beith	41, 89, 139, 330
		Fanaticism	258	Birkenhead	426
		A Little Truth	258	Birmingham 41, 89, 139, 186, 234, 282, 330, 377, 426, 475, 529, 579	
		Law of Moses Divine	281	Bishop's Castle	234, 529
		The Great Pyramid	281	Blackpool	42, 254
		The Sun Burning Out	297	Blantyre	427
		Opposed to Darwinism ..	297	Bournemouth	579
		God must be	298	Bradford	377
		Successors of Apostles ..	302		
		Soliloquy of a Thinker ..	307		
		The Universe	311		

	<i>Page</i>
Brierley Hill	277
Brighthouse	42
Brighton	579
Bristol 42, 234, 330, 377,	427
Burton-on-Trent	139
Cannock 234, 378, 427,	475, 529
Cardiff 42, 90, 186, 234,	282, 427, 475, 529
Cheltenham 42, 187, 282,	330, 530
Cinderford 42, 139, 235,	331, 427, 530
Crewe	530, 579
Dalbeattie	187
Dalton-in-Furness	187
Derby 42, 187, 283, 331,	378, 428, 475, 530, 579
Dereham	475
Devonport	139, 235, 428
Dudley 42, 235, 283, 331,	530, 580
Dumbarton	530
Dundee 43, 90, 378, 530,	579
East Linton	283
Ecclesial Notes	473, 528
Edinbro' 90, 139, 283, 331,	378
Elland, 43, 90, 139, 235,	283, 378
Exeter	378
Elmswell (Bury St. Ed- monds)	43
Falmouth	187, 378
Forfar	91
Frome	91
Glasgow 43, 91, 140, 187,	235, 283, 378, 428, 475,
530, 580, 580	
Gloucester 43, 140, 187,	235, 283, 322, 379, 475, 550
Grantham	428, 530
Gravesend	331, 475
Great Bridge 140, 283, 322,	379, 531
Greenock 43, 91, 140, 187,	236, 580
Great Yarmouth 140, 287,	476, 531
Great Grimsby 379, 428,	531
Halifax 44, 91, 140, 188,	284, 332, 379, 428, 476,
531, 580	
Hawkhurst (Sussex)	91
Hastings	236, 531
Heathfield (Sussex)	44
High Wycombe 44, 188,	236, 580
Huddersfield 140, 236,	284, 428, 476
Isle of Man (Peel)	189
Isle of Man (Laxey)	284, 332
Irvine 44, 91, 140, 332,	379, 476, 532
Jersey	379, 532
Keighley	236, 284, 476
Kidderminster 44, 91, 140,	188, 236, 332, 379, 428,
476, 532, 580	
Kirkstall	332

	<i>Page</i>
Leamington	476, 532
Leeds 44, 92, 188, 236,	284, 332, 380, 476, 532
Leicester 44, 141, 284, 476,	581
Lewisham	429, 477
Lincoln 140, 188, 237, 284,	332, 380, 429, 477, 532
Liverpool 44, 92, 284, 333,	380, 429, 581
Llanelly 44, 188, 284, 380,	429
London 45, 91, 141, 189,	237, 284, 333, 380, 429,
477, 532, 581	
Maldon 93, 189, 237, 381,	477, 582
Manchester 93, 141, 189,	237, 285, 333, 381
Mansfield 45, 189, 286,	334, 533
Matlock Bank	334
Mumbles 93, 189, 288, 286,	429
Neath 45, 93, 286, 478, 533,	582
Newcastle-on-Tyne 238,	381, 430, 478
Norman's Cross	582
Norwich	141, 430, 478
Nottingham 45, 93, 141,	189, 286, 381
Northwich	286
Normanton 381, 430, 478,	533
Oldham 431, 478, 533, 582	
Peterbro' 45, 93, 142, 190,	238, 234, 478, 534
Pemberton	533
Pontypridd	238
Porth	381
Ripley	93, 190, 534
Rock (Cornwall)	478
Sheffield 45, 190, 238, 381,	478
Skelmanthorpe	238
Spalding	142, 338, 479
Small Heath	142
Stockport	93, 142, 431, 534
Stourport	45, 94, 142, 238
Strathaven	46, 582
Swanwick	46, 190, 334
Swansea 46, 94, 142, 190,	286, 334, 381, 479, 534
Syston	334
Tamworth	582
Tewkesbury	94, 142
Thame	479, 534
Todmorden 46, 94, 142,	238, 286, 479
Tranent	238
Upholland	94
Walsingham	479
Warrington	142, 238, 334
Whitby	238, 314
Wigan	534
Wishaw	239, 334
Wolverhampton	334

<i>AUS RALIA.</i>	
Abbotsford	335
Balaclava	239
Balmain	382, 534
Brisbane	46
Inswich	143
Ithica Creek	143, 335
Redfern	94
Rockhampton	239

	<i>Page</i>
St. Kilda	335
Sydney 46, 143, 190, 335,	382, 431, 479, 583
Windsor	190
CANADA.	
Brandon	534
Coburg	239
Collingwood	239
Guelph 143, 191, 239,	534
Halifax	47, 583
Innerkip	583
Port Granby	583
St. John (N.B.) 287, 431,	479
St. Thomas	583
Toronto	47, 93, 229, 583
EGYPT.	
Cairo	287
NEW ZEALAND.	
Auckland	95, 191, 333, 479
Dunedin	47
Otago	431
Outram	191
Toowonga	240
Wanganui	191, 240, 431
SOUTH AFRICA.	
Pietermaritzburg	236, 535
Queenstown	479
Tarkstad	95
SWITZERLAND.	
Geneva	479, 283
UNITED STATES.	
Baltimore	95, 431
Boston 336, 382, 432, 480,	535, 584
Capron	95, 382
Cheyenne	143, 382
Coal Mines (Tex.)	584
Davenport	287
Diamond Mines	95
Elmira	191, 382, 480, 535
Fitchburg	584
Garfield	143
Jersey City 47, 287, 333,	432, 535
Lampasas	191, 535
Lexington	336, 480
Lowell	584
Mahonay City	191, 480
Maynard	584
Orland	584
Osage	240
Plymouth	48
Quincy	382
Richmond	143
Rochester	480
Saratoga	240
Seneca	384, 432, 536
Seneca Falls	240
Spottsville	95, 191, 384
St. Nicholas	536
Topeka	432
Tottenville	384
Valley Spring	48
Wards Mill	288
Washington	288
Waterloo 48, 191, 240, 288,	336
Wauconda	336, 480
Westbrook	432, 536
Worcester	144, 288



DR. THOMAS ON GENTILE OBLIGATION TO THE JEWS.

A brother at Glenburnie, sending "a trifle to assist poor Israel in their present distress," says:—"Dr. Thomas, in reply to a correspondent on one occasion, said . . . 'They were broken off because of unbelief; and as a consequence, given over to disobedience, which is its result. 'They are enemies of the Gospel,' (or the 'mercy,') says Paul to his Gentile brethren, 'because of you,' that is, because you have been 'called,' or invited, to share in its blessings with them, and upon equal terms. This was mortifying to their national pride; for in all their history Gentile dogs had had no share in the priesthood and royalty of Israel: they could not brook, therefore, by any means, the calling of the Gentiles to a participation in their institutions when Messiah should sit on David's throne. They might have continued friends to the 'mercy,' or gospel, if they could have monopolised it; but to share it with the Gentiles, was a degradation they could not endure. They, therefore, became enemies to it, and despised it as a gospel for Gentiles; but unsuited to them; as if they should say, 'The fellowship of the mystery is their mercy, not ours!' Thus, although 'Jesus had slain the enmity by the cross,' the doctrine of the cross did not find favour with them, and the enmity in their hearts remained. This enmity to 'the fellowship of the mystery,' styled by the apostle 'your mercy,' showed itself very early in the history of Christianity. It is mercy that, that 'the Gentiles should be fellow-heirs, and of the

same body, and partakers (with Hebrew Christians) of God's promise (to Abraham) concerning the Christ through the Gospel.'

"But they objected, and said, No; the belief and obedience of that gospel cannot make them fellow-heirs with us circumcised descendants of Abraham who believe. True, they have believed and been immersed into the name of Jesus; but that is not enough to make them citizens of Judah's commonwealth, or Jews; except they be also circumcised, and keep the law of Moses, they cannot be saved (Acts xv. 1-5). This doctrine was a root of bitterness, which was not eradicated until God cut them off, in suppressing the law by the Little Horn of the Goat, or Roman Power. This event was a signal confutation of their new way of partaking in the salvation that is of the Jews; for the Roman triumph rendered it impossible for either Jew or Gentile to keep the law. The Roman conquest was a practical extinguisher upon that Judaism which troubled the 'One Body' during the remainder of the apostolic ministry, from the calling of the Gentiles. The controversy about circumcision, and the necessity of keeping the law (which the Romans would not allow to be kept), expired; the pride of the Jews was humbled, and those of them who came to believe in Jesus, were glad to accept of the Gentile mercy, or fellowship, that they might 'be saved, even as they.' Thus they were stimulated to zeal (*parazelosai*) — 'provoked to jealousy and emulation' (in verses 11, 14), which was the salvation of some.

"Of the thousands of Jews that 'became obedient to the faith,' multitudes apostatised from its purity,

and became accursed, by which, the saying of Jesus, that 'many were called, but few chosen,' was marvelously exemplified. 'Because,' said he, 'iniquity will abound, the love of the many will wax cool.' God, foreseeing this 'disobedience,' determined to counteract its effect upon His purpose, by calling or inviting the Gentiles to His kingdom and glory, that its seats, or thrones, might be filled. A kingdom that is to govern thousands of millions for a thousand years, requires a multitude of rulers, a multitude, which it was evident could not be obtained from Judah, through faith in the gospel; He resolved, therefore, to supply the deficiency from among the Gentiles, or, as James expresses it, 'to take out of them a people for His name.' This work is still in progress, though almost brought to an end, there being few in society respondent to the divine requirement of a self-sacrificing obedience to the faith. Thus, then, 'through Judah's disobedience, the Gentiles obtained mercy,' that 'the wedding might be furnished with guests.'

"The Jewish nation now occupies the position formerly occupied by the nations, before the gospel invitation was sent to them through Peter and Paul—a position of disobedience characterised by not submitting to the fellowship of the mystery. But the position they occupy is not a permanent one. God has given them over for the present to disobedience. There exists no agency, Gentile or Jewish, that can make them obedient. As a people, they will remain in disobedience until "the Deliverer shall come to Zion and out of Zion, and shall turn away ungodliness from

Jacob.' Then 'they will obtain mercy,' by the salvation of all the twelve tribes from their dispersion; by the 'blotting out of their transgressions as a thick cloud;' and by the establishing of them as an independent and powerful nation in the Holy Land. This will be their 'fulness.' Their fall and deposition are the riches of obedient Gentiles; who, but for that, would not have been called to the kingdom and glory of the age to come; but would have been left in their disobedience subject to eternal death. Whatever blessings might have come upon the nations in the future age, Gentiles dying before its introduction would have had no experience of it. The kingdom and glory of that state would have been monopolised solely by saints of the House of Israel. We of the nations, then, who believe, are rich—our sins are blotted out, we are sons of the Almighty, rich in faith, heirs of the kingdom and eternal glory; but though thus rich, what will not the fullness of Israel be to us! No longer heirs; but actual pos-

sessors with Christ of the earth, the world, and all their glory and treasures, with unending life. Thus the receiving of them will be 'life from the dead'—to them and the nations life spiritual, and liberty, and blessings; to us who are obedient, resurrection, transformation, immortality, and glory in the kingdom of God.

"In answer to our sister's question (What is the nature of Gentile obligation in behalf of the Jews, as intimated in Rom. xi. 30, 31, has this debt of mercy every been paid? if not, when is it to be paid?) then, we conclude, that the obligation of us Gentiles, who have obeyed the gospel of the kingdom, is to endeavour to save some of them from the consequences of their disobedience; and, when this is effected, seeing that we are partakers of their spiritual things, it is our duty to minister to their necessities with our carnal things, according to our ability. The debt will not be paid as long as there is a poor saint of Hebrew race to be relieved."—*Dr. Thomas.*

WHERE WILL IT END?—A writer in the *Burton and Derby Gazette*, referring to a local lecture on "the encouraging signs of the present day," says:—"The principal characteristic of the present-day brightness, was said to be the spread of education. Well, I have no wish to find fault with any of the lecturer's remarks. I believe education to be a great blessing, and I believe it to be the first duty of a parent, or nation, to look after the education of their progeny. But education is an indefinite term. No one clearly understands what is meant by this very ambiguous phrase. There are two kinds of education at least—religious and secular, and they may again be divided into many branches. I would like to make this inquiry—what

are we educating our children in? what for? and how will it end? I have watched for much and found little good as yet resulting from our cram system of education. Board schools and compulsory education have taken much in hand to beautify and enlighten the intellects of the rising generation. Schools of art have no doubt increased, and the love of the beautiful has increased with them, but I ask again, where will it end? Where is technical Athens, or Rome, or Egypt? With their fine arts they progressed in vice, and effeminacy wrought their ruin. So much for education in the beautiful. What we want is education that will make men good, sober, and industrious; not clever forgers, schemers, and place-seekers."

A SCRIPTURAL CONFESSION OF FAITH.

A correspondent named Mary B. R., wrote Dr. Thomas, in 1855, as follows:—"I believe, with all my heart, the gospel that was preached to Abraham; and that Jesus is the seed of the woman, who is to bruise the serpent's head; and the seed of Abraham, through whom all the nations of the earth are to be blessed; and the Son of David, promised in the covenant made with him, and recorded in 2 Sam. vii., 1 Chron. xvii. I believe that he is the Son of God, who suffered, died, was buried, rose again on the third day was seen of his disciples about forty days, during which he discoursed with them about the kingdom of God; afterwards ascended into heaven, where he is now on the right hand of the throne of the Majesty, and will continue there until his enemies be made his footstool; but at that time he will return in the same manner that he ascended, that he may establish and henceforth sit upon his father David's throne, restoring the kingdom again to Israel, and reigning over the house of Jacob for ever in the land the Lord gave to Abraham, Isaac, and Jacob, on Mount Zion in Jerusalem, and before His ancients gloriously. I believe that His kingdom is an everlasting kingdom, and that all nations shall serve and obey him; that he will raise the dead, plant a new heaven and earth, in which dwelleth righteousness; and that the kingdoms of this world will become the kingdoms of the God of heaven. All that he has promised, I believe he is able and will perform. He that scattered Israel will gather them as a shepherd

doth his sheep. Israel's hope is indeed a glorious hope, the only true hope, and the hope of every Bible Christian.

"I did not understand these things when I was immersed. I was taught to believe that the old Bible was done away with, and, therefore, the Law and the prophets I rarely read. Recently, however, I have been brought to appreciate them by reading the *Herald of the Kingdom*. If I am sufficiently intelligent in the truth, I should very much like to become obedient to it in baptism, that I may be united to the name of the anointed Jesus, and receive thenceforth, by patient continuance in well-doing, glory, honour, and immortality, at the revelation of Jesus Christ from heaven in power and great glory; that I may see him as he is, be like him, and be for ever with him—a consummation which is the ardent desire of my heart.

"I am very anxious to understand, believe, and obey the gospel of the kingdom of God. Excuse, therefore, my presumption in troubling you with my convictions. I was immersed among the Campbellites in Virginia, some ten or twelve years ago. Since then, I have been very worldly-minded, done many things I ought not to have done, and left undone what I ought to have done. If the Lord will but pardon my offences, and accept me for Christ's sake, I shall be happy, and endeavour henceforth to walk in accordance with his word, the remnant of my days. I hope you, or some one that has obeyed the gospel of the kingdom of God, will visit Trenton soon, that I

may have the privilege of being baptised into Christ. I regard my former immersion as nothing, because I did not understand the first principles of the oracles of God. If it were in my power, I would visit New York for the express purpose, but this I am unable to do."

DR. THOMAS'S REMARKS.

Mary's confession of faith is very intelligible, intelligent, and scriptural, and reveals no reason why water should be forbidden that she should not be baptised. All intelligent in the word will readily perceive, that she has been "*taught of God*" in having imbibed His thoughts as they are set forth in the writings of the Prophets and Apostles. Happy is she in having attained to this. Being enlightened, she can now see herself as in a state of alienation from the life of God through the ignorance that was in her when she went down into the water many years ago under the God-dishonouring supposition that "the old Bible was done away with," or as the Bethanian dogma expresses it, that it had become "no better than an old Jewish Almanac!" She now perceives that the gospel preached by Paul to the Gentiles, was promised of God afore in the holy writings of the prophets; which, if she had learned from the New Testament, she would have seen shining forth from the pages of the old. A person who says that the old Bible is done away, in effect, proclaims his ignorance of the gospel treated of in the new. The old Bible is a telescope shut up, giving a view of things to an end indicated in the Abrahamic Covenant—the blessing of all nations in his seed.

The New Testament is a slide of that telescope drawn out: so that a right focus being obtained, the spectator is enabled to behold the objects presented with great clearness of vision. There is yet another slide to be extended which will carry the sight of the observer into the eternal ages, when the thousand years' constitution of the kingdom shall be succeeded by a new and unchanging order of things. Men are not yet invited to take up a position in the Mosaic Eden, and, looking through the ages and generations of seven thousand years, to scan the eternity beyond; they are invited to view from that stand-point the eventide of the sixth millennium of the world; for "at eventide it shall be light," even "the manifestation of the Sons of God," "shining forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

If Mary had been told twelve years ago that she was blind and unfit for immersion, she would have been, doubtless, offended. Certain stereotyped notions concerning Jesus had been stamped upon her infantile mind by the dark bodies of the system into which she had been involuntarily introduced. Tradition was poured into her ears from the cradle, by which her thoughts of Jesus were generated, so that when she attained to maturity, she felt and spoke as she had happened to be led. This was not the utterance or feeling produced by faith; for faith, which is "the assured expectation of things hoped for, and the conviction of things unseen," comes by hearing the Word of God; and which she had so little concern for as to deem it abolished. At that time, then, what her system called faith was

mere credulity—an unreasoning assent to current dogmas. Now, credulity is not justifying, sanctifying, nor saving; but as in Mary's case, productive of worldly-mindedness and malfaisance in omission and commission. Paul says that it is *ek pisteos*, from, or out of, faith, as the source or origin thereof, we are justified, and have peace with God. But, if the faith be wanting, there is no source from which justification or pardon can flow to us in being immersed. "*Baptism saves us,*" to use the words of Peter, *from all past sins*, in the subject of it having a well-spring or fountain within him, from which "*his inwards,*" (as the law expresses "*the inward man,*") can be sprinkled, while his outward man is passing through the NEW-BIRTH LAVER, *dia loutrou palingenesias*. Hence, the "purifying the heart by faith" is perfected with the "washing of the body in water," made purifying by the operation going on within. In the absence of true faith, that is, of belief of the truth witnessed by Jesus before Pilate, the water of baptism is not "pure water," but the contrary. In default of this, it is no better than the "holy water" of the Roman Mother of Harlots. To make the water of a bath pure water to the person bathed, Christ must dwell in his heart by faith, in comprehending with all the saints the breadth, and length, and depth, and height, of the knowledge. In other words "the things of the Kingdom of God, and of the name

of the anointed Jesus," must be believed (Acts viii. 12). These were what Philip preached in preaching Christ (verse 5), and the things the Samaritans believed; so that when they believed them, "Christ dwelt in their hearts by faith," and they comprehended, with all the saints, the knowledge in its length, breadth, &c., and were then "baptised both men and women."

Will any man intelligent in the word of the kingdom, venture to affirm that an unreasoning assent to any of the dogmas of "Christendom" is a scriptural and sufficient qualification for the "One Baptism?" If the subject be devoid of *the faith*, immersion cannot be "the obedience of faith" in this case. If we did not know the intense darkness of the Gentile theological mind, we might suppose that this was self-evident to all. But how contrary to this is the fact! Mary, however, has come to see it at length, because her eyes have been opened by the truth. We congratulate her on her deliverance from the power of darkness, which is Satan's power, and her translation into the light or knowledge of the kingdom, which is the gospel, or power of God. If men believe this, happy are they obey it. Let her, then, by all means, follow the example of the great apostle of uncircumcision, as soon as she can find an Ananias, and "Arise and be baptised, and wash away her sins," thus "invoking the name of the Lord."

ANXIETY.—"It cannot influence consequences, but it does paralyze our energies. It enervates the will and weakens the heart. Even physically it unmans us. Joyous labour, on the contrary, develops

strength and accumulates resources. Anxiety embitters the present, ensures the advent of the very calamities which it so much deprecates."—*Sel.*

“ THIS REBELLIOUS HEART.”

Jesus shall reign, the just, divine,
On every shore his glory shine ;
Why, then, this sigh for present time ?
’Tis this rebellious heart of mine.

The world is full of sin and death,
Life but a painful fleeting breath ;
Why, then, still long for this life’s time ?
’Tis this rebellious heart of mine.

Why not with heart-felt zeal press on ?
And gain the prize, a glorious crown ;
Why give one thought to Gentile time ?
’Tis this rebellious heart of mine.

This age is fleeting swiftly by ;
A righteous judgment’s drawing nigh ;
I’d gladly hope for that blest time,
But this rebellious heart of mine.

Oh ! why this feeling of unrest ?
Ambition’s hopes have ne’er been blest,
Then watch and wait the Lord’s own time,
O, thou rebellious heart of mine.

The rolling cycles age on age,
Cause fame’s bright star to dim and fade.
Then faithful strive for lasting time ;
But such a rebel heart is mine.

This heart of flesh, ungrateful, sad,
Forgetting tidings that make glad,
Is throbbing still for present time ;
Such a rebellious heart is mine.

Hope nothing from this sin-cursed age,
Where rebel heathen rant and rage.
Look forward to that better time,
Oh, thou rebellious heart of mine.

O life of work and useful deeds,
A helping hand for those who need.
Then humbly wait for future time,
O, thou rebellious heart of mine.

Serve God with heart, with mind, and might,
Search out the truth, and do the right.
With joy press on to that bright time,
Thou thankless, rebel heart of mine.

(Written a year or two ago ; rebelliousness, I hope, almost outgrown now).

EXTRACTS FROM ORIANA'S CORRESPONDENCE.

We feel sure that all will read with interest some extracts from recent letters by "Oriana" (for so she has come to be known by the brethren on the British side of the Atlantic). The letters were not marked "private," nevertheless we treat them as such by exercising the liberty of suppression where it appears called for. Even where the extracts approach the personal boundary line, they are of the general interest attaching to almost everything that emanates from such a writer. In one or two cases, the letters were addressed to correspondents whose interest was awakened by her brilliant contributions to the *Christadelphian*, and who were stirred to address her, but not in the best sense. The first letter was to the Editor.

* * * * *

"You asked God to bless me in a special way, and it seems to me that He has done it. I am finding work on every hand. It was not wholly unselfishly that I wished for work. To fill heart and head and hand with Christ and his people, helps me to keep *self* under. . . . I will be greatly pleased to send you any of my writings as long as you can make use of them. I am always writing something. I have to do it or would never get any rest. . . . Macaulay says that what made Charles II. so popular with the common people was that they liked to see greatness unbend. I am to be found with the common people always, and it pleases me much to see something so much higher and better than any worldly greatness unbend. It thrills through my whole being to read of how the blessed Saviour, with all his exalted attributes of divine character, would bend down to the poor beggar by the wayside, and with the touch of his life-giving hand, would give health and joy and peace to the weary sufferer. . . . How very much of one's individuality is carried along in their writings, even when they do not speak of themselves, *i.e.*, if they have any individuality worth speaking about. If they have none, they had better not write, for they will never be a success. A man need not be egotistical to make himself felt, but he *must* make himself *felt* if he would be a *force*. How I do like to see a man of strong convictions, with upright principles, and then see him stand forth, and with all his manly strength and vigour, proclaim them in full, free, natural flow. I was reading of an early Cal. writer. His friends reproached him for a want of style. "Style, sir, style," said he, "what the people want is ideas. Your style may wrap a pound of sausages before night-fall, but the idea is living in mind." I agree with him in great measure. The strength lies in the idea, and not in the style, no matter how graceful. Formality—conventional usage, smothers me. If interested in my subject, I am like Dr. Johnson, write at "white heat," and if I were to stop to weigh my language, and make a style, I fear me there would be very little idea left. I like to see thought soar as untrammelled and free, as life was in the broad, wide West, where I was raised. Alone with God and His works of nature, how free one is. It is only when human parasites cling about us with all

their petty observances, that we can no longer breathe. First, be sure to be right with God, then be true to one's inner-self, and one cannot get far wrong in dealing with his fellow-man.

You say there is nothing now on the earth to give adequate scope for the higher appreciations. To you, this is doubtless true, but it does not so fully apply to me. True, there is very little scope for my strong point in matters of the truth. To take a firm stand for Christ, one must deal with hard facts, and there is small room for flights of fancy. If I could ever excel as a writer, it would be in the field of fiction. . . The greatest self-denial possible to my nature is the putting away of the hope that I might win a position in the world of letters. At times, the longing still grasps me, and I sway about like a reed in the wind. But now . . . I thank my Heavenly Father that I may try a better way. If you are a true son of Deity, it will not be wrong for me to try to reach up to you. It will be such a help to me in my upward march to know you stand mid-way, and that I may tread in your footsteps and do what good I can in my small way. I have no intention to weary you with lengthy letters, I would far rather take from, than add to your already too heavy burdens. If you were an Editor and nothing else, I would have very little care as to what you thought of me as an individual, but as you are so much more, I wished you to understand my plan of action. I must rest on my own basis—be content to circle around my own small orbit, for should I attempt to do otherwise, I would be sure to shoot off at a tangent, and no telling where would bring up.

Good night, good night, may a crown so bright,
When there's no more night, but all is light,
In radiance shine, a gift divine,
On brow of thine, dear brother mine.

(*This, to a critical correspondent*). Your letter has wounded and grieved me sorely. It makes me almost rejoice that I have no part in an ecclesia. I do not see how I could ever have borne the "very great and bitter contention" of which you speak. You are many years my senior, therefore you have the advantage in experience. You have read more of doctrinal works and Christadelphian literature than I have, therefore you are doubtless more profound. You were longer in the truth than I have been, therefore you ought to possess more of that wisdom which is from above. "First pure, then *peaceable*," &c. Madam, I stand before you as a little child, and beg of you to spare me controversy. If there is anything that could drive me from the haunts of sin, to hide myself in a cave in some distant mountain, it would be this dragging down, with wordy strife, of all I hold dearest, purest, and holiest. If I have any mission in the truth, however small, it is to strengthen, not weaken. It is to bear up, not pull down. It is to unite, not dis sever. Allow me to say, with all kindness of purpose, that, with all your superior advantages, I think you still lack one thing—*humility*. Would you like to know the attitude? *Self-abasement*. A little child kneeling in the dust, with out-stretched

hands, quivering lips, and yearning heart, appealing to the very least of Christ's little ones, for help and guidance in the upward struggle. Come to me with controversy, contention, and strife, and I would flee you as I would flee the plague. But come to me with kindly words of instruction, based on gospel foundation, and I would willingly stoop and kiss the hem of your garment. I have read my Bible from my youth up, and such Christadelphian literature as I have read, harmonises with Bible truth. Hence I claim to be a Christadelphian. I was baptised, not into Dr. Thomas, not into Robert Roberts, but into Christ Jesus. Their works have been to me simply an aid to an end; that end, the pure and perfect truth of the gospel. To do as you ask—pit my judgment and understanding against such deep and profound thinkers as these, would be the height of presumption and folly. When I come upon something in their writings that I would like to question, I say thus to myself, "You are not educated up to it. When you have attained to their spiritual growth, you doubtless will see from their point of view." I do not understand all I read in the Bible, but that does not make me cast it aside and disbelieve it. I ask myself, "What *are you*, to question that which has stood the test of ages? What is *your* understanding and intelligence that you dare oppose it to the millions who have believed these divine truths before you had an existence?" Thus I soon bring myself to terms. These men, who you say have "come out of Christadelphianism," may be quite as able and gifted as is brother Roberts. Indeed, there may be an hundred brothers as capable to fill his position as he is, for ought I know. I know no more of the *personage*, Robert Roberts, than I do of the man in the moon. I do not know if he be old or middle-aged, tall or short, large or small, handsome or ugly. Whether English, Irish, or Scotch. But this I do know, I love him with a deep-abiding love, just as I do all brothers and sisters like him; just as I love Christ, only in a lesser degree. Why? Because of character—Christ-like character—character moulded and shaped by Christ's teachings. I do not at all agree with you that "if all the Christadelphians put their faith on paper, there would be but very few of them *alike*."—I once visited a deaf-and-dumb asylum. There children were taught *ideas*, and there were no superfluous words in their vocabulary. The teacher called up a class, and went through a number of signs. They turned to the black-board and wrote. It was a welcome to myself and friend. Every one of them expressed the same idea, but no two in the same words. Just so with true Christadelphians throughout the world. One may take a short cut over the top of the hill, another circle around the side, and still another go the long way through the valley, but they each and every one eventually reach the same point. If they have brought the natural man properly into subjection, they all have the same gospel, the same Christ, and the same Father, over and above all. "Be of one mind."

You quite mistook my language in the *Christadelphian*, but no need to go into the matter. As also there is no call for me to answer your "deep

things of the Spirit." Where would be the use? In matters of the truth, I have not the least self-assertion. I am not aggressive; I am not quick at repartee. In fact, as a controversialist, I would prove a shameless failure. But, on the other hand, I have—what do you think?—strong, true, lofty, convictions, and can stand by them with a *silent endurance* that might astonish you. You see, I am quite at your mercy. You will now think just the other way from "an independent mind, and not *afraid to think* for yourself." Right, I do not think there is any other thing in the world that I am quite so afraid of as my own thoughts. They are of the "carnal mind" and tend earthward. I am always reaching outside of myself and trying to grasp the thoughts of holy men of God as the Holy Spirit gave them utterance. The Holy Spirit is withheld from the holy men of the nineteenth century, but all the same, their thoughts are very precious to me. I do not believe such men as R. Roberts, F. R. Shuttleworth, and J. J. Andrew could retain their positions for a single day if it were not God's will. There is too much intelligence behind them. Besides, do you not know that there is a many-eyed monster, ready to pounce upon every word that falls from their lips—every act of their daily lives; and being filled with jealousy, envy, and hate, would take fiendish delight in hurling them, with the force of a thunder-bolt, from their positions if they could. I am a western woman, and I do not believe there is another people on the globe that can equal those of the far West in high trust and confidence of their fellow men. If one has no faith in man, how is he to believe in God? The one leads up to the other. I would rather be deceived and "taken in" every day of my life, than to narrow myself with distrust and suspicion. My dear lady, let me beseech you to beware. The smallest child may cry out in fear and terror when they see one walking on the brink of a precipice. The very atmosphere seems rife with a malignant, contagious, all-prevailing disease—*questioning unbelief*. The very elect may well keep on their guard, for it is the worst and most insidious enemy of our day. With thanks for cuttings and your many kind words, I will say farewell."

(*To another*). I thank you for your lengthy letter if kindly meant, but I tell you frankly that I do not agree with you in the least. You say Brother Roberts' "judgment is not clear in relation to any sister taking an active (public) part among those of like precious faith in these days." If not clear in one respect, how do I know that it is in any? Now, Christ gave the direct command to his brethren to "love one another," and I have been rejoicing with much joy, because I could say, "I know I have passed from *death* unto *life*, because *I love the brethren*." But I cannot love without confidence in the beloved, neither can I love "absurdity." Therefore to agree with you, I am robbed of my love for the brethren, for all that I have known personally or otherwise have been in harmony with Bro. Roberts' teaching. You say, "When we meet for edification, it is only on the basis of the truth, and not on *apostolic* basis, anyway." The truth *is* the apostolic basis. There is no

other. Again, "The distribution of the gifts of the Spirit were chiefly enjoyed by the male portion; yet one could not say that no sister enjoyed some gift, and, if prophesying, the sister would speak there and then. Such might have been the case among the ecclesias in Judea." I tell you candidly, it seems to me an almost incredible thing, for a man professing the truth to have written that sentence. "One could not say," but "such might have been the case" in a thousand things. In that way we could speculate *ad infinitum*, until our minds would fill with incoherent vagaries, and we would not be certain of anything. You quote Paul, "It is shameful for a woman to speak in church," then ask, "Is it to our present mode of thinking shameful?" and you answer, "I say emphatically, No!! for even the Gentile community, especially of late years, is proud of a woman capable of speaking." True, but which shall we choose for a guide in the truth, Paul or Gentile community? I answer with an emphatic, *Paul!!* But you are very condescending in your commendation of my beloved brother, Paul. Thank you. Paul's advice to the Corinthians and Timothy was excellent, and you think "his judgment, apart from the Spirit, would, doubtless, give him preference to any one now." Really? how remarkable! You will, doubtless, be expecting him to look you up at the judgment to tell you how grateful he is for such fulsome patronage. "Now, I apprehend, Paul would not say so" (the same thing) "in this our day." "His words are out of place, and only intended for those he wrote for." So, then, Paul's writings ought to have been ephemeral, and not for the ages. They ought to have passed away when those of his generation were in their graves. You say, "It seems Paul had some deference to public opinion, for he wrote to do things in order." "I question very much if he would have written thus to churches in Judea, for what would shock the morals of Grecian society would not have the same effect on Hebrew society, and in the last twenty years a marked change is seen in present society in this matter." Again you say, "There is an old saying, "Do as Rome does," is true in a degree. I apprehend Paul would countenance the peculiar habits and notions among brethren in one country which he certainly would not in another" (preposterous). "He had travelled enough to know the prejudices of foreign nations, and so spoke accordingly." That is new doctrine to me. Paul made truth subservient to the prejudices of the people he chanced to be among. Did he? Then he is not the Paul for me. "In my humble opinion" (true Christadelphians don't have opinions, but a "thus saith the Lord") "a sister has as much right to speak or exhort—I mean before the ecclesia—and to lecture also, as she has the right and her duty to privately do so. If it is shameful for a sister to speak publicly in these days, then we have advanced but little beyond Oriental or Asiatic customs. I say without qualification *it is decent* and honourable for a woman of talent to publicly lecture, whether on polemics, scientific, and kindred topics among these Gentiles" (What if you do, does that make it so?) "Excuse my ambiguous form of expressing my thoughts." (I cannot excuse an attitude of doubt or uncertainty on the part of a brother who, Sunday after Sunday, teaches his doubts to others. One having built up

his reputation, and having won the confidence of unsuspecting brethren, by loud professions of the faith, and declared friendship, &c.) You say, "With all due deference to Bro. Roberts, we must not let ourselves think that we can all see alike." (Yet there is a command to "be of the same mind.") "Our mode of developing character is governed by certain surroundings not similar to England, and one cannot lay down any rule of conduct," etc. It is difficult for me to keep my patience sufficiently to answer this quietly. It can all be summed up in the question, are we to be governed by what Paul teaches, or by the "habits," "notions," "customs," "prejudices," and "opinions" of the people we chance to live among? Jews, Greeks, Romans, Germans, French, English, and Americans. Seven gospels, seven Christs, and seven Deities, for none of them have the same "customs," etc. Why, Sir! this is just what led to the apostacy. Instead of the early brethren holding faithfully to the gospel as taught by the apostles, they were led away by the traditions, superstitions, "customs," and "opinions" of the peoples among whom they were scattered by persecutions. The nations, as above-named, have apostatised more and more until we see the multitude of creed as they are to-day. What we want is to get back—back—far back, through the long centuries, to the pure, true light of apostolic truth. The original system of truth has been abandoned "like a beautiful innocent to make room for the hag superstition. We look back through the dark ages, as through a long chasm, to the time of the Ancients as over a vast sandy desert, in which not a shrub appears to intercept the vision, to the fertile hills beyond." We must get back to those "fertile hills" of truth. We must over-ride and put down traditions, superstitions, "customs" "prejudices," "notions," "habits," and "opinions." All we possess and our very lives must subserve to the truth, if need be. "Man has a right to worship God only in the way God has Himself appointed."

THE GOD OF THE AGE.—A public writer says:—"Money, the idol of Mammon, is the God of the age, and we educate our children very carefully in the arts and sciences, in language and arithmetic, to make them clever in finance, drawing, and mechanism: the all-absorbing present demands the full use of all their faculties and talents. God is a being of the past, a matter of antiquity, and the knowledge of God is only of secondary consideration. There is no grant in Board schools for religious knowledge, and the Bible is a book for Sunday schools and churchgoers. This is the spirit of the educational system that is so much praised. Now, mark. If we owe all our greatness to God and our observance of His divine laws, our decline as a nation will as certainly come as we

neglect that upon which our strength has grown."

THE TESTIMONY OF AN EX-SUNDAY SCHOOL UNION SEC.—Brother Barker, of Kidderminster, formerly sec. of the Sunday School Union in that neighbourhood, remarks, in remitting for the *Christadelphian* and *Children's Magazine*:—"I thank you very much for the high ground you hold in this class of reading. I have had an extensive acquaintance with the literature of the sects around us, and I can fully appreciate the vast difference in tone, to say nothing of the entire difference of purpose. This contrast is greater (if that is possible to conceive), in reference to the children, than the one to those of older growth."

THOUGHTS FOR CHRISTMAS AND ALL TIMES.

Can it be true that Christmas-tide is close at hand again ?
Which also means another year will nearly finish then ;
How silently the moments move, how little we discern
 The time that brings us weal or woe,
 And things that pain or please us so,
Can never more return.

I sometimes wonder whether Christ will come on Christmas-day,
It must be nearly time he came, He's been so long away ;
He's needed very, very much in such a world as this,
 Where things have gone so strangely wrong,
 And truth is feeble, falsehood strong,
And everything amiss.

How wonderful to think that he's " alive for evermore,"
And when he comes, he comes in strength, not weakness as before.
He also brings unending good for east, west, north, and south ;
 The poor and needy filled shall be,
 And long-installed iniquity
For ever " stop her mouth ! "

These tidings ought to make us glad as Christmas-time comes round,
Reminding us so much of him in whom all things abound ;
For LIFE ETERNAL he can give (it's only in him found).
 Come quickly, Jesus (he who saves) ;
 We know, *too* well, how much the graves
Are ever gaining ground,

Vicars Collyer.

MODERN EDUCATION AND A BLACK FUTURE.—" J. W.," commenting in one of the papers on a lecture on education, says :—" Our education system is not what it should be. The youth of our large towns clearly demonstrate this. Listen, if you doubt me, to the filthy remarks of children as they leave school. Look at the increase of profligacy and vice among our young, boys of fourteen or fifteen years smoking and assuming the airs of the libertine. While the educational system is morally and religiously a failure, please observe that there never was an age so clever in the manufacture of explosives

and war material for the wholesale destruction of human life, and all the world is arming for a universal war. The spread of anarchy, socialism, nihilism, and communism throughout the world, shows clearly the evil spirit of general discontent, and shadows a great revolution to come. Envy, hatred, and all uncharitableness are abroad ; in fact, look where I will, in what I will, I can only see a black future—the result of a cause, and that cause a general apostacy of nations from God and His laws, as clearly evidenced in every daily paper, and witnessed in the general conduct of men."

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 152.**

“Exhort one another daily.”—PAUL.

We have the honour to be of one mind to do good this morning to Israel after the flesh. To some it would not seem an honour. We will not stay to discuss with them. It is a sufficient answer to say that God, who is pleased that we do good to them that hate us, and that we do good to all men as we have opportunity, cannot be displeased that we hold out the hand to Jacob in the day of his affliction. It is a long time since it was written, “Blessed is he that blesseth thee,” and “He that toucheth you toucheth the apple of Mine eye.” Ages attest the truth of these sayings. They are in dispersion because of God’s displeasure at the ways of their fathers; but it is not for the friends of God to help on the affliction. It is for the enemies of God to do the evil part. Proud Babylon thought she found a warrant for her cruelties in the fact of Israel’s transgression: “Their adversaries said, We offend not, because they have sinned against the Lord” (Jer. i. 7). But their argument was altogether unacceptable on High, “I was but a little displeased,” He said, “and they helped forward the affliction” (Zech. i. 15). “Israel hath not been forsaken, nor Judah of his God . . . THROUGH their land was filled with sin against the Holy One of Israel” (Jer. li. 5). It is not for men to stand in the place of God. It is for us to bless His people, and leave the punishment to Him. He gives us no warrant to afflict.

At this time of day, it is a special honour and privilege to fulfil the better part—to help. Not only looking forward will the enlightened mind feel impelled to take part in the promoting, as well as praying for, the peace of

Jerusalem, but looking backward, the effect is the same. Who are these people scattered everywhere among the nations of the earth? Here we deal with a wonderful fact, before our very eyes. It is no matter of speculation or probability. It is a reality. Here is a nation among all nations: a people dispersed in all countries, surviving in spite of opposition and persecution, and clinging to their laws and traditions of antiquity, in spite of universal contempt. What is the meaning of the strange spectacle? It was foretold it would be so. In the ancient books they revere, which they have carried with them in their dispersion, and which have become the property of the world, it is written, (and was written there 3,000 years ago, by their first leader, Moses), that, because of their disobedience, it would come to pass that “the Lord would scatter them from one end of the earth even to the other end of the earth” (Deut. xxviii. 64), but, that in the scattering, He would preserve them, for the honour of His own name (Deut. xxxii. 26-27)—that, though He would make a full end of all the nations among whom He would scatter them, He would not make a full end of them, but only correct them (Jer. xxx. 11). How comes such an extraordinary spectacle—a nation scattered for weary ages, with books in their hands, foretelling the event! Oh, we know the answer. God spoke to this nation, and to none else. Their history is the history of revelation. It is the proof of inspiration. They are God’s monument among men. It is as God told them: “Ye are my witnesses that I am God, and that there is none else.”

It is not merely their present position that we look at. We look back upon the centuries, and we see the Jews always there. If we were to suppose the 18 centuries that have elapsed since Christ's appearance among men, to be represented by 18 pictures, in each picture the Jew would be the steady object, all other objects in the picture changing and waning. The first picture would show us Cæsar enthroned, with sceptre swaying all the earth — the Jew also enthroned, but subject to Cæsar — Jerusalem still in her glory — Jacob having existence among the nations as a nation — The second picture would show us Cæsar in a halo of increased glory, and the Jew prostrate in the mire, and receiving Gentile blows. The third picture would be almost a repetition of the second. The fourth would show Roman glory beginning to pale before a new brightness—of Jewish origin—the brightness of Jesus' name—Paganism retiring before Constantine, who writes the name of Christ with the point of the sword on the portals of the Roman system. The fifth would show the Jew crouching in the corner before Catholic persecution. The sixth the same. The seventh, a new light on Rome's seven hills—a light of lurid evil omen—the furnace glare of Papal power, and the Jew wandering hither and thither uneasily in the fiery glow. The eighth and succeeding pictures would show us substantially the same figures with variations—the Jew always in all countries to the front. In the eighteenth, the glory of Papalism would be seen on the wane, and just at its finish the Napoleonic meteor would strike and explode on the throne of St. Peter, and involve its kingdom in darkness for a time. The nineteenth would show us the Jew in a more erect posture and a more advanced figure in the foreground and with his eye turned over his shoulder towards the desolate land of his fathers; around his head, a new and increasing light and Gentile figures showing a confused grouping and a

muddy radiance like the murky, misty yellow of the setting sun on a wintry day.

But in all the eighteen, the Jew visible and prominent—this is the point. Ah, and we may go back before the first century and say the same for an equal score of ages preceding. Whatever we may read of Egypt, and Babylon, and Persia, and Greece, and Rome; the Jew is always side by side. At no point in the historic age is the Jew invisible. He is coeval with civilisation; he is concurrent with all human records of the past; and he is with us to-day—the only permanent figure in the changeful scene. We look back upon the Egyptians, a powerful military nation at Israel's beginning; where are their power and glory now? Let the crumbling pyramids and rotting mummies, and chaotic ruins on the banks of the Nile, answer. Where is Babylon, the destroyer of Jerusalem? Go to the banks of the Euphrates, and read, in the silent wastes and mounds, the fulfilment of the same word which not only foretold Israel's dispersion and preservation, but Babylon's inhabitantless desolation, from generation to generation (Isaiah xiii. 20). And Greece and Rome too, who fill so large a place in the literature of the polite, where are they? Their imperial power a history for the school, their nationality and language a study for bookworms, their race extinct, or represented only by the mongrel peoples of Italy and the Pyrrhus. But the Jew, here he is to day, as pronounced a people, as separate a race, with as fixed a language, as in the palmiest days of Judah's power. The Jew is God's work, God's people, God's witness. He tells us "This people have I formed for myself, and they shall shew forth all my praise." This is the meaning of their preservation, and the purpose of the preservation we shall yet see realised in the setting up of the kingdom of God in all the earth, to the praise of Jehovah's name in every land.

In the merely historic point of view, divinely considered, therefore, we find great encouragement to comply with the appeal that has been made to us to help Jacob in the time of his trouble. But this is only half the subject. There is a future as we know. Of this future, God spoke to a Jew in captivity at Babylon, "a man greatly beloved," to whom it was said "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." The angel of Yahweh's presence thus addressed Daniel. To what purpose did Gabriel thus come to Daniel, greatly beloved in Babylon? "I am come," said he, "to make thee understand *what shall befall thy people in the latter days.*" And Daniel "understood the thing and had understanding of the vision" (x. 1). And the vision is in our hands for us to understand also. What the vision reveals is this, that after a protracted period of down-treading and chaos, there would come a time "in the latter days," when Yahweh would deliver His people; when the land would be "cleansed;" and when the dispersed of Israel would be gathered again from the four winds of heaven, the glorious sequel of which would be the establishment of a kingdom under the long-promised Anointed One, which should govern all mankind for the blessing of man and the glory of God. A rough indication is given of the length of the time of down-treading—a length sufficiently great to justify Daniel's introductory statement (x. 1) that "the time appointed was long." It is not necessary on this occasion to go into any technical demonstration on the subject of the times and seasons. Suffice it to remember that "the time appointed" expires in the age in which we live, and that we have reached the time when the preliminary symptoms of Israelitish emancipation ought to be visible, both as regards land and people. If it be asked why we should look for preliminary symptoms

—why the thing may not come with the suddenness of a thunderclap—the answer is, it is revealed that the work will be gradual and at first natural. And the nature of the thing, considered in the light of God's past dealings with Israel, requires a gradual work in the first stage. It is not in harmony with God's orderly and progressive ways in the past, that a scattered and despised nation and a desolate land should, in a single day, arise from the down-treading of centuries, though in its later stage (when the hour arrives for the manifestation of the Lord with his brethren), there will be quick and startling work. It is according to nature and analogy that the thing should begin slowly. The question is, is the work begun? Who can shut his eyes to the fact who takes a survey of the whole position for years past? We have first the emancipation of the Jew from civil disabilities in all lands except one (Russia, the great latter-day enemy of Israel). There has been a great outburst of persecution in various countries, but this is contrary to the law of the land, and is being put down with the arm of authority. The opposition to the Jew is now social. Men are his enemy privately, and they would like to alter the law, and are forming associations to try and bring about an alteration. But the law is in favour of the Jew as it has not been during the ages of downtreading. And this change is a latter-day change. It is change about 30 years old or so, coinciding substantially with the termination of the 2,400 period of Dan. viii. The Jew is now eligible to hold landed property, to follow any profession, to vote in municipal and parliamentary elections, to fill any office of authority in the realm. Witness Sir George Jessel, the Master of the Rolls, recently deceased. This is a great change when looked at against the background of the dark centuries that are past. Another fact to be noted is the wonderful wealth of the Jews. This has become quite pro-

verbial. It is a comparatively modern development. However men may explain it; by whatever combination of circumstances it has come about, *there* is the fact patent to all the world that the strings of the money bags of the world are held by Jewish hands. Kings and governments have to use Rothschild when any great performance of finance has to be compassed. This is doubtless a preparation for events further on. Then, we behold a work of organisation going on among the Jewish race which is quite a novel thing in their history. Until the present generation, since their dispersion, Israel has been a race of units, having no connection one part with another. But now, they are becoming organised. The establishment of a universal Israelite alliance, with head quarters at Paris, has laid the foundation of a corporate existence unknown to Jewish life for ages. It has given the Jews a rudimentary nationality which cannot fail to be of the utmost importance in all future movements for their national resuscitation. It is "bone coming to his bone," the broken people coming together. Under the auspices of the Alliance, there is an annual meeting of Jewish delegates from all parts of the world, at which matters affecting Jewish interests are debated, and from the officials of which, there is correspondence with the Jews throughout the world.

So much for the people. Are there any symptoms of revived life for the land? People not interested or attentive to the matter would be astonished at all the facts that could be placed together in support of an affirmative answer to this question. Ever since the Crimean war, when, by the treaty of Paris, Turkey was compelled to allow foreigners to hold land in any part of her empire, there has been a steady advance in the direction of new life in the Holy Land. Jerusalem has become a changed city within the period that has elapsed since then. Building is going on in all directions outside the walls, and so

it is also at several other centres. This revival of activity has also taken the form of agricultural settlements in various parts of the land; and the movement as a whole is chiefly Jewish, though Germans and others have taken part. The movement has received a great stimulus from various circumstances well within the memory of the brethren. First, there is the Montefiori memorial, consisting of a fund of about £30,000, the interest of which is being administered by an agent in Jerusalem, in the encouragement of Jewish house-building, and agricultural enterprise; and lastly, most recently and most important of all, the persecution that has sprung up with such vigour against the Jews, in the principal European countries, has given a great impetus to matters and movements affecting the Holy Land, in a very direct and remarkable manner. It is not only that colonies have been actually formed, but movements have been set on foot, and taken in hand by various classes of persons, which have for their object the Jewish settlement of the land on a large scale, and a situation has been created that only requires the ripening of imminent political changes in the East, to open the flood-gates of Jewish immigration.

Egypt has been occupied by England. She is already in Cyprus, from which the mountains of the Holy Land are remotely visible. An Arabian revolt against the Sultan has been fermenting for two years past, and now receives a powerful support (which the Sultan feels to be alarming) from the victories of the False Prophet of the Soudan, who gives himself out as the true latter-day head of Islamism, and the fore-runner of Jesus Christ. The success of this revolt would probably draw England into Syria, as she has been drawn into Egypt. Her ships are already ordered to the Red Sea, to prevent a crossing to Mecca, but what if a crossing is not necessary for the spread of the flame? What if the myriad Arab sympathisers of

the Mahdi unfurl his flag for him in the Arabian peninsula, and are joined by the tribes of Syria, who were nearly in open rebellion while Arabi made a stand? British soldiers only would then be equal to the task of beating back the fanatical hordes from Syria, and once there, she must needs stay: and with England there, Turkish obstacles would disappear. We should soon see the Jewish movement expand and develop into that pre-adventual form of things described in Ezekiel xxxviii. 8-16.

All these things taken separately may each appear small, and without significance to the eye that only looks at them from the newspaper point of view, which is a very limited point of view. But, taken together, and looked at in the mass in connection with the long dark past of Israel's experience, and in the light of what has been revealed, they have but one message to the ear of intelligence. They tell us that we are in the era of the Lord's return. He comes, not only to raise and glorify his saints: he comes to deliver Israel from all distress; and in what more fitting attitude could his brethren be found than in the act of contributing to the preliminary form of this deliverance? It is not as if this were proposed to us as a hobby. It is not as if we took it in hand in any organic or administrative form. We are only asked to assist in supplying the means for others to do the work; and in doing this, we are only doing one among many good works for the Lord's sake. We are called upon to be ready to every good work. It is a mistake to make some other good work a reason for not doing this. It will be found true that those who are heartiest in this are not the most shortcoming in other directions. It is not those who love the Jews most that attend to the poor least; it is not those who contribute most liberally to Jacob's need that are the most niggardly in their provision for the comfort of the brethren or the needs of the truth. To cry out

about the poor when some other good deed is being performed is what Judas did, and we know how the Lord estimated the cry, and the place he gave to the loving extravagance which Judas so sourly condemned.

Brethren, the day is breaking. If it takes a long time to break and is slow in coming, we must remember the day is long that is coming, and that the night has been long from which it is emerging. "Long hath the night of sorrow reigned; the dawn shall give us light." The darkness is not so deep as it was fifty years ago. The pitchy blackness has given way to something like a twilight in which the forms of the mountains are dimly visible against the sky. The eastern horizon slowly lightens and suffuses with the blush of coming dawn. Soon the actual light will brighten all the air and gild the mountain tops. Soon a glorious shaft will strike athwart the sombreness and tell the awaking world that the sun at last has risen and ascends the morning sky. Soon amid the turmoils and complications and glad some tokens of this latter day, will Christ announce his presence.

What this will mean we know—at first, trouble, dire and prolonged, for the un-circumcised populations of the earth, but at last peace, and righteousness, and rest, and joy, and blessing. All mankind will share in the promised blessedness. Just as in the natural sunrise, all darkness flees before the glorious orb of day; just as all countries and all conditions receive the gladdening flood of light—the dens of barbarism alike with the homes of civilisation, so all nations, all ranks of men, all conditions of life, will be embraced in the heavenly beams of the Sun of Righteousness. We are here as the children of this coming day to hail its gladdening approach, by doing something towards the very work which God Himself has indicated as the preface of its advent, and the means by which it is germinally introduced.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 252.

SIDE LIGHTS.

The Oldest History.—A lady writer of "Letters on Ancient History," in 1809, takes note of the fact that Bible history extends seven centuries farther back into the past than profane history, which reaches its utmost limits in the deluge.

Saville, also, in his "Truth of the Bible," remarks "that no authentic history, whether Egyptian, Babylonian, Assyrian, Indian, or Chinese, can be traced earlier than B. C. 2,300 (this side of Peleg)."

Yahweh.—In a book entitled "The Bible for Young People" (1873), and written by Dr. H. Oort, Professor of Oriental Languages. The author comes to the same conclusion as Dr Thomas—that the proper pronunciation of the Deity's Old Testament name is Yahweh, and not Jehovah. He employs Yahweh some one or two hundred times in the first volume.

The Jews in China.—In a book on the Jews in China, written in 1843, by James Finn, Jewish Missionary, the author states that in A. D. 1793 a certain eminent man, named Gaubil, asked these Jews how long they had been in that country; and they said about 1650 years. This would coincide with A. D. 73, the epoch of Jerusalem's destruction. Dr. Jahn in his "History of the Hebrew Commonwealth" refers their passage through Chorasin and Samarcand for China to the same date.

The abomination of the Egyptians.—In a book written by Charles T. Beke (1871), entitled the "Idol in Horeb:" the author says that the word abomination, which in Genesis and Exodus is predicated of shepherds and their flocks (Gen. xlvi. 34; Ex. viii. 26), is a mis-translation of the Hebrew word *to'ebah*: this word, he affirms, is derived from the root *to'ab*, of which Gesenius says that the primary idea seems to be to thrust forth, or drive away, and hence to reject, to abhor, to abominate; comparing it, however, with *to'ab*, to which he gives the double meaning of "to desire, to long after, to abominate, to

abhor." Now (says the writer) I conceive that the two roots are identical, and that the meaning is not to thrust forth in a bad sense alone, but indefinitely, to put away or aside, to set apart, to separate, either in a good or in a bad sense; and thence to dedicate or consecrate. When, therefore, Joseph told his brethren to say to Pharaoh "thyservants' trade hath been about cattle," he did so, not because every shepherd was an abomination unto the Mizrites, which would have been an absurdity, but because shepherds were a respected and separate class, were *taboo*, were high caste, as the Brahmins are in India. And so, too, when Moses said "we shall sacrifice the *to'ebah* of the Mizrites before their eyes, and will they not stone us?" The meaning of which is, that the animal that Moses purposed sacrificing, was an object of special care and regard, and under the charge of a separate class of men; sheep and goats being *taboo* like their keepers: for shepherds and their flocks were objects of regard and reverence, and not an abomination, as the word *to'ebah* has been erroneously supposed to mean. The *taboo* of the South-sea Islanders offers an exact parallel. It is *taboo* for the two sexes to eat together; and in like manner many persons, animals, and things, are *taboo*, as shepherds, and goatherds, and their flocks. This is confirmed by the Tarquins of Onkelos and Jonathan, and wherein occurs the following words: "The Mizraee keep at a distance all shepherds of flocks." "The animals which the Mizraee worship we shall take to sacrifice." If the word *to'ebah* meant an abomination, is it possible that Joseph should so expressively, and seemingly so unnecessarily, have desired his father and brethren to volunteer the avowal that they belonged to that despised and detested class? and would the king have treated the nearest relative of his favourite minister in so contemptuous and abominable manner as to employ them in such a degraded occupation? The "abomination of the Moabites" was an idol, an object of worship.

The Crucified Lamb.—The ram, says Kitto and Jahn, was roasted in an oven whole, with two spits made of pomegranate

wood thrust through it, the one lengthwise and the other transversely, crossing the longitudinal one near the fore legs, thus forming a cross; so that the animal was in a manner crucified. This mode of roasting is expressed in the Arabic by a verb signifying to crucify.

Bible Names and Places confirmed.—Mr. Layard, in his "Nineveh and Babylon," gives the following list of Scripture names and places, as found occurring in various Assyrian inscriptions:—1. *Kings.* Jehu, Omri, Menahem, Hezekiah, Hazael, Merodach-Baladan, Nebuchadnezzar, Pharaoh, Sargon, Tiglath-Pileser, Senacherib, Esarhaddon, Mesech, Tubal. 2. *Gods.* Assur, Nergul, Nebo, Assarach (same as Nisroch), Dagon, Shalmaneser, and Bel. 3. *Places.* Judea, Jerusalem, Samaria, Ashdod, Lachish, Damascus, Hamath, Tyre, Sidon, Gaza, Ekron, Askelou, Arvad, Lebanon, Egypt, Haran, Mesopotamia, Ur, Nineveh, Babylon, Elam, Shusan, Mecha, Persia, Ararat, Assyria. 4. *Rivers.* Euphrates, Tigris, Chebar.

French Frogs.—Dr. Brewer, in his "History of France," says that the ancient heraldic device of France was a frog. From the city cognizance, the Parisian came to be nick named *Crapaud* or *Grenouille* (a frog), a sobriquet sometimes extended to any Frenchman. *Qu'en dirent les Grenouilles* (What will the Frogs say?) was, in 1791, a common court sarcasm at Versailles, meaning, What will the French *canaille* say? There was a point in the conceit in former times, when Paris was a mere quagmire, but in the present clean, well-ordered city, the pleasantry would be a *lucus a non lucendo* (Rev. xvi. 13).

The land of Uz.—Barnes (in his commentary on Job), says that the "Rev." Eli Smith stated to him (in March, 1840) that there was still a place in the Hauren called by the Arabians Uz. It is north-east of Bozra.

REFERENCE TABLET NO. 253.

GOSPEL ENIGMAS.

No alms no "palms" (Luke xi. 41).
No attendance no dependance (1 Tim. iv. 13).
No adorning no morning (Tit. ii. 10).
No alloy no joy.

No blight no light.
No "business" no benefit.
No cross no crown (Matt. x. 38).
No chafe no safe.
No care no share (Tit. iii. 8).
No duty no beauty.
No faith no favour.
No fear no cheer (Jude 12).
No fire no lyre (Rev. vii. 14).
No fright no bright.
No famine no fatness.
No fight no sight (1 Tim. vi. 12).
No fast no feast.
No grit no greet (Matt. xxv. 34).
No story no glory.
No hurt no heal (Deut. xxxii. 39).
No hazard no having (Acts xv. 26).
No heart no part (Acts viii. 21).
No head no dead (1 Tim. v. 6).
No kindness no kingdom.
No love no dove (Mark i. 10).
No law no living (Rom. vii. 22).
No loss no lot.
No miss no bliss.
No manners no manna (1 Cor. xv. 33).
No mastery no mansion (1 Cor. ix. 25).
No meat no might.
No pain no gain (Phil. i. 21).
No pity no city (Luke xix. 24).
No patience no power (Rev. ii. 26).
No passion no paradise.
No proof no profit (2 Cor. viii. 24).
No quitting no quickening.
No rise no prize.
No race no rest.
No reaching no reaping (Phil. iii. 13).
No running no reigning.
No strife no life (Luke xiii. 24).
No sadness no gladness.
No sweat no sweet (Luke xxii. 44).
No sowing no growing.
No sorrow no morrow (Ps. xxx. 5).
No serving no deservng.
No saviour no saving (2 Cor. ii. 15).
No speed no creed.
No shame no fame.
No spending no ending (Rom. vi. 22).
No trouble no triumph.
No tears no "dears" (Rev. vii. 17).
No thank no rank.
No trial no treasure.
No thorn no horn (Ps. lxxv. 4).
No vigilance no victory (1 Pet. v. 8).
No weeping no leaping (Luke vi. 23).
No work no wages (Matt. xvi. 27).
No will no winning.
No zeal no seal (Rev. iii. 16).

"Whoso readeth, let him understand."

REFERENCE TABLET, No. 254.

SPRAY FROM THE WATER OF
LIFE.

The second, third, and fourth books of Moses are rooted in the first; the subsequent historical books are rooted in the soil of the Mosaic four; the prophetic books are rooted in the historic books; the four evangelists are rooted in Moses and the prophets, the Acts of the Apostles is rooted in the facts recorded in the four gospels; the epistles are rooted in the facts contained in the Acts; and the Apocalypse is rooted in the facts exhibited in the epistles.

The "song of Moses and the Lamb" suggests the fusion of the kingdom of Moses and the kingdom of Christ: that is, Moses, so to speak, will supply the subjects of the kingdom in the restored twelve tribes, while Christ will furnish the rulers in his resurrected and immortalised associates.

That the powers of the Spirit, peculiar to the first century, were to cease from among men, leaving only faith, hope, and love, is manifest from the vanishing character which Paul gives to the former, and the abiding presence he predicts of the latter (1 Cor. xiii 8, 13).

That the brethren are not at liberty to sue either brethren or Gentiles at law; or to use any violently coercive measures in the attainment of their rights, or the revenge of their wrongs, is evident from Paul's exhortation to them to "Let their

moderation be known unto all men." This word moderation means clemency, patience, gentleness, or forbearance, as rendered in the revised version.

Some of the sweetest words of Christ were delivered in the immediate prospect of arrest and death (John xiv., xv., xvi., xvii.); and some of Paul's sweetest epistles were written when he was suffering bonds and imprisonment (Eph., Phil., Philip., Col., 2 Tim).

Costly service rendered to the truth, is rich treasure laid up in heaven; and bountiful spending on behalf of the poor, is bountiful lending to the Lord.

Some make sacrifices of what they have in possession, and others of what they might have; the latter is less visible to the human eye, but not less real than the other.

The "milk of human kindness" is a civilised thing compared with rude barbarity; but the "oil of joy" excels both, as thorns and thistles are excelled by the "rose of Sharon" and the "lily of the valley."

"Wine and milk" are the happy figures which the Spirit has employed to express to us the joy and strength-giving virtues of the Davidic gospel (Isa. lv. 1).

The best way to treat the brethren (where they are worthy) is to treat them as you would treat Christ himself; and the same with the truth confided to us: treat it as you would the Lord himself; listen to it, as you would to him; obey it as you would him; cherish it and treasure it and attend to it, as you would him if he were here.

"WHY TAKE YE THOUGHT?"—What availeth all our anxious thought? Can we stay the wheels of Providence thereby? Can we by the magic of our fears arrest the springing grain or clothe with goodly wheat the field that hath been sown with tares? By the tears of to-day can we annihilate the sorrows of to-morrow? Can we by taking thought add one cubit to our height or one year to our existence? "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows. God giveth His beloved sleep."—*Sol.*

THE TRUE SOLUTION. — "Turning finally to Christianity, and regarding life in the light of the truths it has revealed to

us, the author finds in it the only satisfactory solution of his problem ('Is life worth living?') Christianity affords an object in devotion to God which can stimulate human activity, such as is not afforded by the mere idea of happiness, or of progress, or of love of the truth. By a moral law it enforces the object of life. It affords 'sustenance against the famine of the heart,' in times of grief. It lends a lofty tone of life, 'invests man with a moral and spiritual character.' For these reasons, Christianity alone is to be regarded as offering a worthy and exalted conception of human existence."—*Review of Dr. Lang's book, "Is life worth living?"*

“NUMBERED WITH THE DEAD.”*

Joyous, blythesome Minna, with thy winning grace,
There was summer sunshine in thy smiling face.
Gay was thy young morning, cloudless was thy brow,
Amongst thy maiden sisters, sprightliest wert thou.
Loving were the glances of thy sparkling eye,
Who would have imagined death to thee so nigh?
She last Sunday with us, broke memorial bread,
Ere another First-day, numbered with the dead.
Thus to part so early, thus to say “farewell,”
Oh! the bitter sorrow, none can fitly tell.
Mourning now her absence, we together weep;
Yet, let us remember, she'll not always sleep.
Could we have a message, from her lips again,
Her soft words of comfort would our tears restrain.
She would say to mother, father, sister fair,
And to stalwart brothers, “Mind you meet me there.”
Her death brings home a lesson, both to old and young;
More telling than if spoken with the living tongue.
“Live not for the present; here we may not stay;
“Live but to be winners of the coming day.”
Joyous in the prospect of the glorious end;
Whereunto our labour, and our footsteps tend.
In the Master's presence, shortly we shall meet,
And each faithful servant, graciously he'll greet.
Will you all be ready? the youthful and the sage:
The Lord makes up his jewels with saints of every age;
Some he takes quite early in the dawn of day;
Each, at any moment, may be called away.
Smaller jewels shining round the great, we'll see;
One the very smallest I will gladly be.
When the Father chastens, faint not on the way;
Living gems and jewels of the coming day.

Daughter of Sarah.

HAS GOD SPOKEN?—The greatest work of the Deity upon earth is MAN. Man is more intelligent than any other creature in the natural world. Now, do you think that one so great as He who created all things, and set the heavenly bodies in motion, would not have communicated with the greatest work of His hand? And if He communicated, how has he done it? Is it at all unreasonable to suppose that he spoke otherwise than in the manner set

forth in verse 1 of the 1st chapter of Hebrews? If this is true, it gives us at once a solution of the existence of “Moses and the Prophets,” and if this fact is established, we establish an account of the creation of man, and when that is done, we at once connect with it the history of his downfall on account of disobedience (Gen. iii.), which gives us the key to the necessity for a PLAN that he may escape from the condemnation passed upon the progenitor of the race.—*Jersey Prompter.*

*See Birmingham Intelligence.

THE RESPONSIBILITY OF ENLIGHTENED REJECTORS.

The following correspondence may not be without a use:—

“November 5th, 1883.

“DEAR BROTHER ROBERTS,—I am constrained to write you on the subject matter of *Finger Post*, 45, in which you contend for the resurrection of those who are not in Christ. In line six of your second paragraph you say ‘that the divine purpose has been declared,’ viz., ‘that God will judge them that are without.’ Now is this right? I expected better things of you, than that you would alter the word of God, so that it will bolster up an idea, before giving it (if you did not know it). You ought to have referred to the apostle’s words, and given them only, and not have maltreated them by putting ‘will judge,’ when he says, ‘But them that are without God judgeth,’ which is in the present tense.

“Your next quotation, Rom. iii. 6, proves far too much even for you, for if God is to raise the world to judge them, how can you leave out any one who has ever lived or will live in all ages?

“Your next quotation, Jude 15, I agree with, that there will be some who will have judgment executed upon them, but the question is, who are they? Are they not those spoken of in the fourth verse, ‘men who had crept in unawares.’ Also in the nineteenth verse he declares ‘that these be they who separate themselves sensual having not the spirit;’ is not the apostle speaking of brethren who had been in the truth, but their lust had gained the mastery, and they had separated themselves having not the spirit of Christ? You see that that is where responsibility exists. These two quotations refer to brethren only, and are no proof that rejectors will be raised from the dead at all, and any brethren using the Scriptures thus need to take care lest they bring condemnation upon themselves by wresting the Scriptures

“Your next two quotations are applied by the apostle to some in the Church at Rome, as proved by the 18th verse of chap. 1, which says, ‘That the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.’ Does not the latter portion of the above

define who they are? I cannot find anything about rejectors here.

“Your next, Rom. ii. 5 and 16, is another instance of misapplication of the word. You know that the apostle was writing to the brethren at Rome, and if you apply the 15th and 16th to those who reject the gospel, why not apply the 6th verse to every man in the world? Also the 9th verse might be, with equal right, brought to prove universal resurrection.

“You next quote Ecc. xii. 14. Are we to understand that God will bring into judgment every secret thing committed by every individual of Adam’s race? (Matt. xii. 36). Who are they that shall give account of their word to God in the judgment? I have always understood the teaching of Christ to be that every man was answerable to his own master, as indicated by the parables of the ‘talents’ and ‘vineyard.’ The apostle, in Rom. xiv. 4, asking the brethren about judging one another, in meets, &c., declares that to his own master he stands or falls.

“The tenth verse of this chap. plainly declares who shall be judged.

“Your next quotation from Rom. are answered by the 18th of the same chap., John iii. 19. What is the responsibility here laid down? Is it not the condemnation spoken of in the 18th ver., ‘That he that believeth not is condemned already.’ If they are condemned already, why should they be raised from the dead? have they not chosen death? or, in the words of the Lord to the Jews, they will not come unto him that they might have life.

“John xii. 48. Jesus declares that he came to his own, and, so far as I can find, he never preached to any other but Israelites, and they were in covenant relationship to the Father, and before any Gentile can apply a great portion of the words of Christ and his apostles to himself, he must become related to God through Christ. Is not the above quotation one of this kind?

“Mark xvi. 16. In the parable passage (Matt. xxviii. 19) Jesus says that they were to go and ‘teach all nations (margin), or make disciples, or make Christians of all nations.’ Can they be made Christians without baptism? Of course not; and till they are Christians,

we maintain that there is no resurrectional responsibility.

"2 Cor. ii. 6. The knowledge which the apostle says is a Saviour, although the same in them that are saved and in them that perish, is the knowledge possessed by the brethren to whom he writes, and is not spoken to any but brethren.

"Acts xvii. 30. The margin of the New Version gives 'declareth' for commandeth; a Greek Lex, which I have seen upon this word, gives 'announce.' Do not these renderings convey the idea of an invitation rather than a command with a penalty? Does it make all men responsible to resurrection and judgment? If so, how can you limit it to those who intelligently reject it? Where is the scripture for the drawing of the line?

"Acts xxiv. 25. There is no evidence of Felix having believed, and his trembling may be accounted for in the superstition of the time, for we read of devils believing and trembling. A fallacious teaching like the one you are trying to establish, requires better evidence than that you have given in F. P. 45. —Yours fraternally.

" * * * * "

"137, Edmund Street, Birmingham,

"14th November, 1883.

"DEAR BRO.,—I am sorry you have thought it necessary to write to me in opposition to the resurrectional responsibility of enlightened rejectors of the truth. I am sorry you entertain this objection. I am not altogether surprised. Going through the *Twelve Lectures*, for revision, (in preparation for the publication of *Christendom Astray*), I can see how it may be that much that is there written might appear to limit the resurrection (as it unquestionably limits, and was intended to limit eternal life) to those who have actually become members of the household of Christ. It is possible the arguments in the *Lectures* may have had something to do with confirming the idea you entertain. If so, it is a misapplication of arguments which had no intentional bearing on the question you raise, but were wholly directed to the confutation of the orthodox idea of universal responsibility. While rejecting the orthodox idea, I never doubted that those who knowingly insulted God, by repudiating obligations which they knew to come from Him, would be among the unjust who would rise to 'shame and ever-

lasting contempt.' The *Twelve Lectures* bear evidence in various parts of this conviction, in which I have never wavered. I hold to it because I think it is both the teaching of the word, and in accordance with the most elementary principles of justice. Dr. Thomas did the same.

"*Finger Post 45* presents the argument fairly. The statement you object to (line 6 of par 2) is not a quotation, but a statement giving the sense of a quotation, and is, therefore, not open to the remark you make. The quotation marks are limited to the words 'them that are without,' as you will see on referring. The indefinite tense is frequently employed to denote future action, e.g., 'I go to London next week'—that is, will go: 'In righteousness doth he (Christ) judge and make war,' that is, will judge, at his coming (Rev. xix. 11). The statement that 'God judgeth them that are without,' is equivalent to saying that He will do so, that is, where responsibility exists, as the *Finger Post* says, and of this He alone can decide. I hope, therefore, I have been guilty of no 'maltreatment' of the word, in giving the sense, when not professing to quote the actual words referred to.

"Rom iii. 6 certainly says that 'God will render to every man according to his deeds.' I understand 'responsible' to come between 'every' and 'man,' because the Scriptures teach us that the blind are not responsible, as you know, and the Scriptures agree with themselves. If we are told of them who 'shall not rise,' we have a good reason for 'leaving them out' of the judgment, to which many will rise at the coming of Christ. But this is no reason for leaving out those who, knowing of the light, 'love darkness rather than light, because their deeds are evil.' Christ teaches that such will come into condemnation (Jno. iii. 19). They come forth to the resurrection of condemnation (Jno. v. 29, 30).

"As to Jude 15, we must not forget that it is a prophecy of Enoch's, who lived before Noah. It cannot be that Enoch, prophesying of the Lord's coming to judgment, meant that that judgment was only for the men who crept in unawares in Jude's day. He states his meaning plainly enough: 'to execute judgment upon all, whom he describes as 'all that are ungodly.' This excludes the ignorant who are never considered the 'ungodly' in the positive sense. Those

out of the way of understanding remain in the congregation of the dead.' But if it exclude this class, it certainly includes men who know the light but walk not in it because they love the darkness. These are pre-eminently the 'ungodly' and Enoch tells us that judgment awaits them, which is reasonable. It is not a case you will see, for speaking of 'wresting' the Scriptures.

"Rom. i. 18 doubtless refers to those who stood related to the truth—not, however, as apostolically delivered, but as delivered under 'the law and the prophets.' It was against these, that the wrath of God, after accumulating for ages, was revealed by Jesus and John the Baptist. Jesus said, 'The blood of all the prophets, which was shed from the foundation of the world, . . . shall be required of this generation' (Luke xi. 50, 51). 'These be the days of vengeance that all things which are written may be fulfilled' (xxi. 22). John said wrath was about to come, and that the axe lay ready at the roots of the trees. He said that Jesus would 'purge his floor and burn up the chaff with unquenchable fire' (Matt. iii. 7-12). This was a national wrath about to flame forth, and which did flame forth in due time; but Paul shews that the same wrath would have an individual application in 'the day when God' should judge the secrets of men' (Rom. ii. 16). The men he speaks of were not men holding the truth in the sense of believing and obeying the gospel, for he says they had 'changed the truth of God into a lie' (1 25), and that they were 'without understanding' (verse 31), who, however, 'knew the judgment of God' enough to know that they who committed the things he describes were 'worthy of death' (see last verse). It is against 'those who commit such things' that he says the judgment of God would operate; and not only against them, but against those who, more enlightened, 'condemned those who did such things,' and yet did the same things themselves (ii. 3). Both were to be dealt with in the 'day of wrath and revelation of the righteous judgment of God.' In that day, some find 'glory, honour, and immortality;' but another class, whom Paul defines as 'them that are contentious, and do not obey the truth,' rise to find tribulation and

anguish—(even every man of them, Jew and Gentile, that doeth evil—verse 9).

"This cannot prove universal resurrection; because all men do not 'do evil' in the sense of Paul's words. To do evil in this sense, a man must 'Know the judgment of God' (i. 32); that is, he must know the law he breaks before he is held responsible for the breaking. This is according to reason.

"Ecc. xii. 14 is not applicable to 'every individual of Adam's race,' but to every individual who is responsible.

"Other testimonies and common justice exclude the millions who are in the dark; but we are debarred from extending this exclusion to those who have come into the light and (knowingly) refuse to be guided by it. So with Matt. xii. 36: those who shall give account for their idle words are those who ought to know better. Who they are God will decide. There would not be many such outside the Jews when Jesus spoke. It is light that makes responsible: not partial obedience. Let this be recognised, and there is no difficulty in any direction. Every servant certainly stands to his own master. This is a fact of universal social life, much more concerning the Master of all. 'The head of every man is Christ, and the head of Christ is God.'

"Your questions concerning Jno. iii., 10, are capable of answer. The condemnation referred to is future in effect, though present in legal force. Christ plainly said that those who believe not 'shall be condemned' (Mark xvi. 16). He fixes the time of its actual infliction, in saying those who have done evil 'shall come forth to the resurrection of condemnation' (Jno. v. 30); and again, the words that he spoke should judge those who rejected them 'the last day' (Jno. xii. 48). To ask why they should be raised if condemned already, is like asking why a man should be executed, who has had sentence of death passed upon him. The condemnation that Christ comes to administer is the 'second death' (Rev. xxi. 8), and this requires resurrection. Natural death is irrespective of moral deserts, and comes to righteous and wicked alike. It is another and more dreadful death that awaits those who deliberately and knowingly reject the divine law; and to undergo this, God restores the mortal life of responsible sinners: but who these are

He alone can judge. The probability is, they are few in number in an age of darkness like this.

“John xii. 48. Doubtless those addressed were Israelites, for to them only did Jesus speak during his personal ministry. But afterwards he sent Paul to speak to the Gentiles also, and thenceforward, bracketed them together, ‘The Jews first, and also of the Gentile.’ Hence the principle of responsibility enunciated in the Scripture was afterwards extended, for God is no respecter of persons. The ground of responsibility was not ‘covenant relationship,’ but contact with the invitation to come into that relationship. The *rejection of his words*, after sufficient reason shown for their reception, was certainly a reasonable ground of condemnation. The words of Christ about rejection of the testimony and disobedience of the commands, certainly do not apply to ‘those who have become related to God through Christ.’ These, if they are truly such, neither reject the testimony, nor disobey the commands, but rejoice greatly in submission to both.”

“Mark xvi. 16. The resurrectional responsibility of this verse is certainly not restricted to those who have ‘been made Christians;’ for it extends to those who ‘believe not,’ who never can be ‘Christians.’ To ‘maintain’ the contrary, is not to prove it, of course.

“2 Cor. ii. 15. ‘Those that perish’ is certainly never Paul’s way of describing ‘brethren.’ It is characteristically applicable to those who ‘reject the counsel of God against themselves’: those who ‘believe not,’ and ‘shall be condemned.’ Unfaithful brethren will certainly perish, but it is by the judgment that ‘shall devour the adversaries’ (Heb. x. 27). It is these who by the very nature of their case, are ‘them that perish.’ Paul meant to say his labours were acceptable to God, whether in those who benefited by them, or those to whom his preaching was ‘a testimony against them.’

“Acts xviii. 30. ‘Commandeth all men everywhere to repent.’ You need be under no uncertainty as to the imperative meaning of command here. It is true there are several words translated command, but all have more or less the idea of the English, and this not less than any of them, as you may see by consulting all the passages where it occurs. The following are a few of them:—Acts ii. 28, ‘Did

we not straitly *command* you?’; Luke viii. 29, ‘He had *commanded* the unclean spirit to come out:’ 2 Thess. iii. 6, ‘We *command* you, brethren, in the name of the Lord Jesus:’ 2 Thess. iii. 10, ‘These things *command* and teach.’ When, therefore, it is said that God commandeth all men everywhere to repent, it means much more than an invitation. It means that men are bound to obey at their peril. If millions, notwithstanding, remain unresponsive, it is because they do not become aware of the command. God is not unjust. This is why responsibility is limited to ‘those who intelligently reject it.’

“Acts xxiv. 25. Felix’s agitation at the preaching of Paul was not the result of ‘superstition,’ but of his perception of the truth concerning ‘judgment to come,’ presented by Paul. There is a great difference between the two things. Because responsible rejectors rise to second death, Felix had good reason to tremble. Apart from this, the record of the case in the Acts of the Apostles is unintelligible.

“The truth of the matter requires a broader view to be taken than the mere consideration of texts. You must go back to the beginning, and realise that Adam’s responsibility arose from Adam’s capacity to discern good and evil, and from the privileges which he possessed. When driven from Eden, there would have been nothing more but simple death for him and his descendants if God had interfered no further. But He did interfere, for which we have to be thankful. He invited approach by sacrifice, and made promises, and enjoined commandments, from the very moment of expulsion till the full establishment of the law of Moses. This created new responsibilities where a knowledge of them existed—a responsibility which Enoch’s words show us reaches forward to the Lord’s coming to raise the dead. The same rule operates for all—for Adam, and for all his descendants, whether Jew or Gentile.

“The mass of these are in utter barbarism, and for men in that state there is no responsibility, for God is just. But where the light comes, it is revealed that the ground of condemnation comes with it if it is rejected.

“It is a very unfortunate thing that any believer of the truth should reject this wholesome, reasonable, and Scriptural doctrine.—With love, faithfully your brother, ROBERT ROBERTS.”

NOW READY, Demy 8vo., over 400 pp., price 4/- ; by post, 4/8.

CHRISTENDOM ASTRAY:

OR

POPULAR THEOLOGY (BOTH IN FAITH AND PRACTICE)
SHEWN TO BE UNSCRIPTURAL;

AND

THE TRUE NATURE OF THE ANCIENT APOSTOLIC FAITH EXHIBITED.

BEING,

TWELVE LECTURES,

In part re-written, and one entirely new

Lecture added, making

EIGHTEEN LECTURES IN ALL.

PREFACE.

Reader, bear with the seeming arrogance of our title. We live in a day when a refined agnosticism has undermined all earnest conviction of religious truth, and when, therefore, it may strike you as a violation of the canons of good taste to express a confident view on the subject. But facts are not changed by canons of taste. There is such a thing as eternal truth, however daintily good breeding may ignore it; and if there has been a revelation (which Christendom assumes and which this book pre-supposes, on grounds that no hostile criticism can overthrow or scientific discovery exclude), *that* eternal truth must be an attainable thing, and when attained, so precious as to justify ardour and confidence in its enunciation.

Our title is a proposition—not an invective. The question proposed for consideration is a question for critical investigation. We invite attention to the evidence and the argument. They are strictly within the logical sphere. They can be examined and dismissed if found wanting. What the title affirms is that Christendom, the ostensible repository of revealed truth is away from that truth. But in reality the title goes further than this. By implication, it asserts certain things to be the truth that are not accepted by Christendom. It offers the proof of the doctrines that are according to truth, as the best demonstration that Christendom is astray from those doctrines. The demonstration is by the Holy Scriptures. To these, Christendom is professedly subject, and it is in the light of these (estimated as Christendom estimates them, viz., as divine writings) that the question is considered throughout. It cannot be an unacceptable thing to earnest believers in the Bible to have it debated whether their

conceptions of duty and destiny are according to the Bible. This is what is done in the following lectures.

It is proper to explain that this is not the first time these lectures have appeared, though new in their present form. They first saw the light under the name *Twelve Lectures*, about twenty-two years ago (Feb., 1862); they came out then in fortnightly parts (one lecture per fortnight) in response to the demand of those who had read and heard of them. The lectures themselves were in the first instance delivered in Huddersfield in discharge of an individual duty on the part of the lecturer. A second edition of 1,000 copies (this time stitched together as one pamphlet), followed in eighteen months (Nov., 1863); and a third edition of 1,400 copies in another similar period (June, 1865). In two more years (July, 1867), a revised and enlarged edition of 2,000 copies was published in compliance with a continuous demand from all quarters, after the book had been "out of print", for twelve months. In this edition, five new lectures were added, and the original lectures thoroughly revised. A little over twelve months sufficed to entirely exhaust the fourth edition without aid from public sale (as in all the previous cases); and after some delay, a fifth edition of 4,000 copies was issued in 1869. In this edition, the lectures appeared for the first time in cloth boards, in proper book form. The type-composition was stereotyped so as to be ready for future supplies. It was not long before the whole of the first issue of this edition was sold. What has taken place since then has simply been the re-issue, thousand after thousand, from the stereotype plates of the fifth edition. How many copies have circulated thus it would take some time to find out; but they number many thousands. The author little imagined at the time he wrote them that any such fate was in store for them. He wrote them for delivery only, and supposed their work was done when a small Huddersfield audience had heard them. That they have revolutionised the religious convictions of great numbers of people, the author has in his possession much written evidence, and much has appeared in the pages of the monthly *Christadelphian* (edited by the author) for nineteen years past.

The time has now come for issuing the work in the present improved form. Many and many a time has the author been asked to publish in larger type. Not till now has it been in his power to comply with this request. Often has he been sensible of the literary deficiencies of various parts of the work, at which he cannot wonder when he remembers they were written when he had scarcely entered manhood, and when consequently were sure to be exhibited the blemishes inevitably arising from rawness and inexperience. But it was easier to see the deficiencies than to remove them. Constant laborious occupation in literary channels left little of the time and energy needful for the work of revision in the thorough form that the lapse of time seemed to call for.

A conjunction of favourable circumstances has, however, at last allowed of it (though not without some severity of industry), and now the book is sent forth in a form that will, probably, call for no further alteration. The alterations, such as they are, are more in manner than matter. The doctrines advocated in *Christendom Astray* are the same as those which *Twelve Lectures* have recommended in thousands of homes in all British-spoken parts of the earth, for over twenty years past. The only difference is that they may be presented in a form a little more adapted to the needs of the age which has given them birth.

The change of title seemed to be called for in a variety of ways. *Twelve Lectures* conveyed no idea to those unacquainted with the character of the work. One gentleman recently told the author that he had the book for years in his library, with-

out having his curiosity sufficiently awakened to look into it. Had the title been indicative of its character, he thinks it would not have lain so long unattended to, and he would the sooner have rejoiced in the spiritual emancipation of which he has become the subject since the reading. The new title briefly and pithily embodies the whole contentment of the lectures.

We have preserved the form of lectures, instead of changing them into chapters, in the conviction that the lecture form appeals more powerfully to popular interest than the more classical division of chapters. But we have altered the numbering of the lectures. Originally twelve, they became, in the fifth edition, seventeen lectures, for which, however, the original name of twelve was retained, for the sake of preserving the identity of the title. The added lectures were simply interspersed among the others, with the same numbers, and distinguished by the addition of the letter A in parenthesis. It was felt at the time that this made the book somewhat uncouth, but it seemed the lesser of two evils. Now, however, there is no need for it. A new title makes the numbering of the lectures immaterial, and they are consequently re-numbered in natural order. A new lecture is added on "The ways of Christendom inconsistent with the Commandments of Christ," which makes the number of lectures eighteen. Each lecture bears its natural number in consecutive order to the end.

The new book is printed in larger type, and in larger size of page, and is in all respects artistically superior to the various editions of *Twelve Lectures*. This fact, however, necessitates an increase of price, which the author regrets; probably, however, readers, when they get it into their hands, will think it cheap at the enhanced price.

It remains to be said, as remarked in the prefaces now suspended, that the tendency of the age is in a direction, and assumes forms that are embarrassing and even distressing to the earnest seeker after truth. Thinkers, where not avowed Atheists, are sinking into a kind of Deism, which is fatal to the claims of Christianity. The sober-minded and devout are lost on the polemical labyrinths of the time, or driven to the extremity of shutting their eyes against every form of investigation, and committing themselves with fatiguing resignation to a faith that will not stand the most ordinary exercise of reason, and which presents quite as many discomforts as consolations. The situation is greatly complicated by the fact that the Bible is misrepresented in the doctrines presented by the accredited religious teachers of past and present times.

The Bible is no more responsible for the views and tenets of Christendom than it is for Mormonism. The Bible propounds a system of doctrine which is compatible with all the evidences of sense, as systematised in the material sciences of the age, and which at the same time commends itself to the moral instincts of every fully developed mind, as supplying those links, in the absence of which, the human understanding is baffled in its attempts to fathom the mysteries of existence. The reading of the following lectures is invited in proof of this. The great principles of eternal truth revealed in the writings of Moses, the prophets, and the apostles, are obscured and nullified by the religious teaching of the present day, which investigation will show to be nothing more than ancient fables dressed up in the garb of Bible phraseology.

Lecture XVI. discusses the prophetic bearings of current political events. The result is to show that the times appointed for Gentile ascendancy are all either run out, or on the point of running out in the present age of the world. The state of affairs is shown to confirm this conclusion of chronology. Prophetic anticipations have been realised in a way that leaves no doubt of the correctness of the deductions

From the outbreak of European revolution, in 1848, to the British occupation of Egypt, in 1882, and the commencement of the Jewish colonisation of Palestine (on however small a scale), there has been an unbroken series of expected signs of the Lord's approach. 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." True failure there has not been; on the contrary, prophetic expectations that were truly warranted, have in all particulars been realised in a very wonderful manner.

Parallel cases in ancient Bible times indicate the nature of the present situation. First, there is the case of the Exodus. Israel left Egypt *thirty years after* the expiry of the period (of 400 years) specified as the duration of Israel's sojourning in the land of the stranger. Then there is the case of the restoration from Babylon. This was not accomplished till *a generation after* the period (70 years) fixed as the duration of their captivity. But in both these cases, *events tending to the development of the foretold results* SIGNALISED THE EXACT ENDING OF THE PERIOD. In the case of the Exodus, Moses, who was fifty years of age at the end of the 400, had appeared on the scene, and "supposed his brethren would have understood how that God, by his hand, would deliver them" (Acts vii. 25). In the case of the restoration from Babylon, Nebuchadnezzar's dynasty was overthrown by Darius, who belonged to a people favourable to Israel.

In the present case, all we need look for in this respect is transpiring before our eyes. The events prophetically characteristic of the termination of the "times of the Gentiles," are the facts of contemporary history. Papal ascendancy is at an end in the world of politics, secular and ecclesiastical. It came to an end in 1866, with the blow which levelled Austrian domination in Germany. The Prussian sword cut the Concordat, and, in the discomfiture of Austria, smote to the ground the prop which for over a thousand years has maintained the temporal supremacy of the court of Rome. This is an eloquent sign of the times, which derives additional significance from the concurrent downfall of church establishments in Italy, Spain, and England, and the uprise and prosperity of the truth.

Of the exact date of the Lord's appearing we have no information. We are in the era of that wonderful event, and it may be the occurrence of any day; but "of that day and hour knoweth no man." We are in the position the disciples occupied in relation to the day of God's judgment on Jerusalem: we wait in a state of indefinite expectancy, knowing that the event looked for is near, even at the door; but not knowing exactly how long.

The truth developed in a complete form is rapidly creating a people for the name of the Lord at his return. Such a work is a necessary prelude to the advent. The apostolic testimony gives us to understand that Jesus finds a people alive at his coming. Hence, their development is a necessity of the end. It is meet that Christ should have a people contemporary with the developments of the end.

At his coming in the flesh, John the Baptist, by preaching, gathered from Israel a select people, to whom in due course Christ was manifested by the descent of the Holy Spirit, and by means of whom, in their ultimate operations, he proclaimed the way of life to the world, vanquished paganism, and enthroned his name traditionally in the high places of the earth. His coming in the Spirit draws

near; a people is in preparation, increasing in numbers, faith, zeal, and service, to whom, when their development has reached a certain point, he will be revealed, with the thousands whom he shall bring from the dead by his power. May reader and writer alike have the supreme happiness of being included in their glorious number!

THE AUTHOR.

BIRMINGHAM, *December 18, 1883.*

"CONDITIONAL IMMORTALITY" AMONG METHODIST PREACHERS.—At a Monday morning meeting of the Methodist preachers of New York, some time ago, the doctrine of "annihilation" (as it is called) was introduced for debate by a "Rev." Mr. Terry, who read a written essay in support of the orthodox Methodist opinions on the future punishment of the wicked. He maintained that the theory of the annihilationists is based upon a misinterpretation of words and pure assumption. At the conclusion of his remarks, another preacher (singularly enough named "Dr. True"), for many years a professor in the Wesleyan University, said he was not an annihilationist, but a destructionist. He did not believe that God would cause matter which he had created to cease to exist, but that the penalty of the incorrigibly wicked would prove to be the destruction of his conscious existence—the total cessation of all his functions. Man (as made in Eden) was naturally immortal and designed to live for ever. The penalty of the law was the destruction of this immortality. At three great epochs in the history of the race there were three great men through whom the law was given to man—Adam, Moses, and Christ. In neither Adam, Moses, nor Christ do we find authority for the doctrine of eternal punishment. The Apostles did not teach it. The Fathers of the Church in the first century neither advanced nor suggested it. It was first promulgated in the year 131. A "Rev." Mr. Corbett rose and excitedly denounced Dr. True's essay. He said "The heresy which Dr. True has spoken originated in hell, and should be crammed back again. A man who would advocate such doctrine ought to be turned out of the Church neck and heels." Yes, Mr. Corbett, out of the Methodist Church, true.

THE ORIGIN OF READING AND WRITING.—A writer on education, in a recent letter to a local paper, says: "I will put one very important question to the public. Who taught man to read and write? This I will answer and prove. God! Before the giving of the law, decalogue letters were a thing unknown. The Egyptian and Phœnician nations were clever in arts and sciences, no doubt, as history traces, but a written language they had not. Records of history were figured in hieroglyphics. A symbolical writing there was, but letters there were not, and had it not been for the writings of Moses, these symbolical writings would have been an enigma to all future, as well as past generations. That God first taught Moses to write is plain by His writing the first tables, which Moses copied. Those tables of stone contained the first principles of education—(1) That God is, that He will be acknowledged, adored, revered, and loved; (2) that, as true as God is, man exists also, and exists for man, his fellow, not for himself, and each and all for God who made them, and afterwards taught them that they must all love Him by loving each other as He loves them—a love more clearly seen on Calvary in the death of Christ. This kind of education was set before the ancient Israelites as of primary importance before all other. They were enjoined to copy the writings, and to learn them by rote, and so engrave them upon the heart, and teach the same to their children and their children's children. We find in history that the Phœnicians borrowed their letters from the Jews, the Greeks from them, the Latins from the Greeks, and so on; but no nation can prove that the Jews copied letters from them, so that we will take it for granted that God was the great teacher and author of letters. It is of Him, and to Him, we receive and ought to show gratitude.

The Christadelphian.

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

JANUARY, 1884.

The new year begins with a very graceful act on the part of the brethren, in the shape of a liberal contribution to Israel's need. The items will be found in the heavy list of acknowledgments among the notes on the cover. This contribution, which it has been resolved to make an annual one, in amount goes far beyond the expectations which Mr. Oliphant has been led to entertain. He was told that he might rely on £50 or £60, and lo! the figures are well towards the second hundred. We cannot but rejoice in such an overflowing practical pledge of goodwill. Nothing but the entrance of the Bible, in the affectionate understanding thereof, into many good and honest hearts could have produced such a result. It has been remarked that while among the sects no collection is ever so poor as one for the Jews, among the brethren none is ever so liberal. The saying is true and illustrates the actual nature of the brethren's faith in the hope of Israel.

Many things are helping in the same direction, as the intelligence of almost every month shows—this month no exception. We publish news of the purchase of a large tract of land in Palestine (5000 acres) for the settlement of Jews, under the auspices of the newly-formed Jewish Refugees' Aid Society, referred to last month; with the prospect of the purchase of another and larger tract to follow; and another still, by the orthodox Jews themselves in rivalry to the believers in Jesus. But the most important item of intelligence that has appeared for a long time is, undoubtedly, the intimation of Mr. Oliphant, in a letter to the Editor, just to hand, that Baron Rothschild has taken some of

the colonies under his protection with the determination to make them a success. (The small settlement established by Mr. Oliphant, with the funds provided by the brethren, was, at the time of Mr. Oliphant's writing, excluded from this arrangement.) No man, at present on earth, is so able to make the establishment of these colonies successful as Baron Rothschild, and that he should be induced to put his hand to the enterprise may be regarded as the most powerful of all the providential indications that the time to favour Zion has come.

We have already, as our readers are aware, remitted £25 to Mr. Oliphant, the receipt of which is acknowledged in the letter referred to. We propose, immediately, remitting a further sum of £125* making £150 as the present contribution, reserving a balance in hand against the next contribution and possible needs that may arise in the meantime, of which Mr. Oliphant may advise us.

THE SIGNS OF THE TIMES.

GLOOMY OUTLOOK AND FOREBODINGS
OF WAR.

GREAT VICTORY OF THE FALSE
PROPHET.

EVACUATION OF EGYPT COUNTER-
MANDED.

BRITISH WAR SHIPS ORDERED TO THE
RED SEA.

ROTHSCHILD ESPOUSES THE JEWISH
COLONISATION MOVEMENT.

Mr. Bright, at a meeting a few days ago, "spoke of foreign affairs in an anxious tone." He said he "thought the outlook

* Since writing this, we have remitted the amount named.—ED.

was gloomy"—an opinion in which events considered from a merely human point of view, doubtless justify him. The prospect of trouble is a "gloomy" prospect in the abstract; but it wears a different complexion when looked at as a trouble divinely appointed as the prelude to great peace and blessing. This is the character of the trouble impending. The age that is to witness the end of the human dominion and the beginning of divine, as it has long been foretold, will be an age of "gloomy outlooks"—a "time of trouble," connected directly with war and war preparations. It is, therefore, a satisfaction, that with so many other signs telling us the end is near, this sign is not awaiting.

It has come up prominently during the month. At a meeting of the Middlesex volunteers, Lord Wolesley (better known as Sir Garnet Wolesley, the capable leader of the Egyptian expedition), said:

"He was not one of those persons who believed in universal peace. Being a practical man himself, he took the world as he found it, and when he found that every Continental nation was arming itself in the way that they were doing now, he felt that it must be for some great object. He believed, with most sensible people who were not carried away by some curious feeling of sentimentalism or party politics, that there was hanging over Europe some dreadful war, which was bound to come sooner or later."

The *Daily News*, while trying to give the quietus to these views, says:

"There are unfortunately many signs that Europe is in a condition of apprehension and unrest. At a recent military banquet in Switzerland, M. Ruchounet, the head of the Political Department in the Swiss Federal Council, is reported to have bid the Swiss to prepare to defend their country, and to have spoken of war having been long averted, but being certain after next year, and probable in the spring. In Denmark similar uneasiness prevails. On Saturday a deputation waited on the King bearing a petition with 106,000 signatures, urging the adoption of measures for the defence of the country. The King expressed himself to be in

sympathy with the desire of the petitioners, and urged the necessity of making sacrifices in order to meet the requirements of national security. . . . The dread of war hangs over Europe like a nightmare; as vague and indefinite, yet as oppressive, and the public mind needs help to shake it off. In the vast armaments of Continental nations the world sees the materials of a great explosion piled together, and is in constant dread lest some reckless person, or some unforeseen event, should apply the spark which would set the world aflame."

MILITARY DISASTER IN EGYPT. VICTORY OF THE FALSE PROPHET.

But more directly indicative of the approaching end, there are not only rumours of war, but acts of war, and these in a neighbourhood, and with a bearing directly related to the latter day situation. Since our last summary of the signs of the times, a tragedy has occurred which has sent a sensation to the ends of the earth, not merely on account of its dramatic horror, but because of the unmeasured character of its possible political consequences.

After the suppression of Arabi at Tel-el-Kebir, a portion of the routed Egyptian army was got together again, under a British general, to put down the False Prophet of the Soudan (the African country lying to the south of Egypt). He was understood to have obtained some victories, and to have assumed a position that might possibly become threatening to Egypt itself. This expedition numbered something like 12,000 men, of all arms. After long and toilsome marching, they were attacked by the False Prophet (or Mahdi's) troops at Duem, in great numbers, but were able to repulse the attack in a manner so decisive that it was considered the Egyptians had obtained a great victory, and had only to advance to complete the Mahdi's overthrow. With this idea, the British general, Hicks (dubbed "Pasha") went forward on a march to Obeid, the

Mahdi's headquarters, hoping to put an end to his power there. The tragedy, as all the world knows, consists of the entire destruction of the Egyptian army by the Mahdi's troops. Particulars are wanting, because of the absence of survivors; but it is certain that the whole force was surrounded by swarms of the Mahdi's troops, and annihilated, including the newspaper correspondents attached to the general's staff.

WHO IS THE MAHDI?

This has brought into startling prominence the question, "Who is the Mahdi?" This question is answered at length in the papers. We give the substance merely: the *Telegraph* says:—

"Here, at the head of a victorious army—fanatical beyond European belief, and master of a country in which the Faki, a saint, is the ruling power—stands a man who claims to be the Messiah of Mohammedanism. As in the Christian religion Jesus Christ superseded the Mosaic dispensation, so the False Prophet, the Mahdi, claims to be sent as the messenger of Allah to renew the old covenant of God with man; and as the final evangelist of the most brilliant epoch of Islam, his coming had been predicted by Mohammed, and the faithful have always been prepared for its fulfilment. . . . Moreover, his name, Achmet, is virtually the same as Mahomet, while his parents' names are the same as those of the Prophet. From the commencement of his career, there have been similar "coincidences," as the Faithful declare them to be, with those of the opening of the mission of the Founder of Islam. Like Mahomet, he had to fly for his life as soon as he had announced himself, and, though again and again defeated, was able, by opportune "revelations" from on high, to explain the causes of his ill-luck and to keep his small bands together. Rivals of his pretensions arose, but the Mahdi, with all the ferocity and recklessness of his great predecessor, turned upon them and cut their following to pieces, while still maintaining a bold front against the Egyptians. And now, to crown his pretensions, has come the great victory near Obeid. At one blow he has made himself absolute over all the Soudan, and his shadow already darkens Constantinople."

The *Daily News* says:—

"It was about a twelvemonth ago that a new century began according to the Mohammedan Calendar. The importance of this epoch may be understood by the fact that it was reported from Constantinople that the Sultan had been for some time giving his undivided attention to the soothsayers and astrologers of the palace. They had been studying the stars and other signs in the heavens, so as to unravel the future to Abdul Hamid; for days the Sultan was invisible to all but these diviners. The Mahdi, or expected deliverer, being anxiously looked forward to by the Mohammedans we may suppose that these foretellers of events would naturally study the signs with reference to this personage. Now, it was just at this time that the Soudan Prophet had managed to put in an appearance as the Mahdi. Before that, he had only pretended to be a holy man; but shortly before, in August 1881, during the Ramadan, he had thrown off all reserve, and declared himself to be the coming man. His followers then increased largely, and as he assured them that he could render them proof against sword or bullet, that he could cause the enemy's guns to 'spit water' instead of fire and lead, being also able to assure them of Heaven if they were killed, their fanaticism assumed an indifference to danger, and in the spring of 1882 he managed to annihilate the army of Yussif Pacha at Gadir, when only 27 men and one officer escaped out of 8,000. It will thus be seen that when the new Mohammedan century began, the Mahdi had already established himself in the foremost essential of his attributes—namely, that of a conqueror; and his fame at once spread far and wide. He had suffered defeats, but these are forgotten in the flush of victory. The conquest of Obeid gave him some trouble; but here he also succeeded, the Egyptian commandant of the place capitulated, and with all his troops went over to the Mahdi's side. Here we have a suggestion of a great future danger. With the increased reputation of the Prophet must come the untrustworthiness of all Mohammedan soldiers who may be led against him. Should he now advance down the Nile he will be preceded by an advance guard of dervishes, who will use every art to make the Khedive's troops unfaithful; and we do not know how far this line o

tactics may not have been used with Hicks Pacha's army.

"The Imam Mahdi is expected by Mohammedans to be a 'guide,' a 'director,' or 'precursor' of the Day of Judgment. Great portents in heaven and earth are to appear with him. Ed-daggal, the Mussulman Anti-Christ, is to come into the world; Gog and Magog are to issue forth, and a great smoke is to cover the whole earth; but the faithful are to be led through all these trials in safety till the last trump is sounded by the Archangel Izrafil. There will be three blasts of this mighty trumpet, accompanied by dreadful horrors, and on the third sounding the dead shall arise for judgment, when all the good Moslems—of course this will mean those who follow the Mahdi—shall follow Mohammed, who is to appear on the last day, across the bridge Al-Sirat, which is as sharp as the edge of scimitar, and spans over the yawning Gulf of Jehanum, or the infernal regions, and then all the joys of Al-Jannat, the Mohammedan Paradise, will be before them. Instead of war medals and the Cross of the Bath, these are the rewards which the Soudan Prophet offers to his followers of all ranks.

"This slight sketch of what the Imam Mahdi is expected to do will indicate what the Soudan Prophet is bound by his assumed character to attempt. He is to be the 'Leader' of all true Moslems through all the peril of the end of this earthly world. The Sultan and the Khedive ought to be his followers. Were the Mahdi an ordinary conqueror who might overrun the Soudan, and hold it as Sultan to govern the region, the events might end there; but that is what he is not likely to do. The Imam Mahdi, he must be a conqueror, and that, too, till he overcomes all his enemies. Whether he will now make for Souakim or Massowah, and try to get to Meccah, or come down the Nile upon Cairo, it is difficult to predict."

EFFECTS OF THE MAHDI'S VICTORY.

The question, what will be the effect of his victory, is being seriously discussed by the press.

"The next news of importance—of almost worldwide importance, it may be—should come from Mecca. What will be the reception given at the Holy City of

Islam to the portentous appearance upon the horizon of this terrible new power, this spectral Messiah with half a million of maddened Arabs at his back, and the seal of success set upon his prodigious pretensions? If Mecca acknowledges him, what is to be the result? Not merely Arabia, but throughout Asia—Persia, Afghanistan, Beluchistan, India, the Khanates—the old fury of Moslem bigotry may break out, and the world be witness again of that awful spectacle, a Mohammedan uprising. This is no picture of fancy. Everything seems prepared for it. The Mahdi has already by his own fiat, as the spokesman of Heaven, altered the public religious ceremonies of the Faith, these ceremonies in defence of which any Mohammedan will at any time cheerfully fight and die. He has, moreover, inserted his own name into the Kalifa, the public formula of Mohammedan invocation—an act exactly equivalent to some Christian sectarian adding his name to the Holy Trinity. This, moreover, he did before the day of his victory. What he may do now is bounded only by his personal ambition."—*Telegraph*.

BEARING OF THE EVENT ON BRITAIN'S POLICY.

One effect is already visible: England's arrangements for gradually evacuating Egypt have been stopped. Certain regiments had been ordered to return; the order has been countermanded; and transports have been put under commission for the opposite work—the conveyance of troops from England to Egypt. Thus is the Liberal policy effectually thwarted, and Britain compelled to remain in the position which these latter days require her to be in, and which she was compelled to take up against her will. We may assume that England will have to abandon all idea of leaving the banks of the Nile till she is driven away by Russia's coming capture of the land of the Pharaohs (see Dan. xi. 42). The British fleet on the East India station has been ordered to the Red Sea, to support Egyptian interests against the Mahdi, and the fleet is to be re-inforced by gunboats from the Mediterranean squadron. The Sultan proposed

sending Turkish ships, to which the British reply was "Yes, if they put themselves under the British admiral." The Sultan said he would complain to the Powers; he may as well complain to the moon.

Whether British troops will be sent to the Soudan is as yet doubtful. We may well imagine that Mr. Gladstone is at a loss what to do. If he sends an expedition to put down the Mahdi, as he put down Arabi, England will be drawn into complications beyond even Tory ambitions; if he does not, the Mahdi may become serious for Egypt, and Turkey herself. The indications are that England will at present restrict herself to the defence of Egypt. All will depend upon the Mahdi's movements. If his revolt spread to Arabia, England may be compelled to occupy Syria. It is evident that the Turkish troops as Mohammedans, cannot be trusted against a leader whom they are pre-disposed to welcome.

The *Standard* says:—

"The Cabinet will have to do something beside sending orders to Admiral Sir William Hewett, and despatching more gun boats to the Red Sea. No doubt it is very merciless of the logic of facts to present fresh difficulties to the Prime Minister and his colleagues, just as they were hoping to reduce the English Army in Egypt and the Budget of next April by one of the same stroke. There is something almost unprecedented in the irony that brings them news of the absolute disappearance of Hicks Pasha at the very moment they were issuing orders for the reduction of the English force in Egypt to a minimum. That they will have to stay their hands, however disagreeable it may be to them, is nevertheless inevitable. As the *North German Gazette* points out, they had made their military calculations so very finely that it required very little to spoil and upset all the arrangements. But so rude a stroke as the wholesale disaster in the Soudan makes their calculations and arrangements absolutely impossible. With the most ardent desire in the world to hurry out of Egypt, all precipitate movements will now have to be suspended."

THE JEWS AND THE HOLY LAND.

The Jew-persecuting fever that has taken possession of the European countries where the bulk of the Jewish population of the world is massed, shows no sign of abatement. The telegrams inform us that, a few days ago, during the Budget debate in the Landtag, Professor Wagner directly attributed the impoverished condition of the rural population to Jewish usurers, and added that he was not afraid to state openly that *Judaism had become a great public danger*, an assertion which was greatly applauded on the Conservative and Clerical benches. The watchers of the signs of the times cannot desire this anti-Jewish feeling to disappear. It is, doubtless, a providential preparation for that removal of the Jews to their own land, which has already begun, but which must yet take place on a large scale.

PROGRESS OF THE PALESTINE COLONISATION MOVEMENT.

The *Politische Correspondenz* publishes news from Palestine, dated about the middle of November, of the establishment of the first Jewish colony, under Christian direction, in Palestine, at the end of October. The London Jews' Society in Jerusalem has succeeded in founding a new association in England, under the name of "The Jewish Refugees' Aid Society," for the purpose of providing for the refugees from Europe in Palestine. (This is the new society referred to last month, and which it seems from this notice has already got to work in a large and practical way.) The new association has purchased the property of Artuf, about six hours' journey distant from Jerusalem, comprising about 5,000 acres of land, most of it of excellent quality, for 45,000*l.* On this forty families will be gradually settled, the men going out first. A large barrack will be erected for them, as the season is too far advanced to admit of the building of houses. Every family receives an allotment of land, a dwelling-house, tools, seed, and live stock. Tithes have to be paid to the Government. For a portion of the expenditure of the society—namely, £4,830—interest of 5 per cent. is to be paid to it, and the remainder—£2,640—is to be repaid in annuities of 21 years. It is intended that as soon as the

means of the society are sufficient, another and larger property is to be bought for the colonisation of the Jews. As a rival scheme it is said that a rich firm, chiefly Jews, intend to buy some thousands of acres of land from the Mohammedans in the plain of Kaudeh, half-way between Jaffa and Jerusalem, and to settle Jewish colonists there.

Conversionists and anti-conversionists are thus at work, in mutual jealousy, promoting the movement which the latter days require.

ROTHSCHILD COMES TO THE RESCUE.

In a letter to the editor of the *Christadelphian*, dated Haifa, Nov. 25th, ac-

knowledging the receipt of the remittance of £25, sent a few weeks back, Mr. Oliphant says that Baron Rothschild, who sent his agent to investigate on the spot, after the late unfavourable reports, has taken the Jewish colonies at Summarin and Rosh Pinna under his protection, with the determination to bring them to a success. What may we not look for from such a fact as this. It is evident that the Jewish colonising movement is spreading out and taking root, not only notwithstanding, but almost as the result of, the failure that threatened in the first instance.

THE REAL HISTORY OF THE MAHDI.

The so-called Mahdi's name is Ahmed Suleiman. He is by birth and education an Egyptian. His father was an officer of the force sent into the Soudan by old Mehemet Ali, Pacha of Egypt, to punish the Malek-el-Memo for having burnt the Governor. Ahmed Suleiman was brought up at the school of Khedive Abbas, of which Riffai Bey became the principal, when expelled from Cairo, where he had been Director-General of the College of foreign languages founded by Mehemet Ali, and banished into the Soudan. Young Ahmed Suleiman quickly proved himself the ablest of Riffai's pupils. On leaving school, he, like most of his companions, entered the Government service, and soon rose through his talents and industry to the post of Accountant-General of the Soudan. Mustapha Bey Sarrag, one of his school-fellows and also employed in an important post, reported on his return from the Soudan that the chief accountant was a man of rare capacity, and well versed in Mohammedan law and history. He added that through Ahmed Suleiman's assistance he had succeeded in getting at the bottom

of a most difficult and complicated question, which involved the examination of more than fifteen hundred documents, and that but for his aid the Egyptian Government must have lost a very large sum of money, as the other officials who had been charged with the matter had been quite unequal to unravelling the involved accounts. Further testimony to his learning and ability was offered by Mustapha Bey Elhegdi, a physician who had studied at the University of Munich, when he was named General Sanitary Inspector of the Soudan. By that time, however, Ahmed Suleiman's official career was at an end. A difference of opinion had arisen between him and Moussa Pacha over some accounts which he declined to pass, and he had sent in his resignation. Thrown on his own resources, and possessed of considerable capital, Ahmed Suleiman started in partnership with certain European commercial houses as a merchant in slaves, elephant tusks, gun arabic, and ostrich feathers. He was reputed honest and straightforward in his dealings, and rap-

idly acquired the confidence of Mussulmans, Christians, and Jews. So great was the influence which he acquired that he was constantly asked to act as judge in disputes, the parties concerned preferring to accept his decisions to appealing to the courts of justice. Such was Ahmed Suleiman as a man of business. The force of circumstances was about to open to him a new calling.

On the conclusion of the treaty between England and the ex-Khedive Ismail for the suppression of the slave trade, Raouf Pacha, Governor of the Soudan, commenced a campaign against the slave dealers, his principal attack being directed at Ahmed Suleiman, whose position and capacity had marked him out as a natural leader of these traffickers in human flesh. Bashi-Bazouks were sent to effect his arrest with orders to bind him hand and foot. These irregulars, as a matter of course, tried to turn their mission to good account. They frankly proposed to Ahmed Suleiman that he should buy them off with backsheesh, which they offered to take in negresses, if not convenient to pay in money. Ahmed Suleiman refused the conditions, and a free fight ensued, in which five of his own followers were killed, but the Bashi-Bazouks retired with a loss of eleven slain, including an officer. Startled at the unexpected issue of this attempt to seize the rebel, the Government sent against him a battalion of regulars. Ahmed Suleiman was not daunted. He collected all the men he could and fought the troops from behind a rampart of camels with signal success. The upshot of this victory was the recognition of Ahmed Suleiman as the chief of the slave traders, who entered into a formal compact to obey him whilst he resisted the Cairo Government. Fresh troops were pushed forward by the authorities. Ahmed Suleiman discovered that these men had 18 months' pay due. He immediately gave them the money, and ordered them double pay and rations for

the future. Khedive Ismail, on hearing of this disaster, made another effort. He despatched a regiment to Darfour, with the intention of attacking the insurgents; but the soldiers, dissatisfied at having to quit their families for a campaign in so distant a country, followed the example of the Taka troops, and joined Ahmed Suleiman's standard.

Up to this time Ahmed Suleiman had advanced no sort of pretension to a religious title. It was his foes who first compelled him, so to speak, to avail himself of the idea. Riaz Pacha, who became President of the Council of Ministers after the deposition of Khedive Ismail, seems to have been responsible for the blunder. Thinking to rob the chief rebel of all Moslem sympathy, he branded him with the epithet "false Mahdi." The effect of this step was the reverse of the sanguine anticipations of Riaz Pacha. Ahmed Suleiman's followers, who had already mooted the subject, immediately professed to find fulfilled in his person the signs of the true Mahdi.

The collapse of rebellion indirectly tended to strengthen the hands of Ahmed Suleiman. Most of the troops who were sent against him believed the real intention to be their exile to the Soudan as punishment for fighting under Arabi. They also thought that England had annexed Egypt and was seeking to conquer the Soudan at the expense of Egyptian lives.

All circumstances have combined to help Ahmed Suleiman. At first the mountain tribes and inhabitants generally of the Soudan refused to place faith in his divine mission, but by degrees they discovered in him the attributes of the true Mahdi, and have apparently ended by convincing themselves and just possibly Ahmed Suleiman himself to boot that he is the Simon pure.—*Daily News*.

FOR THOSE WHO ARE THINKING OF EMIGRATION.

Bro. Jas. U. Robertson, of Liverpool, in a letter received, says:—"Perhaps it may be well if you would drop the hint in the *Visitor* and *Christadelphian* that all brethren intending to emigrate to foreign ports should first ascertain, as far as they are able, the condition of things at their objective point, else they may go from bad to worse in leaving England, with, in many cases, large families, and finding themselves upon an inhospitable shore, penniless and friendless, and almost hopeless as regarding work. During the past summer we lost some 17 or 18 brethren or sisters, through emigration to Brisbane and Queensland. They were allured to that destination by plausible stories of abundant work, good wages, and cheap living, and by free or assisted passages in Government chartered ships. We much fear that our brethren have made a great mistake in going thither, as there has lately been published in Liverpool papers, letters from emigrants who had arrived at Brisbane, and they state

that the condition of things there, as regards employment, is very bad indeed; much worse than they had in England, while there is no workhouse to fall back upon when destitution stares them in the face. Although some of our brethren have been in Queensland three months or more, none of our ecclesia have heard from them directly—perhaps because of their misfortune in emigrating at all; but we have heard indirectly that sister Gee died at sea on the 10th October, at eight o'clock in the morning, and was committed to the deep at noon of the same day. She and her husband, brother Gee, and family sailed in the s.s. *Bulimba* from Plymouth, and she was in very poor health, indeed, before starting. This is a sad loss to our esteemed brother Gee, as she was a helpmate to him in many ways. The letter which gives this news states that none of the party except the writer had succeeded in procuring work in Brisbane, and that the situation was a precarious one."

INTELLIGENCE.

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

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

ABERDEEN.

Brother Craigmyle reports the obedience, on December 15th, of ABRAHAM GARDEN (18), second son of brother Abraham Garden, of Auchmull; and GEORGE GARDEN (17), eldest son of brother George Garden, of Milkhurst Toll Farm, Heathfield, Sussex. The latter was on a visit to Aberdeen for a few days, and embraced the opportunity of becoming united to Christ. He desires the pleasure of a visit from any brethren, on his own and his parents' behalf, who may at any time be passing through Sussex. The ecclesia has lost by

the removal to Forfar of brother and sister William Cooper and family.

LECTURES.—December 2nd, "A claimant to the throne" (brother James Mowatt); 9th, "The angel's song" (brother Andrew Marr); 16th, "The city of the great King" (brother J. Henderson); 23rd, "Israel's hope" (brother James Mowatt).

AYLESBURY.

Brother M. Wheeler, writing from this place, December 12th, says:—"Since last writing, we have had the pleasure of a visit from brother

Ashcroft, who lectured here on Thursday, Nov. 22nd. We were all very pleased to see and hear him; but, owing to a variety of causes, the audience was small. We have also been assisted by brethren Money, of Wycombe, and Newitt, of Thame, who have been here and lectured, on the occasion of their visit, on Sunday evening, and have promised to come again."

BANWELL.

Bro. Hollier reports, with much gratitude, the immersion of the wife of brother F. May, which took place in July last. The truth does not cause much excitement in this quiet Somersetshire village, but the brethren hold it fast, and rejoice in the unspeakable glories it unfolds.

BARROW-IN-FURNESS.

We are glad to report that another son of Adam's race has rendered obedience to the command of Christ, by being baptised in his name. Our new brother is James Marriott, blacksmith, who previously attended the New Connexion. He was immersed on the 6th inst., and received into fellowship on the Sunday morning following. We are also pleased to state that brother and sister Paynter, who have been away from us for about two years, have again been received into fellowship.—E. BUTLER.

BATH.

Bro. Keepence reports the immersion of Mrs. EMMA ANSTREY, wife of brother Anstey, formerly neutral. On Oct. 25th, brother D. Clement, of the Mumbles, lectured to a numerous and most attentive audience. Addresses are given each Sunday by various brethren from a distance, and there is a weekly distribution of 500 *Finger Posts*.

BEITH.

Brother Pettigrew, of Pasture Hill, Cottage Dalry, reports, with much gladness, the obedience of his son, JAMES, who was immersed on September 22nd. His age is 18 years, and his father feels the solace of his company, on the road to Beith each first day, for the breaking of bread.

BIRMINGHAM.

Obedience has been rendered to the truth, by the following persons, during the last month:—JOHN JAMES WITTS (25); SERGEANT COOK, formerly Church of England; ANNIE THOMPSON (17), daughter of brother Thompson. Sister Lane, whose immersion was reported last month, was described as daughter of brother Lane; "laughter" ought to have been "sister." The case of John James Witts (mentioned above), is the case of a soldier who has been deeply interested in the truth for two or three years. Feeling his profession to be a barrier to his acceptance of the truth, and being unable to buy himself off, he earnestly besought God to open his way. This has occurred in a wonderful way. His regiment was under orders to embark for Egypt, to take part in the operations against Arabi. At the last moment, he was drafted out of the regiment to learn military cooking at Aldershot, and, in six months, having learnt this business, he became an officer's servant, in which position he is exempted from carrying arms or ammunition, and from taking part in drill. After breaking bread for the first time, he was immediately called away,

to his great regret, but hopes to return in 12 months. His wife and relations are also interested in the truth.

Brother Malan has returned to Switzerland. He is a native of Switzerland, and came to England seven years ago, in ignorance of the English language. Coming to Birmingham, he received the truth, and is now desirous of introducing it to his kindred at Geneva, and returns for that purpose. He has nearly completed a translation of *Twelve Lectures* into the French tongue (which is spoken in Switzerland), and intends, at first, holding small house-meetings, at which he will read these to his friends.

Brother Charles Smith, jun., has emigrated to British Columbia. All the brethren are sorry to part with him. He will call at New York on his way. He goes abroad with regret at having to leave Birmingham, yet as a very determined missionary of the truth.

The Ward Hall brethren have proposed to the Temperance Hall brethren that they should amalgamate with the Temperance Hall ecclesia. The latter making this proposal said: "In December, 1879, out of about 40 that came out of Campbellism, 26 received the truth, and formed themselves into an ecclesia. We have added to our number since that time, by immersion into Christ, 36 (the majority of whom were previously of no religious profession). There joined us from the Temperance Hall, 7; we have had to separate from 5; left the town, 7; left for the Temperance Hall, 21; now remaining, 36. We have a Sunday school of about 60 scholars, 5 teachers, and superintendent. We have no difficulty in finance matters. Out of the 36 brethren and sisters remaining, 9 or 10 are of mind to join the Temperance Hall. Under the circumstances, we think the wisest course would be for us all to take membership at the Temperance Hall, and leave you to consider whether the Ward Hall should be kept on by you for the school and lectures on Sunday evenings, or whether we should give three months' notice. Our only object is to work orderly with you till Christ comes." It was resolved to comply with the wishes of the Ward Hall brethren, who will commence meeting at the Temperance Hall, on Sunday, Dec. 30th. The Ward Hall will be kept open for a time, by the Temperance Hall ecclesia, as an experiment for Sunday School and evening lecture purposes.

A peculiarly impressive case of sudden death has occurred during the month. Sister Minna Jones, of Mumbles, aged about 24, on a visit to Birmingham, in apparently perfect health, had made herself, for several weeks, an object of interest by her blithesome and interesting and earnest ways. In addition to the ordinary meetings, she attended the Sunday school and the meeting of the young men's society, to make herself acquainted, as she said, with the way things were done in Birmingham, with a view to service in Mumbles. On the day after her attendance at the last-named meeting, she was lying in the house of sister Wall—dead! A *post mortem* examination showed that a small ulcer of recent growth inside the stomach had punctured the wall of the stomach and caused death, without the possibility of remedy.—The suddenness of the event and the interest which Minna had excited, produced a great shock, even in Birmingham—still more in Mumbles, where she was so well known. After the *post mortem* examination, the body was coffined and conveyed to Mumbles, where it was interred in the new cemetery, on

Monday afternoon, by brother Ashcroft, who happened to be visiting.

LECTURES.—December 2, "The Jews" (brother Roberts); 9, "The Bible True" (brother Roberts); 16th, "Christendom's doom" (brother Roberts); 23rd, "Paul's sublime oburgation concerning God" (brother Roberts).

BLACKPOOL.

We are all making a special effort during the winter months in disseminating the great and precious truths, revealed to us in the Scriptures, by lectures, and in distributing *Finger Posts* throughout the town. We shall divide the town into separate districts. These we shall canvass thoroughly, until the whole town has been reached. With this object before us, we shall require, as a first supply, 2,000 *Finger Posts*. Fastened to each one will be a narrow slip of paper, giving directions to persons interested where to apply for further information, &c. We have been encouraged by several interested strangers.

LECTURES.—(1), "The kingdom of God;" (2), "Abraham, and the promises;" (3), "The resurrection;" (4), "Baptism."—DAVID ALLEN.

BIRGHOUSE.

A meeting has been established at this place, under the management of the Elland ecclesia.

LECTURES.—November 11th, "The rich man and Lazarus" (brother Marsden); 18th, "The reward of the righteous" (brother Marsden); 25th, "The holy city, New Jerusalem" (brother Z. Drake); December 2nd, "The Bible teaching concerning the Devil" (brother Worsnop).

BRISTOL.

On Sunday, November 4th, we had a visit from brother T. Boshier, of London, from whom we had an acceptable exhortation and a very plain and convincing lecture; subject, "The conditions of salvation for the nineteenth century." On Sunday, Nov. 11th, we had a like favour from brother W. Atkins, of London, who lectured in the evening to a fair audience; subject, "Twelve cardinal points of popular religion, considered and shown to be contrary to the word of God." On Wednesday evening, Nov. 21st, we held our half-yearly tea and social meeting, to which interested friends are invited, when a goodly number of brethren and friends sat down to tea, and afterwards over 50 persons were addressed by various brethren upon different aspects of the truth. Last Sunday Dec. 2nd we had another addition in the person of W. REED (17), brother in the flesh to brother A. Reed, formerly neutral. Our attendance Sunday evenings still continues good, and much interest is manifested.—T. F. APSEY.

CARDIFF.

I have to report, with much sorrow, the death of brother Crammer, which occurred under distressing circumstances, on September 28th, during a voyage to Bilbao. Brother Crammer was a seaman on the steamer *Lesventola*, and it would appear, he had come on deck to do duty in relieving the watch, when almost immediately, while he was leaning against the ladder leading to the upper deck, a boom broke loose from its socket (the weather being very stormy at the time) and struck brother Crammer causing instantaneous death. We sympathise greatly with our sister Crammer in her grief. But while sorrowing at the loss of our brother we have the glorious hope of once more meeting him; and

that shortly, at which time we pray we may be found worthy of entering into life eternal.—We made a special effort for the advancement of the truth on November 4th, when brother Shuttleworth gave an excellent lecture in the Town Hall to a very fair audience, subject: "Coming revolution in religion and politics." Brother A. Hough and sister A. Taylor have been united in marriage.

LECTURES.—(Besides the one noticed above) November 11th, "The kingdom of God" (brother M. Rees); 18th, "The prophet Daniel" (brother Birkenhead); 25th, "Immortality" (brother M. Rees).—G. A. BIRKENHEAD.

CHELTENHAM.

Bro. G. W. Osborne reports recent lectures delivered here as follows:—Nov. 18, "Salvation in the 19th century" (bro. Boshier, of London); 25, "The kingdom of God" (bro. J. V. Dendall); Dec. 2, "The words of God *versus* the words of man" (bro. W. Taylor, of Gloucester); 9, "God's oath" (brother W. Osborne, of Tewkesbury).

CINDERFORD.

The work here continues, notwithstanding much opposition. The lectures are reported as follows:—Nov. 14, "Absent from the body and present with the Lord" (bro J. Lander); 18, "The certainty of eternal life" (bro. R. Worgan); 28, "The future punishment of the wicked" (bro. W. M. Beard); Dec. 2, "Christ as a man of war" (bro. Gilbert, of Birmingham); 9, "The house of many mansions" (bro. J. Lander).

DERBY.

Our ecclesia has sustained another loss, by the death of our beloved sister Burley, aged 53 years, who fell asleep on Dec. 6th, after a fortnight's illness. Our sister had been in the truth about six years, and the news of her death was a great shock to us, as we did not even know that she was ill. On Dec. 11th we laid her in the silent grave, in the presence of a goodly number of brethren and sisters from both Albert Street and Derwent Street, in the certain hope of a resurrection, which, we believe, will be to life eternal.

LECTURES.—November 11th, "Christ, and him crucified" (brother Thomas, Birmingham); 18th, "Remarkable dying speeches" (brother Reid); 25th, "Immortality" (brother Taylor); Dec. 2nd, "The destiny of the earth" (brother Reid); 9th, "The end of the wicked" (brother H. H. Horsman, Nottingham).—J. COATES.

DUDLEY.

I have the pleasing duty of reporting three additions to our ecclesia—one by removal, viz., sister Clements, who has returned to us from the Islington ecclesia, London, and two by immersion—JOHN MILLS (50), formerly Church of England, and THOMAS PEARSON (44), formerly neutral. These put on Christ in God's own appointed way on Wednesday, Nov. 7th, and both are now rejoicing in the hope. During the summer months, our meetings have been fairly attended. The largest meeting was on May 27th, when brother Chamberlin lectured on the subject, "Why I gave up the Ministry." We have had visits from brethren Roberts, Shuttleworth, and various other brethren from Birmingham and other ecclesias who, we hope, will continue their visits. Several others are interested in the truth, which cheers us and gives us encouragement.

LECTURES.—Oct. 21st, "Salvation of the Jews" (bro. J. A. Harrington); 23rd, "Melchisedec and Christ" (bro. J. Blund); Nov. 4th, "The Kingdom of God" (bro. Taylor); 11th, "Is there a God?" (bro. A. E. Davis).—H. HUGHES. (*The foregoing is omitted last month by an oversight.*—ED.)

DUNDEE.

The small ecclesia meeting in Hall, 72, Overgate, Dundee, are strengthened and encouraged by the addition of brother and sister Mitchell by removal from farm work in search of more congenial employment. Sister Oliphant also has returned to Dundee from Broughty Ferry, where she will have better facility for more frequently meeting with the brethren.—JAS. MORTIMER

ELLAND.

Brother Riley reports the addition to the ecclesia of JOHN LAMB (45), SUSANNA, his wife (42), and MARY, their daughter (17)—all presumably by immersion.

LECTURES.—November 11th, "The Promises made unto the Fathers" (brother Firth); 13th, "Jesus Christ and a future life versus Science and a future life" (brother Worsnop); 25th, "The authenticity and divinity of the Book of Daniel" (brother D. Drake); December 2nd, "The name of the Son of God, and the Unitarians" (brother Bairstow).

The last two lectures were an attempt to stem the current of infidelity in this neighbourhood. A "Rev." Ruddel, of the Unitarian Church here, has been lecturing to large audiences, on the "Kingdom of God and the Christadelphians," and "The Bible according to the Christadelphians." He made a liberal use of sarcasm, and considered the Christadelphian method of treating the Scriptures a "hodge-podge" system, resorted to by idiots. The district has been well posted with bills announcing a lecture by brother Z. Drake, setting forth the truth in opposition to the doctrine of the Unitarians.

ELMSWELL (BURY ST. EDMOND'S).

We made the first public effort on behalf of the truth in the above village on Sunday last, the 9th of December, when brother J. H. Diboll lectured as follows:—Afternoon—"What is the Gospel? &c.;" evening, "The soul of man: what it is. What it is not;" and again on Monday evening, subject—"The second coming of Christ." Our hall, which is capable of seating nearly 100, was comfortably full, in spite of the inclemency of the weather. Throughout, the attention of the audience was good; indeed, quite exemplary. At the close of the lecture upon "the soul," a leading member of the Plymouth Brethren sect (who had closed their meeting room to come and hear us) rose, and in measured tones warned the audience against our teaching, saying he would take them to record this day, that he was pure from the blood of all men, and to beware of those who had changed the truth of God into a lie. A few questions followed, which were easily dealt with by brother Diboll. At the close of the Monday evening lecture, some questions were raised by others of the same sect (who are strong in this place), but apparently only with the result of needlessly exposing their gross ignorance of Biblical subjects.—While writing this, a poor woman who heard all the lectures, says great excitement still exists about the strange doctrines, and that many of our neighbours are indignant with us, and that such preaching ought to be put

a stop to. She replied, what she heard was all out of the Bible, but if it had been Miss Watts (a female preacher here), it would have gone down quite easy. I question it, as her audiences are always prepared for smooth things, in which we may safely assume they are seldom if ever disappointed. We hope to follow up the effort, knowing the issue is with Him who will not allow His word to return unto Him void. May it be ours faithfully to discharge the duty which the truth enjoins on all who know and love it.—J. H. NEWSON.

GLASGOW.

Since last report, the following have been added to our number, by baptism, viz., on the 17th November, THOMAS McMECHAN (22), joiner, residing in Dumbarton, but who will meet with us occasionally; on the 2nd December, DONALD URQUHART, joiner, and his wife, CATHERINE URQUHART, both belonging to the Free Church, Scotland; and on December 9th, CHARLES KETTLE (28), ship carpenter, among the Plymouth Brethren. We have, however, lost, by removal, brother and sister Lang, to Newcastle, and brother and sister Speirs, to Sheffield, employment having sent them thither. The remaining two lectures, by brother Chamberlin, mentioned below, were somewhat better attended than the first two, especially the last, a most unusual thing, there being, we should think fully 300 present. At the last (Sunday) lecture there were quite a number of brethren and sisters from Edinburgh, and other places present.

LECTURES.—November 13th, "The return of Christ to the earth to establish the kingdom of God, in the land of promise, and to introduce an age of purity, peace, and plenty;" 18th, "The Cross of Christ, according to the Scriptures" (both by brother Chamberlin); 25th, "The false and the true, in relation to man's nature" (brother Thomas Nisbet); December 2nd, "Baptism; its mode and necessity" (brother James Nisbet); 9th, "Thou shalt be recompensed at the resurrection of the just" (brother D. Campbell).—JOHN LEASK.

GLOUCESTER.

Our lectures for last month, were as follows:—Nov. 18, brother Andrews, of Birmingham, on "The devil." (This was about the most numerously-attended meeting we have had at our meeting-room.) Nov. 25, "The words of God and of man" (brother Taylor); Dec. 2, "Jesus as a Priest" (brother Otter, of Cheltenham); Dec. 9, "The beauty of the Christianity of the Bible" (brother Taylor).—A. H. ROGERS.

GREENOCK.

Referring to the intelligence appearing last month from this place, Angus McMillan, on behalf of himself and those with him, denies having departed from the faith, and alleges the report to be "the last resort of bad feeling." Also, that an attempt was made, by those who now meet elsewhere, to use the law contrary to apostolic precept, to dispossess them of the hall. We publish this disclaimer, and leave the matter, without knowing how it actually stands.

HALIFAX.

Brother W. H. Skelton (41, Northgate) reports the formation here of a Mutual Improvement Society, under the presidency of brother W. Gibbs, for the benefit of young brethren and

others. Intelligence sent last month, as follows, was by some oversight omitted.

LECTURES.—Oct. 14th, "Is immortality a birth-right or a gift? Do men obtain it through Adam or by Christ?" (brother W. Cundall); 21st, "A faithful saying: Jesus Christ came into the world to save sinners" (brother R. Dyson); 28th, "The promises made unto the fathers, Abraham, Isaac, and Jacob, and what they relate to" (brother C. Firth); November 4th, "The truthfulness of the Bible, and the purpose of God visible in the present condition of the Turkish Empire" (brother J. Briggs); 11th, "The inheritance of the righteous, where is it, and what is it?" (brother J. Bramley); 8th, "Why did the blood of Jesus speak better things than that of Abel?" (brother R. Smith); 25th, "The true Christian hope" (brother G. Waite); "A glance at the book of Daniel" (brother G. Waite); Dec. 2nd, "The preaching of the Cross, nullified by orthodox tradition" (brother W. Thomas); 9th, "The devil" (brother W. Cundall). The lectures continue to be well attended.

HEATHFIELD (SUSSEX).

(See *Aberdeen*.)

HIGH WYCOMBE.

The truth here, according to bro. Money's report, has been passing through a time of trial, one or two of its professed friends having proved unfaithful to its principles. Two, however, have been recently inducted into the saving name, viz., HENRY HITCHMAN and JOHN ERNEST GARNER, both formerly neutral. The latter has been successful in bringing into the bonds of the covenant AMOS FRANCE, who was lately immersed at Aylesbury. A visit from bro. Ashcroft gave great pleasure and encouragement to the brethren. On Nov. 20 and 21 he delivered two very powerful and convincing lectures in the Town Hall, and upon some minds these lectures have made a deep impression. On Sept. 3 bro. Money visited sister Ryle at Gerrard's Cross, Bucks, and was gratified to find that the truth has power to sustain in long years of entire isolation, a sister who is physically weak. She would be glad of a few lines through the post from any earnest and spiritually-minded sister.

A controversy on "The Bible in the Church" has excited much interest in the town. Brother Money obtained insertion of an interesting letter on the subject in the local newspaper.

IRVINE.

Brother Mitchell reports the immersion of JOHN ARBUCKLE (36), formerly neutral, on Dec. 8. Bro. Campbell, of Glasgow, has been lecturing here to a crowded audience, on "Resurrection; its necessity to a future life."

KIDDERMINSTER.

(See *Stourport*.)

Brother Richards, whose removal to Birmingham I reported only last month, has returned to Kidderminster; business prospects were not good for him in your large town.

LECTURES.—November 18th, "Jesus Christ and him crucified" (brother Thomas, of Birmingham); 25th, "Samples of orthodox utterances concerning hell, &c." (brother J. Bland); December 2nd, "Substitution versus representation" (brother Collins, of Birmingham); 9th, "What think ye of Christ? Does it matter?" (brother J. Barker). An address was also given by the writer on Thursday evening, November 15th, on "The Jordan Valley canal scheme."—J. BLAND

LEEDS.

We have sustained another loss by the emigration of brother and sister Cowperthwaite, who sailed from London for New Zealand on November 30th, where they hope to succeed better than they have done in this country, and to have improved health, the climate being more suitable for them than the English. They sailed in the S.S. *Avonangi* which will proceed by the Cape of Good Hope (not in the *British King* as originally intended). We have been deprived of the services of one of our lecturers for several weeks. Brother Mitchell fell from a ladder, and dislocated his shoulder, which confined him to the house, and kept him from the meetings for five Sundays, but he is now sufficiently recovered, I am glad to say, to assemble once more with the brethren, and take his part in speaking. This has compelled us to seek the aid of brethren from other towns for the lectures in November and December, as we did not know how long he might be laid up. We hope shortly to have our number increased, as some have applied for immersion.

LECTURES.—November 18th, "The return of the Jews to the Land of Promise" (brother Philipotts); 25th, "The city which hath foundations, whose builder and ruler is God" (brother Andrew); December 2nd, "The mystery of the gospel" (brother Turner); 9th, "Was the kingdom of God set up on the day of Pentecost?" (brother Andrew).—W. H. ANDREW.

LEICESTER.

Brother Sadler was erroneously mentioned, in the November *Christadelphian*, as having given up the Bible. That is not strictly correct, but he has renounced the faith, which is nearly as bad. We have lost another, by the removal of bro. Herbert Collyer, who now meets with the Westminster ecclesia.

LECTURES.—Nov. 18, "The Bible: how to interpret it" (brother Ashcroft); 25, "Horrible London; the Kingdom of God the only cure for present evils" (brother Dixon); Dec. 2, "Coming revolution in religion and politics" (brother Shuttleworth); 9, "The Bible doctrine concerning the forgiveness of sins" (brother Gamble); 16, "Christendom astray" (brother Weston).—J. W. GAMBLE.

LIVERPOOL.

There has been one immersion since the date of the last report, namely, on the 7th December, when Mrs. SUSAN STEPHENSON, wife of brother Alfred Stephenson, was baptised into the saving Name. Our number has been diminished during the same period by the emigration of brother John E. Eskrigge to Queensland, and the removal of brother F. D. Parry to Hereford.

LECTURES.—Nov. 18th, "What is Truth" (bro. F. R. Shuttleworth); 25th, "What we may learn in the Psalms concerning Christ" (bro. S. A. Garside); Dec. 2nd, "Lutheranism" (bro. R. J. Ashcroft); Dec. 9th, "The true Devil" (bro. J. U. Robertson).—HY. COLLENS.

LLANELLY.

Brother Green reports the burial in wood of MARY, his daughter, and Mr. and Mrs. Wood—Sister Lloyd's father and mother. They have been attentive hearers of the lectures from their commencement. A young man also applies for immersion. The audiences still remain numerous, and many are much interested. Circumstances have led to the removal of some of the

brethren to other places, and their loss is deplored. Among these are bro. and sister Johnson, who have left for Swansea, brother and sister Sweet have gone to New Tredgar, where they are alone. They hope to meet occasionally with the brethren at Abergavenny, or Cardiff.

LONDON.

NORTH LONDON.—(Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.; Wednesdays and Fridays, 8 p.m.)—Brother Owler reports that on the 21st November Mrs ANNIE STOKES, formerly Church of England, was inducted into Christ in the appointed way. Bro. Hanssen (sailmaker), has left on a voyage to Adelaide, and brother Roberts (engineer), has left for China. Sister Sophia Trimby and sister Butt have come to London from Frome, and sister H. Clements has left for Dudley. The lectures at Bow are being attended fairly well.

LECTURES (Wellington Hall).—Dec. 2, "The preaching and singing of Moody and Sankey" (brother J. J. Andrew); 9, "Another reformation" (brother H. H. Horsman); 16, "The spirit of prophecy" (bro. T. Boshier); 23, "The second coming of the Lord" (brother W. Atkins); 30, "The Holy Land" (brother W. Owler).

Bow.—Dec. 2, "Rise and fall of the papacy" (brother Saunders); 9, "The new covenant" (bro. Hutchinson); 16, "The second coming of the Lord" (brother Atkins); 23, "Who are the Christadelphians?" (brother F. Jamnaway); 30, "Do the dead really die?" (brother C. F. Clements).

WESTMINSTER ECCLÉSIA.—(Welcome's Assembly Rooms, Westminster Bridge Road, Sundays 11 a.m. and 7 p.m., Thursdays, 8 p.m.)—Bro. Frank G. Jamnaway reports the following further additions: Nov. 18, Mrs. ELIZABETH CUMBERBATCH, formerly connected with the "Brethren." November, 25th, Miss ELLEN MARY LOCKE (32), companion to the former, also formerly connected with the "Brethren." Also, on the same date, Mrs. EMILY BRAUN (45), formerly Renunciatorist. We have also had other additions through through the removal of brethren and sisters from other ecclesias.

LECTURES.—Dec. 2nd, "What must I do to be saved?" (bro. A. Jamnaway); 9th, "God and Man" (bro. Dunn); 16th, "The Atonement" (bro. A. Andrews); 23rd, "Revivalism" (bro. H. Horsman).

FULHAM.—Bro. Marshall reports that the Sunday evening lectures continue to be well attended, and to excite a fair amount of interest, many of the visitors being regular attendants, and show considerable earnestness.

LECTURES.—Nov. 4th, "God's Land" (bro. Hutcheson); Nov. 11th, "The future King" (bro. Marshall); Nov. 18th, "Two divine requirements indispensable to salvation" (bro. Thurtle); Nov. 25th, "The Trinity" (bro. Dunn).—H. E. MARSHALL.

MANSFIELD.

Brother Allsop reports the obedience of Mrs. EMMA EVANS, who put on the sin-covering name in the appointed way on Oct. 30th, and was cordially welcomed by the brethren at the Lord's Table on the following first day.

NEATH.

Brother Gregory reports the removal of Sister Cecilia Thomas to London (Islington), and Sister Jennie Thomas to Newport, Mon. The ecclesia here receives occasional visits from the Mumbles

brethren, and on Dec. 6th Brother Chamberlin delivered a lecture to an attentive audience. Such visits are much appreciated, and the brethren would be glad to have occasional help of this kind by such as may be passing through the town, and can effectively present the truth to the alien.

NOTTINGHAM.

We have an addition to our number, by the removal of sister Goodall from Castle Donnington; and on December 9th, HANNAH SHAW (40), after giving evidence of an intelligent belief of the truth, put on the sin-covering name of Christ, in the appointed way. She was formerly a Baptist, but has been earnestly searching into the truth for several years past. It appears we have neglected to report the immersion of HANNAH CLARK (70). She was baptised July 16th. Sister Clark is the mother of sister Booth (late of Filsley).

LECTURES.—Nov. 4, "Is the Christian hope of to-day the hope of early believers?" (bro. Stalley); 11, "The blessing of Abraham conferred on Gentiles through Jesus Christ" (brother Ashcroft); 18, "Wise unto salvation; what has wisdom to do with salvation?" (brother Richards); 23, "What is truth?" (brother Shuttleworth).—J. KIRKLAND.

The brethren have adopted the following notice label to be gummed on hymn books lent to strangers:—"NOTICE.—It is written,—This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 3).—Also, that Jesus is now the Mediator and High Priest *over his own house*; and that none can come unto the Father but by him (Heb. iii. 6; iv. 14-16; 1 Tim. ii. 5; John xiv. 6).—Therefore, this hymn book is lent, *not as an invitation to praise God*, but in the hope that the Scripturalness of the hymns and anthems may attract your attention and incite you to search and see whether the things affirmed are so, and lead you to become covenantally related to God, in order that you may acceptably approach him through his well-beloved Son, Jesus Christ."

PETERBORO'.

RICHARD OVERTON (17), previously neutral, was baptised into Christ Dec. 4th. This case of obedience gives me great pleasure because he is a fellow-servant in business, and now also in Christ Jesus.—T. ROYCE.

SHEFFIELD.

I have to report the obedience of WILLIAM ORWIN (25), grocer, formerly of the United Methodist Free Church. Brother Orwin has been a diligent searcher about four months, and, after witnessing a good confession of the one faith, was immersed into the saving name of Christ, November 20th, and rejoices much in his change of relationship. I have also to report a further addition to our numbers of late, by the removal of sister Robinson from Hucknall; brother and sister Moor, from London, late of Manchester; brother Jackson, from Grantham; also brother and sister Spiers, from Glasgow.—JOSEPH BOLER.

STOURPORT.

This, I think, is the first time the name of Stourport has appeared in the *Christadelphian*, at the head of any operations carried on in that town. It is—as many of your readers are aware—a small town about four miles from Kidderminster. One brother (brother Darkes) and his sister wife resides there, and break bread together, not

being connected with any ecclesia. No public effort has—as far as we are aware—ever been put forth hitherto on behalf of the truth, but the Kidderminster ecclesia thought some good soil existed in which might be planted the good seed of the Kingdom of God, so they resolved to try a lecture in the place. This having been resolved upon, the Young Men's Association undertook to provide the means for a second lecture, and, to make the effort more successful still, a brother—well-known for his generosity—in our midst, offered to bear the expenses of a third. The services of brethren Ashcroft, Chamberlin, and Roberts were put into requisition, the place placarded, and handbills and tracts well distributed. The meetings were to be held on Monday, Tuesday, and Wednesday evenings, November 19th, 20th, and 21st. The first night we had a great disappointment, for a telegram arrived, not long before the time stating that brother Ashcroft was unwell, and requesting the writer to take his place. There was no help for it, and though exceedingly unwell myself, I had to go. The first night the subject was "The immortality of the soul a myth," second, "Who are the Christadelphians," and third, "Why we expect Christ soon." There was an excellent attendance each evening, the audience increasing each night. The inhabitants were quite roused up from their theological slumbers. Each night brought on some discussion, and the third night—after listening most attentively to brother Roberts's lecture—the pent-up passions of a considerable portion of the audience burst forth. One exceedingly ignorant old man made himself ridiculous in the eyes of the thoughtful portion of the audience. He was a Primitive Methodist, and dearly clung to the "fire and brimstone" belief. The "Rich man and Lazarus" was evidently a favourite portion of the word with him. He declared he would "preach hell and damnation to the lot of us," and he was well nigh irresistible. There were evidently many of the "laser sort" present, who even resorted to threats towards some of the brethren. Well, we believe, notwithstanding all this, that good has been done, and the matter has not ended yet. The Baptist preacher attended the whole of the lectures, and has commenced a series of four sermons in reply. These are being duly reported. The first, on the Immortality of the Soul, is a most tame affair, containing a considerable amount of misrepresentation. We have resolved to give four lectures in reply, the first and second weeks in January. The man is evidently not so discreet as the occupants of the pulpit generally are. He thinks, perhaps, that he will snuff us out. He might as well try to mop up the ocean. The result, of course, must be left with God, but we are hopeful, very hopeful, that some good will result from our united efforts, for in the next effort we shall have the financial support of the ~~Evangelical~~ ^{Baptist} brethren, and also the brother at Stourport.—J. BLAND.

STRATHERN.

Brother Wilson says that he and his sister wife have been here for 18 months, during which time they have tried hard, by *Finger Post* distribution and other means, to awaken an interest in the truth among their neighbours. No success, as yet, has rewarded their efforts. Noah, however, laboured much longer, with not more encouraging results. As brother Wilson remarks—"We know that all whom God has given unto the Son will come unto him, and it is our duty, as those who have heard, to say "Come."

SWANWICK.

Brother Draycott reports the following immersions:—Tom TAGG (26), late secretary among the Campbellites at Riddings; JAMES CANT (22), also of the same community; and MARY PARKER (31), wife of brother Parker, formerly neutral.

SWANSEA.

During the past month our lectures have been as follows.—Nov. 18th, "The hope of Israel" (brother Winstone); 25th, "Eternal life" (brother Goldie); Dec. 2nd, "How shall we escape?" (brother Winstone); 9th, "The rise and growth of theological tradition" (brother Chamberlin); 10th, "The character of Christ. An unanswerable argument for the truth of Revelation" (brother Chamberlin). The lectures by brother Chamberlin were highly appreciated by the brethren, but the attendance of the alien was not large, probably owing to the very unfavourable weather.—THOMAS RANDELS.

TODMORDEN.

The truth is progressing in this place, and great excitement prevails. One "rev." gentleman has preached a sermon against us. He took as his subject, "Christadelphianism critically examined," and abused us in the strongest language. It has proved to be for the furtherance of the truth, which has been thus prominently before the public. Several of the brethren have written to the local papers, including brothers D. Handley, Malden; Z. Drake, Elland; and G. Kendall, Huddersfield. Our lectures are well attended, the room being full nearly every Sunday. Several are interested, some, we hope, will shortly render obedience to the truth.

LECTURES.—Nov. 18, "Baptism, its form and force" (brother Bairstow, Elland); 25, "Jesus Christ as a prophet, priest, and king" (brother Drake, Huddersfield); Dec. 2, "How long will Palestine be occupied by the Turk, and who will be the ultimate possessors of the land?" (brother Cundall, Halifax); 9, "The reward of the righteous, where is it, and what is it?" (brother Bramley, Halifax).—C. W. LORD.

AUSTRALIA.

BRISBANE.—Brother Mitchell, writing from this place, October 10th, reports the withdrawal of the brethren from several whom the brethren found to be in sympathy with Dowieism, and given to raillery against the prominent friends of the truth in its purity. The brethren, who recently emigrated to Brisbane from Leicester, England, have reached their destination. Others from other parts have been detained on board the vessel in which they sailed, in consequence of the quarantine restrictions imposed on the discovery that there were 30 cases of fever among the passengers. No fewer than 18 deaths have occurred on board.

SYDNEY.—Since last writing, we have had the pleasure of immersing into the sin-covering name—September 13th, SUSAN BEAUMONT (44), formerly Baptist; September 21st, EMILY BUTLER (26), and October 5th, SAMUEL SEAWARD (28), and his wife, GERTRUDE (22). We also report with sorrow, that we have found it necessary to withdraw from brother R. Tunncliffe. We continue to maintain our testimony in Sunday evening lec-

tures at the Temperance Hall, Pitt Street, which we have taken for another year. We desire also to state that, at our annual meeting a few days ago, brother W. M. Bayliss was elected secretary for the ensuing year.—J. J. HAWKINS.

CANADA.

TORONTO.—Brother Ross reports the immersion of EUGENE DONOVAN, printer, formerly Roman Catholic (husband of Sister Donovan), on Nov. 18th. He is the eighth who has been added to the ecclesia this year by baptism. This is felt to be an encouragement to the brethren after the long period that has passed without any apparent fruit of their labour. Bro. Grover has removed here from Saratoga, U.S., and Sister Edwards has returned from London, Eng., and Brother Ford from Winnipeg, Manitoba. Sister Boulis is again unable through illness to attend the meetings. Brother Ross adds: "The *Ecclesial Guide* has just arrived, and I think it excellent. It covers a good deal of our own experience here, and if followed in the Spirit of Christ will obviate many troubles." The week-night meetings for mutual edification have been resumed. They are held on Wednesday, and the attendance so far has been gratifying.

HALIFAX, N.S.—Brother Mitchell reports the obedience on Sunday, June 17th, of Mr. FRANK MORCASH, formerly Episcopalian; and on Sunday, October 14th, of Mr. W. BROWN, formerly Presbyterian. These two brethren greatly rejoice in the step they have taken, and are now striving to make their calling and election sure. Much joy was experienced by the brethren last summer from a visit of brother Gunn, of Walkerton, Ont., and sister Jardine, of St. John, N.B. It was felt to be a great privilege to have the company of such a faithful and worthy brother and sister, and to receive their words of comfort and cheer. Brother Gunn delivered some excellent addresses, from which it is hoped good will yet result.

NEW ZEALAND.

DUNEDIN.—Brother Holmes announces the obedience of Mrs. JANNET B. ALLEN (41), formerly Episcopalian; also that of her daughter, MARGARET M. REID (19). Their acquaintance with the truth was brought about mainly by the efforts of sister Roslyn. The brethren have felt compelled in sorrow to withdraw from Robert J. Atkins, for constant neglect of the table. This step has been taken after repeated remonstrances, which unhappily have proved of no avail. "Free thought" ideas, it transpires, have been the means of his corruption.

UNITED STATES.

JERSEY CITY.—I would inform you of the immersion of the following persons, viz.:—Mrs. AGNES GODFREY (formerly Presbyterian), of Louisville, Kentucky; and Mr. and Mrs. MILLER (formerly Baptist), of Newark, N.J. Mrs. Godfrey came North on a visit, and while in this vicinity found the residence of sister Lasius, who informed the examining brethren of the desire of Mrs. Godfrey for immersion. Having in two interviews witnessed to a good confession, she was duly immersed on Sunday, Oct. 14, her prayer as she went

down into the water being, "Jesus help me." If those who profess the truth only knew how much trouble and anxiety was occasioned by an imperfect system of teaching, when the alien are being enlightened, they would be much more careful, and not allow the pernicious teaching of "Zion's Watch Tower" and the "Lamp" to be placed before the earnest seeker after truth. Mrs. Godfrey's case (as developed by our examination) is a case in point. Mr. and Mrs. Miller were soundly enlightened by our brother Mortie Robinson, of Tottenville, S.J. Mr. Miller said that when he first heard brother Robinson, he thought it the worst teaching he had ever listened to. His wife, who was a Sunday School teacher, determined to study the Bible for the purpose of overthrowing the arguments of *Twelve Lectures*, &c. The result being their induction into Jesus's sin-covering name November 4th. Mr. Miller sent a friend to the minister of the church with which he was connected, stating his change of views, and the "Rev." replied that he had at one time been very nearly entrapped with something of the same sort, and the best thing to do, was to let Mr. Miller alone, because the more you opposed that belief, the more a man would be convinced of its truth. This, in substance, is the way this clerical gentleman met the issue.—We were saddened by the death of sister Jennie Carston, on Monday, Oct. 29th, at 1 o'clock a.m., after a lingering sickness of many months with consumption. The funeral service was held on Tuesday evening, brother C. Vredenburgh offering Scriptural consolation to the many sorrowing ones assembled. The next day our sister was laid away, to await the coming of him who is the resurrection and the life. That that day may find us really in our humble prayer through Christ our Lord. On behalf of the ecclesia, GEORGE T. WASHBURN.

Writing again later, bro. Washburne reports a visit from bro. Dr. Reeves, of Springfield, Ohio, on Sunday, Nov. 18, on which occasion he favoured us with one of those timely, exhortatory addresses which are so beneficial to the body of Christ in this day of Gentile darkness. He advised the brethren to "hold fast the faith in its purity, not giving way for a moment to those who insidiously present theories not in harmony with the form of sound words which have been delivered us; arguing that the small wheel of a watch was just as essentially necessary to the perfect keeping of time as a large wheel; and urging us to defend the truth in its purity against all who would corrupt it with the thinkings of the fleshly mind. God grant that all may heed the exhortation of our worthy brother. On the following Sunday (Nov. 25), bro. Reeves again gave us a call, this time to lecture for the benefit of those who know not God. Two lectures were given, subject: "The crowns and thrones of the ages, past and future." The lectures were poorly attended by the alien, although we did what we could by way of advertising, both with small bills, and through the daily paper. Oh, why is it that here, where Dr. Thomas laboured so many years, expending both time and money, in the public proclamation of God's truth, so few can be found who have ears to hear? Is it because "New York and vicinity is the escape valve of European rascality," and that, although the light *does shine* in this section of the earth, the intense darkness comprehends it not? Our experience proves the truth of your assertion, quoted above. However, don't let this interfere with *your visit*, when you come to America. We will do what we can to make up,

for the lack of appreciation of "those who are without." On Monday (Nov. 26, a Gentile "holy-day") we gathered at the house of brother C. Vredenburg, and, in company with brethren Reeves and Wm. Brittle, of St. Nicholas, Pa., passed the time in conversation on the rich things of the Spirit, in thanks-giving and praise, thus making the day one of those seasons, which help to qualify for the saints' inheritance in light.

JERSEY CITY, N.J.—Sister Seach regrets that a false impression as to her circumstances was created by the "Intelligence" which appeared in a recent number of the *Christadelphian*. Some brethren have concluded that she was in need, which has never been the case.

PLYMOUTH, MICH.—Brother Hudson reports that, on Aug. 5th, he assisted in the required obedience of a young man whose name is FRANK CHART, who originally came from Canada to this place, and some few days after his immersion returned to his parents in Doon, Ont., where he was stricken down by the last enemy on Nov. 8th.

VALLEY SPRING, TEX.—Brother Magill reports the return to fellowship of brethren P. D. Beacham and F. A. Gardes, after a proper understanding on both sides.

WATERLOO (IOWA).—The public discussion announced in the October number of *Christadelphian* duly took place, between brother Williams and a Campbellite minister, with the usual result of a

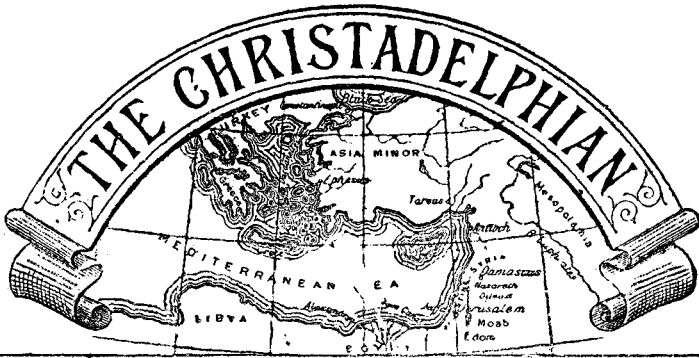
triumph for the truth; the Sword of the Spirit being beautifully and skilfully wielded by our brother, much to our edification and joy. Although inclement weather prevailed nearly every night, the cold being intense, the large Hall was well filled, and many hearers came from long distances. The general verdict of the audience is that the Christadelphians had the best of it, and many of the Campbellites themselves were dissatisfied with their champion. We pray the effort will bear fruit. It was our pleasure to receive one Campbellite into fellowship, on Nov. 4th, after being duly examined and baptised. CHARLES S. ALLEN, the writer of the interesting letter from Masner, Kansas, in the November issue. Our new brother at first contemplated going to Texas, believing that to be the nearest place where there was an ecclesia, but seeing announcement of debate at Waterloo, he came here instead, a distance of nearly 700 miles. Our souls were rejoiced to hear him speak in exhortation on the Sunday morning; he impressed us as being one who would not be likely to hide his light under a bushel; God forbid! there is work for the humblest of us to do in our Master's cause. In the evening, brother Allen also delivered a public lecture. We were favoured with the presence of several brethren and sisters from other places. The lecture on Sunday, November 11th, being divided between brother Paul, of Osage, and brother Leigh, of Davenport.—HENRY PYM.

THE EDITOR'S PROPOSED VISIT TO AMERICA.

J. W. B. AND OTHERS.—We were not aware that this proposal was in collision with a new attempt to get brother Ashcroft to the American side of the Atlantic. We consulted him on this very point before signifying our willingness to comply with the wishes of correspondents, informing him that if there were any project or immediate prospect affecting himself, we should not encourage the proposal to have the Editor on a visit. He said there was no such obstacle, and strongly urged the Editor to go. On the whole, it may be well perhaps to adhere to the position. The collision may not be a misfortune. Our judgment cannot go with the proposal to take brother Ashcroft from his present secure position, and expose him to the uncertainties and perils of an arrangement, however promising, which contains the seed of instability, and worse. The beginning would be very well; but we must "in everything consider the end." A visit would be another thing. We have no power to prevent the arrangement, nor wish to do so if brother Ashcroft and the American brethren agree; but we cannot sympathise with it, and God seems to be fighting against it. It is not, as you surmise, a case of affection interfering with judgment on our part, but a case of judgment interfering with what there would be some reasons for saying Amen to. At all events, it looks as if the project must

be deferred for a time, if not altogether abandoned.

It remains with the brethren generally to say whether the desired visit of the Editor take place or not. It depends, as indicated last month, upon the question of means; and this will best be settled by the brethren in various American localities writing to the Editor, and letting him know to what extent he can rely on their co-operation. The reasons that led us to decline the proposal before time, exist still, but other considerations have come into play. The Editor is not unwell; but he has been very hard worked for a long time, and might be benefited by the proposed visit. Sister Roberts has been quite unwell for a while, and it would probably set her up, to comply with the wish that has been expressed that she should accompany. Some things we should have to let slide with resignation, in the hope that nothing would go much amiss—but, of course, the way may not be open. The American brethren may say with one voice, "Brother Ashcroft! brother Ashcroft!" and brother Ashcroft may say, "Here I am." If so, the will of the Lord be done. There will be nothing amiss, and the Editor will simply dismiss the dawning idea of an American trip, and resume the treadmill in patient continuance "until the coming of the Lord."



“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.)

No. 236.

FEBRUARY 1st, 1884. A.M., 5974.

Vol. XXI.

DR. THOMAS AND BIBLE CHRONOLOGY.

The Dr. thus speaks in 1852 :—“Our attention was called to the chronology of the Bible, more particularly than is usual, by a table published by the celebrated William Miller, in the Boston *Midnight Cry*, wherein the editor stated on his behalf, that it would be an argument against his view of the prophetic periods, if it could be proved that the world was only 5,846 years old. Now, in 1843, we were so thoroughly convinced that Mr. Miller, then in the full tide of his popularity, had mistaken the whole matter, that we were glad to find he had narrowed down the defence of his theory to a question of chronology ; so that if proved incorrect in that, he was convicted, according to his own admission, of error in his prophetic computations.

“There was, therefore, no occasion to take up his points *seriatim*, but simply to address ourselves to the examination of his *Bible Chronology from Adam to Christ* ; and to see if his statement were correct, that from the Creation to Christ were 4,157 years, and that the world was 6000 years old in 1843. We found that it was only 4,086 years and 9 months, at the birth of Christ, varying 7 years and 9 months only from the computation of the Chinese Jews, who make it 4,079 ; 4,122 at the Crucifixion ; and no more than 5,933 years and 5 months old in 1843, at Christmas time, leaving then 66 years 7 months to complete the 6000. In 1844, a few months after the article was written, we published our conclusions, with the arguments and proofs, in the first volume of the *Herald of the Future Age*, not now in

print. We invited examination, and refutation if possible. But our Millite friends took no notice.

“But Mr. Miller was not the only Bible Chronologist at fault in his computations. Archbishop Usher, the standard authority, and all others we have seen, are more or less out of the way.

(One of the stumbling blocks is) “1 Kings vi. 1, which reads thus: And it was in eighty years and four hundred years, *with respect to the coming out of the children of Israel from the land of Egypt*; in the fourth year, in the month of Zif, which is the second month, with respect to the reign of Solomon over Israel, he began to build the house to Jehovah.” In this passage the chronographer indicates three periods: *first*, the period of the coming out of Egypt, which occupied 40 years; *second*, the period of 480 years; and *third*, the period to the 4th of Solomon’s reign. The last period was 82 years, making altogether, from the *night* when the transit from Egypt to Canaan commenced to the foundation of the Temple, 602 years.

“Now, the question is, how are the 480 years to be distributed so as to leave 30 years from the invasion of Canaan to the death of Joshua? In solving this problem we must call in Paul to give his testimony to the point. We ask him then this question, ‘When the army of Israel crossed the Jordan under Joshua, what occurred?’ ‘God destroyed seven nations in the land of Canaan, and divided their land to Israel by lot’ (Acts xiii. 19). True; and what then? ‘After that he gave them Judges.’ How long did this judiciary order of rulers continue?

‘About the space of 450 years.’ How soon after the division of the land by lot was it before these 450 years began? The apostle declines to answer this question; therefore, we must put it in another form, and inquire, *When did they end?* They continued ‘until Samuel the prophet’ (verse 20). It is then from the acknowledgment of Samuel by Israel, as the prophet of God (1 Sam. iii. 20) that the 450 years are to be reckoned upward. How shall we get at this?

“We must call the apostle into court again. As he is before us, we will now ask him this question: How long was it from Samuel’s recognition to the removal of Saul? ‘By the space of 40 years.’ What occurred then? ‘God raised up unto them David to be their king.’ One more question: How soon after Samuel’s recognition was it that Israel desired a king? We can get no answer from Paul to this interrogation. Let us therefore bring up the writer of those books which go by Samuel’s name. We put the same question to him. Now mark his reply (1 Sam. viii. 5)—‘*After the capture of the Ark at the battle of Ebenezer, when Hophni and Phinehas were slain, and Eli broke his neck*’ (iv. 11-18). This is correct enough. It could not have been before; for that would be to make Saul king while Eli was judge. Who removed the Ark from Kirjath-jearim, or Baale of Judah, where it was deposited seven months after its capture? ‘David, after the death of Ishbosheth, two years after Saul fell on Mount Gilboa’ (2 Sam. vi. 2). How long was it from the capture of the Ark to its removal by David? ‘A long time, even twenty years

and seven months' (1 Sam. vii. 2; vi. 1). Ah, this is not so long a time as it ought to be according to Usher, Miller, and the rest, who give 40 years for Saul's reign! It is clear that Saul's reign must be compressed within the limits of these twenty years; and that '*by the space of forty years,*' does not signify that Saul reigned so long, but that it was the duration of the interval between Samuel's recognition and the end of Saul's dynasty. Saul reigned considerably less than twenty years; for after Eli's death, 'Samuel judged Israel all the days of his life' until he was an old man, when he appointed his sons to assist him. It was the misconduct of these that caused the people to ask Samuel to make them a king. Saul's age is not stated, neither how old he was at the beginning nor end of his reign, nor how long he reigned. He is styled 'a choice young man,' when he first came on the stage of action; probably, however, not less than 50, for after reigning two years we find his son Jonathan at the head of a thousand men, smiting the Philistine garrison in Geba; and at his death, his son Ishbosheth was 40 years of age. Of this, however, we are certain that his reign ended two years before the removal of the Ark from Kirjath-jearim, or 18 years and 7 months after the battle of Ebenezer. The probability is he did not reign more than eight or ten years at most; and was about 60 years when he died.

"Now, as Eli died 20 years and 7 months before the removal of the Ark to Obededom's, which terminates the "*space of forty years*" when Saul's dynasty fell, it follows that the epoch "*until Samuel the*

prophet," which terminates the 450 years of the Judges, was 19 years and 5 months before the death of Eli; and that consequently the whole 40 years of his judgeship is not to be included in the 450 years, but only 20 years and 7 months thereof. Eli was high priest and 98 years old at his death. He had long been a feeble man, and of little authority in affairs of state, for his sons Hophni and Phineas did wickedly without regard to his expositions. Samuel was, therefore, raised up to take the lead, and to be in readiness for the anointing of a king, which Jehovah foresaw would be demanded. Samuel then entered upon his official duties with the consent of all Israel; and 450 years after the death of Joshua, during which time his successors, the Judges, had the occasional gubernation of the Commonwealth of Israel.

"The duration of the period of the Judges, or kings, periodically raised up to deliver Israel (Judg. ii. 16), for 450 years, is an established fact. This will admit of no dispute in view of Paul's testimony. It is true, he says 'about 450 years;' but we see in what sense he uses the word '*about.*' The Judges did not rule without intermission, so that as soon as one died another was appointed. This was not the case. They were men raised up for particular emergencies—emergencies that were created by the grinding oppression the nation endured from its enemies, which was brought upon them by Jehovah as a punishment for their anarchy and rebellion against His law. The Judges were military chieftains, commanders-in-chief of the forces, or temporary kings, whose ruling had principally to do with the

foreign affairs of the people. The high priest and his associates were the ordinary constituted authorities of the nation, who attended to its affairs as Jehovah's ministers. 'The space of forty years,' between Samuel's recognition and the end of Saul's dynasty, was a *transition period* in which the nation was passing from the occasional and elective, to the permanent and hereditary, monarchical constitution of things. The civil constitution of the government was amplified, and the new provisions thereof, called 'the manner of the kingdom,' were written in a book by Samuel, who 'laid it up before the Lord.' The hereditary principle was doubtless established in this book; for when Saul fell, his son, Ishbosheth, born two years before Samuel's recognition, succeeded him; so also from the ascent of David to Jehovah's throne over all Israel, the hereditary principle prevailed, and the military judgeship of the nation descended from father to son till the kingdom of Judah was broken up by the Chaldeans.

"In tracing the times backward from Samuel's recognition to Chushan's rule over Israel, we find the number of the years clearly stated. Their sum is 430 years and 7 months. But between the death of Joshua and the beginning of Chushan's rule, there are no numbers recorded, so that specifications cannot be made of the sub-divisions of the 19 years and 5 months of the 450 years which remain to be appropriated; that is to say, we cannot determine how many years should be assigned to the events between Joshua's death and the beginning of the judgeships, but we may fairly state that they were comprehended in 19 years and 5 months, which could only be ascer-

tained by working backwards from Samuel's recognition to the death of Joshua.

"We regard the last five chapters of Judges as a continued and illustrative narrative of the things affirmed in Judges ii. 19, and referrible to the times before Chushan's rule and the death of 'the Elders who overlived Joshua.' The writer of the narrative tells us that the almost entire extermination of the tribe of Benjamin as a punishment for the abuse of Micah's priest's concubine, happened when Phinehas, Aaron's grandson, stood before the Ark in Shiloh. The anarchy, when there was no king or judge in Israel, is not, therefore, to be reckoned after Samson's death, but under the high priesthood of Phinehas, who was also some time contemporary with Joshua.

"That the passage of the Red Sea was only the beginning of 'the coming out from the land of Egypt,' and not the end of it, will appear from the fact that the Wilderness is regarded in Scripture as belonging to Egypt. Hence, alluding to the exodus, Jehovah says in Ezekiel, 'I will plead with you, O Israel, face to face, like as I pleaded with your fathers in the *Wilderness of the land of Egypt*.' When in this wilderness, Moses did not consider Israel in the brought out state until they were brought into the promised land. He urged Jehovah not to slay them as one man for their ten-fold rebellions against Him, lest the nations should say he was not able to *bring them into the land*. They were in a *transition state*, passing out of Egypt into Canaan, a painful but necessary process, which consumed a whole generation and 40 years.

SUGGESTIONS AT AN IMAGINARY INTERVIEW.

(A paper sent to the Editor in conversational form for the more effectual expression of the ideas of the writer.)

PERHAPS THEY MAY BEAR FRUIT.

Suggestor.—Don't you think you might make some change in the channel of your energy?

Editor.—In what way?

S.—By systematic Scriptural exposition—something like *Eureka* but on a less elaborate scale.

E.—I should be quite willing were it not that I have already in my mind too many unfinished projects to entertain such a proposition.

S.—I quite believe it, but it is worth consideration whether something of this kind could not profitably take the place of one of them. The truth has got into such a position that it can make its own way better than it could within recent memory, and it becomes increasingly important that its current literature should comprise a larger proportion of food for the intellectual and spiritual appetite of the brethren.

E.—There is some force in your remarks, but it is too general to be exactly apprehensible.

S.—By “systematic exposition” I mean this—take some book of the Bible, and go through it, from beginning to end, chapter by chapter, and verse by verse, showing the bearing of one part on the other, and the argument or truth running through the whole, touching lightly on first principles, and giving greater prominence to those parts which are “profitable for instruction in righteousness,” at the same time explaining any difficult passages met with.

E.—Oh, you mean a commentary?

S.—No, not dry, disconnected notes on occasional verses, but a comprehensive, connected, illustrative, explanatory, elaboration of the inspired pen-work.

E.—That is a formidable task.

S.—Yes, but not too formidable for a workman, mighty in the Scriptures, who can rightly divide the word of truth.

E.—I am afraid it would not suit my cast of mind. I am better fitted for composition in which I can go straight on, giving expression to ideas which have previously passed through my mind, without being confined to a fixed groove, or having to turn aside to the by-paths of detail.

S.—But you have done sufficient in this way to show that you could do more. I remember hearing you, too, 17 years ago, expound a portion of Romans, and I have heard of you recently giving some splendid lectures on the same epistle. Moreover, about 10 years ago, you wrote an exposition of the 7th chapter specially for the brethren.

E.—Yes; I remember.

S.—Well, why not take in hand the whole epistle, which contains some of the “things hard to be understood” written by “our beloved brother Paul?”

E.—It does not seem to me to be worth the labour. Much of it is very simple, and the brethren and sisters can read it for themselves.

S.—So they can; but reading it is one thing, thinking about it another. Is not the benefit derived from reading any portion of the Scripture considerably enhanced by a thorough understanding of it, instead of a mere general idea as to its drift?

E.—Oh, certainly.

S.—Take the Apocalypse, for instance. Has not *Eureka* given us such familiarity with it, that we can turn to any part of John’s prophecy, and the past or future events referred to are at once pictured to our mind?

E.—Ah, that is different. It is full of symbols which require elaborate explanation.

S.—I admit that there is no other book which gives so much scope for exposition; but there are others presenting different phases of the truth, which are only less so in degree, such as Romans, John’s Gospel, and Hebrews. It would surely be an advantage to the brethren and sisters to have an exposition which photographed on their minds one or more of such books as completely as *Eureka* has done the Apocalypse.

E.—With all my other duties, I don’t think I could undertake such a labour. It would require more patient thought and research than I can find time for.

S.—Well, suppose you adopt a modified plan?

E.—What is it?

S.—Open a department in the *Christadelphian*, entitled “Our Bible Class.” Take for consideration one of the apostolic epistles. Begin with the first chapter, giving an introductory outline of it. Take the other chapters afterwards in the same way. At the close, ask for additional observations from the brethren, with a view of presenting in somewhat greater detail the various items of truth contained in that portion. Such as were suitable you could insert, putting the others into the waste-paper basket.

E. (*looking unwutterable things*).—Oh, you want to drag me into a quagmire of controversy and a labyrinth of crocheteers. My motto is, “Let sleeping dogs lie.”

S.—Not necessarily. You thought some evils might arise from the insertion of extracts from correspondents’ letters, but they have not yet appeared, on the surface at all events. You would doubtless have some objections raised on various points and expressions of mind which you could not approve of. But these you could reply to. As president of the “Class,” you would have all the advantages of the editorial veto as to what was said on one side or the other.

E.—Yes, but not a very pleasant way of exercising it.

S.—Perhaps not; but if it was attended with good results, you would not mind the unpleasantness.

E.—But, the “good results” are problematical.

S.—Well, profitable observations would be good results, would they not?

E.—Oh, certainly.

S.—Are there not a number of brethren who could pen a few sentences about a certain portion of Scripture to which their attention has been specially directed, who, for want of time, or other reasons, would never write anything about it of their own accord?

E.—Not many.

S.—Their proportion to the whole might be small, but as collective units, they might constitute a respectable number. Whether many or few, is it not advisable to create a channel through which the whole body might participate in whatever profitable thoughts they may have?

E.—Yes, if there were sufficient evidence of their existence.

S.—If the number be so small now, it might be increased by the establishment of what could be called, speaking etymologically, an *educing*, or drawing-out department. It might have a stimulating effect on the brethren similar to that produced on the juveniles by the *Children's Magazine*, which is the best addition made to the printed operations of the truth for some time past. You would, of course, have to prescribe some rules as to the form of the communications so as to minimise the labour of preparing for the printer any that might be selected for that purpose.

E.—Anything else?

S.—Yes, as to the opposite class who might present ideas requiring refutation. Any such ideas that now exist, necessarily exercise more or less influence in the immediate circles in which they are ventilated. And very likely there is no one to expose their fallacy. By being sent to the editorial mill, they would be sure to be ground into powder, and whatever life they had, if not terminated, would be very much weakened.

E.—I think it impolitic to bring such controversial matters to the front. It would interfere with the growth of the brethren in the practical power of the truth.

S.—But, it would rest with you as to which you dealt with. Unconstructive questions you would, of course, ignore. Some of them would, no doubt, be of a practical character.

E.—Far more of the other kind I fear.

S.—You can't be sure until you have tried. The truth as a whole, and also in detail, shines more brightly by being placed in contrast with error. If our blindness could have had its way, we should have prevented, instead of devised, the renunciationist controversy, but Perfect Wisdom thought differently, and look at the good results that have come from it.

E.—You surely do not want to open the way for a repetition of anything of that kind?

S.—Certainly not; I merely refer to it as an illustration of the benefits to be derived from the enunciation and refutation of false ideas. That which is true on a large scale is proportionately true on a small one. Thus, I believe it was a great advantage for some brethren to be allowed

freely to express all their objections on the suing-at-law question. It enabled the true aspect to be presented in a more comprehensive and effective manner than would otherwise have been possible. There are some minds which, through large caution, deficient self-reliance, want of perception, or ill-balanced reasoning power, cannot come to a positive conclusion until the pros and cons of a subject have been fully stated. For such, a properly-conducted controversy is eminently beneficial. The truth has fought its way to its present development by close reasoning and hard argument, and it can only maintain its position by the same weapons among the brotherhood, as well as with the enemy.

E.—Without doubt. I know this to my sorrow and labour.

S.—Well, then, why be scared at the possibility of a few crooked-minded objectors? There always have been such, and always will be. And we have to be thankful that there were some in the first century. Through their existence we have been favoured with some brilliant expositions of the truth which otherwise we should not have had. Indeed, all through the Bible, what is there more potent in bringing to the front the varied phases of divine wisdom than the unwisdom of sin's flesh?

E.—I cannot but agree with you there.

S.—Then I hope you will not allow fears of troublesome correspondents to interfere with what may be made a means of edifying instruction.

E.—I will consider it.

"CHRISTADELPHIANISM." — A newspaper notice of *Twelve Lectures* says:—"Dr. Thomas is the Darwin of Christadelphianism, and Mr. Roberts is the Huxley. The former founded the system—in its present form at least, and the latter has popularised it. Mr. Roberts is now the recognised leader of the movement, and in these seventeen lectures, he shows himself to be a man of ability and earnestness. The book is well written, and the arguments are clearly stated and vigorously enforced. If, therefore, anyone desires to have in a handy and popular form the leading contentions of the Christadelphians, this is the book to get."

RELIGIOUS "BAZAARS."—"What are they?" This question is tartly, but not incorrectly answered in an anonymous leaflet which has come to the office, thus:—Answer 1st.—A scheme for making GOD beg the patronage of the Devil (Luke iv. 6-8). 2nd.—The children taking the place of the dogs, or the church picking up the crumbs that fall from the world's table (Gen. xiv. 22-23). 3rd.—A Church-egg hatched by the world (Ezra iv. 1-3). 4th.

Religious bread buttered thick with worldliness (Deuteronomy xxii. 10). 5th.—Religious cake made palatable to the world, by spice and plums of vanity (2 Cor. vi. 14-18). 6th.—A vanity fair, got up in the name of GOD (Rev. xviii 12-13). 7th.—A shop in which the merchants often attract more than the merchandise (Isaiah iii. 15-24). 8th.—A shop in which ministers and office-bearers are the shop walkers (2 Tim. ii. 4). 9th.—A fraudulent tax imposed by customers on their tradesmen (Prov. xi. 1). 10th.—A raffling shop *alias* a gambling house (Mic. vi. 11). 11th.—A semi-musical entertainment, in which the religious character of the performers, is nothing—their skill everything (2 Chron. xix. 1-2). 12th.—A direct temptation "to women professing godliness" to disobey GOD'S command respecting dress (1 Tim. ii. 9). 13th.—A provocation to emulation amongst exhibitors and donors (Matt. vi. 3). 14th.—A disgraceful substitute for true Christian liberality (2 Cor. viii. 2-3).

BIBLE DIFFICULTIES AND THEIR SOLUTION.—No. 5.

CREATION.

(Continued from page 485, Vol. XX.)

The narrative under consideration is impregnable to hostile criticism. It is quite probable that the majority of our readers may feel this so strongly, as not to think it worth their while to give close attention to matters of this kind, and we can assure them that such attention is by no means indispensable to faith in the divinity of the Scriptures. The endorsement by Christ, of the Old Testament, supplies a most conclusive argument of a general character to all whose tastes may disincline, or whose circumstances may preclude them from more detailed investigations. For them it will be enough that, in Matt. xix. 4-6, he makes confirmatory allusion to the Mosaic history of the creation, and clearly ascribes to it a divine character. Nevertheless, others may feel the want of a shield of greater circumference than even this (if such there really could be), wherewith to repel the fiery darts of the wicked. And to these our "solutions," such as they are, may not prove altogether unserviceable.

How then do we propose to reconcile Gen. i. 9-12, with chap. ii. 5? In the one case (it is alleged) vegetation is produced on a *moist* terrestrial surface, while in the other it would seem that the ground was too anhydrous to receive the plants and herbs already created, but not placed in the soil. The apparent contradiction here, vanishes on careful comparison of the two accounts. The fact that Jehovah Elohim had not caused it to rain upon the earth after the description which resulted in the separation of sea and land, does not necessarily imply that the surface of the earth was dry. On the contrary, chap. ii. 6 distinctly states that "there

went up a mist from the earth, and watered the whole face of the ground." At the precise stage of the creative work here indicated, dense vapour would exhale from the warm sea, and moisten the land sufficiently to prepare it for the reception of the trees and herbage which were then placed in the ground. The creation of these antecedently to their being put into the ground, does not conflict with the statement that they were caused to *grow* out of the soil. Their development must have been subsequent to their first formation. In fact, this is expressly affirmed in ver. 5 of chap. ii., "every herb of the field" was made "*before it grew.*" The account in the first chapter is obviously of a general character. That in the second is more concerned with details, which give additional interest to the previous description, without in any way rendering it nugatory and void.

The objection, which is based upon the assumption that, whereas in chap. i., birds and beasts are made before man, in chap. ii. man is made first, may be similarly disposed of. It cannot be proved that the second account is intended to refer to the *creation* of these creatures. The object of the inspired historian is here to relate the interesting circumstance that at a date subsequent to their having been produced, they were brought before Adam to be named. This was a matter of detail which could not well have been introduced into the narrative of the first chapter without destroying the admirable brevity which is, doubtless, its designed characteristic. It is as though verse 19 of chapter ii. read thus:—"The Lord God having already formed every beast of the

field, and every fowl of the air ; brought them unto Adam to see what he would call them." No attempt is made in this second account to *indicate the order* of their creation and his, for that has been already done in the first chapter. Nor is it surprising that the sacred writer should continually lay emphasis on the fact (even when recording these details) that all things are out of God. This idea is kept prominent in the entire history. He introduces it at every convenient opportunity. It is, indeed, a conspicuous feature throughout the entire Scriptures.

In the same way we may treat the objection, according to which the first chapter represents Adam and Eve as having been created at the same time ; the second as Adam having been created alone, and Eve at a subsequent date, and after the lower animals. Here again in chapter ii. we have explanation in the form of details which it would have been inconvenient to introduce into the more general and condensed narrative. We are informed of *the manner in which God dealt* with the creatures spoken of previously. The objects of the two chapters are thus shown to have been distinct, so that neither account is inconsistent with the other. It did not fall within the scope of the writer in the first instance, to fill his story with particulars which could easily receive independent narration, and thus secure to the more general history the incomparable majesty of diction and style with which it was appropriate that the divine records should commence.

The supposed dual authorship of the two accounts, which is said to receive countenance in the use of the word "Elohim" in the first chapter, combined with "Jehovah" in the second, is based on mere assumption, and by no means necessarily points to different sources on which the book of Genesis is alleged to have been founded. There may be something in the names to determine their especial relation to the subject in connec-

tion with which they occur. There can, we think, be little doubt that "each name is adapted to the sense of the passage in which it has been purposely inserted." Dr. Thomas' wonderful exposition of them has quite prepared us to receive a suggestion like this. "Elohim" would seem to have been the more fitting title to use where creation pure and simple, as in the first chapter, was involved. But when it became necessary to dilate upon the movements of the divine Providence towards man, the introduction of the name "Jehovah" (or whatever pronunciation of it may be more exact) was distinctly appropriate. It may, perhaps, in some cases, be difficult to apply this suggestion, but more comprehensive knowledge of the sublime theme would, doubtless, remove such difficulty.

The *order* of the creative acts described in this inimitable history has been fully confirmed by geologic research, and this is a good deal to be able to say. And as touching the alleged want of harmony between Moses and the ascertained facts of the physical universe, it should be borne in mind that a cosmogony expressed in language which contradicted the state of human knowledge for a period of nearly 600 years, would have received little attention from unbelievers during that long period. As Hugh Miller says:—"What would sceptics such as Hobbs and Hume have said of an opening chapter in Genesis that would describe successive periods—first of molluscs, star lilies, and crustaceans, next of fishes, next of reptiles and birds, then of mammals, and finally of man ; and what would minutely portray a period in which there were lizards bulkier than elephants, reptilian whales furnished with necks slim and strong as the bodies of great snakes, and flying dragons whose spread of wing greatly more than doubled that of the largest bird ? The world would assuredly not have received such a revelation.—R. ASHCROFT."

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 153.**

“Exhort one another daily.”—PAUL.

A few weeks back we looked at the account of Paul's shipwreck, as recorded in Acts xxviii., and found some profitable reflections arising to us from the mere existence of such a record. Like the extruding vein of ore on the mountain side, we found when we followed it up that it led us into a whole mine of treasure. Paul's shipwreck led us to Paul's master in glory, and gave us fortifying conviction of the truth of the proclamation which John heard in Patmos: “I am he who liveth and was dead, and am alive for ever more.” Leading us to Paul's master, it leads us to Paul's motives, Paul's aims, and Paul's principles. The interval of time that separates us from Paul himself has in no way altered the power or bearing of these.

In the course of the storm, an incident occurred that yields a principle we may profitably apply. We are told that when “neither sun nor stars for many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.” We may suppose that Paul himself shared in this hopelessness. He had no certain knowledge of the mode in which his apostolic labours (now drawing to a conclusion) were to terminate. So far as he was concerned, a watery grave would have been as acceptable and appropriate, as the executioner's block; and to this he may have supposed he had now come, unless he inferred from the Lord's intimation to him at Jerusalem that he must testify at Rome—(Acts xxiii. 11)—that he must survive the voyage. At all events, whatever his fears and feelings may have been, they received a perfect quietus from an angelic visit towards the end of

the disastrous voyage. The angel stood by him during the night, and said, “Fear not, Paul: thou must be brought before Caesar, and lo, God hath given thee all them that sail with thee.”

This may help us to realise the potency of Spirit-power. If ever there is a time when spiritual things seem unreal, it is during a storm at sea; amid the howl of the tempest; the rage of the waters; the reel and lurch of the helpless vessel; the cold and wet and confusion among those on board, who, with chattering teeth and failing heart, await with prayer and patience the subsidence of the elements. At such a time, our poor weak faith is liable to fall like a lifeless bird to the bottom of its cage. But here, an angel stands by Paul in the midst of it all—the storm no impediment to his arrival at the vessel: a storm is but air in motion, though impressing frail mortals so much: and there is something more subtle and powerful than air.—The rushing waters and flying foam are no distraction to his mind or message; the perilous position of the ship no discouragement to his clear sight and confidence. The Spirit of God underlies all elements and all phenomena, and this messenger is Spirit, and can make even the storm his chariot to bear him onward on his journey. It is but at any time a question of the will and purpose of the Almighty Father, who is Spirit, and at whose command are legions of these His angels who excel in strength. Our lot falling in an age when God's open work is momentarily suspended (as declared beforehand) leaves us a prey to the impressions and fears of feeble sense. But let understanding have the sway. God

can take care of us in the darkness and the storm without appearing to do so. And His purpose will come gloriously forth to a triumphant issue at last, whatever darkness and inefficiencies and aberrations may afflict human experience in this age of sin.

Having received the message, Paul presents himself before the ship's company, with cheerful look, and after a pardonable allusion to their blindness in not seeing the wisdom of the advice he had given them against undertaking the voyage some fortnight before, he says, "Now, I exhort you to be of good cheer, for there shall be no loss of any man's life among you but of the ship: for there stood by me this night the angel of God whose I am and whom I serve, saying (and he repeated the message), Wherefore, sirs, be of good cheer: for *I believe God that it shall be even as it was told me.*" Now, here is confidence in spite of appearances. The storm had in no degree abated. The heavens were still a mass of ominous grey: the gale still roared at its height: the sea still raged like a cauldron, with unbroken fury: the vessel still creaked and groaned and laboured among the breaching waves. In spite of all, Paul is confident and tranquil: on what ground? "I believe God that it shall be even as it was told me."

It requires no particular ingenuity to apply this to our own situation. Here we are in the midst of an evil state, in which, so far as what is actually going on in the earth is concerned, there is no ray of promise in the darkness. The nations are walking after their own ways without any apparent regulation of their proceedings from above, and without any natural prospect that there will ever be anything different, than the chaotic collision of "mights" evolving artificial and scarcely definable "rights." Generation follows generation to the grave without the least apparent indication of any coming adjudication and discrimination of the righteous from the wicked. Life all over the earth

is a weary tale of early hopes blighted, youthful aspirations disappointed, philosophic theories mocked, postical ideals quenched in bitterness and gloom. Bright youth dulls into sober manhood, which, in its turn withers into the impotence and decay of old age. Ineffective life, made a thousandfold more of a failure by bad social and political arrangements, is harried with care, and clouded with disappointment, till a quiet grave in the cemetery or in the depths of the sea, ends the scene, and bears witness to the truth of the Preacher's verdict, "Vanity of vanities, all is vanity."

This is life as it actually is before our eyes. Yet here are we with tranquil hearts, and, on the whole, gladsome faces. What is the secret of our serenity? It is to be found in the words of Paul, which every earnest man and woman here present can utter as their own: "*I believe God that it shall be even as it was told me.*" None of us has had a message personal to himself; but we have had a message that is personal to all who choose to listen to it. That message is as much a fact as any of the facts to which I have referred. The Bible is as much an element of the human situation as death itself. It can no more be obliterated from human history than pain, or the Pope, or Mahomet. It is coeval in its complete form with all the turmoils of the last 1800 years. It is a great public institution, which has had powerful public modifying effects in the national and racial evolutions of eighteen centuries past. It is its own witness to every one acquainted with it, and able to discern between things that differ, that it is of God. Its literary fabrication alone is inexplicable on any hypothesis of its being due to human motives, designs, or conceptions. Its character defies classification with human productions, Jewish or Gentile. It is of a piece with the grandeur and perfection of nature. It stands immovable, like the primeval rocks, offering a passive but indomitable resistance to the

fretful waves of hostility that dash over it from age to age.

Even if we were ignorant of all external confirmations, we have in itself an all-sufficient evidence of the divinity of its voice. But the external confirmations are complete, and leave no room for uncertainty in the convictions of those who are able to discern the bearings of evidence. The establishment of the Christian faith in the earth, the existence and position of the Jews, the history of the world in its correspondence with the Bible prophecy, the character of Christ as drawn by men confessedly illiterate (and the most learned of men could not have conceived of such a character, still less depicted it with such simple majestic power)—the nature of Christian doctrines and precepts, are all so many powerful witnesses to the same fact:—not only in their cumulative force, but taking them one by one, there is not one of them capable of a rational solution, apart from the divinity of the events and influences leading to the production of the Bible.

Discerning this, then, the Bible is to each of us the voice of God as much as was the angel's voice to Paul that stormy night, and because of this we are able, like him, to be cheerful in the storm, and to ask our fellow-voyagers to be of good cheer also. The sky is dark and the sea is rough, but we are full of confidence as to the issue of the voyage, because we can say, "I believe God that it shall be even as it has been told me." We see mankind sunk in ill-being through their vain attempts to manage their own affairs. We see history one long futile struggle after blessedness among men, a struggle continuing to the present hour, and threatening, by all present appearances, to be interminable. We say, "This will not last." We say, "This age of human failure will come to a close." We say, "God will interfere; God will destroy the kingdoms of men all over the world; God will set up a kingdom that shall

never be destroyed; God will give laws that no Parliament will be asked to sanction; God will set up institutions that will owe no part of their existence to human legislation. God will send Christ to do all this, and Christ will associate with himself in the work the tried and righteous men of all ages past, made immortal and efficient for the work like himself. Under their righteous and irresistible reign, all nations will be blessed; war and poverty will cease; righteousness and universal joy will take the place of the vast clouds of despondency and misery that cover all the earth. We are enabled to indulge this glorious prospect, and to endure with calmness the present evil world, because we can say, "We believe God that it shall be even as it has been told us."

We see death reign with indiscriminating power. The man who fears God sickens and dies, and is buried equally with the man who neither fears God nor regards man. The man whose mind is rich with the golden sunshine of faith, and whose life is beautiful with many variegated compliances with the beautiful commandments of God, descends to sheol equally with the man all-blighted and frost-bitten with unbelief, and whose life is hideous with selfishness and unmercy. The man who is a blessing in the midst of his kind, with kindly word cheering the desolate, and more kindly act alleviating the sufferings of weakness and misfortune, who sheds some light in the gloom, and causes some soothing in the affliction so far as it is in the power of mortal man—such a man at last becomes food for the worms as well as the human monster who increases bitterness among men by his churlish speeches and merciless ways.—We say, "There will be an end to this. Things will wear a very different complexion by-and-bye. There will be an hour upon earth when the grave will give up its dead: when a divine tribunal will be erected: when men shall receive in body according to what they have done." "Then

shall ye return and discern between the righteous and the wicked ; between him that serveth God and him that serveth him not." God will cause every man present on that occasion to find according to the way he has followed in this evil state. You will see shame, fear, dismay, suffering, rejection, and disgrace judicially dealt out in terrible tribulation and anguish. Those who have followed wickedness—sent away to ultimate death from the presence of the glorious judge. You will see joy and confidence, glory and honour, beauty and immortality conferred by the same smiling and glorious hand on the beaming multitude of the righteous, to whom the earth and the future, yea heaven and all things, belong. You will then see the meaning of the present trial, present lowliness, present absence of all apparent difference between the righteous and the wicked. Discerning this now, we are able to endure with patience and good cheer. Our happiness is due to the promises of God. We are blessed in being able to say, "We believe God that it shall be even as it has been told us."

We see life a doleful failure in all important respects at present. Youth rejoices; folly makes loud mirth; but age groans, and in much wisdom is much grief. The whole multitude of the living unite at last in a common verdict: "There is nothing in it; I would not live away." The depressing picture loses its dreariness in the light of the truth. We are able to say to friends around (though we speak in the ears of the deaf), "There will yet be upon earth a life that is worth living: youth that will not fade; joy that will not wither; strength that will not diminish; pleasures that will not pall on the appetite; personal comeliness, intellectual nobility, and moral loveliness on which the lapse of endless ages will produce no impression. When this glad-some vision is established in all the earth, there will be multitudes to rejoice in the perpetual feast; and you will find no-

where upon earth the present dreary spectacle of sad and blighted and ineffective forms of life." "No more curse, no more death," means the disappearance of wan cheeks, lustreless eyes, empty minds, despairing hearts and their causative accompaniments of empty pockets, squalid homes, unclean persons, and mal-development of body and mind. "The former things will have passed away, and all things will have become new." We are able to proclaim these joyful news, because we can say "We believe God, and it shall be as it has been told unto us."

Finally we look into our own hearts and lives, and find there many aches, and voids and disfigurements. This body of death is a heavy load to carry about. Our souls cleave to the dust. A murky atmosphere often obscures the sun. Our desires are towards the remembrance of the High and Lofty one, in whose hand our breath is, and whose are all our ways. We yearn to bless, and see blessed, the blighted population of our fellow-men. We aspire to moral heights and intellectual brilliancies, which we can only now and then see afar off, in the rifts of the heavy-laden clouds. In this we groan, being every way burdened and held down. But we are able to indulge in right good cheer in the midst of the gloom. We are able to say confidently, "The afflicted state is but for a moment. The moment of deliverance will come. The Lord Jesus, who is our life, will return to the scene, and in the twinkling of an eye, we shall roll off the burden of corruption and death. This mortal shall put on immortality. The day of cloud will then pass for ever away. The fogs, and mists, and damps, and chills, of this dark night, will roll away before the powerful sunrise, and we shall bathe and rejoice in the clear blue of heaven, over-arching the scene with gladness, to the utmost encircling horizon. Our dim eyes will see; our longing hearts will swell with pure delight in God; our fellowship,

all cramped and long-restrained in this terrible night, will burst forth in mighty gladness, on the right hand and on the left, to all the sons of God. O glorious

day! hasten thy tardy flight hitherward." We believe God that it shall be as it has been told to us.

EDITOR.

THE LIMITATIONS OF SCIENCE.—Professor Flower, President of the Zoological Society, lately addressed the Church congress at Reading on the advances of science in relation to religion. After sketching these advances, he concluded his observations thus:—"The wonder and mystery of creation remains as wonderful and mysterious as before. Of the origin of the whole, science tells us nothing. It is still as impossible as ever to conceive that such a world, governed by laws, the operation of which have led to such mighty results and are attended by such future promise, could have originated without the intervention of some power external to itself. If the succession of small miracles, formerly supposed to regulate the operations of nature, no longer satisfies us, have we not substituted for them one of immeasurable greatness and grandeur?"

ELPIS ISRAEL.—A newspaper notice of this work, says: "It has gone through four editions, and will probably go through many more. Instead of calling his work 'a system of theology,' as other theologians would do, Dr. Thomas names it 'an exposition of the Kingdom of God.' All the facts and truths are made to cluster round this phrase. We get, however, in this volume the classic of Christadelphianism. Here that body is seen in its fullness, and their position is stated clearly and vigorously by its founder. If anyone, therefore, desires to know what Christadelphianism is, this is the book which they ought at once to procure. The volume is ably and deeply-interestingly written."

THE PULPIT AND THE TIME OF DAY.—People do not now accept beliefs merely because they are thundered at them from the pulpit; the day has gone for that; indeed the influence of the age on the average mind tends to make it question them just because they are thundered from the pulpit. It is folly to ignore this fact, however it may be deplored; and to be able to render a reason of the faith that

is in him, is essential to a man's peace, if he means to stand in the faith. Instead of discouraging the public discussion of controverted points of faith, it is the duty of the clergy to court enquiry, and to use the special knowledge and training which they have in resolving the doubts and overcoming the difficulties that are known to be presenting themselves to thinking minds. The atmosphere is charged with criticism, and all life is haunted with notes of interrogation. The stifling of controversy within the Church is not the stifling of it without; and if the Church declines to accept the common condition, it must go to the wall."—*New Zealand Herald*.

BETTER FOR WHAT?—A member of the Auckland Presbytery recently arranged to debate the question of "conditional immortality." His action was challenged at the meeting of the Presbytery. One of the "Rev." seigneurs said it would be better to take less notice of these conditional-immortality opinions. On this the *New Zealand Herald* says: "Possibly it would (be better) but how better? Better for peace? better for truth? or better for the tenets of the Church? 'I never knew,' said another, 'of any advantage arising to either side from such discussions. I have never known any practical good to proceed from them.' 'Shades of Luther!' (exclaims the *New Zealand Herald*) 'what of your theses? Spirit of Calvin! Sain'ed soul of the fiery Knox, what is this we have come to? What estimate shall we form of a Church that declaims against discussion? Surely these cannot be the real sentiments of a body that professes to be based on argument, that is assumed to be the most severely logical in its tenets of all, and whose touchstone of truth is an appeal to the law and to the testimony. Surely such a statement from such a Church cannot otherwise be regarded than as the abdication of the position of defender of the faith."

THE FIRST CHAPTER OF EZEKIEL.

BY BROTHER ASHCROFT.

The prophet Ezekiel was contemporary with Jeremiah and Daniel. He prophesied, therefore, at a time when the Jewish nation was placed in exceptionally adverse circumstances, by the retributive providence of God. As he himself states in the opening of the prophecy, he was when he received these divine communications, by the river of Chebar, a stream of considerable length, which flows into the Euphrates. The obscurity of the visions he beheld there gave rise to doubt among the later Jews respecting their inspirational value. This doubt, however, is said to have been removed by one Rabbi Hananias, who wrote a commentary on the book in which all its difficulties were believed to be satisfactorily solved. Nevertheless, the visions themselves were forbidden to be read by those who were under 30 years of age. No doubt there are plenty whose age is beyond 30, who are not much wiser for their perusal. One venerable exposition dismisses the first chapter with the remark, that all the appearances were supernatural, and, therefore, defy the ordinary rules of explanation. What he might understand by the ordinary rules of interpretation we do not know, unless he meant those commonly resorted to by ecclesial writers. We are quite prepared to believe that such rules would furnish very little assistance to an earnest student of these sublime mysteries.

It is necessary, first of all, to have a clear perception of *the purpose of God*, as exhibited in the plain and literal portions of Holy Writ, in order that the symbolical parts of the Scripture may be understood. And it is astonishing with what naturalness and facility these otherwise inexplicable passages yield to the treatment which proceeds on this very reasonable assumption. Let a man once see his way out of the mists and fogs of popular tradition, and come to understand that there is one God, and one Lord Jesus Christ, and one Eternal Spirit, which is the Father's energy, and the means whereby he perceives and performs; let him learn that man is mortal, under sentence of death because of sin, and can only live again by resurrection from the dead; let him realise that it is

God's intention to fill the whole earth with His glory, to govern its affairs by the hand of His Son, Jesus the Christ, in conjunction with his immortal brethren, and to make it the dwelling-place of his beneficence, and praise, and holiness, for evermore. I say, when these great facts are apprehended, there is comparatively little difficulty in the deciphering of those hieroglyphical matters, over which so many learned brows have bent and frowned.

The symbolism of this first chapter of Ezekiel is, we think, rightly taken by Dr. Thomas to represent the Messiah of Israel upon his throne, surrounded by his saints and all energised, and made glorious by the spirit of God. This is the explanation given by one who was mighty in the Scriptures, and singularly qualified in a variety of important respects for the work of their exposition. What I have to suggest to-night will be strictly on the lines of his elucidations, for long and careful inquiry has convinced me that the Bible cannot be harmonised or understood on any divergent hypothesis.

The prophet appears to have fallen into a species of trance, and while in that state he beheld a whirlwind coming out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber (ver. 4).

The phenomenon of air in motion is used in the Scriptures to represent the spirit of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." And Jehovah, in one of the Psalms, is said to make the clouds his chariot, and to ride upon the wings of the wind. A *whirlwind*, therefore, may be taken as the symbol of a divine movement in a tempestuous and destructive manner. We may safely assume that of whatever immediate and local applications some of the prophecies might be susceptible, the general drift of their communications had relation to the time when the long promised blessing of Abraham would be matter of actual experience upon the earth, and the nation of Israel be ex-

alted to supremacy and honour in the sight of all the heathen. This is indeed the salvation of God, touching which the apostle Peter says, "Of which salvation the prophets have inquired and searched diligently." We cannot, therefore, be wrong in seeking the meaning of this symbolism, in the events which prophecy connects with the final manifestation of God's saving health among all nations.

There are numerous scriptures which warrant the expectation that the establishment of Christ's kingdom will be attended with appalling displays of Divine power, which might find their most appropriate metaphors in whirlwind, and cloud, and fire. The prophet Habakkuk (iii. 5), alluding, no doubt, to this epoch, says, "Before him went the pestilence, and burning diseases went forth at his feet." Also in ver. 12, "Thou didst march through the land in indignation; thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me." In Pro. i. 27, we read of destruction coming upon the wicked as a *whirlwind*. Hosea viii. 7, speaks of those who having sown the wind, shall reap the whirlwind. Nahum, referring to the description of Nineveh says (1. 3), "the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet." And this is his aspect as one who revengeth and is furious, and who comes to take vengeance on his adversaries. So in Zechariah vii. 14, Jehovah makes mention of the fact that he had scattered the house of Israel with a *whirlwind* among all the nations whom they knew not. The prophets are unanimous in their announcements of turmoil and devastation, and huge disaster coincident with the appearing of the Messiah to exercise dominion in the earth. War is to exterminate vast multitudes, whose carcases are left to rot upon the ground. The slain of the Lord are to be many, from one end of the earth to the other. When the Great Prince arises for the deliverance of Israel out of the hand of all her enemies, there is, according to Daniel, to be a time of trouble such as

never was since there was a nation upon earth. The populations are likened, in one place, to the sour grape of the earth, and they are to supply material for the winepress of the fierceness and wrath of Almighty God.

This, no doubt, has a look of dreadful severity about it; but the history of mankind from the commencement affords no hope that the nations will ever slide into a condition of purity and righteousness, and general harmony with the will of God by any law of moral development and progress at present known to man. Not until God's judgments are abroad in the earth will the inhabitants learn righteousness.

Probably the main reason why people shrink from the idea of the world's being brought by such forcible means to submit to God, lies in the value they have always been accustomed to put upon human nature. But the prophets do not appear to have ever been embarrassed by any such conceptions of mankind. They rather ransack the universe for metaphors and illustrations sufficiently contemptible to set forth human worthlessness in the sight of God. Their minds were thus familiar with the prospect of a wholesale clearance from the face of the earth of wicked men. Indeed there are some types of so terribly disgusting vileness and depravity, that not even a prophet's moral perception is needed to reconcile a pure-minded spectator to the thought of their being swept into oblivion before the summary vengeance of God. But whether we are able to regard such a prospect with resignation or not, it is beyond all doubt the revealed preliminary to the promised blessedness in Christ, that with a whirlwind and an overrunning flood he will make an utter end of the habitation of unrighteousness, and darkness shall pursue his foes. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. i. 7-9).

The language of the symbol we are considering, calls to mind a passage in Jeremiah (iv. 6), in which the destructive operation of God's judgments towards Judah is similarly portrayed. "Set up the standard towards Zion: retire, stay

not : for I will bring evil from the north, and a great destruction."

"A whirlwind from the north" would, therefore, be a style of symbolical description which would prove very forcible and impressive to those who, in Ezekiel's time, had already experienced something of the kind, in the Babylonian invasion which desolated their land. It would, to the mind of each of his fellow-captives, be an intimation of an unparalleled disaster and ruin. As such we may consider it. The event of which it is intended to serve as an illustration, will be unexampled in the entire history of the world. The destruction of life and of property which will characterise the era of God's judgment of the nations, will be without precedent in all the annals of human woe.

We have already quoted Paul's allusion to the "flaming fire" which is to accompany the Lord Jesus at his appearing. The symbol which Ezekiel saw was not the likeness of fire uncontrolled. There was a bright centre to it—"out of the midst thereof there was as the colour of amber." I take that to signify that the judgments which will precede the establishment of Christ's kingdom will be *unmistakably Divine* in their character, and not like the ordinary disasters which befall mankind in purely natural ways. There is probably a large per-centage of calamity with which God has nothing to do. Troubles overtake individuals, and communities with which no punitive idea can be associated. There is no distinct intelligence at work generating the force which bursts a boiler, or wrecks a ship. Hundreds of occurrences of this sort happen, and God is not responsible for their happening, and intends nothing by them. They belong to a large class of events of a purely fortuitous character, which take place outside the sphere of his purpose. To speak in the symbolic manner of this vision—there is no "brightness as the colour of amber," in the midst of a fire that burns to the ground a Gentile factory, or theatre or hotel. God is not concerned in such matters, but just leaves the guilty race to fall into its own calamities, and escape them as best it may.

But the dire occurrences which this symbol may be supposed to foreshadow will be conspicuously divine in the causes which produce them. "All the heathen shall see my judgments that I have executed."

Dr. Thomas has some excellent remarks to the following effect: "It was," he observes, "customary with the Lord to answer men by fire when any great principle, or new institution, was to be established. The covenant of Abraham was confirmed by fire: there was fire from the Lord on the occasion of Aaron's induction to the office of High Priest; when the plague was stayed at the intercession of David, the Lord answered him by fire from heaven upon the altar of burnt offering, and thus indicated the place he had chosen to put his name there; and also at the dedication of the temple fire consumed the sacrifices in the same way." We may, therefore, regard this part of the symbolism before us as setting forth not only the destructive operation of God's judgments upon the nations, but also the inauguration of a new departure in the history of His relationship to man. This epoch is fitly styled "the regeneration when the Son of Man shall sit upon the throne of His glory." Things will everywhere be put upon a different footing, and have a new start. There will be new magistrates, and judges, and princes, and kings, and priests—a new system from top to bottom, the world throughout—the last first, and the first last, the poor exalted, and the rich sent empty away, and mankind brought to a state of hearty and intelligent sympathy with all the beneficent and glorious will of God.

The prophet proceeds (verse 5) "Out of the midst of the fire came the likeness of four living creatures." It would seem impossible that we should understand this description, had we only the words before us as a guide. We have, however, in Rev. v. another vision of the same character, no doubt, but exhibiting features which were not present in the symbol which Ezekiel beheld. Four living creatures are spoken of there also, and they are represented as saying, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." We conclude, accordingly, that Ezekiel saw in these four living ones a symbol of the totality of the redeemed. "They had the likeness of a man." The nations are to be governed by, and God is to be manifested in, a great multitude that have belonged to the human race. To the angels hath he not put in subjection the world to come, of which we speak. "We shall reign upon the earth" say the four living

creatures in the Apocalypse. God is pleased thus to ordain, and to such as ourselves the call to His kingdom and glory has been addressed. He might have arranged it otherwise, and provided for the due regulation and adjustment of human affairs, by appointing over them an order of beings that never had any connection with the species. But this is not his plan. It is necessary that the authority of the future age should be placed in the hands of such as have had practical experience of the weakness of human nature, whose characters, too, have been refined and perfected by trial, who have acquired patience and generosity, and a thorough knowledge of good and evil, and who have walked by faith in God's promises, and in obedience of His commandments in a day of darkness and transgression, when men have been filled with their own devices, and there has been no fear of God before their eyes.

Ezekiel further describes the *faces* of the four living creatures which he saw—verse 10.—“They four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.” To understand this, it is necessary that we refer to the military grouping of the Israelitish camp in the wilderness, as recorded in Num. ii. That camp consisted of the Tabernacle and the families of the house of Levi in the centre, and a fourfold division of the remainder, ranged in due order, according to the respective ensigns or standards of the tribes of Judah, Reuben, Ephraim, and Daniel. Now, we gather that Judah's heraldic symbol was that of a lion. Reuben's, that of a man. Ephraim's, that of an ox; and Dan's, that of an eagle. This was the marching and military arrangement of the Israelitish host. It is a point of great significance then, that the four forms of animal life, which were incorporated in the symbol seen by Ezekiel, should be characteristic of the nation of Israel in its aggressive relations. All who become the constituents of this corporation are Israelites. In fact, the Scriptures are not permanently concerned with any other nation. A full end is to be made of every other nationality, and the nation and kingdom that will not serve Israel, shall perish. God's salvation is of the Jews. His purpose is connected with the seed of Abraham, and His king-

dom is the kingdom of Israel restored. Christ is to occupy the throne of his father, David, and to rule over the house of Jacob for ever. At his coming, there is to be a re-building of the Tabernacle of David, that has fallen down (Amos ix. 11).

Now, how are those, who are not naturally of the stock of Abraham, to become engrafted thereon, and so be capable of representation in the symbolic cherubim, which Ezekiel saw? Well, God has provided a way in which this can be done. No stranger could become a fellow-citizen with the house of Israel, who did not submit to the rite of circumcision. And if we, as Gentiles in the flesh, desire to partake the privileges and blessings which God has promised to Israel, we must undergo what Paul speaks of as “the circumcision made without hands” (Col. ii. 11-12).

This is the all-important matter for both Jews and Gentiles, under the present dispensation. Fleshly descent from Abraham profits nothing, as far as regards the glorious facts portrayed in this symbol. “He is not a Jew who is one outwardly.” “They are not all Israel who are of Israel” “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.” “We,” says Paul, “are of the circumcision who worship God in the spirit, and rejoice in *Christ Jesus, and have no confidence in the flesh.*”

It is a fact that the Israelitish character of the divine scheme is almost universally ignored in our day. Men have substituted for it all manner of pagan ideas about heaven and hell-going, and consequently never dream of connecting themselves with the house of Israel in the manner described in the apostolic Scriptures. Still less are they prepared to contemplate that house in the aggressive and military aspects in which it seems to be presented in Ezekiel's vision. We learn from Zech. ix. 13, that it is God's intention to use Judah as His bow and Ephraim as His arrow, and to make Zion's sons as the sword of a mighty man. And in Jeremiah li. 20 we have Israel spoken of as Jehovah's battle-axe and weapons of war, by means of which he will destroy kingdoms and break in pieces the nations. In the subjugation of the world to Messiah's rule there will necessarily be war. The reigning powers are not likely to vacate their thrones with-

out a struggle. Their attitude towards Christ has received prophetic description in the second Psalm, where the kings of the earth are represented as setting themselves, and the rulers as taking counsel together, against the Lord and his anointed. But all their opposition will prove futile and vain, for the Power of the Eternal will be incorporate in the mighty host which then shall claim jurisdiction over all the nations, and the grand result will be that the kingdoms of this world will become "the kingdoms of our God and of his Christ."

I know this is not the view which is commonly entertained in religious circles. The impression prevails that mankind are gradually to become christianised, by the preaching of the gospel (or what is supposed to be the gospel). It is held that the world is but as yet in its moral infancy, and that in the course of untold ages yet to come, it will undergo such progress and development in spiritual directions as will result in the universal triumph and ascendancy of righteousness and truth. But surely if anything akin to the Christendom of the present hour is to be the final issue, the consummation is not calculated to excite much enthusiasm of desire. God has a shorter, a more effective and satisfactory plan, in His revealed purpose to establish his kingdom by His own irresistible might embodied in His immortal son, and in the glorious hosts of His friends, whom He will admit to a share in the authority which will find its all-powerful and beneficent centre in Him on account of whom the ages were ordained.

We pass on to notice the description of the feet of these four living creatures contained in verse 7. "Their feet were straight feet and the sole of their foot was like the sole of a calf's foot." This part of the symbol depicts the retributive aspect of the work which the glorified saints will perform, in executing the vengeance of God upon the rebellious populations. We draw this conclusion from a prophecy to be found in Malachi iv. 2-3, "Ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." These straight feet are so formed in view of what is to be accomplished by their means. The righteous

are to tread down the wicked, 'ust as calves of the stall tread down the refuse in their joy and eagerness to be released. This is an inspired representation of the destiny of evil men. They are not to be restored to the divine favour. They are not to have a second chance. Neither are they to be kept alive in agony. They are simply to be destroyed, and the righteous are to be employed as the instruments of their destruction.

Their feet, moreover, "sparkled like the colour of burnished brass." This reminds us of what is said in Rev. of the similitude that appeared to John in Patmos—"one like unto the Son of Man, whose feet were like unto fine brass, as if they burned in a furnace." It is remarkable, too, that in Micah iv. 13 we have brass used in a like symbolical manner. "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass, and thou shalt beat in pieces many people." *Burnished* brass, however, is suggestive of a purifying process, and the meaning doubtless is that it is not Israel after the flesh that are to be exalted to this glorious destiny, but Israel purged of all their dross. Dr. Thomas has pointed out that there were many things connected with the temple furniture which were made of burnished brass—such as the altar of burnt-offering—the Laver with his foot—the two pillars of the porch, and other things besides. All the brass so used was *hoiy*. "Gold, silver, brass, iron, tin, and lead, everything," said Moses, "that may abide the fire, ye shall make go through the fire, and it shall be clean" (Num. xxxi. 22).

There is some impressive instruction for us here. The feet that are to tread down the wicked don't belong to the common run of men. The character which finds its symbol here has been subjected to God's refining methods. This indeed is but another form of stating the apostolic truth that "through much tribulation we must enter the kingdom of God." Its great honours will not be indiscriminately bestowed. As human beings come into this world they are not eligible for any divine uses. They require to get rid of the characteristics that appertain more or less to all natural creatures. The truth finds everybody in this state—a state of unfitness for the kingdom of God. Our minds, all our intellectual and moral affinities require read-

justment and purification before we can be qualified to take part with Christ in the glorious work he is coming to do. The only means by which this can be accomplished consists of a diligent application to the study and practice of the Scriptures on our part. The neglect of this cannot be supplemented in any other way.

Now, each of these four living creatures had not only four faces, but four *wings*, and we read (ver. 8) that they had *the hands of a man* under their wings on their four sides—their wings were joined one to another; they turned not when they went; they went everyone straight forward.

The presence of *human hands* in such a symbol is suggestive no doubt of the fact that what is here represented is connected with the race to which we belong. That is to say the company of the redeemed have been taken out from the multitudes of Adam's posterity. The work of setting up the kingdom of God will not be done by angels, but by an instrumentality developed from among men. God could indeed do it all himself without making use of any agency whatsoever in the work; but he graciously invites co-operation, and by the ministry of the Apostles he has extended the invitation even to us Gentiles, who are naturally aliens from the commonwealth of Israel, and strangers to the covenants of promise.

Moreover, as *hands* are used to take hold with, their presence in this symbol may be indicative of the fact that the divine work of which we are speaking will not be seized upon by any loose or yielding grasp, but that the agents employed *will not let go* till it is fully accomplished, and God's will is done in earth, even as it is in heaven!

And as wings are used for locomotion in the air, they may here stand for the idea that in the future ariel of political power the saints will not have their movements curtailed by any law of gravitation, but will accomplish whatever locomotion may be needed in any given case. In fact, as verse 12 has it, "Whither the spirit was to go, they went. They will just be the vehicles of the divine power. Wherever that power takes them in the process of establishing the kingdom, there they will go—and go "straightforward"—no diplomacy necessary in their case, and no turning aside from their purpose by reason of obstacles great or small. All who stand

against them will be as the chaff of the summer threshing floor which the wind driveth away. And so multitudinous will be their power that it will resemble the rush and roar of great waters.

The voice of the symbol which John saw was like unto the sound of many waters. Waters are the recognised figure in Apocalyptic symbolism for vast concourses of intelligent beings as we learn from Rev. xvii. 15. The noise of the wings of these living creatures which Ezekiel saw, was (ver. 24) "like the noise of great waters, as the voice of the Almighty, as the voice of speech, as the noise of an host: when they stood they let down their wings," and so the sound of battle ceased.

There is a very suggestive statement in verse 14, "And the living creatures ran and returned as the appearance of a flash of lightning," which we will notice before we pass on. This may give us some idea of the possibilities of the immortal nature. Perhaps Jesus intended a hint of the same sort in his conversation with Nicodemus. To be "born of the Spirit" is clearly a very different thing from what some people take it to be. It is to be able to come and go like the wind—to appear and disappear like a flash of lightning. No flesh and blood power can withstand the force that is capable of running and returning in this wise. It is the power of God, and it will in due time receive embodiment and manifestation upon the earth, in a glorious host who will act as the executors of his judgments, and the administrators of his will—doing his commandments, and hearkening unto the voice of his word.

In the 13th verse the symbol presents a further aspect of a very striking kind—"burning coals of fire, lamps of fire, moving about among the living creatures." What may we understand by this? I think we may regard it as a manifestation of the Spirit of God, *in the act of preparing* the saints for the great work to be accomplished by their means. In the Apostolic age we learn there was a distribution of the gifts of the Spirit to every man according to the will of God. Some were more highly endowed than others, as we read in 1 Cor. xii. 7.

Now these spiritual gifts are to be the possession of all Christ's friends in the immortal state. It will then be literally true that nothing will be impossible unto them. The Spirit will energise them for

their work, and the lamps and coals of fire will not cease to burn in their midst. We gather that there are special positions and functions to be assigned to those for whom they have been prepared in the kingdom of God. Some are to occupy places in close proximity to Christ, sitting on his right hand and on his left. "One star differeth from another star in glory: so also is the resurrection of the dead." Everyone will fill his appropriate place, and be endowed by the Spirit with the precise forms of qualification which it may demand. The fire will, first of all, move about among the living creatures, and so there will result the precise adaptation of every member of this glorified and immortal company to the particular function he may be required to fulfil.

We next find in verse 15 that this symbolism develops others details of a curious and interesting sort. A wheel with four faces, presenting the appearance of a wheel in the middle of a wheel. When they went, they went upon their four sides, and they turned not when they went. They were of large circumference, and were full of eyes.

We associate with a wheel the idea of rapidity of motion; and as the eye is the symbol of intelligence, we may suppose the interpretation of this part of the vision to lie in the fact that all the movements of the immortal host, which will be controlled by the eternal spirit, will not be of a haphazard description, but that perfect wisdom and discernment will guide their rapid locomotion. The wheels, to the prophet's eye, did not seem to revolve as they went—their revolution being too swift for his perception. Motion on an inconceivably quick and gigantic scale, for purposes connected with infinite wisdom, appears to be the thought which may be most properly attached to this part of the prophet's vision.

This idea is not too improbable to find practical illustration in the work of establishing the Kingdom of God. We live in an age when the importance of rapid intercommunication is universally felt, and when very wonderful provision is made for it. We can flash our messages in a few seconds across 3,000 miles of ocean, and have ourselves conveyed the same distance in a comparatively short space of time. There will be no diminution of such facilities in the period to which this vision refers.

The immortal rulers will in no case find distance an impediment to the effective prosecution of their work. They will never find themselves out-distanced by the fugitive transgressor, even though he should take the wings of the morning and dwell in the uttermost parts of the sea. The ends of justice are often defeated now by the limitations of the present condition of existence. There will be no such barriers in the kingdom of God to those whose function it will be to detect and arrest rebellion, and to see that the will of God is done. Jesus discerning Nathaniel before he was visible to the eye of sense, is an illustration of the mode of perception which finds its symbol in these wheels so full of eyes.

Their beryl-like appearance, their beautiful sea-green colour, may suggest the harmony of their movements, so rapid, yet so unerring and free from confusion. No unseemly crossing of each other's path. No misunderstanding of anything that relates to the glorious purpose of God. And no lack of moral fitness and beauty in their aims. There could scarcely be a more charming thought in connection with the subject. *Swift* for retribution, and for *succour* too. In the present order of things how many deaths occur and evils happen, because immediate assistance is not available! And often, in our very haste, what delays take place! The joyful day is coming, however, when beneficence and skill will have wings and wheels that will outspeed the shafts of morning light, and there will be no breakdown on the road, for the spirit of life will be the motive power.

It may also be that these wheels with four faces, are intended to represent the house of Israel after the flesh, as arrayed in military form, under divine direction. Those who have seen the movements of several battalions on review-day, will be acquainted with the wheel-like character of some of their proceedings. We have noted the Israelitish significance of the four faces, which belonged to the wheels as well as the living creatures. There are several passages in the Prophets which seem to teach that God will make a military use of the nation of Israel in the subjugation of the Gentiles to His sway; as, for instance, in Zech. ix. 13, where the sons of Zion are to be raised up against the sons of Greece. And, again, in Zech.

x. 3, where the house of Judah is spoken of as Jehovah's goodly horse in the battle. He has promised that he will get Israel "praise and fame in every land where they have been put to shame" (Zeph. iii. 19). We read in verse 19 that "when the living creatures went, the wheels went by them." This statement may be indicative of the close connection which will exist in the future age between Israel according to the flesh, and the immortal saints. In the early stages of that Divine programme there will apparently be concerted action on both parts such as we have described—the mortal nation operating in the hands of the Lord Jesus and his glorified brethren, for the purpose of effecting the conquest of all might and dominion under the whole heaven, and placing Christ in that position of glorious supremacy which the concluding part of Ezekiel's vision assigns him.

The result of the whole is, that the entire sphere of their movements assumes a crystal-like translucence. They are arched over by a firmament bright and clear, the wings of the living creatures cover their bodies—no longer needed for the purpose symbolised in the earlier part of the vision. Christ and his friends are enthroned in their seats of undisputed power. There is fire and brightness round about, to indicate that light and heat and incorruptibility and life are incorporate in the substance of him who occupies the throne, and become the source of a blessedness that is "as the appearance of the bow that is in the cloud in the day of rain." The rainbow is ever associated in our minds with Jehovah's covenant, which guarantees the permanence of that great salvation which will result from the establishment of Messiah's throne upon the earth. It is an everlasting covenant—

a covenant that relates to a period concealed, but none the less certain on that account—a covenant of life and peace, which ne'er shall end.

Ezekiel relates that when he saw this wonderful appearance of the likeness of Jehovah's glory, he fell upon his face. It was a gorgeous and dreadful, and yet most comforting spectacle—a vision of *Elohim*, as he says in the first verse—a symbolic representation of the Eternal One, manifested in a mighty host of Adamically-descended, but now permanent, forms, for the purposes of His own praise and glory in the earth. As such, it was a fitting preliminary to the mission on which the Prophet was sent—a mission to an impudent, stiff-necked, rebellious, people—at a time, too, when God's affairs, upon earth, were all in a state of apparently hopeless confusion—His nation dispersed and down-trodden, His city in desolation, His Holy Temple a ruin. To Ezekiel himself, this symbolism must have furnished a most opportune, and impressive and consolatory assurance, that better days were yet in store for all those who were waiting for God, and hoping in His word, and that a triumphant and glorious destiny was appointed for Israel, in the day of the full accomplishment of Jehovah's great purpose, when He will no longer require to be approached or apprehended by symbolic means, but when His tabernacle will be with men, and He will dwell among men, and be their God, and wipe away all tears from their eyes, and the last page of the history of the earth's exile from Him shall have been written, and its immortal population shall rend the air with songs of praise to Him who sits upon the Throne, and to the Lamb.—BROTHER ASHCROFT.

"MADE SUBJECT TO VANITY" (for a reason and with a prospect).—This is Paul's all-satisfactory philosophy of the present evil state. But look at the philosophy of it as evolved by the merely natural thinker—the man who sees and cogitates, but ignores what has been revealed by Moses, the prophets, and the apostles. Here it is:—"The stuff of life is pain. Existence is a mistake, because its basis is an irrational and impulsive will which it is impossible to satisfy. Look at

the facts of life. All conditions are full of evil. What are called advances in happiness indicate only the removal of some obstructions to individual development; and what is the cost of this removal? It is the introduction of new causes and forms of pain. Pleasure—what does it imply? It implies an antecedent want, and it involves an exhaustion of nervous tissue. Pain is the persistent experience. It holds the field, until, at length, death, hitherto checked by the will to live, gains the victory."

DUST AND ASHES.

There appear to be wholesome lessons in the recognition of the significance involved in the attitude and actions of the ancients in Scripture; they, at least it would seem, had not arrived at the commonly-received idea of human immortality, but comprehended aright their origin and relation to Deity.

The custom was common of placing dust and ashes on the head, sometimes sitting therein; and often associated with the rending of garments and clothing with sackcloth. The following may suffice as references:—Josh. vii. 6; Job ii. 12, xlii. 6; Esther iv. 1; 1 Sam. iv. 12; Isaiah lviii. 5; Jonah iii. 5-6.

Moses informs us that man was formed of the *dust*, and man himself was informed of his nature and destiny when, after his disobedience, he was addressed by God, "Dust thou art, and unto dust shalt thou return."

That the ancients, both by tradition and record, should be mindful of this fundamental truth, and adopt such customs as expressed it, especially in times of deep personal distress and national calamity, in their approach to God, was but natural and appropriate.

The divine truths that:—"All the wicked will God destroy." "God is of purer eyes than to behold evil"—hence its decreed extirpation sooner or later,—and "God is a consuming fire," *i.e.*, towards His enemies, were early taught to man by the institution of sacrifice, and the instructed and discerning when offering their sacrifices would see themselves representatively slain and consumed, and in the *ashes* the expression as transgressors, of their own deserved and merited fate provisionally remitted; it may be inferred then that in the practice of sprinkling ashes on the person and in sitting therein, there was the humble recognition and acknowledgment of the sentence due apart from God's forbearance and favour. (The wicked are said to be ashes under the soles of the feet of the righteous—themselves having been the temporary dwellers in the dust from which they awake and sing in angelic nature—by Malachi in his prediction of latter-day judgments.)

The believer of to-day, we apprehend, perceives the spiritual import of the dust

and ashes estate, when beholding in Jesus Christ the great and acceptable sacrifice and righteous representative, he approaches to God through him, and dies to sin in baptism.

Sackcloth as raiment was neither "soft" nor resplendent, joyous to the wearer or observer. It might truly be called "vile raiment," and comparable to "filthy garments," in which the man exercised by sorrow after a godly sort would make sad confession of his right to wear on account of sin, and his natural unworthiness to a better robe, or higher nature, so that it would be indicative of the "vile body" of sin and death, in which the new man groans and is burdened, and longs to exchange for the "garments of praise,"—for the fine linen pure and bright, garments of glory and beauty—for the time when, like David of old and David in the future, with David's Son and Lord, and David's brethren all, will sing, "Thou hast loosed my sackcloth and girded me with gladness." (Ps. xxx. 11.)

By the one act of disobedience of Adam the communion and fellowship with God were destroyed, a rupture or breach occurred, or, so to speak, it caused the *rent* by which the nakedness, or sin, was discovered. Hence the establishment, in God's wisdom and mercy, of the system of religion—binding or healing—to which all are required to comprehend and conform who would be the subjects of its consolations. It was, perhaps, the acknowledgment of the broken and rent state in Adam that led those of old time to betoken the same by the rending of their garments, the custom of which, in the time of Joel, seems to have outgrown what should have been the indispensable and acceptable inward accompaniment:—even a broken and contrite heart, leading to the exhortation, "Rend your hearts and not your garments" (Joel ii. 13).

All "Israelites indeed" are clothed with the faultless garment of righteousness, woven by him, who though his body was rent, developed a character and righteousness which, like the woven garment he wore—unrent—seamless—was perfect and complete. "Let thy priests, O Yahweh, be clothed with righteousness, and let thy saints shout for joy."

Guelph, Canada.

C. H. E.

JERUSALEM COMFORTED.

THE KINGDOM OF HEAVEN UPON EARTH.

“Out of Zion, the perfection of beauty,” in the coming age, when the glory of the Lord shall fill the earth, as the waters do the sea, God will shine in refulgent splendour; and forth from Jerusalem, comforted of all her affliction, and made glad by the abiding presence of the God of the whole earth, will the law of the Lord proceed to every nation under heaven, which will own with perfect submission the new, most glorious, and most perfect Imperialism then resident in the world’s great metropolis.

Wonderful will be the city of the Great King, when the Lord will appear in His glory to build Zion. He will comfort all her waste places, will make her wilderness like Eden, and her desert like the garden of the Lord.

When He will restore the desolations of many generations and create Jerusalem a rejoicing for all people; she will, indeed, be a city set upon a hill in all the beauties of woodland and stream. She will occupy the southern portion of the Holy Oblation, and will form a perfect square, the sides of which will be 4,500 reeds, or close upon 10 English miles each. Its whole measure round about will consequently be nearly 40 miles. Each of its four sides will be pierced by three gates, and their names will be according to the names of the tribes of Israel, and all around it will be suburbs extending from its walls 250 reeds or say half a mile on every side, and filled with trees, shrubs, refreshing bowers, and pleasant gardens, with running brooks adding their soft and silvery cadences to the melodious murmur of sweet contentment and perfect peace everywhere abounding, and to the more tuneful and higher strains of the joy and gladness which shall be found therein among the redeemed and grateful people who shall praise Yahweh with never-ending thanksgiving and ascribe glory to Him in voices full of melody.

Within that city, where never will come the uncircumcised nor the unclean, but where everyone that dwelleth there shall be holy and altogether righteous, a striking and marked contrast to the Gentile cities of to-day, which are merely the habitations of vice and the dens of abominable iniquity, and filled with detestable and unmentionable evils, there will be magnificent piles of buildings, stately towers and beautiful palaces abounding in untold wealth of lavish and ornate embellishment and costly appointment, shining in rich, golden hues, and sparkling with the brilliant light of precious stones; streets paved with gold, gates glistening with pearls, walls garnished with stones of many and brilliant colours;—all the work of that Divine Architect, whose perfect wisdom has built the boundless universe and blended its innumerable parts so harmoniously together.

In a city, whose foundations will be immovable and eternal, whose Builder and Maker will be God, there will be no material used which will crumble into ruins under the silent and slow, yet irresistible blows of time. Its magnificent piles will be as durable as the everlasting hills, and as grand in their splendid proportions as they.

“Look upon Zion, the city of our solemnities,” exclaims the prophet “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, neither shall any of the cords thereof be broken.”

“Walk about Zion,” sings the entranced Psalmist, “go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces.”

Within that city and around it will flow one of the branches of the river of God that finds its source beneath the altar in the temple, away in the Northern Section of the Holy Oblation, and it will enrich and make glad this city of the Lord of the whole earth. There the glorious Lord will make a place of broad rivers and streams, upon whose placid breast will go no armoured ship nor stately merchantman. Within this city will be established the Throne of Glory: there the Lord Jesus Christ will sit upon the throne of His holiness, and before him all the earth will bow down in humble reverence. There the immortal kings of the earth, the beloved brethren of the Great King, and His associates in the government of the whole world, will bring their glory and honour, as they come up from their provinces over all the earth in their appointed seasons. Here the glad nations will come up year by year to worship the king, the Lord of the Invincible Hosts which have conquered them, and to keep the feast of tabernacles.

One continuous round of pleasure, and peace in never-failing abundance, will find in Jerusalem its centre, from which forth-flowing it will encompass the happy globe; for in those days, as in the days of the typical Solomon, there will be neither adversary nor evil occurrent, because the transgressors shall be destroyed together, and all the wicked shall be cut off.

In that day the Lord will create upon every dwelling place in Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night, for over all the glory there shall be a covering.

It shall be as a tabernacle; for a shadow in the daytime from the heat, and a place of refuge, and for a covert from storm and from rain. Over His people Israel when in the burning desert of Sinai, He spread a cloud for a covering to shield them from the heat, and so will He do again over His beloved city, and the glorious place of the soles of His feet.

In that day the name of the city shall be called “Yahweh Shammah”—“Jehovah is there.”

Across the Holy Oblation, on its northern portion, will stand, surrounded with all the glory of Lebanon, in the midst of the fir tree, the pine tree, and the box together, the Temple, which will be reared in magnificent proportions, the like of which the world has never seen before, by the man whose name is the branch, who is not only a king, but also a priest upon his throne.

In this house of prayer for all nations, sacrifices will again be offered upon smoking altars, as in the days of old.

There will the suppliant bring his offering of the flock or the herd, and blood will flow, from morning till night, in one continuous stream, in memory of the one Great Sacrifice made 1800 years ago for the sins of the

world, when the Lamb of God offered Himself, without spot, to God. Here, white-robed priests will attend in their monthly courses to receive the sacrifices and gifts of the whole world, as they come up year by year to the appointed feasts.

The whole Oblation will be filled with beautiful habitations, embowered among the leafy woods and mirrored in the placid streams, the residences of the kings of the earth when they come up, from their respective places of power and authority in different parts of the world, to Jerusalem, and of the priests who minister in the Temple.

Beyond the Oblation, northward and southward, will dwell every man under his own vine and figtree, the children of Israel, regathered from all the lands of their dispersion, cleansed from all their iniquity, and made altogether righteous, and planted once more upon the mountains of Israel, never again to be removed, nor to suffer affliction.

Concerning them, the prophet Isaiah exclaims (xlix. 18), "Lift up thine eyes round about, and behold all these gather themselves together, and come to thee" (the mother city of Jerusalem). "As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth, for thy waste and desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away." And again he says, "I will bring forth a seed out of Jacob, and out of Judah, an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there, and Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Concerning this people and this time, was the answer of Christ to Peter, when he asked him, "Behold, we have forsaken all and followed thee, what shall we have therefore?" Christ said, "Verily, I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."

The twelve tribes of Israel, when regathered in their own land, will be governed by the apostles of the Lord, Matthias taking the place of Judas the Betrayer.

The kingdom of heaven will have immortal and glorious rulers, to administer its multitudinous affairs. In the Land proper, the more immediate associates of the most glorious King of Kings, and Lord of Lords, will be the most favoured and honoured of His brethren, while in every clime under the whole heaven, throughout the wide, wide earth, every place of power will be occupied by an Immortal King, while the subjects, both in the land of Israel and everywhere else besides, will be mortal, and subject to death, though in the enjoyment of greater length of days than man can now attain to. When the new rulers appear, and gain possession of the earth by destroying its wicked and base possessors of to-day, they will heal it of its woes, cure its evils, and abolish its ills, so that as the days of a tree, will be the days of Jehovah's people, and His elect shall long enjoy the work of their own hands.

God, in the person of his multitudinous Christ, that perfect body of the sons of God, of which the Lord Jesus is the glorious Head, will dwell among men, and be the Great King over all the earth. Each king in the seat of his power will be a priest upon his throne, and through him incense and a pure offering will be made to Jehovah's name, which in that day will be great among the heathen over all the earth, from the rising of the sun to the going down of the same. Wars shall be no more, for the whole earth will, in that day, when heaven's anointed King assumes its undisputed and undivided sway, sit still and be at rest. Before the omnipotent and Holy One of Israel, then in the midst of her, all flesh will be hushed into deep and prolonged silence. Then will the proclamation go forth, the Lord is in His Holy Temple, let all the earth keep silence before Him. And peace, the gift of God to men, will extend itself in ever-widening circles, from Jerusalem unto the earth's remotest bounds. "I will extend peace to her (Jerusalem) like a river, saith the Lord, and the glory of the Gentiles like a flowing stream." Jehovah will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow, and he shall speak peace to the heathen, and His dominion shall be from sea to sea, and from the river to the ends of the earth.

Such is the glorious picture which the prophets of Israel present for our careful and studious contemplation. It is not a cunningly devised fable, to deceive and cheat the receiver of it; nor yet a dream of fanatics, but it is the revealed purpose of Jehovah concerning the earth, which He has not created in vain, and concerning man whom he has placed upon it. An earnest contemplation of it, inspires the hope that maketh not ashamed, and makes vividly plain the joy that is set before believers, and strengthens them in the race for glory, honour, and immortality in the kingdom of God. He who can, by the eye of faith see the King in His beauty, the beauty and freshness of eternal youth, and the refulgent glory of the fullness of the Godhead, and can behold His land in an extended and far-reaching dominion, he only is able to understand the fuller significance of the promise Christ has given to them who overcome, that they shall have power over the nations and sit with Him on His throne. Behold Jerusalem, the habitation of holiness, the throne of the Lord, the Metropolis of the whole earth. Look upon her as she sits, a queen, apart from busy commerce, upon her broad rivers and streams, receiving the homage of a conquered, yet rejoicing world serenely. Great is the peace within her sacred borders. Her land is peace, and fields waving with golden grain, stretch over the gentle hills and declivities of Judah, Benjamin, Simeon, Issachar, Zebulon, and Philistia, toward the Great Sea and Egypt. Men have turned their swords and spears into pruning-hooks and plough-shares. Solomon had a vineyard at Baalhanan, and so has now the Greater than Solomon, and by the fish-ponds of Heshbon, there is shouting and singing, as the treaders out of the grapes rejoice in their vintage exultation. Listen to the lowing of the kine of Bashan, and behold the glory of Ephraim, whose beauty is no longer a fading flower, upon the head of his fat val-

leys, for Yahweh-Tzavaoth is for a crown of glory, and for a diadem of beauty unto Him.

Egypt and Assyria—iron furnaces in days long past to His people—are peace, for they have become the people of Yahweh, and the work of His hands. Europe is peace, for wars have ceased, and like a translucent sea, which had been mingled with fire, it has become. The world, the Empire is peace, and glory to God in the highest heaven—Jerusalem—and peace on earth—her people—and good-will among men—the world at large—is now an accomplished fact.

JAMES U. ROBERTSON.

Liverpool, 5th October, 1883.

THE SINAITIC MANUSCRIPT.—It is one of those singular and striking providences which mark the history of the Divine government in the world, that the country which has produced the largest number and the ablest assailants of Christianity, should also produce one of its most learned and successful defenders; one who has done more than any other man to silence the objections of infidels against the New Testament—Tischendorf, one of the ripest of German Scholars, has devoted most of the last thirty years in searching among the most ancient manuscripts of the New Testament. All the great libraries of Paris, London, and Switzerland have been searched, while Egypt and the Coptic convents of the Lybian desert, the region of Mount Sinai, and Jerusalem and Patmos have been thoroughly examined by this enthusiastic searcher for the truth. His object has been to provide a Greek Testament in nearest possible accordance with the original manuscripts of the sacred writers. Ten years ago, while on a visit to a convent near Mt. Sinai, he saw, in a basket of old worm-eaten manuscript just ready to be burned as useless, a leaf or two of what seemed to him the oldest manuscript he had seen, and on farther search in the convent found to his great joy, the oldest known manuscript copy of the whole Bible in Greek, now known and celebrated throughout the world as the Sinaitic manuscript. In 1862, he succeeded in getting possession of this treasure, more precious to him than all the diamonds of the world. At the expense of the Emperor of Russia, who has aided him in all his researches, this manuscript Bible was printed in four

splendid folio volumes, and it is now deposited in all the great libraries in Christendom. This is the only ancient manuscript that contains the whole New Testament entire without the loss of a single leaf. It is in the style of the most ancient writings, without punctuation, or any division of sentences, or words, or chapters, or verses, and cannot be of later date than the fourth century. A copy of the Russian edition of this manuscript is in the library of the American Bible Society in New York.—*American Paper.*

THE JEWS IN GALICIA—(“MASTERS OF THE COUNTRY.”)—As innkeepers, the Jews gradually became masters of the villages; and in this they were often aided by the indifference of the landed proprietors, who simply sought to get as much money as possible out of their domains, and sometimes farmed a whole village to a Jew, including even the church which belonged to them. The Jew had thus a monopoly of everything, and the peasant was at his mercy. It is said that in some places it used to be necessary to pay a fee to the Jew to get the keys of the church if a baptism or other sacraments were to be celebrated. The Jews, who were emancipated in 1848, were not then able to lay hold of the land belonging to the peasants, because the latter were forbidden to break up their property; but for the last fifteen years, the Diet has authorised partial sales, as this seemed to be a method of setting the land free from the mortgages that rested on it. But from that day the Jews became proprietors, farmers, and, in a short time, masters of the country.—*Slavs and Teutons.*

THE BEST WAY OF ADVERTISING "CHRISTENDOM ASTRAY."

Several brethren have expressed a strong desire that *Christendom Astray* should be introduced to public notice in some effective way. A cheap edition on paper covers (*two shillings and ninepence*) has been got ready with a view to general circulation. How is it best to be advertised? There are various methods. Those who can afford to insert a steady notice in some leading public print or prints will adopt one good method. The Editor had thought of doing something considerable in this direction; but it has been suggested to him that the money that this plan would consume would be better spent in providing strikingly-drawn hand-bill notices to be supplied gratuitously to the various ecclesias for circulation like *Finger Posts*. The suggestion seems a wise one. It need not interfere with what others may do in the way of newspaper advertising. The Editor at all events has so far acted on it as to get ready handbill notices which he will send post free to the friends of the truth generally, leaving it to their enlightened enterprise to turn them to the best account in the way of distribution. We need not take good prospects or bad prospects into account, but go to work, each in our own sphere, with the single idea of holding, as high as we can, the glorious banner of the truth, which has been entrusted to our hands for a few days during these closing times of the Gentiles.—Should the quantities we send be insufficient, we shall send more on application.—
EDITOR.

"SUPPOSE HE WERE ALIVE NOW!"—A neat tract issued by the Abergavenny brethren, entitled "The Luther Commemoration," calling attention to Martin Luther's repudiation of immortal soulism, says:—"In an old work printed in 1772, entitled *Historical view of the Intermediate State*, on page 348, when speaking of Martin Luther's belief in relation to the state of the dead between death and resurrection, it is said he held "that they lay in a profound sleep, in which opinion he followed many of the Fathers of the ancient church." Martin Luther, commenting upon Ecc. ix. 5, 6, 10, remarks, "Another proof that the dead are insensible. Solomon thinks that the dead are altogether asleep and think of nothing. They lie, not reckoning days and years, but, when awakened, will seem to themselves to have slept scarcely a moment."—(*Debt of Grace*, page 258). "Martin Luther," says the tract, "is truly reckoned as having been a Great Reformer, and people keep his birthday and sound his praises. Very good! But suppose he were alive now, and able to speak for himself; suppose he stood on our public platforms and thundered forth, 'The dead are insensible, they lie in a profound sleep until the great resurrection, the immortality of the soul is one of Rome's monstrous

doctrines'; oh! what a shaking there would be among the clerical fir trees, what a cry of Heresy!"

IMMENSITY OF CREATION.—At a recent lecture in London, Mr. R. A. Proctor gave some facts tending to show the immensity of the creation outside the solar system. Thousands of millions of stars, each a sun and the centre of a planetary system, could be seen through a telescope of the power of that of Lord Rosse. There were thousands of millions of planets which may be, or may have been, and as many more which may in the future be the abode of living beings. Laplace said "the known is little; the unknown is immense," but the more one learnt, the more one felt inclined to say, "The known is nothing; the unknown is infinite." The sentiment impresses the human mind with a sense of dreary vastness, because man is small and his sensations limited to a frail organism. But we must remember that the Spirit that permeates and upholds all in unity is infinite; and to the mind of that Spirit (converging in the eternal Father) there is only light, and joy, and fulness in the infinitude of immensity. Of this the children of God will taste in the day of adoption. A limited creation would be an anomalous insufficiency to the Spirit of God.—ED. C.

CRITICISMS.

Brother Stainforth, of Bristol, says:—
“I enclose some criticisms on the ‘Notes’ published last year over my name on pages 339, 295, and 291. They are from a brother in the truth, from whose judgment there is in my estimation no appeal. Your readers will perceive that he considers some of my deductions too far fetched to be of any value.”

ADAM.—In August *Christadelphian*, you say: “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?’” Now, nothing can be based on this. The old school of Hebrew students when they were ignorant of the origin of a word, made a bold guess, and they got out of their difficulties—to their own satisfaction. Their explanations were as numerous as they were themselves, and they devised words as variously as their prejudices led them. Even if *dam* meant “likeness,” and *a* meant “who,” it would be a strain to get “the one who resembles” out of a word composed of a conjunction of the “root” and the “formative.” Unfortunately, however, it is by no means clear that the Hebrew ever had such a word as *dam* meaning “likeness”; if there was, it was a defective form of the verb *damah*, and was therefore not the root. And most certainly there is no trace of the “formative” “*a*,” meaning “who.” Philologists are divided as to the meaning of the primitive from which we have Adam, but they with reason turn their backs upon those who gave meanings to words they knew nothing about. Nothing is more probable than that *Adam* (the name is first generic) was so named because (*min hä-’adāmäh*) “from the ground,” which is FIRM AND SOLID.

SPIRIT, SOUL AND BODY (1 Thess. v. 23).—Those to whom Paul’s letter was addressed would regard such an expression “spirit, soul and body,” as coming under a similar head as “heart, soul, mind, and might.” Most certainly Paul meant,

“may your whole person”—your entire self in each individual case—“be preserved blameless,” &c. The formula would by us be well expressed thus: “Your moral, mental, and corporeal nature;” *i.e.*, nineteenth century philosophy would make use of such language to convey an idea similar to that expressed in Paul’s words. And there is a purely Hebrew ring about the expression. The new Testament is full of such idiomatic forms of speech, and expositors, ignoring this fact, are bound to go astray. Indeed, the New Testament is a Hebrew work in a Greek dress—writers Hebrews, ideas Hebrew. Much might be said on this point; and it might be illustrated *ad infinitum*, so to speak.

SALTED WITH SALT—(Mark ix. 49).—No. 43-47 do not furnish a description of the punishment of the wicked, so as to require any statement to the effect that the wicked shall be “thronged in a mass,” but they indicate the course of self-sacrifice and purification required in disciples of Christ—the eye to be plucked out, the hand or foot to be cut off where there is a danger of stumbling being caused through them. Only incidentally is it stated of those who do stumble that they are cast into Gehenna. Clearly the basis of the last two verses of the chapter is found in Leviticus ii. 13. As under the Old Covenant, every oblation was salted, so under the new, those presenting themselves as living sacrifices unto the Deity will not be accepted until they have been similarly purified, but the purification will be effected by fire which will burn the wood, hay and stubble, leaving only that which is pure and incorruptible. This ordeal is, by an expressive metaphor (which recalls the passage in Leviticus), styled “salting with fire.” Maclean aptly says: “Salt, like a subtle flame, penetrates all that is corruptible, and separates that which is decaying and foul, whilst it fixes and quickens that which is sound. Fire destroys that which is perishable, and thereby establishes the imperishable in its purest perfection.” Those who guard against stumbling in the spirit of Christ’s words will have salt in themselves, and being tried with fire will come forth seven

times purified. Those having no salt in themselves, being savourless and insipid from a divine point of view, will, like the unseasoned salt, be trodden under foot, having first been thrown outside. The refining process is begun now morally; it will of course be consummated by "this body of death," being replaced by a glorious constitution of spirit.

Again, you are beside the mark in supposing that v. 50 begins a fresh subject. The words are, "Have salt in yourselves (individually), and be at peace one with another" (mutually). Remember here what led Christ to deliver this address as a whole, and to finish it at v. 50: "They had disputed one with another who was the greatest."—Verses 34 and 35.

ANTI-CHRISTIANITY IN CHRISTIAN CLOTHES.—The *Christian World* has an article which can only be described in the words of our heading. It is clever, plausible, satirical, and—glaringly fallacious. It would not be out of place in the *Free-thinker*; but to come from an editorial chair professing to defend Christianity, is certainly an astounding phenomenon. It finds fault with Edward White for believing the account of the temptation in Eden to be literal. It professes to be astounded at him. "Don't you know, Mr. White, that all ancient histories begin with legends and allegory?" What do you mean by this, Mr. Christian World? Do you mean that the Bible is on a level with "all ancient histories?" If so, why do you profess to be Christian, or to follow Christ, seeing that Christ called the writings of Moses the word of God, and said it "could not be broken?" (John x. 35). If you do not mean that the Bible is on a level with "all ancient histories," why do you use them as an argument as to the character of the Bible? You are either inconsistent or unbelieving. It would be more honest to vacate the Christian chair, and take service under Watts and Bradlaugh. "Oh, but," says he, "an allegory of a spiritual kind is beyond comparison more express, pointed, and authoritative, than a mere piece of history." And he points to the parables of Christ in illustration. But, Mr. Christian World, an allegory is only reliable and authoritative in the mouth of authority. God can illustrate and convey divine truth by parable; but who can trust a parable in the mouth of a man who writes merely as "all ancient histories do?" Christ's parables were divine limnings of truth; but you say that Genesis begin as "all ancient histories do," which are the incoherent and stupid maunderings of human twad-

dlers. And when Christ spoke parables, he said he did. He did not give us them as "prosaic history." There is no hint of allegory in Moses; and in Paul, its historical character is recognised (Rom. v. 12-19; 2 Cor. xi. 2). Do you say Paul was wrong? If so, why do you profess to be a Christian? And, if not, do you consider yourself superior to Paul? If you presented the issue in this naked light, most people would know on which side to range themselves.—The *Christian World* editor, referring to Christ's endorsement of Moses, says, "Our Lord and his disciples spoke in the language of pious Jews of their day." That is, "the pious Jews of their day" were benighted in their "general conception of the Old Testament"; and "Our Lord and his apostles" adopted and propagated their fantasies! To what an extraordinary attitude has Christian discipleship come, in the nineteenth century, if this *Christian World* editor is a Christian disciple? Suppose, Mr. Editor, that Jesus and the apostles did not "speak in the language of pious Jews," but in the language which the Creator of all things, by His Holy Spirit taught them, as they allege (John xii. 49; 1 Cor. ii. 13)—language in total contrast to "the language of pious Jews" in all ages—on which side ought the charge of "misleading and dangerous" teaching to be made! You mistake "the crashing and crumbling" of a corrupt ecclesiasticism for the "crashing and crumbling" of that which cannot crash or crumble. Christ is from God, and is the truth; and all the modern talk about "old forms of thought," and fine scientific periphrases about criticism, and scholars, and ethics, will be found to be the pretentious jargon of half-fledged mentality, cackling under the inspiration of pride and conceit.—EDITOR C.

The Christadelphian.

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

FEBRUARY, 1884.

The land question is becoming a serious element in the socialist agitations which threaten to disturb public peace. There are various schemes put forward for public favour. The "nationalising" scheme seems the most popular. By this, the land is regarded as the property of the nation to which all land holders should pay a rent for use. Private property in land is denounced as a wrong, which, while enriching a few, subjects the mass to poverty. There is much that is forcible said in support of this view. The question is, how to bring about a change—how to get rid of the private proprietors, and vest the land everywhere in the state for the people. Some suggest gradual measures,—allowing the actual possessors and their heirs to enjoy a life interest,—the state entering into possession in the third generation. Others would buy out the present proprietors at once—a scheme which still others pronounce both impossible and wrong.

Foremost among these last is Mr. George, whose book, "Progress and Poverty," has obtained commanding attention both in England and America. Mr. George is at present in England, receiving large and enthusiastic public attention not unmingled with hostility of wrathful type. "Mr. George would destroy private ownership in land wholly and absolutely, without compensation of any kind whatever. No matter when, or how, or at what sacrifice of cost and labour, a man had acquired land, whether in a great estate or in a patch big enough to build a single house, Mr. George would take it away from him, and would refuse to give him a single farthing in payment for his loss by en-

forced forfeiture. The land, he says, is the alienable right of every child born into the world, and must be kept open for him. Length of possession can give no title to a private owner; expenditure in cultivation or improvement can give such a person no right to compensation. Not only would he dispossess the freeholders, but the leaseholders also; not only would he take the ground rent, but the improved rent as well; not only the agricultural land, but also 'the urban land and the mineral land.' The property-classes of England are naturally opposed to these proposals with great bitterness. They denounce them as the schemes of hair-brained dreamers and fanatics."

That such proposals should be made, and that they should be indignantly resented, is natural. That nothing but bitterness and strife, tending, by-and-bye, to confusion and bloodshed, should come of them, is highly probable. The world is sunk in poverty, which is greatly the result of the demoralising inequalities established in the land monopolies bequeathed from past generations; but who is to abolish the present system, or substitute for it a system that will work better in all respects in the long run? Mr. George denies that the present holders of the land are entitled to it. If we ask him who are entitled to it, he replies, "the whole people." If we ask again, on what does the title of "the whole people" rest, we fear his answer must be lame. He touched the core of the question when he said in answer to a questioner at Birmingham, that the only one who had a right to give a title to the land was either the maker of the land or the man who got a title from the maker of the land. This is doubtless true, but destroys his contention that the whole people have a title. The whole people never got a title from the maker of the land. On the contrary, their title even to life is forfeited by sin. The title vests in God alone, and he has conferred it on Abraham

and his seed (Christ). "The uttermost parts of the earth for thy possession," are the exact terms of the bequest to the Lord Jesus, registered in the second Psalm.

The political economists, of whatever school, would refuse to recognise in this, any contribution to the controversy: and yet, in reality, it will be found that the solution lies here and will come out of this. The people will vainly weary themselves in the fire of mutual contentions. They are equally without rights. The arrangements in force among them are the providentially-regulated institutions for the *interim* administration of the world-estate during the minority of THE HEIR—the *multitudinous Christ*—to whom, at his full development and manifestation in the earth, will be transferred all the estates, lands, and titles, meanwhile permissively usurped by the children of sin. This is the true solution of the land question, and the only remedy for the countless and incurable woes of mankind.

THE MONTEFIORE CENTENNIAL MEMORIAL.

As our readers are aware, Sir Moses Montefiore has entered his hundredth year; and a general desire exists to mark the event in some substantial way. After much discussion as to the form the memorial should take, it was finally decided by the committee having the matter in charge to ask subscriptions towards the erection of a Convalescent Home at Ramsgate, open to all creeds and nationalities. To submit this scheme and open a subscription list, a public meeting was convened by the Lord Mayor of London, to be held in the Mansion House, in the fourth week of January; and arrangements were made for very influential support of the same. But when the day arrived, the meeting was not held. Why? It was stopped by the appearance of the following note in the *Daily News*: "We are asked by the Lord Mayor to announce that at the request of Sir Moses Montefiore, the proposal to commemorate

the centenary of Sir Moses will not be proceeded with at present, and that consequently, the public meeting called for tomorrow at the Mansion House will not be held." The meeting was, in fact, stopped by Sir Moses himself. But why did he stop it? There is yet no information. It is a fact, however, that many Jews demurred to the form of the proposed memorial, preferring that the money raised should be spent in establishing "Montefiore Colonies in Palestine." Does Sir Moses sympathise with this view? Probably. It may be remembered that in the case of the testimonial, some years ago, when Sir Moses was consulted as to what the form of it should be, he requested a scheme for the help of the Jews in Palestine. The request chagrined the committee, who, however, felt that having asked Sir Moses, they had no alternative but give the testimonial the shape desired. He has not apparently been consulted on this occasion, probably from a fear that he would repeat the unwelcome request. He has chosen, notwithstanding, to stop the movement for an English Hospital. We shall be interested to know more.

THE SIGNS OF THE TIMES.

RESULTS OF THE MAHDI'S VICTORY.

A NEW MINISTRY, SUBSERVIENT TO ENGLAND.

ENGLISH UNDER-MINISTERS APPOINTED.

GRAVE SITUATION OF AFFAIRS.

Events are moving rapidly in Egypt, which, for the time being, is the centre of interest. The annihilation of Hicks Pasha's army by the troops of the Mahdi brought on a sudden crisis at Cairo, the

Khedive's capital. There the question, "What is to be done?" became very imperative for the Khedive's ministers to consider, and especially to decide. Decision they found it very difficult to arrive at. Were they to accept the crushing defeat the Mahdi had given, and surrender the immense territories of Southern Egypt comprised in the Soudan? "Perish the thought" was the unanimous feeling of the ministers. But then how were they to give effect to the feeling? Their army was destroyed. They had neither men nor money for an adequate second expedition. Perhaps England would help them? This was their resource.

They communicated with London. A special meeting of the Cabinet was accordingly called, just as the old year was going out. Mr. Gladstone came expressly from Hawarden for the purpose. A long and anxious deliberation took place, at which the decision was arrived at to decline all help to the Egyptian Government in the Soudan, and to advise the Egyptian Government to come out of the Soudan, and leave it to the Mahdi, except the eastern section of the country, which Turkey might send troops to deal with if she liked, only she must land them at Suakin, far down the Red Sea (about 1,000 miles) and not come near Egypt proper at all.

This decision was telegraphed to Cairo. Mr. Baring (the British representative) laid it before the Egyptian Ministers. They did not like it at all; in fact, they declined to abide by it, declaring that if England would not help them they must do the best they could by themselves to overthrow the Mahdi, and recover the Soudan. Upon this, Mr. Baring gave them to understand that they were not at liberty to act on their own ideas; that England expected her advice to be taken. This was too much for the Ministers. They declined to be the mere puppets of England. If they could not carry out an independent policy, they would resign: and they resigned.

The Khedive accepted their resignations. He might have acted otherwise. If he had agreed with his ministers, he might have refused to accept their resignations, and have resolved to carry out their ideas in the teeth of England. But he thought well to take another course. The Cairo correspondent of the *Times* saw him at midnight after his acceptance of the resignation of his Ministers. He said that he was convinced that he was acting rightly in accepting unreservedly the advice of England, whose motives, he was convinced, were only the good of the country, and therefore identical with his own, and who alone had helped him in adversity. He said:—

"I can never forget all I owe to England. But besides this, I must confess that after consideration, I cordially concur in the necessity of the course which has been adopted. You say that the cession of territory has an ugly sound for Sovereigns. Not for me. I swear to you that I consider my *prestige* and *amour propre* as nothing beside the necessity of doing what I believe to be best for my country. It will be remarked that in surrendering Khartoum I have acted against the advice of the most prominent Egyptian statesmen; and it will again be said that I have been weak, sold to England, &c. But I am quite happy, for I feel that I have done right."

A NEW MINISTRY—SUBSERVIENT TO ENGLAND.

A new Ministry, prepared to obey England's mandate, was formed next day, under the premiership of Nubar Pasha. This statesman had been recommended by "Chinese Gordon," a British general of great repute for his experience and political sagacity, who was formerly Governor-General of the Soudan. This General arriving in England from the Continent in the very midst of the difficulty, was consulted. His advice was:—

"Place Nubar in power! Nubar is the one supremely able man among Egyptian Ministers. He is proof against foreign intrigue, and he thoroughly understands the

situation. Place him in power; support him through thick and thin; give him a free hand; and let it be distinctly understood that no intrigues either on the part of Tewfik or any of Nubar's rivals will be allowed for a moment to interfere with the execution of his plans. You are sure to find that the energetic support of Nubar will sooner or later bring you into collision with the Khedive: but if that Sovereign really desires, as he says, the welfare of his country, it will be necessary for you to protect Nubar's Administration from *any direct or indirect interference on his part*. Nubar can be depended upon: that I can guarantee. He will not take office without knowing that he is to have his own way; but if he takes office it is the best security that you can have for the restoration of order to the country. Especially is this the case with the Soudan. Nubar should be left untrammelled by any stipulations concerning the evacuation of Khartoum. There is no hurry. The garrisons can hold their own at present. Let them continue to hold on until disunion and tribal jealousies have worked their natural results in the camp of the Mahdi. Nubar should be free to deal with the Soudan in his own way. How he will deal with the Soudan, of course I cannot profess to say; but I should imagine that he would appoint a Governor-General at Khartoum with full powers, and furnish him with two millions sterling—a large sum, no doubt, but a sum which had much better be spent now than wasted in a vain attempt to avert the consequences of an ill-timed surrender. Sir Samuel Baker, who possesses the essential energy and single tongue requisite for the office, might be appointed Governor-General of the Soudan; and he might take his brother as Commander-in-Chief."

GRAVE POSTURE OF AFFAIRS.

The decision of the British Government to order the evacuation of the Soudan, may be a piece of practical prudence from the point of view of Liberal policy; but it is likely to be fraught with consequences which may even be perilous to the position of the Gladstone Government in the country. It cannot be done without risking a series of massacres which would

thrill Europe with horror. There are five or six Egyptian garrisons scattered throughout the Soudan at long distances, in desert country, in most cases commanded by British officers. These garrisons cannot leave without the Mahdi's permission, which no one expects; and if they are not rescued, what is to become of them? In several cases they are already besieged by the Mahdi's troops, and on the point of surrender. On this phase of the subject, Chinese Gordon (so-called from the distinction he achieved in China) said:—

"You have 6,000 men in Khartoum. What are you going to do with them? You have garrisons in Darfur, in Bahr Gazelle, and Gondokoro. Are they to be sacrificed? Their only offence is their loyalty to their Sovereign. For their fidelity you are going to abandon them to their fate. You say they are to retire upon Wadi Halfa. But Gondokoro is 1,500 miles from Khartoum, and Khartoum is 350 only from Wadi Halfa. How will you move your 6,000 men from Khartoum—to say nothing of other places—and all the Europeans in that city, through the desert to Wadi Halfa? Where are you going to get the camels to take them away? Will the Mahdi supply them? If they are to escape with their lives, the garrison will not be allowed to leave with a coat on their backs. They will be plundered to the skin, and even then their lives may not be spared. Whatever you may decide about evacuation, you cannot evacuate, because your army cannot be moved. You must either surrender absolutely to the Mahdi, or defend Khartoum at all hazards. The latter is the only course which ought to be entertained."

The far larger and more wide-lying contingencies involved in the situation are clearly indicated in his following further words:—

"The danger to be feared (if you abandon your hold on the Eastern Soudan), is not that the Mahdi will march northward through Wadi Halfa; on the contrary, it is very improbable that he will ever go so far north. The danger is altogether of a different nature. It arises from the influence which the spectacle of a conquering Mahomedan Power, established close to your frontiers, will exercise upon the

population which you govern. In all the cities in Egypt it will be felt that what the Mahdi has done they may do; and, as he has driven out the intruder and the infidel, they may do the same. Nor is it only England that has to face this danger. The success of the Mahdi has already excited dangerous fermentation in Arabia and Syria. Placards have been posted in Damascus calling upon the population to rise and drive out the Turks. If the whole of the Eastern Soudan is surrendered to the Mahdi, the Arab tribes on both sides of the Red Sea will take fire. In self-defence the Turks are bound to do something to cope with so formidable a danger, for it is quite possible that if nothing is done, *the whole of the Eastern Question may be re-opened by the triumph of the Mahdi.* I see it is proposed to fortify Wadi Halfa, and prepare there to resist the Mahdi's attack. You might as well fortify against a fever. Contagion of that kind cannot be kept out by fortification and garrisons. But that it is real, and that it does exist, will be denied by no one cognisant with Egypt and the East. In self-defence the policy of evacuation cannot possibly be justified."

GENERAL GORDON DISPATCHED TO THE
SCENE OF ACTION.

It is one of the surprises of the month that the very man who uttered these sentiments, to a representative of the *Pall Mall Gazette*, for publication, has been suddenly dispatched by Mr. Gladstone to the Soudan, with full powers to concert measures, with Mr. Baring, the British representative in Egypt, and to co-operate with Baker Pasha in the steps to be taken. What this means is the subject of speculation. General Gordon has already arrived at the Suez Canal, and has had an interview with Sir Evelyn Wood, the British Commander-in-Chief of the English forces in Egypt. Mr. Baring was to have met him at Suez, but could not possibly be spared from Cairo at the present critical moment. One result of Gordon's arrival is already apparent in the announcement that British reinforcements are, in case of need, to be ordered to the Nile.

The gravity of the situation and the wisdom of General Gordon's appointment were the subject of the following suggestions, before the appointment was decided upon:—

"It is all very well to decide that the entire evacuation of the Soudan is the easiest way out of the difficulty, but the first condition of a complete evacuation is ability to evacuate, and that, if General Gordon is correct, is exactly what we do not possess. In other words, at Khartoum Colonel Coetlogon is, and at Khartoum Colonel Coetlogon must remain. Of course, if the Mahdi, encouraged by the news that orders have been given for retirement, swoops down in irresistible force on Khartoum, he may terminate the difficulty by annihilating the garrison; but hitherto the Mahdi has not done much in the way of swooping, and Colonel Coetlogon, like many an Englishman before him, may succeed in holding his own against overwhelming odds. While he is engaged in this enterprise the question at once arises whether we can do anything to help him, and this question can be discussed without in the least going back on Sir Evelyn Baring's decision to evacuate the whole country. We relieved Candahar before we evacuated Afghanistan, and we may have to relieve Khartoum before we are able to evacuate the Soudan. At present it is obviously out of the question to send an army to the relief of Colonel Coetlogon. Baker Pasha's force seems inadequate even to relieve Sinkat. In common with the ex-Khedive, of whom he speaks with remarkable cordiality, General Gordon deprecates the despatch of either Indian or English troops to the Soudan. But if we have not an Egyptian army to employ in the service, and if we must not send an English force, what are we to do? There is only one thing that we can do. We cannot send a regiment to Khartoum, but we can send a man who on more than one occasion has proved himself more valuable in similar circumstances than an entire army. Why not send Chinese Gordon with full powers to Khartoum, to assume absolute control of the territory, to treat with the Mahdi, to relieve garrisons, and do what can be done to save what can be saved from the wreck in the Soudan? There is no necessity to speak of the pre-eminent qualifications which he possesses for the work. They are notorious and are

as undisputed as they are indisputable. His engagement on the Congo could surely be postponed. No one can deny the urgent need in the midst of that hideous welter of confusion for the presence of such a man, with a born genius for command, an unexampled capacity in organising "ever-victorious armies," and a perfect knowledge of the Soudan and its people. Why not send him out with *carte blanche* to do the best that can be done? He may not be able single-handed to reduce that raging chaos to order, but the attempt is worth making, and if it is to be made it will have to be made at once. For before many days General Gordon will have left for the Congo, and the supreme opportunity may have passed by."

The "supreme opportunity" was not allowed to pass. The general, who had arrived from Palestine *en route* for Congo, and was only to be a day or two in the country, was seen by the highest officers of the Crown, and sent off to the Nile without a moment's delay, in the hope (forlorn as it may prove), of doing something to avert the catastrophe that hangs over the beleaguered garrisons of the Soudan.

ENGLAND ENTERS UPON THE MANAGEMENT OF EGYPT.

It is a noticeable feature of the change of ministry that has just taken place in Cairo, that it is accompanied by a large addition to British officialism in Egypt. The under-secretaries of the new minister are all Englishmen. The meaning of this (in the sense of planting England inextricably in Egypt), will best be gleaned from the following extract from a letter from the Cairo correspondent of the *Pall Mall Gazette* :

"It is the universal conviction here that vital changes in the home administration are imminent. The advisers of Her Majesty's Government in Egypt are unanimous as to the necessity of taking the administration of Egypt temporarily in hand. The fact is that a mongrel system cannot work, and Mr. Clifford Lloyd complains justly that reforms are useless unless set in motion, and there is no one willing or apt to do it.

"It may be said that we had no business in Egypt, and that the Egyptians might have been left to manage their own affairs. No doubt that would have been the better course had there been the remotest chance that they would have been allowed to do so by other Powers. Moreover it is too late now to squabble over what ought or ought not to have been done; we have to deal with the hard fact that we are in Egypt, that we have undertaken to perform a certain work, that we want to get out again as quickly as possible, and that we cannot do so without having previously done the work we had come to do. There is no getting out of it, and if we throw it up others will gladly avail themselves of the opportunity for trying their hand at the experiment. Even the dreaded tyranny of the past was better than no Government; yet, after having taken all power from the Khedive and his Ministers, we have put nothing in its place, and have attempted to rule a country, accustomed for many centuries to abject despotism and blind obedience, by friendly advice, persuasion, and preaching. And what are the thanks we get for our bashfulness? Other nations say that we foster studiously the decomposition of the body politic of Egypt in order to make annexation a virtue, while the natives are divided into two camps—those who look upon us as fools, and call it weakness, and those who look upon us either as humbugs who have promised to help the fellaheen and do so by adding to the burdens of the country, or as bailiffs in disguise; and up to now they are not far wrong. The consequence is a disorganisation of all services; no one knows who is the master, and in the provinces atrocities without end are going on. Tortures or courbush are daily resorted to, and will be so until the mudirs and their subordinates learn to understand that an avenging arm is behind them; at present a change to another mudirieh is the worst that ever befalls the offenders.

"Now Mr. Clifford Lloyd is distinctly of opinion that it is useless to frame reforms unless they are meant to be worked, and I think that, backed by every competent Englishman out here, he has satisfied Sir Evelyn Baring that something must be done to insure the working, unless we wish to renounce the object of our intervention. It now rests with Her Majesty's Ministers, and the sooner they make up

their minds the better. It must, however, not be imagined that Mr. Clifford Lloyd's notions are only shared by Englishmen. I can assure you that numbers of natives have the same opinion, while only yesterday a foreign agent, and one who knows Egypt best and longest, told Mr. Clifford Lloyd in my presence that nothing could be done unless England or some other Power took temporarily the interior administration in hand; that everything was out of gear, and that only a firm hand would succeed in putting matters straight again.

"Even as matters stand at present, the Khedive and Ministers are without authority, and their best intentions are paralysed by the want of security and stability and a chronic disregard of orders; their own prestige would gain if the British Under-Ministers were entrusted with the care of seeing that the reforms suggested by her Majesty's Government and accepted by the Government of the Khedive did not remain a dead letter."

TRIOUBLOUS TIMES.

Such Mr. Gladstone is finding them to be. The *Neue Freie Presse* says:—"Mr. Gladstone cannot solve the Egyptian difficulty whatever he may do because the Mahommedans regard him already as their deadly enemy, like the Muscovite with whom he is said to have decided on the ruin of Islam when they met at Copenhagen. The Mahommedans of the whole world, and especially of India, rejoice at every embarrassment of England. The Egyptians even welcome the Mahdi's conquest because it is disagreeable to Mr. Gladstone. The apathetic Khedive is like

the villager who has just sold his house and must leave it on the next day."

Le Nord, reviewing English politics in 1883, says:—"The interior situation of England at the commencement of the year 1884 is very different from that which in former times excited the admiration of Continental Liberalism. The sentiment of tranquillity, security, and social stability, which was one of the great forces of the English nation, is greatly weakened since Radicalism has revealed to the public its programme, and especially since Irish dynamite has made its appearance in the large centres of the United Kingdom. The English have ceased to believe that they are invulnerable; they know now that Irish Radicalism is one of the most dangerous forms of cosmopolitan revolution, and that the British institutions inspire the revolutionists with unbounded hatred. No absolutist monarchy has to face an opposition so implacable, so *intransigante*, as that of the Irish Nationalists. Constitutional Liberalism, represented by the privileged classes, as it is in England, is more odious to Revolutionists than the despotism of a single man. The majestic indifference with which the English political world contemplated the agitations of Radicalism, half a century ago, is nothing but an historic souvenir. British politicians try to preserve this appearance of impassibility and coolness to which they owe their greatest diplomatic successes, but under the present circumstances the *belle tenue* does not suffice. The old governmental world of Whigs and Tories floats, uncertain, between the reaction in which it no longer believes, and the policy of concessions which, perhaps might drag it further than it cares to go."

THE SETTING-UP OF NEBUCHADNEZZAR'S GOLDEN IMAGE.—Brother C. H. Evans, of Guelph, writes:—"It would not seem inappropriate that such an act of consummate blasphemy as the making an image, and causing all peoples, nations, and languages to fall down and worship it, under pain of death, by the "head of gold" (see Rev. xiii. 15), should contain, within itself, some indication of the num-

ber of years of its permitted existence. There are interesting analogies suggested. Shadrach, Meshack, and Abednego would stand for the saints; the fiery furnace for the affliction during the kingdom of man; and God-like deliverer for Christ, and acknowledgment and blessing of the Most High, by the King for the universal glory of God, when the kingdom of God is established.

DEVOUT BUT DISTRESSED.—Such is the condition of vast numbers at the present time. Desiring to have faith, they find themselves unable to exercise it. Popular theology bewilders them; revivalistic extravagance outrages them; atheism revolts them, and scientific agnosticism chills and blights them. There is a remedy of which the world has not heard much yet. It may smack of charlatany, but the advice will be found good by those who take it.—**LOOK AT CHRISTADELPHIAN BOOKS**—Read *Christendom Astray*, 2s. 9d; by post, 3s. 3d. The devout will find their distresses at an end in the exhibition of a system of truth which, though discarding the theology of the pulpit, and giving entire weight to all the facts of science, accepts the Bible without any reservations or excisions, as the Word of God, and the only guide to life eternal.—Apply, by post, *Christadelphian Publishing Offices*, 137, Edmund Street, Birmingham. (*The foregoing might with advantage be made a standing advertisement in leading papers*). **THIS IS AN OPPORTUNITY FOR THOSE HAVING MEANS, BUT LITTLE OPPORTUNITY OF PERSONALLY SERVING THE TRUTH.**—EDITOR.

A NEW IDEA IN CONNECTION WITH THE GOLDEN IMAGE OF NEBUCHADNEZZAR.—Brother C. H. Evans, of Guelph, writes: "I am unaware if it has been noticed be-

fore that the golden image erected by Nebuchadnezzar on the plain of Dura, Dan. iii. 1 (and viewed like its founder as representative of the kingdom of men) yields in its dimensions the "seven times," each hand-breadth answering to a year thus:—multiply the height 60 by its breadth 6 cubits=360 (a time), multiply this by seven, the hand-breadths in the *Babylonian* cubit* = 2,520! This I cannot but regard as a divine coincidence. It furnishes fresh evidence of the 2,520 being the correct measurement of the duration of the kingdom of men, establishes the correctness of the stated proportions of the image which some critics have questioned, but perhaps most important of all, affords us a ten years' later starting point, and consequently terminus of the seven times. Bro. Thomas, as you know, took as the commencement, the first year of Nebuchadnezzar's reign, A.M. 3477, B.C. 612, expiring 1908, into the remaining 30 years of which—the post-adventual hour of judgment—we should have now entered five years. The date of the image, however (B.C. 603), would give us a terminus considerably later, but should 40 years be occupied by Christ and his brethren for the angel proclamation (Apoc. xiv. 6 and 7) the subjugation of the nations and establishment of the kingdom, a very brief interval of probably less than 10 years would remain for the Lord's return, the gathering and glorification of the saints, the smiting of the Gogian hosts, and other stupendous events."

*See Kitto's Encyclopædia, p. 501.

INTELLIGENCE.

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

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

ABERDEEN.

Brother Craigmyle reports that a statement of the affairs of the ecclesia for the past year was laid before the brethren on January 13th. During the year, there has been added to our number in all 15, making a total membership of 72. From this, by death and removals, we have lost eight—leaving our number at present 64. Sister Meal, has left this place to reside in Edinburgh (See Forfar).

LECTURES.—January 6th, "God's purpose with the nation of Israel" (brother J. Henderson);

13th, "The restoration of Israel" (brother James Mowatt); 20th, "The law of the spirit of life in Christ" (brother Andrew Marr); 27th, "How will the dead be raised?" (brother J. Henderson).

ABERGAVENTNY.

I have pleasure in reporting the obedience of another candidate for the glory, honour, and incorruptibility of the coming kingdom, viz., CLARA SMITH (23), sister in the flesh to our brother Wm. Smith (secretary of the Abergavenny ecclesia). She was baptised on December 14th. Our new

sister formerly belonged to the Baptist denomination.

On December 2nd we had the pleasure of a visit from brother Chamberlin, who lectured to a synagogue full of people on the subject of "Human responsibility to God, its nature, grounds, and consequences." On Tuesday evening, December 4th, a good audience again came together to hear our brother give the reasons "Why he left the Methodist ministry and became a Christadelphian." Both lectures were listened to with wrapt attention.—Wm. BEDDOES.

BAGTHORPE.

Brother Marshall reports the obedience of LOUISA WHARMBY (41), wife of brother Wharmby, formerly Campbellite. Also that of EMMA HURT (36), wife of brother Hurt, formerly Baptist. The immersions, which are the result of much patient labour, took place on December 30th.

BARROW-IN-FURNESS.

On the 26th of December we had a tea meeting, at which various addresses were given by the brethren. On the 10th inst. we held our annual meeting, and elected serving brethren for the year.

LECTURES.—D.C. 16th, "Hades" (brother Butler); 23rd, "Sheol" (brother Butler); 30th, "Have we a home in heaven?" (brother Taylor); Jan. 6th, "The race for life" (brother Hutton, of Dalton); 13th, "The sect everywhere spoken against" (brother Taylor).—E. BUTLER.

BATH.

Brother Keepence reports the immersion of BERTHA TRIGG (23), daughter of brother and sister Trigg, of Cinderford. This is the sixth addition since the Temperance Hall was opened, and the brethren "thank God, and take courage." The ecclesia now numbers eight, and for the information of brethren who may be passing that way, they wish to say that the meetings on Sunday are as follows:—Breaking of bread at 11 a.m., and for the proclamation of the truth at 6.30 p.m., at the Temperance Hall, Widcombe, Bath.

BEITH.

The fact of the immersion of James Pettigrew, jun., which appeared last month, from brother Pettigrew's father, had, it appears, been reported two months before, by brother Jno. D. Gillies. But the report was, in some way, overlooked. Mistakes will happen, while human infirmity prevails.

BIRMINGHAM.

During the month obedience to the truth has been rendered by the following persons:—Mrs. ALICE BAILEY (32), wife of Brother Bailey, formerly Church of England; Miss FANNY ELIZABETH LANE (24), sister of brother Lane, formerly Baptist; WILLIAM STAFFORD ELSMORE (23), surveyor, formerly Church of England.

The half-yearly tea meeting of the *Finger Post* distributors took place at the Garden Room, during the month of December. About 40 were

present—a large number, considering the very wet state of the night. After tea, brother Challinor, who superintends the distribution, read a report of operations, setting forth that the staff of distributors now numbers 57—viz., 18 sisters and 39 brethren, being a gain of 14 during the half-year. The distribution commenced with 5,000 monthly, but, in consequence of the requirements of the distributors, has now increased to 12,500 (irrespective of what is independently distributed in the Lozells district). Since the commencement of operations, the distribution has reached a total of 285,000. The report mentioned the recent correspondence with "Miss B," as a proof that the distribution is effectual in keeping the truth in view of the town; and as was remarked during the meeting, where only one lady has been courageous enough to speak out, there must be many who feel as she expressed herself. After the report, the various distributors reported their experience of the work, mentioning particularly those incidents going to show the usefulness of it. A pleasant evening was spent, and all felt their determination renewed and strengthened, to persevere with a work which is oftentimes very disagreeable, but which was declared to be wholesome in its effect on the distributors, and beneficial to the community, in which the light is thus made dutifully to shine.

The quarterly collection in aid of brother Roberts' employment of brother Ashcroft, took place Dec. 30th. (Some other ecclesias have voluntarily participated, for which brother Roberts thanks them.) "We have a many collections," observed a sister, the other day. The remark is true. We are commanded to "always abound in the work of the Lord," and not to weary in it. By "a many collections" (as a means to this end) we are enabled to carry out this policy with results of light, and comfort, and edification, on all hands. Go back twenty-five years, and place present activity side by side with the dark vacuity of all matters connected with the truth in Birmingham, and you will see what we accomplish by "a many collections."

There was no public meeting of the brethren on December 25th. There was a gathering of the old and poor (and some other poor, whom the very poor would not think so) at the Garden Room. About forty partook of dinner, after which, several four-wheeled conveyances took the bulk of the company out a drive in the suburbs—a curious cavalcade, exciting the derision of Gentile neighbours, who have no principle upon which the event is explicable. Enduring, as "fools, for Christ's sake," we got through, to the great delight of most of the company, who never get upon wheels all the year through. At five, we had tea, and after tea brother Ashcroft exhibited a number of magic lantern views of Egypt, Palestine, &c. The proceedings concluded with a distribution of the articles, &c. on which the sewing class has for sometime been engaged. The kingdom of God in the perspective was the spice and the inducement throughout.

In the morning, in the Temperance Hall, there was a distribution of toys to 100 of the poorest children of the Sunday School.

On Thursday night, December 27th, the largest tea meeting we ever had filled the floor of the hall, and overflowed into nooks and corners, causing some to remark we should, by-and-by,

want a larger place. The *conversazione* was a pleasant but somewhat crowded intermixing of the assembly for an hour, after which several interesting addresses were delivered. The Chairman referred to the fact that it was just twenty years ago since brother and sister Roberts came to reside in Birmingham (at Christmas, 1863). There was a tea meeting on that occasion, but it was in an infants' schoolroom (Ann Street), since pulled down, and consisted of about 20 persons gathered in a semi-circle round the fire. What had been developed since was the resulting of many working perseveringly one with another, without any object in view, beyond doing the will of Christ in their day and generation.

The children's meeting was held on the following evening, and was about as crowded as that on the evening before. From 300 to 400 took tea, after which the prizes were distributed, and a series of views exhibited by means of "the magic lantern."

The quarterly business meeting took place on the first Thursday in the year. The presiding brother emphasised (not unduly) on the necessity for keeping in view the future to which the gospel introduces us in order rightly to regard the hum-drum duties of the present, of which our quarterly meeting was one. The Scripture reading of the day from Matthew was a pleasant preface in this sense.—Brother Bishop then read at length the report of our various doings for three months past. The treasurer's report, while telling us of large receipts, informed us of equal disbursements, with this result, that while in the first collection account we had gained about 30s., in the second account we had lost ground to a similar extent, so that we were just equal to level the state of things at the beginning of the quarter. We had nothing to show for a quarter's spendings, but a quarter's activity. This, it was observed, would be reckoned a poor state of things if we were a secular society, or operating with financial aims; but as a community endeavouring to fulfil the laws of Christ, in the midst of a large and dark town, the case was different. It meant that we were doing our duty and answering the end of our existence. Our spendings were wastings from the earthly standpoint; but from the heavenly, they were savings—treasures laid up in heaven.—The case of brother Jones supplied a painful sequel to the meeting. For three years or more, patience and expostulations and entreaty of the most brotherly character have failed to help out of the ways of intemperance. The managing brethren considered that the last point of forbearance had been reached, and that Paul's express words in 1 Cor. v. 14-13, required them to recommend the ecclesia to withdraw.—Brother Jones attended, and pleaded pathetically for another quarter's trial.—Brother Shuttleworth proposed he should have it.—Brother Hadley thought a limited withdrawal would be a greater help to brother Jones. He proposed three months, at the end of which brother Jones should be at liberty to apply for the re-instatement in case of reformation.—This proposal was adopted.

LECTURES.—December 30th, "The immutability of Christ" (brother Ashcroft); January 6th, 1884, "Christ's Commandments" (brother Shuttleworth); 13th, "A Living Sacrifice" (brother Roberts); 20th, "Israel's Messiah" (brother Shuttleworth); 27th, "Positivism" (brother Hadley).

CARDIFF.

Bro. G. A. Birkenhead reports the death, after a short illness, of Sister Coates, who lately removed from Derby to this part. Death has been busy lately in the household of faith. But there is great comfort, Paul says, that whether we live or die we are the Lord's,—showing that the Lord regards us as his, even though asleep in the dust.—We have had one more added to our number by the removal of sister Jones from Bath.—On Jan. 6th, a special effort for the truth was put forth when bro. D. Clement, of Mumbles, lectured in the Town Hall on "Have I an immortal soul?" The audience numbered about 130, besides brethren and sisters.

LECTURES.—Dec. 2nd, "The one True God" (Bro. Birkenhead). 9th, "Thunders and Lightnings, Rev. viii. 5" (bro. M. Rees); 16th, "The Father, Son, and Holy Spirit" (bro. Ch. Rees); 23rd, "Christ as a Prophet, Priest, and King" (bro. H. Lloyd); 30th, "The Lord's Prayer" (bro. M. Rees).

DEVONPORT.

Brother Sleep writes to say that the matters at issue between the two meetings in this place have been settled, so that all now break bread together. Sister Brabyn, of Birmingham, being on a visit to Devonport, on Jan. 2nd, a tea meeting was held, at which several interested strangers were present. Profitable addresses were given by various brethren, and all were spiritually strengthened and entertained.

DUNDEE.

Intelligence is to hand from the brethren meeting at 72, Overgate, in this place, stating that the ecclesia has been compelled to withdraw from bro. James Mortimer, for flagrant offence against even Gentile morality. Bro. Mitchell has been appointed secretary in his stead. The brethren desire to keep themselves unspotted from the world. It would be a comfort to them to have a visit from some capable brother who could present the truth in an efficient manner.

EDINBURGH.

We have again to report loss, this time by the death of our brother Hogg, who has long and faithfully been connected with the truth, much of his service having been with the brethren in Traenaf. In addition to our usual lectures in Edinburgh, we have, since the beginning of November, carried on a course of lectures in Leith, with good audiences, for some weeks, but they have fallen off latterly. Beginning with the last Sunday in January, a course of four lectures by bro. Ashcroft, has been arranged, which we hope to be instructive both to strangers and brethren alike.—W. SMITH.

ELLAND.

Brother Riley reports the immersion of JONATHAN SIMPSON (25), and MARY, his wife (26), both of whom have been deeply interested in the truth for some time past, and showed their thorough acquaintance with its details, by their intelligent answers to the questions asked. The lecture by brother Z. Drake, on "Unitarianism," was duly delivered, but was poorly attended by the members of that body.

FORFAR.

The address of brother W. Cooper, who has removed to this place from Aberdeen, is 10, Yeoman Street. Doubtless, he will be glad of a visit from any brother passing.

FROME.

We have been again reduced in numbers by the removal of sister Butt to London. On the 18th November we had a splendid lecture by brother Dan Clement, of Mumbles, on "Heaven and Home," &c.—C. W. CLARKE.

GLASGOW.

During the month we have added to our number, by removal from Greenock, sister Mary Jane McMillan, who was examined in the light of what appeared under Greenock intelligence, and so far as she is concerned, we found nothing wrong; also Mrs. Young, who was at one time connected with the so-called "Renunciationist" meeting. On December 30th, JEANNIE CARRUTHERS (14), daughter of our brother and sister Joe Carruthers, was baptised. We regret to inform you she has since fallen asleep. She died on Monday, 7th January, and was interred on the following We nesday. She had been ailing for sometime, and although young, was very intelligent in the truth, which, before her illness, she had wished to obey, which latterly was done, to her great comfort and joy, and which is now a great solace to her bereaved parents. On Thursday, 27th December, we baptised the wives of brethren MCKINNON and KETTLE. We have been compelled to remove to another hall, not being able to get on well with the manager of the one we have left, who put us to great inconvenience, and the hall, which could be made a very comfortable one, was made very uncomfortable to us. The change, however, is for the better in many ways. We have the new hall for our own exclusive use, where we can hold all our meetings, instead of meeting in a different place during the week from that on Sunday. It is guaranteed to us for three years, is a very comfortable hall, and will seat from 300 to 400. It is called the Campbell Arcade Hall, but we intend calling it the Christadelphian Hall, and for the information of those visiting us, the address is 74, Tron-gate.—We opened the hall on Sunday, 7th January, brother William Grant, of Edinburgh, lectured in the afternoon, also exhorted us in the forenoon.

LECTURES.—Dec. 16, "The inheritance of the saints" (brother John Leask); 23, "Believing and doing" (brother Thomas Nisbet); 30, "Was Christ our substitute?" (brother M. Clements); Jan. 6, "The divine remedy for the political and social evils which afflict mankind" (brother Wm. Grant); 13, "The gospel in the Old Testament" (brother John Leask).—J. LEASK.

GREENOCK.

Brother David Hall reports the obedience of THOMAS PATERSON (40), lately connected with the Dowries.—Touching Angus McMillan's contradiction appearing last month, bro. Hall repeats his assertion, and says, whatever bad feeling has been shown, has been the results of a position to the truth on the part of those whom they have left. He specifies various points on which this opposition has been shown—mostly details about the kingdom. To publish them would only open out a profitless controversy.

HALIFAX.

Brother Skelton reports the holding of the annual fraternal gathering and tea meeting here on December 25th. There was much rejoicing and enthusiasm among the brethren who assembled from adjacent towns. The children's tea meeting was held on New Year's Day. Prizes were distributed to the children, consisting of Bibles, copies of *The Ways of Providence*, *The Visible Hand of God*, &c.

LECTURES.—December 16th, "The resurrection of just and unjust" (brother R. Dyson); 23rd, "The Messiah in his sacrificial and kingly character" (brother J. S. Dixon); 30th, "The nature and capacity of Paul's two houses (2 Cor. v.)" (brother J. Briggs); January 6th, "That great city, the holy Jerusalem" (brother Z. Drake); 13th, "What is truth, and who has it?" "The whole Bible a standing testimony condemning the so-called Christian world" (brother Shuttleworth).

HAWKHURST (SUSSEX).

Bro. Randall says—"I should feel very thankful if you would send me, through the Fellow service League, a few leaflets for distribution. My stock is run out, and work is very dull at this time of the year. The sound of the truth has never been heard here. I have just come. I and sister-wife have to go eight miles to meet with bro. Garden, of Heathfield, and we like to give leaflets on the road. It may be the means of finding some good soil for the good seed."

IRVINE.

Bro. Mitchell reports the obedience of JOHN O. HARROW and THOMAS PEAK, both formerly of the Established Church, on Jan. 1. The ecclesia has found it necessary to withdraw from brethren David Hayburn, Robert Hinds, and Isaac Hinds. Bro. Nisbet of Glasgow, has lectured here recently on "Man; what? whence? whither?" The annual social meeting was held on the first evening of the new year, when 35 assembled, some coming from distant towns. Profitable addresses were delivered by various brethren.—Bro. Mitchell appeals on behalf of bro. Dick, who has been out of work for two months, in consequence of bad health. He has a wife and six children dependent upon him. The Irvine brethren have done all in their power to assist him. The smallest contributions to his aid will be gratefully acknowledged by bro. Jas. Mitchell, 70, High Street, Irvine, Ayrshire.

KIDDERMINSTER.

(See *Stourport*.)

I have to report the removal of brother and sister Parkin from this town to Birmingham. From there they came to us, and his employment has called him (bro. P.) back again. We are sorry to lose them. This month we enter upon the occupancy of new premises. Friends who have visited us will remember the low roof, and somewhat badly ventilated room in which we have held our meeting until now. It was the best and only room we could get two years ago, and the efforts put forth in it have met with some amount of success; but we have now succeeded in obtaining, on very reasonable terms, the Co-

operative Hall, situate in the same street, an entirely new building, with a gallery, and capable of seating nearly four hundred people. May God abundantly bless every effort to glorify Him in the new room. The first lecture will be delivered in it to-morrow (13th), by brother A. E. Davis, of Birmingham. At our annual meeting recently held, all the official brethren connected with the ecclesia and school, were re-elected, brother J. Barker being added to the number of presiding brethren. On December 30th we had the pleasure of a visit from brother Clement, sen., of Mumbles, who exhorted us in the morning and took the writer's place in the evening.

LECTURES.—Dec. 16th, "The Lion and the Lamb" (brother Gilbert, of Birmingham); 23rd, "Some popular infidel objections answered" (brother Millard, of Wolverhampton); 30th, "The saints' inheritance" (brother Clement); Jan. 6th, "Angelic visitations" (brother P. Hall, of Birmingham).—J. BLAND.

LEEDS.

On December 29th, the following put on the saving name, in the appointed way:—AGNES IRVING (20), saleswoman, formerly Church of England; AMY BUNYTON CRAVEN (20), assistant teacher, formerly Church of England; SARAH GAUNT (20), daughter of sister Gaunt (the first addition from Sunday school); HENRY BATTYE (29), miner, formerly United Methodist Free Church. Bro. Battye's acceptance of the truth is a direct result of bro. Roberts' last visit to Leeds. Our brother had not previously heard of the truth, and did not know that there was a body of people calling themselves Christadelphians. He lives at Kirkstall, about three miles distant. He had been a student of prophecy, and believed in the return of the Jews to their own land, so was to a certain extent prepared to accept the truth. His knowledge of the prophecies induced him to hear brother Roberts, with the result above stated.

On Dec. 26th we had our annual tea meeting, when we had a good attendance of brethren and sisters from neighbouring towns, and short addresses were given by some of the brethren, interspersed with the singing of hymns and anthems.

LECTURES.—Dec. 16th, "The Biography of Bedzebab" (bro. Dixon, of Leicester); 23rd, "The Hell of the Bible" (bro. Hartley, of Keighley); 30th, "Has Man a Never-dying Soul?" (bro. Andrew); Jan. 6th, "The Kingdom of God a divine political dominion to be established upon earth; not a state of grace in the heart" (bro. Mitchell); 13th, "The salvation which is of God" (bro. G. Drake, of Huddersfield).—W. H. ANDREW.

LIVERPOOL.

There have been two immersions here since the date of the last report—viz., on December 15th JAMES MCKNICHT (26), baker by trade, formerly connected with the Plymouth Brethren; and on January 11th RICHARD EDWARD WILLIAMS (40), storeman, neutral. The names of the following brethren have been removed from the ecclesia's books for the reasons stated—viz., brother and sister William Butler, who now meet with the Manchester ecclesia; brother W. B. Randles, who went to sea, and is, we hear, joined to the brethren at Barrow; brother W. S. Schofield, whose mem-

bership has lapsed in consequence of his absence from the table for thirteen months; and brother Robert Herworth, who appears to have taken on the name of Christ without counting the cost, and has only broken bread with us on two occasions since his immersion in December, 1882. We have received the painful intelligence that sister Ellen Gee, who emigrated with her husband and family in August last (as already reported) died during the passage to Brisbane, and was buried at sea shortly before the ship arrived at its destination.—HENRY COLLENS.

LONDON.

NORTH LONDON (*Sunday, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m.; Wednesdays and Fridays, The Hall, 69, Upper Street, Islington, at 8 p.m.*) Brother Owlser reports that Miss MARIA ROBERTS, formerly Congregationalist, was inducted into the name of Christ on Dec. 16th, and on Jan. 6th, JAMES CARR, brother in the flesh to brother Thomas Carr. The usual written examination of the children attending the Sunday School took place on December 16th, and the annual tea and prize distribution on January 1st. The lectures at the Wellington Hall are attended by a very large number of strangers to the covenants of promise, and the same remark applies to the effort being made at Bow, in the east end of London.

LECTURES.—Wellington Hall.—January 6th, "The world to come" (Brother Meakin); 13th, "The day of vengeance" (brother Lake); 20th, "The bitter cry of outcast London" (brother J. J. Andrew); 27th, "Popular views of the Devil" (brother Elliott).

Bow.—January 6th, "The Promises" (brother Austin); 13th, "Mr. Hine's identifications" (bro. Horsman); 20th, "The day of vengeance" (brother Lake); 27th, "The regions of hell" (brother Medlicott).

WESTMINSTER (*W'ileck's Assembly Rooms, Westminster Bridge Road. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—Brother F.G. Janaway reports two additions during the past month. December 3th, 1883, Mrs. ELIZABETH SCHOFIELD (about 50), wife of our brother Schofield, formerly Baptist; January 13th, 1884, Miss MARY ANNE PERTHNA HATTON (26), sewing maid, formerly member of the Church of England. The latter was brought into covenant relationship to Christ, through the endeavours of our sister Harvey, both being with the same family—a worthy example for us all to follow, of casting the seeds of the Kingdom among our fellow-servants or neighbours. The attendance at the lectures seems on the increase. The quarterly meeting of the ecclesia was held on January 13th, when it was decided that we commence a lending library, for the use of the interested alien. Also, that 13 brethren be appointed to deliver the second addresses during the ensuing quarter, on Sunday mornings, after the breaking of bread. This obviates the unpleasantness of having to listen to what are very often unedifying addresses, through not having been prepared. (Order is one of the characteristics needful to be exercised, in order to maintain the well-being of the body of Christ. Of course, it is understood that the second speaker shall give way, when brethren from a distance are present, who are competent to speak to the edification of the meeting.)

LECTURES.—Jan. 6, "The Future King" (bro. A. Andrew); 13, "Orthodoxy inconsistencies" (bro. Thistle); 20, "Life beyond the grave" (bro. Elliott); 27, "The Trinity" (bro. A. T. Janna-way).

FULHAM.—(15, Broxholn Road, S.W., Sundays 11 a.m. and 6.30 p.m. Wednesdays 8 p.m.)—Bro. Marshall reports that the lectures continue to be well attended. Sister Fegg has removed to Chertsey and brother Chivers to Salisbury. "We have been reluctantly compelled to withdraw from brother Fegg."

LECTURES.—Dec. 23rd, "Eternal torments" (brother M. Barnett); 30th, open meeting addressed by several brethren; January 6th, "The Gospel" (brother Timins); 13th, "The one hope" (brother Dunn).

MALDON.

Brother Lewin reports that the brethren here continue to "hold forth the word of life" to those who have an ear to hear, who are few. On Sunday, Dec. 16th., brother Horsman, of London (who was on a visit), gave a few words of exhortation in the morning, and lectured in the evening on "Salvation, what it is, and how to be obtained." There was a fair number present, who appeared to be very attentive. The ecclesia has also elected serving brethren for the ensuing six months.

MANCHESTER.

Brother Yardley reports the immersion of Mr. F. C. COLLYER, on December 17th. Brother Collyer is 20 years of age, and has not been identified with any of the sects. On January 8th, Mrs. S. DONALD, wife of our brother J. Donald, was inducted into the only name given among men, whereby we may be saved. Her obedience has gladdened the hearts of the brethren generally, and has naturally given special joy to her husband, as they are now heirs together of the grace of life.

MUMBLES.

Since the last report, in addition to our ordinary meetings, we have had visits from brethren Roberts and Ashcroft, by whom we have been not a little encouraged. We are not yet recovered from the shock of our sister Minnie Jones's death. It has certainly taught us in a very striking manner the uncertainty and ephemeral character of our present mortal life, and the necessity of at all times being ready. The funeral gathering was a large one, and comprised many of the villagers of all sects and denominations, who heard with respect, at least, the truth as to human nature being essentially mortal, put forth in a very able fashion by brother Ashcroft. It will be some time before we forget the address of brother Ashcroft, and the prayer at the grave of bro. W. Clement. It was a time of great sorrow and also (contradictory as it may seem) uplifting. Our feelings are well expressed by the "Daughters of Sarah's" lines in last month's *Christadelphian*.

Our Mutual Improvement Class is becoming quite a success both as to numbers and interest. We have already seen the advantages of brethren speaking about the truth who before were always silent.—D. CLEMENT.

NEATH.

Brother Gregory reports the removal by death of sister Burtlett, at the age of 48. She had been an exemplary member of the ecclesia for ten years,

though latterly isolated. Her death occurred at Glen Usk, on Dec. 20th. Various brethren and sisters saw her before she died, and bro. Gregory broke bread with her about six weeks before she breathed her last. Sister Thomas, of Newport, has again come to reside in Neath.

NOTTINGHAM.

Brother Kirkham reports two further additions by immersion, viz., Dec. 24, AMY ELIZABETH ELLIS (33), formerly neutral; Jan. 6, TOM FIDLER (17), son of brother Fidler (Bastford ecclesia).

Arrangements are being made for a special course of four lectures (Feb. 12, 13, 19, and 20), by brother Roberts, of Birmingham, on God, the Bible, Miracles, and the Kingdom of Heaven. These topics have been discussed at a conference between the clergy and the atheistical party in Nottingham; and it is considered that the opportunity is favourable for receiving attention to a scriptural treatment of the subjects.

LECTURES.—Dec. 2. "Life and death" (brother H. Fidler); 9, "Lutheranism. The reformation of the 16th Century. What it accomplished and what it left undone, particularly the latter" (bro. Ashcroft); 16, "God's precious gift" (brother Richards); 23, "What is it to be a brother of Christ?" (brother Sulley); 30, "The great reward" (brother Richards, jun.).

PETERBOROUGH.

ELLEN CALLER (35), the wife of our brother Caller, was baptised into Christ Dec. 13; previously a member of the Church of England.—T. ROYCE.

RIPLEY.

Recently, a young man, who had been for some months an attendant upon the lectures here, informed us that he thought it was high time he obeyed the truth; and asked to be examined as to his fitness for baptism. The examination was satisfactory to the brethren present. He was accordingly immersed into the name of Christ, on the fourth of January, 1884. His name is WILLIAM GEORGE JACKSON (22); occupation, blacksmith's striker; and was formerly unconnected with any of the sects.—W. MITCHELL.

STOCKPORT.

Bro. Waite reports the immersion of SARAH BARLOW (16), daughter of brother Barlow, of Heaton Norris; and JOHN HALL (19), compositor, in the employ of brother Life. Further results are anticipated. Bro. Waite adds:—"In the *Christadelphian* for December an article appeared, entitled 'The Christadelphians at Stockport.' It was stated that it had been contributed to the *Stockport Free Press*. The article, however, was by the proprietor and editor of that paper, and was one of a series which appeared under the heading of 'Our Local Churches and Chapels.' The writer of the present notice had for some time previously been engaged in presenting the truth to the notice of Mr. Life—the proprietor of the *Free Press*—and the tone of the article referred to was the first indication that the truth was surely making its way. I now rejoice in being able to report his obedience to the faith. On December 27th, after a good confession, Mr. EDWARD ELY LIFE (29) was immersed into the saving name. Our joy is still further increased

by the obedience of Mr. JONAH CLARKE (27), and SARAH CLARKE, his wife (26), both of whom were baptised on January 5th. Bro. D. Handley has, according to arrangement, delivered a course of four lectures here during the past week, which completed, for the present, our special effort in the public proclamation of the truth."

STOURPORT.

The excitement resulting from the three lectures in this small town, announced last month, has by no means decreased. The four sermons preached against the truth by Mr. R. Evans, the Baptist preacher, have resulted in rousing many people to think about the Bible as they never have thought before. They were each duly reported by various brethren who went each Sunday night to listen. They were in defence of popular notions. Replies have been given to each, and great interest has been manifested. A large number of tracts have been distributed, and large meetings have resulted from earnest effort. The fields seem white to harvest. We know how disappointing appearances some times are, and doubtless many will cool down at Stourport, but a number of persons have requested further instruction upon the truth, which we shall endeavour to give. The meetings have not been without opposition. The first two lectures greatly exasperated the same ignorant old Methodist preacher referred to before, and at the close he did all he could to make himself heard, and bro. Chamberlin had a bad time at the second lecture through the presence of a lot of youths, who whistled and shuffled their feet, and made other noises—while stones were thrown outside, much to the annoyance of many who earnestly desired to listen to what was said. Mr. Evans has been challenged by bro. Chamberlin to debate, but refused, and the letters that passed between him and myself were read at the last meeting when he was present, much to his chagrin and annoyance. Great excitement prevailed at this last meeting, but it was highly successful in every way. The following were the subjects of lecture: The first title was Mr. Evans' text *to prove the immortality of the soul*. This lecture is to be published, and can be obtained from the office.—Tuesday, Jan. 1st, "If a man die, shall he live again?" (bro. J. Bland); 2nd, "Christ, the Son of God" (bro. J. H. Chamberlin); 9th, "The Second Coming of Christ" (bro. R. Roberts); 10th, "The faith once delivered unto the Saints" (bro. J. H. Chamberlin).—J. BLAND.

SWANSEA.

On December 26th, we held our usual tea meeting. A goodly number of brethren and sisters from various parts assembled, and we had a very profitable meeting afterwards. On the 27th, the children of the Sunday School were awarded prizes, and entertained with a magic lantern. The Sunday morning address on the 6th by brother Roberts was much enjoyed by the brethren, and the lecture in the evening listened to very attentively by a good audience.

LECTURES.—December 16th, "The disestablishment question. The attitude of the true Church of Christ in relation thereto" (brother Davies); 23rd, "The Messiah is coming. Will the people reject him again" (brother Clements, London); 30th, "Are the people aware that the 'Kingdom of God,' or the 'Kingdom of Heaven,' is the

'Kingdom of Israel' restored?" (brother Goldie); January 6th, "The name of Jesus and His work: man helpless and hopeless without them" (brother Roberts); 13th, "Angelic nature: when, where, and by whom will it be attained" (brother Davies).

TEWKESBURY.

Brother Genders reports that the glad tidings of the kingdom of God continues to be proclaimed to the people here, though with no apparent result. The brethren and sisters were refreshed by a visit from brother W. Clement, of the Mumbles, on Monday, January 7th. He delivered a very plain and convincing lecture—subject, "The kingdom is the Lord's and his heirs for ever."

LECTURES.—December 16th, "Did Christ rise from the dead?" (brother Horton); 23rd, "The facts of God and the fancies of men: a contrast" (brother Taylor, of Gloucester); 30th, "The Kingdom of Christ" (brother E. M. Osborne); January 6th, "Enlightenment and responsibility" (brother Horton); 13th, "Justification, not by faith only" (brother W. Osborne).

TODMORDEN.

Bro. Lord reports the immersion of JAMES CROWTHER, formerly Primitive Methodist, and says that great interest is shown in the Sunday evening lectures. The correspondence referred to last month has ceased. Bro. D. Handley lectured here on Sunday, Jan. 13th, in the Co-operative Assembly Rooms, his subject being "Christadelphianism critically examined and tested by the word of God." There were present about 300. In the evening of the same day the lecture was continued, when about 140 strangers assembled. The correspondence resulting from Mr. Stone's notorious sermon, has caused several to look more closely into these matters.

UPHOLLAND.

Bro. J. ngbottom reports the immersion, on Jan. 15, of SARAH RYLANCE, wife of bro. Ryland, who has been investigating the truth for some time.

AUSTRALIA.

REDFERN.—Following the precedent established last year, the brethren and sisters of the Sydney and Balmain ecclesias, to the number of about seventy, with their children and interested friends, had an out-door gathering on November 9th. A steamer was engaged, and by the kind permission of bro. H. Howell, allowed to moor alongside the wharf of which he is manager, thus avoiding any crowding from the outside public. We started at 9.30 a.m. for Longueville, and during the trip up, several of our hymns were sung. On arrival, the company dispersed in various directions and enjoyed that intercourse with one another which is so hard to obtain in an ecclesia so scattered as is ours. At noon, we all assembled. Hymns were sung, and Acts iii. 22 read, after which brother J. J. Hawkins spoke briefly, expressing thankfulness at seeing so many in the "One Faith" together, as compared with the few that held the "Hope of Israel" when he first came to Sydney, and exhorting those not in Christ not to delay investigating the truth, and becoming heirs according to the promise. Shortly before 5 p.m., we again assembled, and after singing, brother J. Everitt

spoke, reminding the brethren of a greater gathering together than this, even to the judgment seat of Christ, when there would be present familiar faces we now miss, and in view of this stern fact exhorted the brethren to walk worthy of their high calling, and to work while it is called to-day, praying also that Our Father would bless the work and grant the increase. With thankful hearts to the Giver of every good and perfect gift, we reached Sydney safely about 6.30 p.m., singing hymns on the return voyage, expressing our wish that the Redeemer may soon come to Zion and unto them that turn from transgression in Jacob.—R. G. BURTON.

CANADA.

TORONTO.—Brother Ross reports the immersion of Mrs. ELLEN VAULDERN, wife of brother Vauldern, and daughter of brother Brinston, who was baptised by her father on Nov. 25th. Bro. Coombe (that formerly was) is labouring under domestic trial of an exceptionally dreadful character, in which he has the sorrowful sympathy of all who once rejoiced in his fellowship.

NEW ZEALAND.

AUCKLAND.—Brother Taylor reports the addition to the ecclesia in this place of P. F. W. AUDAIN, who is a mariner, and spends most of his time among the Pacific Islands. The brethren, under considerable discouragement, are trying to build up each other in the love of the truth. Their efforts to bring audiences into their comfortable hall are not attended with much success.

SOUTH AFRICA.

TARKASTAD.—Bro. Shrosbree writes:—"Our little ecclesia, which for long past has consisted only of my own family, has at last been encouraged by the addition of JOHN DEVAL (38), mason, by birth a Swede, and formerly Lutheran, and his wife, who is Dutch, and was previously a member of the Dutch Reformed Church. In May last we were much disheartened by the removal of bro. Pogson to Queenstown. He it is who was instrumental in planting the only true gospel in these wilds."

UNITED STATES.

CHRISTADELPHIAN BOOKS IN THE UNITED STATES.—These may be procured, at the prices appearing in the table of books in supply on the back of the "Christadelphian," of Mrs. LASTUS, 38, Graham Street, Jersey City, N. J. A remittance must accompany each order.

BALTIMORE, MD.—With deep regret I report the death of bro. S. WHITTINGTON, late secretary of our ecclesia, and sister MARY P. PACKIE, widow of the late bro. ALEXANDER PACKIE. After a lingering illness, the former fell asleep on October

30th, 1883, in the 50th year of his age. He was an ardent lover of the truth, faithful and steadfast unto the end, and died in full hope of a glorious resurrection. He was for many years afflicted with violent pains in the head, and the first physicians of this city were totally unable to remove them. His great affliction was, however, borne with fortitude and resignation. Our dear sister died on November 23rd, aged 68 years. She was a Christadelphian in every sense of the word. The Bible was her constant companion, and in almost her last moments she exclaimed:—"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. Walk about Zion, and and go round about her, tell the towers thereof; mark ye well her bulwarks, consider her palaces." We bow in submission to the will of God, knowing that precious in His sight is the death of His saint.

As the result of our labours for the past year, the following, after a good confession, have put on the saving name:—ANNA R. BISSON, who was immersed on March 4th; GEORGE SWITZER, on September 30th (formerly Baptist); ELIZA TREZISE (mother of bro. Trezise), on October 28th (formerly Methodist). These few additions are the outcome of great effort on our part to make known the truth, both in the city and in the suburban districts, but we are not discouraged.—A. G. WILLIAMS.

CAPRON, ILL.—Brother W. H. Wood sends report of the sixth annual gathering of the brethren of Northern Illinois and Southern Wisconsin, which was held at Wauconda, Lake Co., Ill., on the 26th and 27th Aug. Forty-six brethren and sisters from the following ecclesias, were in attendance:—St. John, New Brunswick, Springfield, Ohio, Daveport, Iowa, Albany, Wisconsin, and Harvard, Chicago, Braidwood, Kankakee, Capron, Caledonia, Ill. Four very harmonious and profitable meetings were held. The addresses of welcome were given at the Saturday night meeting. The Sunday morning meeting was for worship, and those on Sunday evening and Monday morning, for the proclamation of the truth. At the business meeting, it was voted to have the seventh fraternal gathering at the same place, on Sunday and Monday, August 24th and 25th, the following year. Brethren J. Spencer, of Wauconda, J. Leask, of Chicago, and J. Southill, of Harvard, were appointed committee of arrangements. All true brethren will be made welcome.

DIAMOND MINES, BRAIDWOOD (ILL.).—Brother Graham, writing from this place, on Dec. 30th, reports the immersion of the following persons:—WILLIAM SCOTT (who had rejected the Bible on account of the clerical teachings which he supposed it contained), and his wife (formerly neutral). Also, MRS. JOHN ATKINS (formerly Episcopalian), the widow of brother Atkins, who was drowned in the Diamond mine disaster, along with brother Samuel Atkins, his brother in the flesh.

SPOTSVILLE, HENDERSON. (Co. Ky.).—Brother Green reports the immersion of MARY A. NORMENT and TUEBIDA GRIFFIN. The ecclesia is now in a prosperous and healthful condition. Brother Green considers that the "Ecclesial Guide" will be of great assistance to the brethren here, as well as to the other ecclesias, in furnishing hints for their conduct under difficulties that may arise.

THE EDITOR'S PROPOSED VISIT TO AMERICA.

ABANDONMENT OF THE PROPOSAL.

Hearing surprise expressed at our remarks last month with regard to brother Ashcroft's ignorance in relation to the project of the American brethren, we made the matter the subject of conversation with himself, and judged that the best way to place the matter before the brethren was to ask him to write us an explanatory note for publication. He has done so; and here it is, together with our answer, which will best exhibit the situation.

“ Birmingham, January 15th, 1884.

“DEAR BROTHER ROBERTS,—Your allusion last month to our conversation on my proposed removal to America, will, I fear, have perplexed some of our brethren there. You evidently understood me to say that I was not aware that there was any proposal under their present consideration affecting myself. My reply was not intended as an absolute negative to the question put in this form, for I have, of course, all along been aware that certain prominent brethren in the States and Canada have continued to agitate the project, which, I hear, has met with a considerable amount of sympathy. But what I meant to say was, that there was nothing so definite and final as to call for decisive action on my part, or necessarily to prevent you and sister Roberts going this year. For the sake of the brethren there, as well as for your own, I hope the contemplated visit will be accomplished. I should exceedingly regret to be in any way the means of frustrating so desirable an end; for the interests of the truth are paramount with me, and personal considerations have a very secondary place.

“So far as I myself am concerned, I have intimated to the trans-Atlantic brethren that if they can combine with any approach to unanimity in any practical scheme for my removal, I should feel it my duty to go and settle in their midst. I learn there has been a recent canvass of the brethren on the subject, but what the result is likely to be, I can hardly conjecture. The fear of any arrangement at all analogous to the ‘hiring’ system of the Apostacy, is naturally strong in all our minds, and will no doubt lead some to withhold their countenance from a measure that may appear to them to look a little in that direction. I have no wish to be ‘hired out’ in any country under the sun. But I have sufficient confidence in the affection which the brethren generally have for the truth to enable me to place myself, *by their request*, at its service, and I do not believe they would willingly allow any man who did so to lack the necessaries of life. The voluntary and unstipulated co-operation of enlightenment is, I conceive, quite apostolical, and cannot well be confounded with any system that gives a commercial value to such like activity.

“Desiring greatly the day of God's visible guidance and power, I am, your grateful fellow-labourer in Christ,

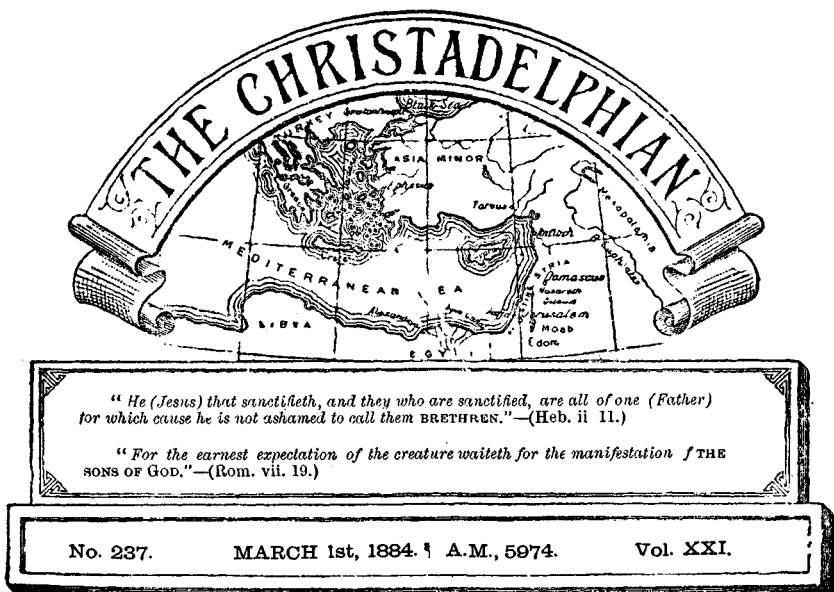
“ R. ASHCROFT.”

“ Birmingham, January 17, 1884.

“BELOVED BROTHER ASHCROFT,—I am sorry I should have misunderstood the precise significance of your words to me, which I now see had the limited meaning you explain. As I then said, I would not have entertained the proposal that I should visit America if I had supposed there were any project with regard to yourself with which it would be likely to interfere.

“I was, of course, aware of the desire of many in America that you should remove to that country; but I did not know that the desire had again taken the shape of a definite proposal. You know my unfavourable sentiments with regard to that proposal. But it is not for me to stand in the way if you and the American brethren come to a practical agreement. Therefore, I have concluded that the proper course for me is to withdraw my consent to the proposal that I should visit America at the present time, leaving the field perfectly clear for the negotiations to which you refer, in the confidence that whatever may be their issue, the Father will guide events, and cause ‘all things to work together for the good of those who are called according to His purpose.’ In the love which comes of the love of ‘Him that begat,—Your brother, faithfully and affectionately,

“ ROBERT ROBERTS.”



THE ENDING OF DANIEL'S SEVENTY WEEKS.

BY DR. THOMAS.

A correspondent objects to our making the 70 weeks of Daniel terminate at the Crucifixion, on the ground that the prophecy teaches the cessation of the sacrifice, and the oblation, in the midst of the last or seventieth week; from which it is to be concluded that the crucifixion was at the end of 486 and a half years, and not at the end of 490, for they were virtually caused to cease by the cutting off of Messiah the Prince.

But, we would inquire if they end not at the Crucifixion, in what notable event do they terminate? And if they ended three years and a half later, in what decree did they commence? The causing of the sacrifice and oblation to cease, must have been virtual or a matter of fact. If virtual, it must have been equivalent to "making reconciliation for iniquity, and the bringing in of everlasting righteousness," which were effected by the death and resurrection of the Christ; but if a matter of fact, then sacrifices and oblations must have been actually suppressed, which did not occur till the time of desolation by the Romans. The virtual cessation came to pass in the seventieth week; but the actual not till 40 years after the Crucifixion.

Tracing the 490 years backward from the desolation, there is no decree for their commencement; for they were to begin "from the going forth of the commandment to restore and build Jerusalem:" besides that, the year of the desolation no one knew, no, not even the Son, but the Father only, which would not have been the fact if the 490 ended at that hour. But tracing them back from the virtual cessation of the sacrifice and oblation in the cutting off of Messiah, the 490 years do find a beginning in a commandment to restore the Jerusalem Commonwealth, issued to Nehemiah by Artaxerxes, "king of Babylon, in the month Nisan of the 20th of his reign" (Neh. ii. 1, 5, 8; v. 14).

But the difficulty seems to lie in the phrase "*in the midst of the week*," arguing that if the crucifixion be the terminating point, that was at the end of the last week, instead of the midst thereof. But this objection is set aside by the fact that the original word does not mean the middle year of the last seven of years. The phrase rendered "*in the midst of the week*," is *va-chatzi hashavua*, signifying a *part of the week*. "And he shall confirm a covenant for many one week; and a part of the week he shall cause to cease a sacrifice and oblation; that is from the many for whom the covenant is confirmed. The "*covenant for many*" is that of which Jesus said, "This cup" represents "the *New Covenant in my blood* (Luke xxii. 20), which is shed for many" (Mar. xiv. 24). The covenant attested was that *berith* Jehovah had promised Israel, saying to his servant, "I will hold thine hand, and will keep thee, and

give thee for a *Covenant* (or Purifier *berith*) of the people, and for a *Light of the Gentiles*" (Isai. xlii. 6; Mal. iii. 3). This purifier of the people was witnessed to or attested, of Jehovah for seven years; that is from the beginning (Mar. i. 1) of John's proclamation of glad tidings concerning him until the end of his own mission to the Jews. The ministry of John and Jesus divided the seven years into parts or *chatzim*. John's *chatz* was the first part; that of Jesus the last. The prophecy saith in the accusative of time, that *in a part of the week sacrifice and oblation should cease to be offered by the many*. This is the paraphrase of the text. The twenty-seventh verse of the ninth of Daniel doth not say in so many words which part, or in which of the seven years, the cessation should occur; yet it is clear, the Purifier or Covenant must continue the whole seven years, as He is the subject of Jehovah's confirming power to the end thereof. After seven weeks, and "*after*" the three-score and two weeks, that is, after sixty-nine weeks from the going forth of the commandment "shall Messiah be cut off, but not for himself." How long after? When the confirmation of the covenant is finished, a process which continues seven years, and therefore in the last part of the week when the whole 490 years shall have come to an end.

In dismissing this subject for the present, we would remark, that it is not Messiah who confirms the Covenant for many, but Jehovah. There are some literary curiosities extant upon this subject illustrative of the total blindness of the learned; but we cannot undertake to notice them

now. We may just say that Moses Stuart makes Antiochus Epiphanes, a pagan king, the maker and confirmer

of the covenant, and Jewish apostates from the Law, the many with whom he agreed !!!—*Herald*, 1852.

THE SONS OF HAM.—Much of the antipathy which we white people have to the Africans is, without doubt, simply owing to the difference which exists between us and them in colour of skin and form of feature. I had a strong repugnance to them myself on this account, and did not really lose it until I was brought face to face with them in their own land. This feeling is somewhat excusable; for it is rarely out of Africa that we meet with Africans who are calculated to win our admiration or regard. In England we usually meet with certain miserable specimens of the West Coast negro races, or some spoiled and petted creature, for whom perhaps our money is solicited, that he may be kept in a state of idleness; and who excites our contempt by an aping of gentility, which sits upon him with an ill grace, or disgusts us with an assumption of superior piety, in which we cannot believe. In America and the West Indies we find only slaves, or the descendants of slaves, who are more or less weighed down and degraded by the burden of their past or present servitude, and in whom, therefore, we find but little that is calculated to remove the barrier which exists to our unreserved acceptance of the African as "a man and a brother." From these and such as these, who are almost invariably connected with the negro races of western Africa, who are certainly not the most favoured of the sons of Ham, we have formed our opinions, and have had our feelings excited upon the Africans in general. But though the negro is an African, all Africans are not negroes. There are the same varieties to be observed in the descendants of Ham as in those of Shem and Japheth. All are distinctly African; but the retreating forehead, prominent jaws, and ill-formed body with which the negro is generally credited, are not common. It is not only the Manyema, of whom we have lately heard from Dr. Livingstone, who are beautiful in form and feature, for I have met with their counterparts in regions less unknown. We shall look in vain for finer specimens of the genus homo than the

Zulu Kaffirs. They are tall in stature, manly in bearing, and graceful in movement. Their language is pleasant to the ear, and capable of expressing almost any thought the human mind is capable of conceiving. They are logical in reasoning, patient in argument, and acute in observation. It is quite true that they in common with all Africans are black, or nearly so; yet you cannot be with them or with other of the higher races of Africa long, without feeling that the affinity between them and the fair-skinned man is perfect in every material point; and the sympathies of a common nature soon bridge over the chasm which at first seems to exist between ourselves and them on account of the difference of colour.—A Writer in *The Cornhill Magazine*

INSPIRATION.—Bible writers were *penmen* and not *pens*; the influence under which they wrote was not analogous to the infusion of such an instinct as makes the bee or the ant an "animated tool," but rather to the power of a great human mind over narrower, and lower, and feebler minds. The afflatus was not *mesmeric*, but moral and spiritual: it was rather comparable to thermal currents than to the rigid circumscription of mathematically defined zones. But it is one thing to make frank and full allowance for the human element in the Scriptures, and quite another to forget or explain away the co-presence of the divine. Does a man *accept the supernatural*, yes or no? Does he believe, or not believe, in the resurrection of our Lord from the dead? These are the plain questions to which, from any censor of the Scriptures, we are entitled, *in limine*, to exact plain and straightforward answers. If the reply be "I do *not* accept the supernatural: I do *not* believe that Christ is risen," we know what and whom we have to contend with. But if the response be the other way, "I *do* accept the supernatural: I *do* believe in the Saviour's rising from the dead," it is, surely, in such a case, pertinent to remind him that he must, in all consistency accept and believe *much more*. —RORISON.

EZEKIEL'S 40 AND 390 DAYS.

BY DR. THOMAS.

The *fourth year* of Rehoboam's reign became a memorable epoch in Israel's affairs. Exactly 40 years had elapsed from the Foundation of the Temple, which was itself another national epoch. The event shows, that the Lord had predetermined the existence of this temple for the same length of time as had elapsed from the Confirmation of the Covenant of the Kingdom to the night of the returning from Egypt (Exod. xii. 41), that is for 430 years. This period was an era of transgressions, which attained its fulness in the 19th of Nebuchadnezzar, when the Temple was burned to the ground by the Chaldeans. The 4th year of Rehoboam divides these 430 years into two unequal parts—the first consisting of 40 years already indicated; and the last of 390 years. What is there significant in this? Let us hear the scripture in the case.

About seven years before the burning of the temple, Ezekiel was commanded to present himself to the Israelites in Chaldea, styled the Captivity, as a sign to represent to them, by significative actions, the siege and fall of Jerusalem. "Lie thou upon thy left side," said the Lord, "and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee *the years of their iniquity*, according to the number of the days, 390 days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again upon thy right side, and

thou shalt bear the iniquity of the house of Judah *forty days*. I have appointed thee *each day for a year*" (Ezek. iv. 4). By this the Captivity were taught, that the siege and fall of Jerusalem would be at the end of 430 years, the whole number of the years of the national transgression. We cannot say whether they knew the beginning of the 430 years, but they were plainly taught that it was to be the limit of God's forbearance. We learn from the sub-divisions specified by Ezekiel that they were representative of the iniquity of the two houses of Israel. The 40 day-years are assigned to Judah, because the ecclesiastical government of the Twelve Tribes, from the foundation of the Temple to the apostacy, was in connexion with its sovereignty for 40 years; but when they all forsook the Lord, the 390 day-years symbolize the iniquity of the whole house of Israel for 390 years, from the 4th of Rehoboam to the destruction of the Temple.

But the main reason why this composite 430 is introduced, is to show that as Ezekiel had borne the iniquity of the two houses with affliction for 430 days, so they should be punished for their 430 years of past transgression, with 430 years affliction among the Gentiles; as it is written, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." And so it came to pass. They consumed away for their iniquity; were an oppressed people; and subject to the Gentiles, first to the Chaldeans,

then to the Medo-Persians, afterwards to the Macedonians, until 430 years from the burning of the Temple had expired, when they effected their independence under the Maccabees.

Some think that the Apostacy of Israel must be dated from the commencement of Rehoboam's reign, and not from the 4th year thereof; because the Ten Tribes revolted from the House of David at that time, even in the first year of Jeroboam, son of Nebat, who caused Israel to sin. But though Israel rebelled then, and Jeroboam adopted a policy adverse to the fidelity of the tribes to Jehovah, they did not apostatize from him till the 4th of Rehoboam. The facts in the case are these.

Israel renounced the house of David, but not the Lord. Jeroboam was aware of this; therefore said he, "Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up unto Jerusalem: behold, thy Gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other he put in Dan" (1 Kings xii. 26).

This policy of Jeroboam was the result of what he observed. He perceived that though he had acquired sovereignty over ten-twelfths of the nation, his subjects still looked to Jerusalem, the metropolis of Rehoboam's kingdom, as the holy city of their faith and worship. In carrying

out his policy Jeroboam had himself deepened this regard: so that "the priests and the Levites that were in all Israel resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord; and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And besides them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, *three years*: for three years they walked in the way of David and Solomon" (2 Chron. xi. 13-17).

But how was it with Rehoboam and Israel after these three years had passed away? Years in which he had arranged and established his affairs? Did he and Israel continue faithful to Jehovah? Let us hear the testimony. "And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, *he forsook the law of the Lord, and all Israel with him.*" This was in the 4th year of his reign. In the 5th year Jehovah sent Shishak, king of Egypt, against Jerusalem; and commanded Shemaiah, the prophet, to tell Rehoboam that it was because he and Israel had apostatised from Him, that this evil had overtaken them. It is manifest, then, that as all things went well in the eyes of the Lord in the first three years, and that as he punished them in the fifth, it was because of their forsaking Him in

the 4th of Rehoboam's reign. (It was exactly 390 years from this 4th of Rehoboam to the date of the destruction of Jerusalem by Nebu-

chadnezzar; and it was exactly 40 years from the foundation of the Temple, in the 4th of Solomon, to the 4th of Rehoboam).—*Herald*, 1852.

"A BITTER AND SORRY ILLUSION."—Such a public writer pronounces life to be, if its highest state is that described by the philosopher Schopenhauer thus:—"How blessed must be the life of a man whose will is subdued for ever: not at rare intervals, as in the enjoyment of the beautiful, but extinguished except the last glimmering spark which sustains the body, and will perish with it. Such a man who has, after many bitter combats, conquered his his own nature, remains only as a purely intellectual being—an untarnished mirror of the universe!" On this the said writer remarks:—"A being without emotion, affection torpid, only and for ever 'calm and smiling';—who can accept the estimate, 'How blessed!' The best—the loftiest—a person who has been stripped of all the attributes of conscious being, before whom 'life and its figures only pass like a fleeting apparition, a morning dream to one who is half awake.' This, the farthest good of existence! (Eternal life through Christ is the solution of the problem which mocks all natural writers.—Ed.)

THE TIME OF JACOB'S TROUBLE.—Some time ago, the judge of Koretz, in Volhyma, Russia, whilst out driving, encountered a meal-waggon driven by a Jew, named Wolf Charbosch, and in passing, without the slightest provocation, he deliberately struck the Jew heavily across the face with his whip. The latter returned the dastardly blow with his whip, and here the incident appeared to have terminated. Shortly afterwards, however, during the Jewish festival, the Jew was arrested by the rural gendarmes and dragged before the judge. The latter, assuming his chain of office, said, that for the affront he had received from the prisoner, he condemned him to be beaten (or cudgelled). The Jew was immediately gagged, his hands bound with cords, and thrown to the ground. Thereupon the judge's coachman seated himself upon the victim's legs, whilst a gendarme sat upon his head. The punishment then proceeded,

and it is stated that the unfortunate creature was belaboured for more than two hours. He was taken up, half dead, and carried to prison, where he remains, speechless and unable to take food.

THE TIMES BEFORE MOSES.—"That before the Word given by Moses and the prophets to the Israelitish nation, there was among the nations divine worship, very similar to worship instituted by Moses, will appear by what is related in the books of Moses. That it was also before the time of Abraham, appears from the words of Moses; and more evidently from Melchizedek, King of Salem, in that he brought forth bread and wine and blessed Abraham; and that Abraham gave tithes of all; and that Melchizedek represented the Lord, for he is called a priest to the Most High God, and it is said in David concerning the Lord, "Thou art a priest for ever, after the manner of Melchizedek." These, besides many other things, are standing proofs that before the Israelitish Word there was a Word, from which were such revelations. All religion, which was originally founded in revelation, began in the East, and has thence been diffused in the West, and thence flowed over the world. The first created men had, as the Scriptures assure us, the knowledge of God, and their duty communicated to them by immediate revelation, which was continued in the family of Noah, by whose posterity all the powerful and polished nations of antiquity were founded. Even the Grecian and other ancient mythologies were corruptions of the originally true religion communicated by revelation to Noah and his descendants. It is a well-known fact that both Plato and Pythagoras derived a part of their systems from the priests of Egypt, whom they went expressly to consult, and though the pure light of revelation was in Egypt greatly obscured, yet it is certain that all the true knowledge of a religious nature which the Egyptians possessed was what remained from their original descent from the son of Noah."—*Letter in American Paper.*

"IN THE PRESENCE OF DEATH."

At the funeral of sister M. R. Jones, of Mumbles, on December 16th, 1883, at the New Cemetery there, brother Ashcroft addressed the assembled mourners to the following effect:—

"DEAR FRIENDS,—It is natural that those assembled, as we are, in the presence of death, and who feel themselves to be also in a death-stricken condition, should, on such a sorrowful occasion as this, direct their inquiries towards the question of a future life, and desire to know whether there are any reasonable grounds on which to base the hope of its reality: under what circumstances it is to be inaugurated and experienced; and to find out all ascertainable facts concerning it. This is obviously a question that cannot be determined by mere natural preference and longing. It is quite possible for us to entertain desires that will never be gratified, and expectations that are doomed to disappointment. The bare fact that men wish for conscious existence after death, does not necessarily prove that they will realise their wish. If it be urged that God will not mock an instinct which is so generally characteristic of the human mind, we are bound to recollect that natural instincts do not by any means invariably precede the realisation of the object to which they point. The instinct of a hundred flocks of birds in winter prompts them to seek for food which lies congealed by frost, and covered by snow, hopelessly and entirely beyond their reach. The gratification of our desire for endless life is similarly dependent upon appropriate conditions. There are those indeed in whom that desire does not exist, and whom an evil habit of mind has completely reconciled to the prospect of a lapsed existence when they have reached the limit of their present mortal being.

We shall feel that we are limited to the Scriptures in our search for reliable information on this momentous subject. All else is mere speculation, conjecture, guess. Science can offer us nothing positive, that is at the same time balm to our wounded sympathies. In the holy oracles lies our only source of consolation. Their revelations alone can suffice to dry up our tears, and give us resignation under the sorrow, that has lacerated the joy of all our hearts.

The comfort that it is customary to resort to when surviving friends meet to perform the last offices for the dead, is not such as our deceased sister would have desired us to express over her remains. Her hope was far different from that which is commonly entertained. It was based entirely upon the promises of the Most High. She knew that by those promises it was alone possible for us to become partakers of the divine nature, and escape the corruption of the cemetery (2 Peter i. 4). To be of real service, comfort, when sought to be administered, must rest on fact and not on fiction. It must be grounded on what God has said he will do. Our sister, therefore, wisely adjusted her expectations to the Scriptures of truth. She did not anticipate a translation to heavenly joy when death had done its work. Her hope was identical with that of the saints of God in all ages. She looked for an everlasting inheritance upon the earth, as Abraham did,

unto whom the promises were made (Gal. iii. 16). She placed reliance in the covenant which God made with David, and which he, wisely enough regarded as "all his salvation and all his desire" (2 Sam. xxiii. 5); a covenant which spoke of his house "for a great while to come," and enabled him triumphantly to exclaim: "God will redeem my soul from the power of the grave, for he will receive me" (Psalm xlix. 15). With Job she could say—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." She had read in Isaiah xxvi. 19, "Thy dead shall live, my dead body shall arise. Awake and sing, ye that dwell in dust, and the earth shall cast out the dead." She remembered God's promise in Hosea xiii. 14, "I will ransom them from the power of the grave: I will redeem them from death." She could join with Hannah, the mother of Samuel, in celebrating the praises of Him who "killeth and maketh alive; who bringeth down to the grave, and bringeth up" (1 Sam. ii. 6). She confided entirely in that resurrection doctrine which filled the apostolic ministry in the first century, to the exclusion of every other hope regarding a future life. She knew that the dead would lie in the silence and darkness of the grave until the Lord Jesus calls them forth by the mighty power which God has given him for the purpose. She regarded them as in the position in which David, and Hezekiah, and Daniel, and others believed them to be—as asleep in the dust of the earth, their powers of memory and thought and affection now no more—"perished" indeed, as Paul says in 1 Cor. xv. 18, if there be no resurrection. By submission to the gospel in the way appointed by Christ, she placed herself in harmony with this apostolic testimony, and now waits in the unconsciousness of death the return of the great life-restorer from the heavens. She had no sympathy with the sentiment which affirms "It is not death to die." In that idea so preposterously expressed, she discerned the root of the whole mischief which so generally hinders the popular recognition of the truth as proclaimed by the apostles. She accepted the Scriptures rather than the current definition of death, as—a returning to the ground. Fact, here, may not be so agreeable as fiction, but it is better to know precisely how the case stands. God's dispensation to man because of sin, was never intended to form a pleasant feature in the history of the world.

And now, dear friends, I wish to bring home to your minds and my own, the affecting truth that in the natural order of things we shall soon all be in the position of her who lies before us in this coffin: we shall all be related to this question of resurrection in a way that will not admit of the exercise towards it of personal choice. We were nowhere to be found a little while ago, and must shortly revert to that precise condition. Once in the grave, we are there for ever, unless Jesus says, "Come forth." This makes our future existence dependent upon him in a manner entirely unknown to the doctrinal systems in which most of us have been reared. We are frail and perishing men and women, and we need a gospel that deals with these obvious facts of our present existence, and offers us a final and glorious emancipation from the dominion of weakness and the

grave. Such a gospel we have in that which constituted the grand theme of apostolic discourse. How important that we should heartily embrace and hold it fast. Let us be admonished to do this, and to govern our lives—not by the maxims of this present evil world—but by the revealed will of Him in whose hand is the breath of every living thing, and the soul of all mankind; for “the world passeth away and the lust thereof, but he that doeth the will of God, abideth for ever.”

DARWIN'S FLUCTUATIONS.—A letter from Charles Darwin appears in a work just issued, and is published in the papers. In it, the writer says:—“I may state that my judgment often fluctuates. . . . In my most extreme fluctuations I have never been an atheist in the sense of denying the existence of a God. I think that generally (and more and more as I grow older), but not always, that an Agnostic would be the correct description of my state of mind.”—“Agnostic:” that is, “don't know.” Quite so. God is undiscoverable in the nature of things. He requires to reveal himself: and He has done so, and Christ is the culmination of that revelation. He is the way, the truth, and the life, in whom, the darkness of nature and the agnosticism of mere philosophers dissolves in the brightness of the sunshine of God.—*ED. C.*

THE BIBLE DOCTRINE OF IMMORTALITY IN 1643.—Bro. Hebdon, of Scarborough, says:—“In the British Museum, there is a copy of a book with the title “MAN'S MORTALITY: or a treatise wherein is proved, both theologically and philosophically, that whole man as a rational to that common distinction of soul and body:—that the present going of the soul into heaven or hell is a mere fiction, and that at the resurrection is the beginning of our immortality, and then actual condemnation and salvation, and not before. With all doubts and objections answered and resolved both by Scripture and reason;—discovering the multitude of blasphemies and absurdities that arise from the fancy of ‘the soul,’ and divers other mysteries, as of heaven, hell, Christ's human residence, the extent of the resurrection, and the new creation. Opened and presented to the trial of better judgments. By R. O., Amsterdam (London). Printed by John Canne, A. D. 1643.” The author, R. O., concludes his book with the following:—“Thus, having found man's foundation to be wholly in the dust from whence

he was taken and thither to return, let this then be the use of all: That man hath not wherewith at all to boast, no more than of the dirt under his feet, but is provoked wholly out of himself to cast himself wholly on Jesus Christ, with whom in God our lives are hid; that when He who is our life shall appear, we might also with Him appear in glory; to whom be the honour of our immortality, for ever, and for ever, Amen.”

NAPOLEON'S ESTIMATE OF CHRIST.—“From first to last Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent, and calm. Sublimity is said to be an attribute of divinity: what name then, shall we give him in whose character was united every element of the sublime? I know men, and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his Gospel, the singularity of his mysterious being, his appearance, his empire, his progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains abovecomprehension—great with greatness that crushes me. It is in vain that I reflect—all remains unaccountable! I defy you to cite another life like that of Christ.”

 "I WILL GO ON AGAIN."

When I began
 To run the race for immortality,
 I thought that I should run so easily
 After that day,
 When I put on the name of Christ my Lord ;
 And having found a goodly company,
 And narrow path withal,
 It seemed that I might almost find my way
 Straight to the mark, without one trip or fall.
 Oh ! fool and vain,
 To think that I could fight and not know pain,
 Or climb and never stumble ;
 Now 'tis plain,—
 I must have grown less earnest, or more humble :
 I think sometimes I cannot climb at all.
 For now I see,
 Far heights of holiness that seem to be
 All inaccessible, at least for me.
 Wretched am I.
 Depths of endeavour and sincerity,
 I had not dreamed of in my vanity ;
 And still I try
 To rid myself of mine iniquity,
 And still iniquity takes hold on me,
 Till my heart fails, and I fall down and cry—
 I *cannot* serve the Lord. It is too high,
 I cannot reach it. I had better die
 At once than spend my breath
 In a vain strife that but continueth
 To heap up sorrow for my second death.

* * * * *

That was an evil thought, evil and vain.
 "In death we are the Lord's." No, it is plain,
 I must go on again.
 Except the Lord had called me by His grace
 To run this race
 I yet had walked in some vain thoroughfare,
 Leading no where

But to the gates of death. Except that He
Had taught my hands to war, I yet should be
Fighting in vain, as one that beats the air.
Now, I remember God has said to me,
“Pay unto Me thy vow,
“And in the day of trouble call on Me,
“I will deliver thee, and then shalt thou
“Glorify me.” My heart seems lighter now ;
I will go on again, and bear in mind,
If I have nought to fight with, Christ will find
Nothing to crown me for. Each evil thing
I set my foot on now shall serve to bring
Me one step nearer to my heart's desire,
Till being tried, as gold is tried in fire,
I shall come forth at length,
In purity and strength.
Then at the judgment scene on Sinai,
Trembling, rejoicing, scarce believing, I,
With all who overcame,
All my sin conquered, all my sorrow healed,
Shall share the glory yet to be revealed,
Eat of the manna that has been concealed,
And bear my Lord's new name.

M. C.

THE SURVEY OF EASTERN PALESTINE AND ITS DIFFICULTIES.—Captain Condor has just published an account of his explorations in Eastern Syria during 1881-82. The object of Captain Conder's last journey was to survey Eastern Palestine, or the country beyond the Jordan, in the same complete manner as he had surveyed Western Palestine six and seven years ago ; but a great change had taken place in the interval. In 1877 the Turkish Government was well-disposed, and the survey was conducted and completed under the immediate patronage and approval of the Sultan. But in 1881 the Porte was not merely disinclined, but absolutely opposed to the carrying out of any investigations whatever ; and the present Sultan formally withdrew the firman granted by his predecessor, and ordered that no one was to be allowed to make any explorations without a fresh authority from him, which

he had no intention of granting. Captain Condor's last survey, therefore, was attended with difficulties which had not presented themselves on the former occasion, and which rendered complete success a matter of impossibility. One cause of the Sultan's opposition, Captain Condor says, was his inability to draw a proper distinction between the secret inquiries of Russian agents in Northern Syria, and the open surveys of the Palestine Exploration Society. He believes that such lines of railway as have been suggested of late years are never likely to be sanctioned as long as the Turks hold Syria, for not only is English influence supposed to be under a cloud at Constantinople, but the Porte is fully convinced that its hold on Syria is greatly strengthened by the difficulty of communications throughout its Asiatic dominions.

**SUNDAY-MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 154.**

“Exhort one another daily.”—PAUL.

As the brethen of the Lord Jesus, we have much to do with both light and darkness. In a sense, we have nothing to do with darkness. We have done with darkness: as Paul says, believers are all the children of the light and of the day. But though not of the night or of darkness, we are in the night and walking in the darkness, and cannot but be affected more or less by our contact with it. The contact is oftentimes one that gives distress. We cannot but feel pain in the contemplation of the darkness. It is a darkness in many things. It is not merely the darkness of ignorance, but darkness in every sense in which the term can be applied to human experience.

A man says his way is all dark when his prospects are bad. He says a neighbourhood is dark that is immoral; or that a man is dark as night who has no understanding. In every sense, the world is shrouded in darkness. It not only lies in wickedness, as in John's day, but it is badly off; poorly housed, miserably fed, dreadfully overworked; unprovided with proper education or scope for turning any education into rational account: blighted in body and degraded in mind, without the prospect of any change in their situation. Many, no doubt, are well off, in material circumstances, and have a little light in the various ways (though of a sickly glow). But as regards the mass of mankind, their situation is that of darkness without hope of improvement.

There have been dreadful revelations recently to oppress the heart with a heavy burden. We require no special revelations to make us inexpressibly sad at the present lot of man. The everyday condi-

tion of the mass of mankind is quite sufficient. But when such disclosures of squalor and poverty, and oppression, and utter degradation are made, as those contained in recent descriptions of the state of the London poor, we feel weighed to the ground with a sense almost of stupefaction at the magnitude and the hopelessness of the evil that prevails in the very midst of civilisation.

Now the chapter we have read this morning (Acts xv.) may not appear to have much to do with the subject one way or other. But there is one expression in it that struck me as containing a salve to the wound which such a state of things inflicts upon the inner man. It is the remark of James at the council of the elders called to consider the position of the Gentiles: “Known unto God are all his works from the beginning.” The present dreadful state of things upon earth cannot in a direct sense be considered one of the works of God; but in an indirect sense it is included. The evil that prevails is one of the corollaries of man's forgetfulness of God. Evil is created by God, as He himself tells us (Is. xlv. 7) as the punishment of sin, as we learn from numerous declarations, and also as furnishing one of the conditions leading at last to perfect good. It comes out of the circumstances He establishes and permits. Indirectly, therefore, it is a work of God. And it is a work, with all His works, “known from the beginning.” If so, we need not be too much downcast. We may be quite sure there is wisdom in it. We may even see it thus, with a little reflection, even if that reflection is limited to the present situation only. We see people dispirited and ground down to

poverty: but where would they be if it were otherwise? What would their attitude be in plenty? We may find our answer in the state of well-to-do classes. The wealthy are arrogant and self-absorbed and as forgetful of God as the poor. If wealth were general, so would lawlessness be. Sodom and Gomorrha were not troubled with poverty. "This was the sin of Sodom: pride, *fulness of bread* and abundance of idleness was in their hands." We may therefore rest content that if poverty is a great curse to the world, wealth would be no less so. It would be curse in another form. Violence would probably be more general than in the present state.

To get the real comfort, we must take a larger view. The present moment is part of an age, and we must look at the age before we can understand the moment. We must look at the whole of a thing before we can understand a part. What could a man make of a small part of an ingenious machine if he found it lying on the road by itself? A part is only intelligible when comprehended in its relation to the whole. The mistakes that men make in regard to life and human destiny arise from confining their attention to the present moment upon earth. Looked at by itself, life as it now is, is, doubtless, an enigma, not only hard to understand but overwhelming to the heart that opens fully to all its painful features. We must not look at it by itself. We must look at it in relation to the plan that is being worked out for the ages. But who can show us this plan? God can do it, for the plan is His. And He has done it, for we have it in our hands with every authentication the subject is susceptible of. Men who are unenlightened in this plan are necessarily in the dark, and must find themselves, in relation to life, if they are thoughtful at all, like men groping in a subterranean cavern with no outlet.

We are privileged this morning to have the land in our hands, and to understand

it, and to believe in it. We look back to get the start of it. We see human life start, fair and beautiful, though imperfect. We see God apply the highest lesson of which it is capable, and the learning of which is essential to its highest good; the lesson that man is subject; that God is supreme, and must be obeyed. We see the lesson miscarry, as regards the particular individual (Adam) to whom it was applied. We see Adam disobedient, and we see a consequence as inevitable to disobedience as suffocation is to the absence of oxygen. We see death passed upon him, and through its effect upon his nature, we see it pass to all who should come out of that nature. And not only death, but exile; sent out of Eden; sent away from divine society and leading; sent into the world, to take care of himself. This was the dark valley into which the race stepped, in Adam, from the sunny uplands; and in this valley it has been floundering ever since, and is stumbling and struggling bootlessly to-day. Like an army penned in a narrow defile under the guns of the enemy, they are crowding and trampling each other to death. But the chaos is not a hopeless chaos. In the rout and rabble, there is a re-organising work going on. Messengers from the King of the uplands have the masses in hand here and there, slowly reforming it with a view to leading it out of the valley; to more glorious uplands on the other side. Out on to that other side the straggling mud-stained be-draggled mass will yet deploy, an orderly, glorious, rejoicing host, to triumphant strain of music. The human race, as a race, will one day emerge from the gloom and vanity of the present state into glory that will make it forget its woe, and its emergence will not be for a transient blessing. There will be "no more curse, no more pain, no more death." The salvation conferred upon it will be an everlasting salvation in the absolute sense.

It is this upshot of things that we must take into account, in rightly estimating the

circumstances of the present moment. The human race has come from the heights; it is now in the depths; but it is on its way to ascend heights more glorious than it ever stood on before. The world's present experience is God's way from the one to the other. It is all-known and fore-known to Him. We may, therefore, soothe our distresses and trust in God and leave to Him the burden that belongs to Him. Surely He is wise; it is not in man to criticise Him. If we are tempted to think this is poor consolation for the world's present woes, we may profitably ask ourselves, what else is there? The vanity is here; no man can remove it: If the revealed purpose of God be not the remedy, where is there one? It is not in man to remove mortality, weakness, inefficiency, and death. It is not in man to so arrange affairs on earth, as that man shall be a blessing to man, instead of a curse, as he is under present social and political arrangements. Are we to refuse God's remedy, because it does not come up to our ideas, which we cannot carry out, and which, with His wisdom, we should see to be foolish ideas, even if we could carry them out? Of all the sublime absurdities of human logic, nothing could surpass the argument, that because Bible salvation is not broad enough, general enough, and quick enough (though substantiated by every token of truth of which the subject is susceptible), therefore we must shut our eyes to all salvation, and accept and proclaim the idea that the universe is nothing more than a vast death-mill, for grinding living creatures into nothing. This was the argument of a gentleman a very short time back—that the Bible plan seemed inconsistent with a God of love; therefore, while not denying the existence of a Supreme Being, and not denying that goodness was one of His attributes, as reflected in creation, he preferred to take things just as he found them in his own personal experience, and to say there was no hope at all. There is a worm at the

root of such a philosophy as this. There is a radical flaw in the reasoning that leads to such a melancholy and demoralizing conclusion, from such irrelevant premises. It is not difficult to put the finger upon it. Men who reason thus have not learnt to feel, even if they admit the elementary maxim of truth that might almost be called self-evident, viz., that man is not the first nor the highest in creation; that he did not make it or precede it; that it exists not for him; that he is but an element in it—only one of the many helpless, powerless, permitted transient forms of the eternal power out of which all things have come. The man realising this very obvious truth could never be guilty of the presumption of regulating the problems of the universe by their bearing on his individual feelings and interests. He must necessarily feel that in himself he is nothing, and that there must be a law and an aim in the existence and operations of the universe as much greater than he, as the heavens over his head are greater than the house he inhabits. This is so obvious as to rank as a primitive moral instinct. A man inaccessible to it must be lacking in some characteristic of the *genus homo*.

God has proclaimed to us what the intellect perceives on this point; that as the heavens are higher than the earth, so are His ways higher than man's ways and His thoughts than man's thoughts. This being true, both by moral instinct and revelation, what difficulty ought the present form of things to present to enlightened intellect? There is a "way" visible in the whole sad history of our race since the day of its fall in Eden; and if it differs from us in our way, it is because it is God's way. That way is, to secure the supremacy of God's authority as the basis of everlasting life upon earth. Man may have no sympathy with this aim. As a matter of fact, he has none. His way would be one of indiscriminate philanthropy. "Let man

be well off, comfortable, and happy, whatever becomes of the glory of God." This in an ungarnished way would express his philosophy of things. But this philosophy is shallow and foolish, exceedingly. Why should man have food for his stomach, clothes to his back, mirth for his empty heart, if he is to shut his eyes to wisdom, and turn away from the aims and exercises of heart that constitute both his highest beauty as a living being, and is the greatest delight of which his nature is capable? Is the universe only a cook-shop or a lodging-house? Has it been established by commercial speculators? The fools impatiently answer: "Universe! universe! Why do you mope about the universe! Look after the pudding." Ah! good friends, but the universe is there for all that. It will not take itself off because you bury your snout in the trough; neither will it let you alone in your folly, though silent and making no sign. It will slowly clear you off the scene, and pass on to other and higher things, which, although they have no place in your heart, are higher and more glorious than anything it has ever entered into your minds to conceive of.

No; the pudding philosophy is the philosophy of fools. God's wisdom is the only wisdom. He aims at bringing the human race through a discipline that will teach it that it exists for Him, and that it can have no well-being apart from obedience to Him, and no existence at all apart from His power. This lesson will be learnt, and learnt effectually, by a sufficient number in the long run to constitute a wise population for the whole earth at last. That they are few in every age is only because of the greatness of the plan and the greatness of the Worker-out of it. "All nations before Him are as nothing." What if vast masses of the population pass away like the grass; they are but incidental to the plan of the great, wise, and irresponsible Maker of all. There is no violation of eternal justice—

no ultimate heritage of trouble. They come (they had no right to come): they go (they have no right to stay): they vanish (they have no trouble in oblivion). They are as though they had not been. They are as a dream when we awake, which is the Scripture's own declaration.

Let men once get into sympathy with God, and they have no trouble with these problems. He is eternal: He is holy: He is dreadful in His power and prerogatives. Mankind, as the mechanical propagation of a condemned stock have no rights before Him but the coffin and the cemetery. Of God's own good pleasure, He has set in motion a glorious plan, which will fill the earth with glad hearts when He is enthroned in them all. We are well through the programme of the plan. We have the happiness to live in the time of the end, which is also "the time of the dead, that they should be judged," and the time that the promised reward should be given to the servants of God. We have heard what are almost the dying echoes of the invitation to come out and be separate, and become the sons and daughters of the Lord God Almighty. We have caught the sound, notwithstanding the Babel of voices that fill the air: and we are here this morning to rejoice in the prospect of the glory to be revealed. We are not unmoved by the spectacle of the world's woes, but we are strengthened by the knowledge that God Himself will heal them in due time; and if it meanwhile suffer, we are not unmindful of the world's wickedness against God, and its unfitness to receive the unmixed blessings of His hand, and we do not forget that even now it is in our power to offer to the world a panacea for all its woes. God has authorised us to re-echo His own words, "Ho everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." It is our part, as vendors of the Spirit's precious wares, to sound this invitation as

the only true alleviation of the woe that now prevails. It is little we can do to arrest attention to it. What we can do, let us do. Let us at least maintain our own steadfastness, holding forth the word of life, calling men's attention to the

living oracles of divine truth, whether they will hear and whether they will forbear, that we may at least save ourselves from this untoward generation.

EDITOR.

FERMENTATIONS OF MODERN LIFE.—The modern rage for reform in everything connected with humanity has reached such a pitch that it has almost become a mania. Fifty years ago the idea of reform, even in politics, was viewed by most men with amazement, distrust, and indignation; but nowadays it is impossible to think of anything to reform which a society is not in existence. Our fires, our fogs, our hygienics, our houses, our manners, our morals, our dress, our drinks; our religion, art, politics, literature, are threatened and attacked by some Royal, National, or Popular—society. Heaven defend us from the latest—"The National Food Reform Society!" Where will this latest scheme for reform end? It has already threatened our chops, and ordained in the place thereof green peas, vegetable marrows, and carrots. Mercifully it has not yet commanded nettles, or chop-sticks, or fingers in the place of the homely fork. Parents with a too abundant supply of olive branches might utilise their superfluous offspring by persuading some of these societies to adopt them and experiment on them.—*Life.*

THE TRUTH A RELIEF FROM ORTHODOX DISTRESS.—Albert Barnes, of some celebrity as an orthodox commentator, thus expresses himself on a subject which the doctrine of man's mortality relieves from all difficulty:—"I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and dead, and why man must suffer to all eternity. I have never seen a particle of light thrown upon these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer or a thought to suggest that would be a relief to you.

When I look upon a whole race, all involved in this sin and danger; when I look upon a whole race, all involved in

this sin and danger; when I see a great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. *It all dark, dark to my soul, and I cannot disguise it.*"

EVER LEARNING BUT NEVER ABLE, &c.—A writer forty years ago says:—"Through frequent changing many minds become, in process of time, incapable of a really firm faith. No doctrine can be so fully expounded to them and enforced by such a weight of moral evidence, but that they will soon be ready to ask: Can anyone show us a doctrine more probable than this? They are never more highly interested than when an effort is made to shake the foundations of their belief, and propose to their view opinions new, startling, and incongruous."

THE GOSPEL NARRATIVES AND THE CHARACTER OF CHRIST.—"How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims; what profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness, and without display? My friends, men do not invent 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 Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."—ROUSSEAU.

THE CLERICAL ADVERSARY BELLIGERENT.

As a rule, the clergy (including in that term all grades of the religious leaders of the people, acknowledging and using the title "rev."), observe the profoundest silence in regard to the operations of the truth. This is excellent strategy on their part: for nothing more certainly tends to bring the truth into notice and favour than opposition at their hands. Sometimes, however, they are tempted to forsake for a moment their policy of "masterly inactivity," always with excellent results. If they are silent, the truth goes on; if they speak, it goes on all the more. There are several recent illustrations, of two only of which can we now speak.

We have heard of a sermon preached against the *Finger Post* distribution in one of the Episcopalian churches of Birmingham. The preacher could not sufficiently express his detestation of the leaflets, and regretted their inability to employ the law to abate the nuisance. The effect of his utterances was to cause a young man to come to the Temperance Hall to see what might be the nature of the matter exciting such bitter clerical ire. The young man was surprised to find it so thoroughly Scriptural and earnest a thing.

At the end of last October, a Baptist preacher in Yorkshire seems to have been exercised in the same way. He went boldly to the point, and advertised that he would preach a sermon on "Christadelphianism critically examined." A good congregation assembled in Vale Baptist Chapel to hear it: and the press also appears to have been represented on the occasion: for in the following issue of *The Todmorden and District News*, there was quite a full report of the address. The preacher's style was quite breezy, but a little too caustic and contemptuous for the basis he stood on—which was a basis of confessed and manifest ignorance of the subject he had undertaken to discourse on.

We make an extract or two from the report:—

SERMON AGAINST THE TRUTH.

"Christadelphianism," he said, "was a word of recent origin; it had no place in the ordinary vocabulary of the English nation. Of its origin or derivation he was delightfully ignorant, but he should like to know who had had the audacity to fling it into our speech. It very nearly approached to the rival schemes of Christianity; it was a stolen badge of beauty. As the owners of it only claim Christ as a material master, it might well be asked why they had not called themselves Johnadelphians, or gone further and claimed Peter or some other of the Bible names. But no, that would not do; it must be Christadelphian, or the falsely erected fabric would collapse owing to its name. Their doctrine was man and man alone, yet they knew perfectly well that a species of gospel without Christ's name would be too obvious to gain attention; it must have the semblance of Christianity or they knew men would not accept it. They possessed material conceptions of the truth altogether—they had no room for revelation. Their conception of man was that of a material being—an off-spring of the dust. St. Paul said 'We are the off-spring of God,' and the greatest scientists of the age admit that life is a mystery. Their idea was that the brain was life, and that there was no proof of thought apart from the living brain; he instanced cases where the brains have been taken from animals, and they have continued to live and move about. But, said they, inherent immortality is impossible; their notion was that immortality was an achievement or issue of a virtuous life, and their theories provided for the survival of the fittest. One writer had said that the religious form of this opinion was immortality conditioned upon holiness; its scientific form was the succession of the fittest. Christianity taught not only survival of the fittest, but the continuity of the weak; indeed, it was nothing if it was not this—it abdicated its functions when it admitted that any part of humanity might perish. The preacher here quoted from the writings of Bishop

Butler, and observed that man is the flower of life, and in his heart alone are the issues of eternity. The Christadelphian's idea of the resurrection was entirely a bodily resurrection. St. Paul speaks of attaining to the resurrection, as something towards which to aspire, and in his opinion the literal resurrection of the flesh was a gross absurdity and an impossibility. Christianity taught that man was made in the image of God, and that the identity will be continued after death. But matter could not be that identity, for matter was continually changing. A modern writer had said that oxygen was material combustion, and chemists would tell them that they were all ablaze, even to the tips of their fingers. If such was the case there was a continuous waste going on, and the idea of bodily identity was entirely destroyed. Man was something which the chemist could not test; material could not last. St. Paul told them 'If there is a natural body, there is also a spiritual body,' and another Scriptural definition was 'body, soul and spirit.' A living writer had said that 'man has a physical body, a human soul, and a living spirit,' and that 'identity resides in the two last, not in the first;' that we do not get to the man, the unchanging person, till we get outside of matter. And Socrates, giving directions for his own funeral, urged his friends not to think that they had put him into the grave, but only the house—the tenement in which he had lived for the future. The Christadelphian idea of the grave was that they would there wait the day of resurrection—that it would be a waiting in a sort of torpid existence between life and death. This was a very old-world notion and a most comfortless superstition. It was something like the idea of Martha, when she said 'I know that he shall rise again in the resurrection at the last day.' But Christ's reply to her was 'I am the resurrection then and the life; he that believeth in me shall never die.' If the Christadelphians were right all Christian churches were wrong. But as a matter of fact Christ himself has proved that as he is raised so we shall be raised. We die to live. . . .

"Think of the great father of Love needing them to be dipped before they became his sons! He wondered what would become of all their good Methodist friends who did not see eye to eye with

them as Baptists on this matter. Though a Baptist, he was prepared to affirm that there was no connection between baptism and redemption—that the realisation of the one was not dependent on the acceptance of the other. When they made more than a symbol of baptism—when they treated it as something more than an indication of inward baptism—they committed a trespass against God's command. The superstition taught by priests, that children of wrath could be made children of grace by baptism—was more believable than this. . . .

"The Christadelphians would have it that salvation was a thing that was coming. Nothing was so hurtful, he urged, as that which postponed salvation; it must be present or it was altogether valueless. Did they not read 'Behold, I stand at the door and knock?' and yet humanity were told to wait for salvation like waiting for an overdue vessel which came not in view. Suppose the Christadelphians succeeded in blotting out the personality of Satan; suppose they succeeded in quenching the fury of the pit, and in rocking the souls of men into an oblivious rest, did they establish the justice of God in saving the good and destroying the bad? Heaven itself would start at the idea of an annihilating God! . . .

"In conclusion, he spoke of 'the thing'—he could not give it a name—as smelling of the earth, and expressed a belief that that which looked upon all others as false would, in the end, be found to be the most false of all."

A NEWSPAPER WAR.

On the appearance of this report, quite a brisk newspaper war sprung up. The editor of the paper himself felt constrained to have a word. He said in the leading column:—

"CHRISTADELPHIANISM has made its appearance in this part of the country, and a certain reverend gentleman has, unwittingly, of course, given it a helping hand. The pastor of Vale chapel, in our humble opinion, could not have served the ends of the followers of the creed under notice better than by denouncing them from his pulpit. Now they are free to preach their doctrines in the columns of the weekly press,

and, we doubt not, will make good use of the opportunity. Had not Mr. Stone's sufficient faith in the sufficiency and soundness of his own belief to enable it to ride triumphant over error? Surely he might have let this 'ism' alone, or attacked it in a less pretentious manner than in a sermon, specially announced. As truth must, in the end, prevail, we think, for any great harm this new religion could be doing, in the modest manner in which it is now conducted, he might have been content to let the wheat and tares grow together a little longer, and trusted to its being eliminated (if false) by the winnowing hand of time. We fear his object will be thwarted, and the contrary end served."

The following extracts from the correspondence that ensued may be interesting:—

"Mr. Stone, after having taken his text, of which we hear *little or nothing*, takes up and has a little play on our name, of which he says he is delightfully ignorant as to its origin, and allow me to say, I believe also, to a great extent ignorant of the subject and people he has taken in hand to criticise. Just a few words as to the origin of the name. At the time of the war in America, Christadelphians, refusing to take up arms against their fellow-creatures, were compelled to have a name whereby they could be known from the sects around them. And as the term Brethren of Christ was not considered sufficient, the leading man in America chose a Greek term which he considered contained the same idea, Christadelphian or Brother of Christ. A brother of Christ is a son of God and joint heir with Jesus, whom God hath appointed heir of *all* things. . . . Mr. S. says Christianity teaches not only the survival of the fittest, but the continuity of the weak, and that it was contrary to its functions to admit that any part of humanity might perish, and quoted from Bishop Butler. This idea may be true from the Bishop's standpoint, and from what Mr. S. understands to be Christianity, but our appeal must be to the Scriptures. In John iii. 16, we find it recorded that God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*. Now from this we infer *all* would have *perished*

if God had not given His Son, and even now *all* will *perish* who do not so believe as to get everlasting *life*. Mr. S. says our idea of resurrection is entirely a bodily resurrection. *True*; and Paul declared that if the *dead* rise not, then is Christ not raised, and they that have fallen asleep in him have perished."—BRO. HANDLEY.

"Mr. Stone ridicules the very teaching of Scripture, viz.: Mortality, baptism, resurrection, the kingdom, &c., as taught by Christ and his Apostles, and brings the opinions of scientists, Socrates, Robertson, &c., and to conclude his discourse, quotes a piece of original poetry, thus setting up the doctrines and traditions of men, instead of the gospel of Christ, of which Mr. Stone professes to be a minister. I would advise Mr. Stone not to deal with the opinions and doctrines of men, but to preach the Gospel of Christ, of which St. Paul says, 'If any man preach any other let him be accursed.' When he does this Christadelphianism will have nothing to criticise."—*Spectator*.

"The 'strong pulpit utterance' which appeared in your report is mild indeed, compared with some of the utterances which Mr. Stone gave vent to. I sat in Vale Chapel and listened, but will not expose Mr. Stone by referring to the many vile epithets which he unscrupulously hurled at Christadelphianism, a subject which he deliberately misrepresented, or was grossly ignorant of; in fact, his first words were to confess he was 'delightfully ignorant' of the name. . . . The Christadelphians do not believe that 'man is an offspring of the dust' in the sense Mr. Stone would make it appear. Dust has not, nor ever had the power to produce man. It is easy to understand Paul when he said to the Athenians, 'we are the offspring of God,' seeing it is recorded in Gen. ii. 7, 'And the *Lord God formed man of the dust of the ground*;' and in that sense, along with the rest of the animal creation, he is the off-spring of God. (Paul was merely quoting the phraseology of a Greek poet in accommodation to the exigencies of his argument, and not employing what he would have considered an appropriate description of the human race, if left to choose his own language.—ED. *Christadelphian*). The doctrine of inherent immortality, which Mr. Stone believes in, is, as your report stated, 'a gross absurdity,' and *nowhere* taught in the Scriptures—no, not by one single passage.

Man is mortal (see Job iv. 17, also 2 Chron. xiv. 11, &c.; marginal rendering, also Psalm ciii. 14) and dying man perishes unless he has come into relationship with Christ. But Mr. Stone says that 'Christianity abdicates its functions when it admits that any part of humanity may perish.' . . . No, Mr. Stone, the Christadelphians do not expect to 'stay in their old country, and talk their old provincialisms.' If they are 'found worthy' to obtain 'that life,' they will be both willing and have plenty of time, not only to 'learn the language of immensity,' but to visit every part of it, if God wills it to be so. But we must first sleep in the dust of the earth (unless Christ appear in our day), not 'half torpid,' as Mr. Stone says, but unconscious (see Psalm vi. 5—'for in death there is no remembrance of thee,' &c.; also Eccl. ix. 5-6—'The dead know not anything,' &c.); but there will be a glorious awaking. David says (Psalm xvii. 15), 'I shall be satisfied when I awake, with thy likeness.' See also Daniel xii. 2—'And many of them that sleep in the dust shall awake,' &c.; and in John v. 28-29, Christ says, 'All that are in the grave shall hear his voice and come forth,' &c. I would counsel Mr. Stone to beware how he disregards the word of God, for Matt. (xvi. 27) says, "the Son of Man shall come in the glory of the Father, with his angels, and then shall he reward every man according to his works." . . . Numbers of sincere orthodox professors are in a state of great unrest on these matters, and the course which Mr. Stone and others pursue, is not calculated to settle them. They know that abuse is not argument, and telling them not to trouble, but 'stick to chapel,' isn't good enough. Nothing short of a full and intelligent Scriptural enquiry into these important matters, will give them peace. The truth need fear no investigation."—LEWIS LUMB.

“ On reading the report in your paper, and that of your contemporary, of a sermon on 'Christadelphianism critically examined,' by the Rev. W. Stone, of Vale, I observed that the two reports did not agree entirely, and, therefore, being anxious to know as *exactly* as possible what Mr. Stone did say, and he being a personal friend, I wrote to him, as follows:—

“ ‘21, Swires-road, Halifax,
“ ‘December 4th, 1883.

“ ‘Dear Mr. Stone,—My attention has been called to a sermon preached by you on Sunday, the 25th ult., subject: 'Christadelphianism critically examined.' A report of it appears in the *Todmorden Advertiser* of the 30th, and also in the *Todmorden and District News* of the same date. I have read both, and find they differ materially from each other. I presume you have read them, and know whether either report *correctly* gives your statements, and if so, which. I shall be glad, therefore, to know which you are prepared to endorse. If neither, I should be very much obliged if you will kindly lend me your manuscript. I will promise you that no unfair use is made of it, and that it shall be taken good care of, carefully perused, and returned to you in a few days.

“ ‘I presume you prepared the sermon and announced your intention to deliver it, with no other object than the advancement of divine truth and the exposure of error. I desire the same ends, and should be pleased to read your exact statements of criticism. Having known you for some time, and numbered you and many members of Vale church and congregation amongst my own personal and highly esteemed friends, I am sure you will not consider my request unreasonable. I have sacrificed a host of warmly esteemed fellowships all over the country in adopting the religious views you have so criticised in public, and my lot is now cast with a small and despised number of the brethren of Christ. If I have departed from the truth, I have indeed sold my birthright for less than a 'mess of pottage,' and am 'of all men most miserable.' If as an old friend you can convince me of error from the Word of God, and establish by your sermon, or otherwise, that Christadelphian views of what 'Holy men of God spoke' are contrary to their obvious meaning, I am as open to conviction as I was when I left the General Baptist body, and am as ready to return at the bidding of truth as I was to go, as I believe, at the same dictate.—I am, &c.'”

“ ‘I waited until the 10th instant, and having received no reply, I wrote him again, and obtained a short and partial answer by the next post (as follows:—)

“General Baptist Chapel, Vale, near
“Todmorden, Tuesday, 1883.

“My dear friend,—In reply to yours, I beg to say that I *shall* not give up my manuscript to any one. The sermon was not preached with any idea of creating a newspaper controversy,—but only to *re-assure* some of my own wavering flock, who had been assailed by some of *your* fraternity. I am not inclined to prolong the paper conflict, believing that my time can be *more* usefully occupied in teaching the truths whose meaning reach forth into the *other* world, and make this the prelude for its opening.—I am, very truly yours, W. S.”

“Now Mr. Stone is a professional and paid minister of the Gospel, but clearly shrinks from the duty of defending the assertions he has made; he all but refuses to *contend* for what he professes to be ‘the faith once delivered to the saints.’ Surely he might have tried to find a word or two of remonstrance and conviction from the scriptures for an old friend who had been 29 years a member of the same religious body as himself, and who for 25 years had proclaimed as a lay preacher the creed held by the General Baptists, and who, moreover, had many times done so in Vale, Lineholme, Shore, and Todmorden chapels, but who has come to see that their belief cannot be sufficiently sustained by the truths of God’s word, and, therefore, has now allied himself at great personal sacrifice with the very fraternity that Mr. Stone so vehemently assails and condemns. On the contrary, our theological assailant is not willing even to endorse the reporters’ account of his utterances, and securely locks up his precious manuscript from the eyes of all critics, for fear they should really *know* what he actually said. If he now hesitates as to the soundness and propriety of his utterances and is ashamed of his deliverance, we can well understand his conduct, and will freely excuse him; but if otherwise, he ought surely with all manly candour and religious fervour to embrace with gladness every opportunity of re-affirming and defending the things he invited the public to hear. Your columns bear ample testimony to the zeal of those he attacked to defend the truth from the plentiful misrepresentations and aspersions he so unhesitatingly hurled against their belief. We most reasonably expect and invite this public expositor of the Scriptures to come out

from his hiding place, and for the sake of the honour of his calling and the advancement of truth to show at least a manliness and courage equal to that of men who have never had a college training, or been professionally engaged in expounding the word of God. No doubt the ‘Rev.’ W. Stone finds it easy enough to criticise and to rail, and to try to lower the faith and teachings of Christadelphians, and that it is not so easy, but a difficult matter to sustain all he has said and controvert the conclusions they have so clearly established from plain passages of Scripture. We shall be glad indeed if the ‘Rev.’ gentleman can defend his position and will favour us with a convincing reply to the Scriptural reasons we have given. All *we* want for ourselves and him is a right knowledge of God’s truth, that we may each learn how to obtain all the blessings of salvation, and attain to the happiness and glory of the future age. If Mr. Stone is ‘a workman that needeth not to be ashamed, rightly dividing the word of truth’—(2 Tim. ii. 15)—he will neither hesitate nor spare any pains to convince us of error, but try his utmost to bring us into the narrow way which few find but which is sure escape from *destruction* and whose end is everlasting *life*.

“Mr. Stone says that his sermon was only intended to re-assure some of his own wavering flock who had been assailed by some of our own fraternity. Why then did he announce his sermon to the public of the whole district? There is on the face of it at least the appearance of his intending considerably more. But leaving that, what a testimony to the *power* of the truth we hold is implied in his admission! Christadelphians probably do not number a score in his whole district, and yet without any special effort they have caused a number of Mr. Stone’s flock to waver, have given him great pastoral anxiety, and necessitated the supreme effort of his sermon. This is a real achievement, and if Mr. Stone has nothing better to confirm his wavering sheep with than the dogmatic assertions he delivered on the occasion which is reported, his labours have probably been in vain.

“We cannot and do not complain; we are content to know that the faith we hold and are able and willing to defend in season and out of season has received an opportunity for promulgation which otherwise it would not have had. We are

therefore grateful to Mr. Stone and the press, and are glad to leave the correspondence to tell its own tale in vindication of the Christadelphianism so vigorously challenged but so uncritically examined and so grievously misunderstood and consequently misrepresented."—JAS. BRAMLEY.

"Mr. Stone says that 'Man is something which the chemist cannot test,' then Liebig is not reliable when he says the constituents of *man* are oxygen, hydrogen, carbon, and nitrogen, with the addition of a little calcium and phosphorus. In Gen. ii. 7, we read that '*man* was formed of the dust of the ground,' which agrees with Liebig. God transformed the dust of ground of which he formed man into the chemical substances enumerated by the chemist. Mr. Stone says it is not 'the man,' the 'real man' that the chemist has tested. If a chemist cannot furnish the desirable information, a 'parson' perhaps can, and, unless he is able to prove that there is a man, separable and distinct from what we know as the man, he has no right to assert it, and seeing that he has promised to reply to the correspondence, in your paper, we demand either proof of the existence of the 'being,' or a retraction of the statement. This is one of the principal bones of contention between Christadelphians and what are termed 'orthodox Christians,' and if Mr. S. can prove what he asserts, he will do more than any minister or philosopher was ever yet able to do. He quotes a living writer as having said, 'man has a physical body, a human soul, and a living spirit;' and that 'identity resides in the two last, not in the first,' and Mr. S. adds 'we do not get to the *man* till we get to the matter.' It is not a question of what either a living writer, or one that is dead, *has said*: it is proof that is wanted.

"As for '*man* not to be got at till we get outside matter,' we beg to be informed if Mr. S. knows where there is a specimen of man that has been got at outside matter. 'Barnum' would, no doubt, give a good price for one, if, indeed, he were not so ethereal that he could not be held. The little anecdote about Socrates, no doubt, pleases the 'ignorant,' but it has no charm for the enlightened reader and believer in the Bible. Socrates said the *man*

does not die, and Mr. Stone endorses it, and so do millions besides him, and one or two foolish person or persons believed the same doctrine nearly four thousand years before Socrates' day. 'The mother of all living' was told the same thing in the garden of Eden, by the serpent, which is stated to be a 'liar from the beginning, and the father of it;' and was, in consequence of believing the lie, and acting on the advice of the liar, driven out of the garden of Eden, and so prevented from eating of the tree of life, whose fruit would have kept them alive. There was more excuse, a great deal, for Eve to believe the lie, who had never experienced the death of a human being, than there is for those who have evidences of death on every side, and of all descriptions. Mr. S. says that the Christadelphian idea of the grave was, that they would there wait the day of resurrection; this is quite true, but not, as he remarks, 'in a torpid existence between life and death.' They base their belief on the Bible, which no more teaches that the dead are in a torpid existence than it does that they go to a purgatory, to be purified from venial sins, or to a hell of fire and brimstone, and there kept alive before having been judged, or that they will go (I was going to say somewhere, but it is nowhere) 'beyond the bounds of time and space.'

"The Bible teaches, and Christadelphians believe, that when a man is dead, he is to all intents and purposes dead; and except there be a resurrection, they will for ever remain in a dead state, which is described in Scripture to be one of total unconsciousness. 'The dead know not anything,' 'Their thoughts in death perish,' 'They have no knowledge,' 'They praise not the Lord,' &c., &c., &c. Never mind it being 'an old-world notion,' if it be a true one, and that it is, if the Bible be true. It is not comfortless to those who believe in a resurrection; there is a great deal more comfort in believing that all the dead are in a state of unconsciousness, than there is in believing that countless millions of human beings, comprising dear relations and friends, are suffering in agonies indescribable, and to remain there eternally. . . . If Mr. Stone knew that Christadelphians and he could not both be right, what excuse had he for his 'delightful ignorance?' As I proceed with this examination, I find a larger amount of ignor-

ance besides that respecting the meaning of the word 'Christadelphian.' The following is a remarkable specimen:— 'The Christadelphian idea of heaven is an 'eternal temporality;' Chambers says 'temporal is opposed to eternal,' then eternal temporality is a contradiction of terms, and Mr. Stone is guilty of misrepresentation. A very true statement follows the one just quoted, viz., they do not believe in being with Christ in heaven, but a descension of Christ to earth, to be with man. We sincerely thank Mr. Stone for his acknowledgment that Christadelphians believe this important Christian doctrine, and beg to inform him that the Baptists two hundred years ago also believed it, therefore, it is not 'a new idea,' if even it was two hundred years old. But we are prepared to prove it to be thousands of years old. I herewith enclose you a copy of an article from the Baptist confession of faith, presented to Charles II. in London, in the year 1660, which was signed by John Bunyan, and forty other elders and deacons, and approved by more than 20,000 others."—
G. KENDALL.

— — —
"MR. STONE'S REPLY.

"To the Editor of the *Todmorden and District News*.

"SIR,—I have read the letters in your columns, and those of your contemporaries, bearing upon my recent sermon, and think the *critics* might well enough have been left to answer one another in the case of those letters which do not plainly refute themselves, the one part contradicting the other. Silence might however be misinterpreted, and I will therefore ask the favour of your space for a few words.

"1.—I am *not* responsible for the startling *heading* under which my sermon was reported. That I suppose must be credited to the superior wisdom of editors, for all editors are *wise*, although *most* editors don't care to parade their wisdom, like the editor of the *News*. It is not every editor, even, who has presence of mind enough whenever, a *young man* trips, to turn his misfortune into a stool, from whose elevation the public shall perceive what a pink of propriety he is. No. Most of them have seamliness enough to chose a lighter ground for the scintillation of their own wisdom than another's unwisdom, and self-restraint enough not to deliver a

verdict before the case is heard. But it is wrong to expect perfection even from the editor of the *News*, and there is some comfort to be obtained from his counsel after all, for it reconciles one to youth, despite its imprudence, to see editorial venerableness vain of its wisdom.

"2.—I did not say that I was ignorant of the etymology of the word 'Christadelphianism'; that is plain enough by my saying "it exhibits, as a feasible recommendation to its prophetic disclosures the pure and holy name of Christianity's author." But how, when, or for what reasons they became entitled to it.

"3.—My aim in preaching on the subject was not to open a controversy with, or excite the displeasure of Christadelphians, but to enter a protest (of no uncertain sound) against what seemed to be a very degrading "ism," which I feared was spreading harm to some of the people in this locality. I am anxious, too, it should be distinctly understood that whilst contemning the "ism," I have nothing but generous respect and pity for its victims, especially the correspondent who attempts to Lord it over me by a deliberate untruth, in saying "Mr. Stone, although a Baptist minister, ignores the ordinance of Baptism." What I ignored was that "baptism is no essential to salvation," but to attempt a further explanation to Walsden's Lord would be futile, in consequence of his little wisdom in the head, and less Christianity in his heart, towards all other Christian bodies who rightly refuse his Lording.

"But to pass on: it must be confessed, Mr. Editor, that the chief danger of *Christadelphianism*, as a system, is its exceeding coarseness. It lies so level with the conception of the most shallow and material hearted; it ministers so readily to a cheap and easy confidence—an intellectual conceit of *Pharisaic* assumption, which leaves little room for Christian humbleness. The very fact of calling themselves by the special distinctive badge, Brethren of Christ, provokes the fear that this assumption is due, not to near kinship, but lack of the noble qualities which made Christ Jesus at once the servant and the Lord—"Lord through being servant" of all his people. If there be any suggestiveness in the name of which they make so much, it is to set them, not nearer Him who 'Took upon himself the form of a servant,' etc., but beside the disciples who begged for the right and left

hand provinces in the coming kingdom. Only, in this case, the place seems to have been appropriated without the good manners which might have risked its loss.

"4.—With regard to the passages of Scripture with which I have been pelted, I can only say it is impossible to argue with persons (about Scripture or anything else) who make canons of interpretation for themselves. It seems to me that, so far as the appeal to the Bible is concerned, Christadelphianism is but another of the freaks of literalism, which are beyond the pale of rational criticism. What reply could be made to Martin Luther as long as he would only write on the table cloth, '*Hoc est corpus min.*' 'This is my body.' What could be said to the Roman Catholic on the 'Real Presence' question, as long as he would only reiterate, 'He that eateth me shall live by me?' All one can say is, 'This is a method of interpretation by which, as Butler says (I beg pardon for citing from Butler again, Mr. Kendall, but I have a weakness to lean toward greatness)—'anything may be made out of anything.' Every thoughtful man knows that the first step toward a profitable use of the Bible is to understand that much of its language is symbolic, literary, not fixed or rigid. Suppose I set even against those quotations respecting perished, etc., such passages as 'He hath abolished death.' 'He that liveth and abideth in Him shall never die.' 'If ye be seen with Christ,' etc., what better should we be for having made the Bible contradict itself? The Bible gives us credit for being able to see where words are used figuratively, and to what extent. But when a man says 'perish' means to become extinct, and cannot mean anything else, there is no room for argument on the platform or anywhere else. You may point to the dictionary and remind them of *per*—through and *eo*—I go; and tell them that the going through need not necessarily be going through the veil dividing existence from non-existence, but with some high-flown phrase, about the 'Oracles of God,' they brush aside dictionaries, with the men of science. What is the use of bringing dictionaries, men of science, etc., when the gospel is in the hand of infallible interpreters like the *Spectator* and his 'fellow authorities?' It is mockery for such men to ask one to argue with them about the Bible.

"The question is, Mr. Editor, what is the most rational construction to be put upon certain passages; With Christadelphians they only bear one construction. I say again, their method is wrong; they recklessly take the great word and promises of the Bible in the most literal and material sense, but the system is dependent upon the false method, and is therefore self-destructive. The Drake from Elland has come to swim upon these troubled waters, and says, 'It is the body Paul is speaking of,' and next asserts, 'There is a natural body 'put off,' and a spiritual body 'to put on.' Now how can he be speaking of the body when there are two? And Paul distinctly says 'Flesh and blood' (body) cannot enter the kingdom. Then how can it be this body, when this is flesh and blood? It is too ridiculous, however, to need an appeal to Scripture. The re-annihilation of all who sleep in the dust, to like again on this little world, is a physical impossibility. The man of science, 'despised though he be,' prevents us believing that. Mr. Lumb seems to think there will be emigration societies, or the overcrowding state of the population will be relieved by wide extending circular tours. But then, a circular tour loses half its charm when forced upon you by the pressure of sanitary arrangements at home; and personally, I should not like to rob Mr. Lumb of any comfort in this recourse; but it certainly cannot be nice to have to fortify one's hopes of future comfort by such visionary dreams. But the worst defect of this theory is the fact of the absolute break it makes between the present and the future. 'Man is a soul,' they say, and death comes and puts him out, so that after death he is not. Now how can that which is not be raised? It can neither be raised nor sunk if it is not? You cannot predicate any positive experience of non-existence. A man may be unconscious, and carry through unconsciousness a separate mind, 'from whence clear memory may begin,' etc., a link between the past and future. But they tell us we are to be dissolved. There is no soul separate from the body (although one of my friends would like to know what Elijah meant when he prayed that the soul of the Zedonian boy might come into him again), and we all know the body is dissolved. We are gone therefore into the gulf of non-existence, out of which nothing can be recovered, so that, whatever God

calls into being in future, will be other than us.

"If any of these gentlemen can show the possibility of all who have lived, and shall live, dwelling together on this little globe, in any such way as to call it home—even with Mr. Lumb's circular tour system to help them, or tell us how a man can be and not be, at the same time, I will listen, but I have henceforth no ear for their travesty of passages of scripture. The proof text method of arguing belongs to past ages. Let them show us their system has a foundation in the nature of things, or if it depends entirely on an interpretation of Scripture which the great majority regard as false interpretation, let them admit that they hold their faith on a very uncertain tenure."—W. STONE.

REJOINDERS TO MR. STONE

(Extracts.)

"If Mr. Stone had no other object in view but to satisfy some of his flock who had been assailed by some of our fraternity, how was it he advertised the discourse and announced a collection on the occasion? Surely this is not in accordance with his statement. Did Mr. Stone expect to misrepresent and abuse the Christadelphians, and not excite controversy, or did he think he was dealing with a class of individuals who could not defend themselves? What kind of respect and pity is it, Mr. Stone, you have got for the victims of Christadelphianism? Is it the kind of pity the wolf has for the lamb, a kind of devouring pity?"—SPECTATOR.

"Neither Mr. Stone's sermon nor letter is calculated to instruct the ignorant, or to edify the more intelligent of his flock. He appears pretty expert at playing upon names. As a professed minister of the gospel, he should instruct from the Scriptures of truth. Yet, he shrinks from them, and prefers to quote from Bishop Butler, Robertson, Socrates, or the men of science. . . . He further says, 'I have nothing but generous respect'—where is it, Mr. Stone?—'and pity for its victims'—where's your pity, Mr. Stone, especially for the correspondent who, you say, 'attempts to Lord it' over you by a deliberate untruth in saying, 'Mr. Stone, although a Baptist minister, ignores the ordinance?' Had Mr. Stone read my letter carefully, he would find that I say, 'He holds baptism to be a command, yet not essential

to salvation;' therefore there is no untruth in what I said. Had Mr. Stone been reasonable, and a man of common sense, he would have read the whole, and not have chosen a portion of what I said and made light of it"—C. W. LORR.

"The intimation, therefore, in your journal of the 14th inst., that Mr. Stone would publish a reply, was read with satisfaction, and his letter anxiously expected and perused. But I regret that the disappointment consequent on the reading of the letter was as keen as the anticipation of it. It must be a source of deep regret that gentlemen of Mr. Stone's position should so far forget themselves as to indulge in the Billingsgate style, so painfully prominent in his letter. . . . 'To the law and to the testimony' was Isaiah's declaration, and this should be Mr. Stone's position, instead of either Billingsgate, Socrates, or Butler. For Jehovah has said (Isaiah viii. 20), 'If they speak not according to this word, it is because there is no light in them.' Surely Mr. Stone has overlooked this testimony, else his remark, that the proof text method of argument belongs to past ages, would never have been uttered? Can there be any more reasonable mode of attacking, or supporting, or testing any "ism" which claims to have the truth than by the method he condemns? Is not this the only way of proving whose foundation is built on the rock? Mr. Stone's sermon and letter are strangely devoid of any appeal to the Scriptures as the basis of this position, and the weapons for his warfare. . . . If the Bible is a divinely inspired book (which all Christadelphians tenaciously contend), what more easy for Mr. Stone, if his position is sound, than to find a 'Thus saith the Lord' against all the articles of the Christadelphian's faith, and a 'Thus saith the Lord' in defence of the Baptist faith. But this insinuation of Mr. Stone is not true. The Christadelphian canon of interpretation is one no true Christian can demur to. It is this: 'That as 'all Scripture is given by inspiration,' interpretation of any portion of God's word must be in harmony with the whole, and no interpretation shall be accepted which sets the Old Testament against the New Testament (or *vice versa*), or any portion of the book against another portion.'

"Mr. Stone refers to the Zedonian boy (1 Kings, xvii., 21, 22) and asks what

Elijah meant. Does Mr. Stone wish your readers to understand that his acquaintance with the exegesis of the Scriptures is so elementary that he is unaware of the fact that soul and life in many cases are interchangeable terms? Let me invite his attention to the revised version of the New Testament, and he will find that in Mark viii. 35, 36, 37, the translators have made them so (see marginal reference there), and this is only one out of many cases. Is he also not aware that in the Old Testament they are interchangeable in many places? Is he aware that in Gen. i., 30, this is so (see margin), and that this passage also shows that the beast had a soul before man had a soul? Is Mr. Stone trying to throw dust in the eyes of your readers by such references? Further comment on this stronghold is unnecessary. It seems to trouble Mr. Stone that this globe is not big enough. It may be news to Mr. Stone that it has been computed that all the people who lived since the days of Adam could find standing room in Ireland, and not be crushed, so he might let this bugbear go at once.—W. CUNDALL.

"I have read over Rev. W. Stone's reply to the 'critics,' and am surprised to find so little said against their criticisms, and still less in support of the statements criticised. Perhaps Mr. S. finds it difficult to uphold from Scripture the sermon he preached—or does he imagine that the assertions of a rev. gentleman ought not to be questioned; and that no criticism, however supported by facts, should challenge his veracity? . . . Mr. S. says that one part of the letters of the 'critics' contradicts the other, but he has not pointed out where, and he must be a very superficial reader to imagine such a thing, for they are all in harmony. But Mr. S. is learning; he is no longer "delightfully ignorant" of the name Christadelphian.

"In paragraph 3, Mr. S. characterises it as a 'degrading ism,' 'spreading harm.' I venture to assert that no other 'ism' or 'ist' is more calculated to develop in the minds of their adherents a higher standard of pure, holy, and useful living; and the only 'harm' it can cause will be to the parsons' pockets, and the apostate organisations to which they minister. . . . Mr. S. asks a sensible question—'What is the most rational construction to be put on certain passages?' The Christadelphians are careful to ascertain this, and if there

are some passages 'which bear only one construction,' so much the better, for it must be the right one. If, instead of 'recklessly,' Mr. S. had written 'reverently, taking the great promises,' &c., he would have been nearer the truth; and his saying and re-saying that 'their method is wrong' and 'false,' does not make it so. Both his sermon and his reply will very materially help to convince the impartial public that the Christadelphian method is destructive to Mr. Stone's method.

"Mr. S. says, 'The reanimation of all who sleep in the dust is a physical impossibility,' which 'the man of science prevents him believing.' Why does he not also prevent him believing he has an immortal soul, possessing inherent immortality, and from expecting to go to 'kingdoms in the skies,' 'beyond the highest star,' 'beyond the bounds of time and space,' &c.? It appears Mr. S. chooses a little revelation and a little of science. Well, to be sure, he ought to deal carefully with science so-called, for it is continually changing its colour: thus far it has remained 'ever young,' it is not matured. Let the 'man of science' cease his researches for a dozen or so of years, and where is he? Left behind in old discarded ruts. True science, when that is discovered, will not clash with the Bible, so meanwhile Christadelphians prefer to stand by the latter. Mr. Stone says, 'you cannot predicate any positive experience of non-existence.' Quite true; neither can he 'predicate any positive experience' of the unconscious dead 'carrying through unconsciousness a separate mind,' &c. I could 'pelt' Mr. S. with numerous passages proving their condition, but he would not believe them.

"With reference to Mr. Stone's difficulty about 'all who have lived, and shall live, dwelling on this little globe,' &c., I believe Mr. Editor, most of the 'critics' made it clear in their criticisms that the Scriptures distinctly teach that all will not rise to live for ever; the number that shall be found worthy of incorruptibility will be comparatively small; so there will be no 'sanitary' cause for the 'circular tours' which Mr. Stone's fanciful imagination has woven. Mr. S. says, the 'proof text method of argument belongs to past ages.' That is true, Christ adopted it, so did Paul, and other of the apostles; and I think we shall do well to follow their example, notwithstanding Mr. Stone's de-

claration that 'henceforth he has no ear for passages of Scripture.'"—LEWIS LUMB.

— — —
"Christadelphians thank you for your report of Mr. Stone's sermon, and your kindness in allowing them to reply. But Mr. Stone does not like it a bit, hence that sweet little bit about the wisdom of editors. But Mr. Stone's wisdom is wonderful, as shewn in his sermon to his wavering flock. 1st—By telling them that he was 'delightfully ignorant of the origin and derivation' of Christadelphianism that he was preaching about, and truly he showed himself to be such. By what did Mr. Stone try to re-assure his flock? Why, by a string of untruths. When he said that the Christadelphianism 'had no room for revelation.' 2nd—That man was not a material being made of dust. 3rd—That their (Christadelphians') idea was that brain was life. 4th—That inherent immortality is impossible. 5th—By his attempt to show that immortality was not an achievement or issue of a virtuous life, and that those that are not fit and weak will survive. 6th—That the Scriptures teach

that the wicked will not perish, though the Scriptures say so. 7th—That the resurrection of the body was a gross absurdity and an impossibility. And thus Mr. Stone speaks against God's power and truth, and tries to reassure his wavering flock to be as unbelieving as himself. What wisdom is there in a man professing to believe Paul, and denying the resurrection of the dead body? Paul says in 1 Corinthians xv. 3, 'Christ died,' and in the 4th verse that he was buried and rose again the third day. In the 14th verse 'And if Christ be not risen, then is our preaching vain, and your faith is also vain.' The resurrection of the body is the truth that Paul preached, but the resurrection of the body to Mr. Stone is a gross absurdity. What a contrast! With this truth 'the Drake from Elland' can swim upon the troubled water. But the Stone at Vale Maize sinks to the bottom in unbelief, and not a very great loss if it was only himself, but there is, I fear, a string of unbelief from the Stone to the necks of his flock, that drags them down to the bottom also, which is an awful thing indeed to think on."—Z. DRAKE.

IS THERE A GOD?—We observe in the world about us, things above MAN'S ability to create. A higher, a greater power than man must have caused them to be—to exist. They exist and it is so far above man, that he cannot comprehend it. Take for instance the smallest form of insect life. *Who can create one?* How great and wonderful must be the power that caused it to exist! Does not that power tower so far above man that he at once conceives of a supreme being? You see the result of the power. Can you account for a power without an intelligence back of it? And if you have an intelligence, you have a personality, and and that personality is at once a Deity—God—*Jersey Leaflet.*

"WHY THE CHANGE?"—The Presbyterian churches of New Zealand recently resolved, through their Presbytery, to discontinue a discussion of whether the immortality of the soul were a scriptural

doctrine. The local *Herald* asks:—
"Why this fear of controversy? 'This kind of discussion,' said a member of the Presbytery, 'cannot possibly redound to any benefit either to himself or the Church.' And wherefore so? and was it always so; and if not, why the change? The Presbytery might wish their champion to go to battle clad in the panoply of a complete theological suit of armour with helmet and breastplate and mail of all the creeds and confessions, as Saul would have weighted David with his own ponderous armour; what is all this but the evidence of weakness of faith, confidence, not in the force of truth itself, but in the human adjuncts by which it is propped up? *Magna est veritas et prevalebit*, is a sentiment we should expect from the children of the Covenanters, and not such an exhibition as this, of weak-kneed Presbyterianism. Let the stripling to the fight. Peradventure, he may slay the Philistine—that is Brown; and then the men of Israel can arise and shout and pursue the Philistines, and smite them hip and thigh with a great slaughter."

 WORDS AND DEEDS.

Words and actions, both together,
Form the sum of human life,
All its loves, and joys, and pleasures,
All our earthly care and strife.

Words alone, though grand and truthful,
Are but bubbles floating by,
Blown away by gentle zephyr,
Like the clouds across the sky.

Actions speak in accents clearer
Than the voice of words alone,
Actions have an impress greater
Than the loudest grandest tone.

God Himself displayed His greatness,
By creation's wondrous deed,
And His love is shown in giving
Jesus for our greatest need.

Never yet spake man as Christ spake,
Glorious were the truths He taught ;
But His kindness and compassion
Stand revealed in *deeds* he wrought.

Let us seal our words with actions,
Through this life—though short or long,
Always doing God's commandments
Always shunning what is wrong.

Always thinking thoughts most noble,
Always teaching things most true,
Having as most glorious precept,
"Strive to do as Christ would do."

T. T.

"WHY I HELP THE JEWS."—An aged brother, in forwarding a remittance to the Jewish contribution, says :—"One of the reasons that constrains me to take a share in this good work, is the reason that God gives for destroying the Amalekites, and blotting out their name from under heaven ; not because they were an idolatrous nation, but because they did not meet God's rebellious and stiff-necked family with bread and water, in their marching to the land of promise. In doing this work, we are just doing the thing the Amalekites were destroyed for not doing—feeding God's people with bread and water. How can people pray, 'Thy Kingdom come,' who will not do anything to help it forward ? It is good and safe to be found working together with God in any work, especially for this people, who are beloved of God for the Father's sake."

TWO EVILS IN MELANCHOLY CONTRAST. A writer, forty years ago, says :—"In the Eastern world, from China to the shores of the Caspian, are to be found nations which have from century to century, with little vacillation, held each to its own particular form of error ; while on the opposite side of the globe, beyond the Atlantic, men hold fast to no forms of doctrine whatever, and may sometimes be seen to exchange, without compunction,

a creed nearly apostolic for some extravagant invention of a presumptuous philosophy,—because, perhaps, the arguments and the eloquence of the controversial preachers whom they have followed were at length exhausted, or they happened, for some trivial reason, to change their place of worship."

DIFFICULT, YET IMPORTANT.—A writer, forty years ago, says :—"We are commanded, in one brief sentence of Scripture, to 'try all things,' and to 'hold fast to that which is good,' and experience has shown, upon a very extensive scale, at once the practical difficulty and the importance of reconciling the two precepts. It has been found that minds habituated to a free range of speculation sometimes acquire a fatal indifferency in religious matters ; and are inconstant even to approved objects of belief. They are anxious to hear what can be *said* on all sides of all subjects, but indifferent about *conclusions*. Others are anxious for a conclusion, indifferent about its *premises*, clinging too eagerly and blindly to what they imagine to be true, without a sufficiently candid examination of other things, they become incapable of expanded views, and are attached to error more frequently than to truth." [Nevertheless, what Paul commands can be done, though it requires more soundness of mind than is common in the present evil world.—ED. C.]

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 255.

WISDOM'S COMPARISONS.

The wise and righteous are—
Like perfumed ointment in the fragrance and heartiness of their counsel (Prov. xxvii. 9).
Like precious jewels in the lustre of their knowledge of divine things (xx. 15).
Like polished silver in the divine shimmer that graces their speech (x. 20).
Like a flowing brook in streaming wisdom (xviii. 4).
Like the sweetly distilling dew in favour and graceful bearing (xix. 12).
Like the noble lion in becoming dignity and boldness of their deportment and enterprise (xvii. 1).
Like healing medicine in alleviating activities (xvii. 22).
Like a golden earring in wise reproof (xxv. 12).
Like golden apples in pictures of silver in their seasonable and fitly spoken words (xxv. 12).
Like coals of fire in warm-hearted kindness to the undeserving (xxv. 22).
Like iron upon iron in the sharpening effects of their friendship (xxvii. 17).
Like a surgeon's wounds in their faithful application of the sword of the spirit (xxvii. 6).
Like a tree of life in their enlivening and wholesome fruit of the lips (xv. 4).
Like a well of living water in their cooling and thirst assuaging exhortations (x. 11).
Like a highway in their rushing departure from evil (xvi. 17).
Like treasures of oil in their illuminating power (xxi. 20).
Like a lighted lamp in their radiating words and testimony (xiii. 9).
Like a flower wreathed head in circling blessing and sweet-scented bounty (x. 6).
Like an enduring foundation in their abiding prospects (x. 23).
Like the gradually increasing glory of the sun, in their shining advances towards the perfect day (iv. 18).
Like a graceful head ornament or neck chain, in their beautifying love of wisdom's instruction (i. 9).

Like man's rage for silver, and search for hid treasure, in their earnest pursuit of the knowledge of God (ii. 3-4).
Like straight undeviating paths in their onward march to wisdom's goal (iv. 27).

The wicked and foolish are—
Like the passing whirlwind in their short lived triumphing (Prov. x. 23).
Like rainless clouds in their empty boasting (xxv. 14).
Like the legs of the lame in their moral inequalities (xxvi. 7).
Like a dog returning to its vomit in their ceaseless round of folly (xxvi. 11).
Like a broken-down city in their lack of self-government (xv. 23).
Like a broken tooth or foot out of joint in their unreliability (xxv. 19).
Like pieces of broken crockery in burning words and malice (xxvi. 23).
Like an high wall in their own unapproachable conceit (xviii. 11).
Like rotten bones in their consuming envy (xiv. 30).
Like a ranging bear in their strangling treatment of the poor (xxviii. 15).
Like sweeping rain in their searching oppression of the needy (xxviii. 3).
Like stabbing wounds in their tale-bearing proclivities (xxvi. 22).
Like wood and coals to fire in their strife kindling ways (xxvi. 21).
Like a madly thrown fire-brand in their mischievous sport (xxvi. 19).
Like a trailing sloth in their lack of earnest noble purpose (xviii. 9).
Like a thorn edge in their prickly obstructing and obstructed course (xv. 19.)
Like the weightiness of stone or sand in the heaviness of their wrath (xxvii. 3).
Like a deep pit in their engulfing snares (xxvi. 27).
Like the darkness of midnight in their stumbling walk (iv. 19).
Like vinegar to the teeth, and smoke to the eyes in their sluggish and irritating service (x. 26).
Like a bejewelled hog in their attempts at fair appearances, lacking wisdom's discretion (xi. 22).
Like the letting out of water in their deluging and endless contentions (xvii. 14).

Like the insatiable grave in their un-
satisfied desires (xxvii. 20).

Like wheat pounded in a mortar in
their incurable and voracious folly (xxvii.
22).

Like a blood-thirsty hound in their
causeless hatred of the righteous (xxix.
10).

Like teeth of knives and jaw-teeth of
swords in their grinding destruction of
the helpless (xxx. 14).

Like the blood-sucking horse-leach in
their insatiable motto of "give, give"
(xxx. 15).

Like the churning of milk and the
wringing of the nose in their intolerable
cholera (xxx. 33).

REFERENCE TABLET NO. 256.

SIDE LIGHTS.

Shadrach, Meshach, and Abednego.—In
the partial excavation of Babylon, near
the Euphrates, a coin was found on which
were engraved three figures of men in a
burning furnace. A gigantic idol is placed
opposite the furnace, and two or three
people paying homage to it.—*Nicholson.*

Israel's Oppressor.—Boucher Wrey
Saville, in his *Truth of the Bible*, and
Fausset in his *Bible Cyclopaedia*, both give
a date for the new king that knew not
Joseph, which corresponds exactly with
Dr. Thomas's *Chronology of the exodus*.
These two writers fix upon Pharaoh
Amosis (otherwise Ahames), the head of
the eighteenth dynasty; the date of whose
accession they place in B.C. 1706. So
that if we deduct from these figures Moses's
age at the exodus (80) we arrive at B.C.
1626, which is the true Bible date
for Israel's departure from Egypt.
It is also on record says Saville
that this king had a son whose name,
written in Hebrew, is RHMSS, which cor-
responds more literally with the Rameses
of Genesis than the Ramessu dynasty of
two centuries later, with which the former
is usually but erroneously confounded,
because it suits the Usherian date of the
exodus (1491), which is demonstrably 135
years too late.

The Abomination of the Egyptians.—
The word abomination (Ex. viii. 6) is
derived from a root signifying to extrude

or remove; its primary signification is
something religiously separated or for-
bidden (Gen. xliii. 2; Deut. xiv. 5; Jer.
vi. 15). From this, its primary meaning,
the word came to signify, in a good sense,
what is forbidden to be used for common
purposes, what is held in reverence or
sacred: as, for instance, when it is applied
to idols (Isa. xlv. 19; 2 Kings xxiii. 13).
Thus, the reply of Moses to Pharaoh's
suggestion that they should do their sacri-
fice in Egypt, was to the effect that it was
not fitting that they should sacrifice before
the very eyes of the Egyptians what they
held sacred, lest they should stone them.
—*Biblical Treasury.*

The Country of Job.—Dr. Porter, author
of the "Giant Cities of Bashan," remarks
as follows:—"The opening words of the
book of Job prove that Uz was in Arabia,
for Job is called the greatest of all the
men of the East; that is the Bene Kedem,
the most distinguished of the Arabian
nations. And besides, Jeremiah groups
Uz with Egypt, Philistin, Edom, and
Moab (xxv. 20), and even identifies a
portion of it with Edom (Sam. iv. 21).
From a careful study of ancient writers,
combined with extensive researches in
Bible lauds, I have been led to the con-
clusion that the land of Uz was in Arabia,
bordering on Edom and Trachonitis,
and probably extending across the
pasture lands of Arabia towards the
Euphrates. It is a singular fact that
when I was travelling through the
southern regions of Trachonitis, I heard at
various places from intelligent natives,
that Jebel Hauran, which borders Trachoni-
tis on the east, was the country of the
patriarch; and in passing over these
mountains I found traditions of Job and
his sufferings lingering still among the
people.—*Kito's Bible Illustrations.*

Size of Noah's Ark.—Sir Isaac New-
ton reckoned the Hebrew cubit at 20.625
English inches; and Bishop Wilkins at
21.88. At the latter rate it compares
with the size of the Great Eastern as
follows:—

	Ark.	Gt. Eastern.
Length between perpendiculars	547-60	680-0
Breadth	91-16	83-0
Depth	54-70	60-0
Keel, or length for tonnage	492-31	630-2
Tonnage according to old law	21,76,50,94	23,002,25,94

—*Biblical Treasury.*

REFERENCE TABLET NO. 257.

WISDOM'S CONTRASTS.

Happy be that keepeth the law (Prov. xxviii. 7); that feareth always (xxviii. 14); that walketh uprightly (xxviii. 18); that giveth to the poor (xxviii. 27); that putteth his trust in the Lord (xxix. 25); that correcteth his son (xxix. 17); that loveth wisdom (xxix. 3); that soweth righteousness (xi. 18); that doeth justice and judgment (xxi. 3); that disperseth knowledge (xv. 7); that winneth souls (xi. 30); that speaketh the truth (xii. 17); that regardeth reproof (xiii. 18); that departeth from evil (xiv. 16); that appeaseth strife (xv. 18); that covereth sins (xvii. 9); and that seeketh the Lord (xxviii. 5).

Woe to him that forsaketh the law (Prov. xxviii. 4); that flattereth his neighbour (xxix. 5); that soweth iniquity (xxii. 8); that oppresseth the poor (xxii. 16); that hardeneth his face (xxi. 29); that refuse instruction (xiii. 18); that mock at sin (xiv. 9); that justify the wicked (xvii. 15); that loveth transgression (xvii. 19); that rewardeth evil for good (xvii. 12); that hasteth to be rich (xxviii. 22); that stirreth up strife (xxix. 22); that causeth the righteous to go astray (xxviii. 10); that despiseth his neighbour (xiv. 21); that despiseth the word (xiii. 13); that revealeth secrets (xi. 13); that uttereth a slander (x. 18); that pour out foolishness (xv. 2); that loveth pleasure (xxi. 17); that envy sinners (xxiii. 17); that devise evil (xxiv. 8); that say who is the Lord (xxx. 19); and that curse their father, and do not bless their mother (ii.)

THE DIFFICULTY MUCH DIMINISHED.—“The difficulty of reconciling a sufficiently impartial exercise of reason, with an entire readiness to adopt as an article of faith whatever appears to be, in fact, declared by the infallible word of God, would be much diminished, if men would remember that every point of doctrine which the mind has once tried, and found to bear the impress of Scriptural truth, is to be adopted and held fast *before* it is tried again; that, though speculation is not forbidden, it must not be allowed to loosen the hold of truth which the mind has taken, upon a fair examination of testimony.”—*The Future State.*

USEFULNESS OF THE FELLOW-SERVICE LEAGUE.—A bro. knew of an opening for books in a distant town, but could neither provide the books nor persuade his friends to buy. He obtained a supply from the Fellow-service League, and he now writes:—“I shall be able to send a portion of the money for the books which I had from the Fellow-service League next week, as my brother has sold some of them. I can assure you that they have done a great deal of good. Two of my brothers are greatly interested—one a local preacher. This is one of the many things that I have to thank God for.”

GOOD, BUT NOT STRONG ENOUGH.—The Baptist ministers of Chicago a short time since gave a strong expression of opinion against professional revivalism. But though strong, their expressions were not so strong as they would have been had the Baptists known the truth. They said that Revivalism “cultivates a distracted, one-sided religious life; gives undue prominence to noisy and public efforts for saving souls; produces the impression that religion is largely a matter of feeling; savours too much of the burlesque and of buffoonery; lowers the dignity of the most solemn subject which can engage men’s attention; puts a premium upon ignorant and crude presentations of Gospel truth; insult the intelligence of the age by making the unlearned and the unwise its religious teachers.” They might have said (had they known) that Revivalism degrades character, brings the Bible into contempt, fosters superstition and immorality, and utterly hides, veils, caricatures, misrepresents, outrages, and destroys the principles of revealed truth in the minds of all who are brought under its power. It may, however, serve a purpose in the present miserable order of things—a sort of gutter-sweeping machine that keeps down the grosser accumulations of moral filth.—ED. C.

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.)

W.C.—Adam's sentence would have been final, cutting him off from all hope, if there had been nothing after the sentence. But this was not so. After the sentence came the institution of sacrifice, linked with promise and command. This opened the way of hope for all whose faith pleased God. It is presumption for anyone to say, as some have said, that Adam was not among this number. On the other hand, no one can say he was, because we are not informed. We must leave it, content to know that Adam had as much opportunity as any of his numerous descendants, and much more than a great many of them. The resurrection will decide.

What Became of the Ark?

E.M.—There is no clue to the fate of the ark of the covenant. The last time we read of it is in the reign of Josiah (2 Chron. xxxv. 3). Shortly after that, came the destruction of the temple by Nebuchadnezzar, previous to which, there was a removal of the precious implements and vessels, for conveyance to Babylon (Jer. lii. 19), from whence many of them returned seventy years after (Ezra i. 9-11). But there is no mention of the ark. In the second temple, there was a restoration of the leading articles of furniture, as shown by their appearance as trophies in the triumphal entry of Titus and Vespasian into Rome after the conquest of Judæa; but we have no information as to the ark. It matters little. Apart from its ordinary use, it was no more than a box of wood, lined and covered with gold. The time came that Yahweh ceased to use any of Israel's holy things, because of their iniquity. He gave the temple to destruction, its ministers to down-treading; and its furniture to the pollution and possession of the heathen; and the ark would be no exception.

Spiritual Sickness or Literal?

H.W.—When Paul said (1 Cor. xi. 30) many of the Corinthians were "weak and

sickly," and many "slept" because of their profanation of the ordinance of the breaking of bread, we might have been uncertain whether he meant spiritual sickness and sleep or literal weakness and death, if he had not immediately added, "for if we would judge ourselves, we should not be judged, but when we are judged, we are chastened of the Lord that we should not be condemned with the world." Spiritual sickness and sleep—a dead state of mind towards spiritual things—could not be considered a chastening of the Lord with a view to improvement. But the retributive infliction of literal sickness and even death, by the power of the Spirit in their midst, would have a tendency to wake up the ecclesia, and exempt them from the hopeless condemnation which awaits the world.

The Omission of Dan from Rev. vii.

C. E. R.—No reason is given why the tribe of Dan is omitted in the Apocalyptic enumeration of the tribes (Rev. vii.). We can therefore only surmise. It is the enumeration of the "sealed" Israel. Now, we know that this Israel, in their symbolical totality of 144,000 is not composed of Israel after the flesh, but of Israelites after the spirit, both Jew and Gentile. Dr. Thomas suggested that it was to intimate this peculiarity of the sealed that Jacob's sons were enumerated in a manner not corresponding exactly to his family after the flesh—Levi being put for Dan and Joseph for Ephraim. This is a much likelier explanation than the one which attributes the peculiarity to the blunder of a copyist. There is wisdom concealed in the Apocalypse throughout.

Sisters taking part

H.T.J.R.—As regards the conduct of public assemblies, it is an imperative apostolic rule, in harmony with the natural fitness of things, that women should keep silence. Paul's words are plain, "It is not permitted to them to speak" (1 Cor. xiv. 34). But as regards a private company of believers, such as you describe,

especially where, as you say, the sisters are better qualified, and greater in number, than the brethren, it would be pedantic to apply Paul's rule to the exclusion of their useful help. Let them take part in the reading and other exercises you mention, and be thankful that you have sisters among you capable of making up your deficiencies. All Paul's precepts are prompted and governed by what is reasonable and seemly. Rules for public meetings do not apply in other circumstances. Paul mentions women who laboured with him in the Gospel (Phil. iv. 3), though he forbids their appearance before an audience.

Samson.

E. C.—Though Samson's history does not exhibit the features of personal godliness that are prominent in the case of David and others of God's servants, he was none the less the instrument of a divine work; displaying the glory of God and delivering Israel. He showed the glory of God in works of power performed against Israel's adversaries—which were works of faith as well as power (see Heb. xi. 32-33); and he delivered Israel with this effect, that whereas prior to his appearing, Israel had been under the oppression of the Philistines for forty years (Jud. xiii. 1), during Samson's days, as the result of his operations against the Philistines, the Philistines no longer exercised dominion, but had to yield to Samson, who judged Israel twenty years (Jud. xv. 20).

Rescued.

Bro. Macnamara of Shoalhaven, N.S.W., writes:—"I am alone in this place, but the daily reading of the Holy Scriptures, and the periodical arrival of *The Christadelphian* gives me ample food for reflection. I see by the August number that you and bro. C. have had a brush with one of the 'P.C. Steeple 666.' I was glad to see how you answered his slander of our noble brother, who is dead. Christadelphianism has rescued me from 'a vicious and impure life,' which I developed while in the apostacy fog. Still, I believe with Robert Burns, that hell is a good hangman's whip to keep the wretches in order. The truth is for men with good and honest hearts. The priests and parsons of the apostacy have stolen the key of knowledge and lost it."

One thing is certain.

Bro. W. G. Burd, of Cammer, Ky., writes:—"If the seven times in reference to Babylonish prosperity should begin BC 606-3, which is the date given by Dr. Thomas, Anatolia, page 90, and we add $30 \times 7 = 2520$ years, would give about 1912 to 1914 for the triumph of Judah over Babylon, or the setting up of the Kingdom of God, 'which shall break in pieces all these (ten-toe) kingdoms.' Then according to the overlapping theory, by a bro. Meek, of Australia, add 30 years to 1870 and we have 1900 A.D. for the overthrow of Gog on the mountains of Israel, or the end of the 1290 years. There would be about 12 or 15 years for the proclamation of the 'everlasting gospel,' when the hour or 30 years of judgment would set in and end with the 1335 years, about 1945 when the proclamation of 'peace on earth and good-will to men' will go forth to the conquered nations. Whether these deductions be true or false, one thing is demonstrably certain, and that is, we are nearing the 'set' time when that man whom God has appointed will appear to judge the 'quick and the dead.' The fig leaves are quite grown; may we not take courage and 'lift up our heads' at the many unmistakable signs of the Lord's appearing."

The Forthcoming Temple Plans.

Brother Cullingford writes:—"I was very much interested in reading what appeared in the December *Christadelphian* on 'The forthcoming plan of Ezekiel's Temple,' by bro. Sulley, of Nottingham. I could not help feeling that every living brother and sister is under a debt of gratitude to him, and those who are labouring with him, for giving us this peep at one of the glories of that glorious age, when glory to God in the highest, peace upon earth, and goodwill among men, will take the place of the present evil and wicked generation of society, who care not to think upon His name, nor obey the commands of His divine messenger, Jesus Christ. It suggested the prayer of the hymn—

O, haste the day, foretold so long,
When Jew and Greek (a glorious throng),
One house shall seek, one prayer shall pour,
And one Redeemer shall adore.

which will then be no longer things seen only by the eye of faith, but transferred to actual sight and experience. It would

be a great pity if the plan were published in a way unworthy of the labour and pains that have been bestowed upon it, or the beautiful house it represents. It seems that we ought to have a nice picture upon such a subject, fit to grace the wall in our homes, and a pleasure to the sight." (The plans will be brought out in proper style.—Ed. C.)

The "Finger Post" Distribution.

Brother Challinor, who has charge of the Birmingham *Finger Post* distribution, writes:—"I have been thinking about some further methods of distribution. Brethren who are tailors could put a *Finger Post* in the pockets of garments as they despatch them. Brethren who are grocers could put one in a parcel of provisions. Those who are drapers could use them for small parcels of drapery, and so on all round. I know two widowed sisters of the Birmingham ecclesia who each have 25 *Finger Posts* per month. One is in a small line of drapery—the other keeps a mangle. In the one case the *Finger Posts* are used to wrap up small parcels of drapery. She is often asked when the next is coming out, and in the other case one is put into the basket or parcel of clothes, as the case may be, before going back to the owner. They are not afraid of offending customers. Brethren and sisters who are isolated, let them go to the nearest town or village now and again, by rail or road, and distribute *Finger Posts*, and, where possible, stamp them with their name and address, in order that inquirers may know where to seek further enlightenment.—In all cases, distributors should provide themselves with a small India-rubber stamp, and stamp their meeting places on each *Finger Post*, and so by these means the truth may get into the corners of our country, and may, by God's blessing, do a really good work. If you think the aforesaid suggestions worth anything, dear brother, use them in the way you consider best."

The proposed Sea Canal through Palestine

J. C. H. writes:—"With regard to the proposed inland sea from the valley of the Jordan to the Gulf of Akabah, I think, with you, that its formation would be inconsistent with the prophetic word, for it should be remembered that the waters of the Dead Sea are ultimately to be made *fresh* ;

but the influx of the Mediterranean would render them permanently *salt*. I do not know whether the passage in Isaiah xxxiii. 21, can be *literally* applied against the project; nevertheless, I do not think there is anything written in the Scriptures that can be reasonably quoted in its favour. If, therefore, Palestine is to remain intact, as in ancient times, obstacles will be multiplied against any interference with God's land; in order that prophecy may be found inviolable, and in accord with the saying of Jesus, that the "Scriptures cannot be broken." Apart from Scripture, the introduction of a great inland sea into the length and breadth of Palestine, would really be of very questionable benefit to the country. The beauty of the country would be considerably impaired; and very probably the climate would be unpleasantly affected, not to mention the introduction of the Gentile marine of every corrupt country under the sun, which would certainly be an element out of harmony with the main design of God with regard to Israel."

"Always More or Less a Christadelphian."

Professor Evans writes:—"I feel very grateful for the kind reception I have had from yourself and other prominent members of your ecclesia. The case, with me, is somewhat different from many who join you. I have always been, more or less, a Christadelphian in doctrine, and my joining your religious society implies no conversion on my part. I belonged, many years, to the Unitarian denomination, because its doctrines, *on the whole*, came nearer to mine than the doctrines of any other sect. I am speaking of the old Scripture Unitarians and not of the Theistic, speculative Unitarians of the present day. With them I never had any sympathy, and had left attending their worship for some years, except occasionally, before I knew even of the existence of the Christadelphians. It was by mere accident I came to know them, as Bro. Ashcroft can tell you. It was an old placard, on a door in Birkenhead, announcing a lecture that had been delivered by him, that first drew my attention to your ecclesia. I learned, by that announcement, that there were some heretics in Birkenhead besides myself, and did not rest until I knew who they were, and great was my surprise and joy to find that

their opinions coincided with my own, and from that day I never ceased attending their places of worship. I made up my mind, at last, to join them, if they would take me in, and that they have done in the kindest manner. It is the latter part of my life, it is true, but I may yet be able to do something for the truth if I am permitted to live a few years more. In fact, when I was away this time staying among old friends, I embraced two opportunities to explain to attentive audiences the principles of the Christadelphian faith, and at their request. Some expressed a wish to hear more, and asked for tracts, but I had none to give them. I wished I had some numbers of the *Finger Post*. I shall be going down there again this week, having taken a house in the neighbourhood where I shall stay several months in the year. Mr. Ashcroft has my address, and if you have any tracts that would suit, I shall be very much obliged to you for them, and will certainly turn them to good use. *Wales is tired of Orthodoxy*, and opens a good field for Christadelphian labourers, but where are they ?

— — —
The Afflictions of Orthodox Childhood.

Sister Fenton, of Davenport, Iowa, U.S.A., writes in response to suggestions made at various times :—“ I have been thinking sometime about giving in my experience to the children of our brethren and sisters of like precious faith, not of how I first saw the light, or of how I have since walked according to the light, but of my sad experience as a child, being brought up and trained in all the superstitions of orthodoxy. My mother was English, my father Scotch. Both were Methodists of the extreme type. I was their twelfth child, born in their old age, mother being 48 and father 58 years older than myself. Three children had died young, so, of course, I was very precious to them. Their lives seemed bound up in my life. As my brother and sisters became old enough to get religion, as they termed it, they were gathered into the Methodist Church, and I became an object of great anxiety to them. When very young I was catechised in the Episcopal catechism. Mother believed in the immortal soul, sky kingdom, and a literal lake of fire for all wicked departed souls, and searched Clarke's commentaries daily to see if these things were not so. In training me up in

the way they thought I ought to go, mother took me to all the meetings that she herself attended. I used to sit and hear hell portrayed in all its horrors, until every fibre of my flesh quivered with horror. Then to witness the rantings of excitement in their revivals was enough to shock the nerves of a child of a delicate constitution. Mother really believed the excitement was the outpouring of the Holy Spirit. I became pale and delicate in health ; afraid of hell, and expecting to see a ghost any time after dark. My parents became alarmed, thinking they must lose me also. There was one thing Mother told me that if a spirit came into the room to warn anyone of their death, and there was a bright spot on the floor, if it was really a spirit your hand would cover it if you placed your hand over it. But if it was a ray of light, then it would shine on the back of the hand. I was glad of this test, and many times I have risen to test the spirits, but always found it moonshine. Mother often had warnings of my death by dreams or other signs, and was sure to tell me. I seem to see even now my loving, superstitious parent, looking so sad, say, ‘ Oh, Lemira, I am afraid I shall lose you. I have had such a fearful dream.’ My heart would stand still in affright. I would control myself before my mother, but when I got away by myself, I would fall on my knees and say all the childish prayers I knew. I never fully outlived the fearful effects of this abominable orthodox training. Even to this day my nervous system is sensitive, even to painfulness. God be thanked that I have lived to be emancipated from all their corruptions. How very thankful ought the children of our brethren to be that are taught the truth, and are delivered from the sad consequences that came so near taking my life.

“ It would fill the pages of a good-sized book were I to tell all I endured. My own exertions to get religion, and their solicitations to have me get something, I could not for my life tell what they wanted me to get. Finally, when about 18 years of age, I became magnetised, and believing this to be the thing itself, I, of course, united with the Methodist Church, and spent too many years of the prime of my life in darkening counsel by words without knowledge. How many hundreds of thousands of children are in the same deplorable condition today as I was in my childhood ? ”

The Christadelphian.

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

MARCH, 1884.

In his recently-published book, "Heth and Moab," Captain Conder, the well-known explorer, expresses the opinion that "if ever Palestine is to be re-peopled by the Jews, it must be from such a centre as Haifa or Jaffa that the colonies must begin to spread, where communication with the west is easy, and commerce rather than agriculture can be developed with security." The interest of this opinion on the part of a competent judge will be manifest, remarks brother Thirtle, to all who recognise the present tendency of events in connection with the Jews and the Holy Land.

The Editor has written to Sir Moses Montefiori, recommending, in place of the scheme for a Convalescent Home at Ramsgate, which has been abandoned at his request—a large, well-endowed Montefiori Jewish Settlers' Refuge, to be erected in or near Jerusalem, for the reception of Jewish families arriving from various countries with the intention of settling in Palestine as cultivators of the soil; and offering a contribution towards that object. The letter points out that, in the event of a British occupation of Syria, large numbers of Jews would wish to join the colonization movement, and that the existence of such an institution, at which they could be maintained at the mere cost of food till arrangements were made for their settlement, and whose officers should make it their business to help the immigrants with information, advice, and practical direction, would be a great help to a movement dear to the heart of Sir Moses. The letter concludes as follows:—"Venerable Sir, I believe in the prophets of your nation, and therefore that Israel must soon arise from the

national humiliation of past centuries. What greater honour could we have than to be allowed to put our hand to the beginnings of such a noble work?"

In a letter to the Editor of the *Christadelphian*, from Haifa, dated Jan. 20, 1884, Mr. Laurence Oliphant says:—

"I beg to acknowledge the receipt of a cheque for £125, which has been so generously contributed for Jewish purposes in this country. For the present, if your subscribers will allow me, I will hold this sum in hand, until a favourable opportunity occurs for its application. Now that Baron Rothschild has taken over the three Jewish colonies in this part of the country, the immediate pressure is over. I am sure it will be a satisfaction to the subscribers to know that the money they contributed last year was the means of keeping alive many starving families, besides of actually founding a small colony now taken over by Baron Rothschild which would not otherwise have existed. The fact that this colony will now prosper under such powerful auspices will compensate for the feeling of regret that it proved a burden too great for us to bear without this help. . . . I would recommend those interested in this work to go on quietly collecting and accumulating till I can write and let you know how I propose that the money should be applied."

THE SIGNS OF THE TIMES.

ANOTHER OVERWHELMING DISASTER
TO EGYPTIAN TROOPS.

A SECOND BRITISH EXPEDITION TO
EGYPT.

"PROVIDENCE" STRONGER THAN THE
WILL OF MAN.

RUSSIA MAKING USE OF THE OPPORTU-
NITY.

The month has been full of spirit-stirring events of a very upsetting character to Liberal politicians, but very assuring to those who desire the development of the

latter-day situation. Mr. Gladstone's fond idea of evacuating Egypt has been blown to the winds by a tempest of disaster, and instead of evacuation, the naval and military establishments of England are full of the bustle of despatching a second military expedition to the banks of the Nile. England is being compelled to keep her place in Egypt, not only in spite of but as the very result of the policy of an unwilling government.

The victory of the Mahdi over Hicks Pasha (referred to last month), first broke into the Liberal dreams of peace and retirement. This event, exposing Egypt to the possibility of invasion, arrested the evacuation movement, and compelled the British Government to impose its policy and a new ministry on the government of the Khedive. But the effect was not thorough. The British Government were trammelled by an anxiety to keep clear of absolute responsibility for the government of Egypt, and this led them to allow the Egyptian Government a certain degree of liberty in its own actions, in the hope that things would settle down, and the door be left open for English retirement by-and-bye.

In this situation, the Egyptian Government got ready another military expedition under Baker Pasha, and despatched it to Souakim on the Red Sea, to carry out a plan of trying to draw off the Mahdi's soldiers who were besieging Sinkat and Tokar, not many miles from the coast, and afterwards to strike into the country, and open the obstructed road to Berber on the Nile, and perhaps dispose of the Mahdi himself after awhile. The expedition (mostly composed of Egyptians), was miserably inadequate, only numbering between 3,000 and 4,000 men, and these of a poor description. Such as it was, Baker Pasha got it into fair condition, and on the 4th of February, having transferred it by sea to Trinkitat, some distance south of Souakim, on the same coast he marched the force towards Tokar, some twenty miles off, intending to

drive off the rebels who were besieging that place, as the first stroke of a vigorous movement. The force had only marched six miles when the rebels attacked them in the midst of a storm of rain, which favoured them, and obstructed defensive operations. The attacking body of the rebels numbered only about 1,000 men. Even against a much larger body, the Egyptian force, in the hands of such a man as Baker Pasha, would have made an easy stand, but a panic seemed to seize the Egyptian soldiers. What occurred is thus described:—

“Baker Pasha ordered Gen. Sartorius to form a square of infantry to repulse the attack, camels and baggage being in the centre. The Alexandria battalion refused to obey, but the square was finally formed in a sort of a way, though wavering greatly. At this time, the Egyptian cavalry precipitately retreated before the advancing Arabs, and rode right into the midst of the staff. This stampede of the cavalry alarmed the troops on the side of the square which was not exposed to attack, and they opened a heavy fire into the air. In the meanwhile the enemy advanced rapidly on the other side, and rushed upon the Egyptian troops with great fury. Without awaiting the onslaught, the Egyptians simply turned their backs, and plunged into the interior of the square, closing in on the camels, horses, and baggage, until they became completely wedged in, and incapable of moving or resisting. While the troops were in this helpless condition, the enemy fell upon them, and cut them down in hundreds. The cavalry were then seen to be also in full retreat, and the square soon broke up. General Sartorius tried to rally his men, threatening to fire upon them unless they halted, but his words had no effect whatever in staying the fight. The guns were now surrounded by the enemy, who cut down the Turkish infantry defending them to a man. Several of the English officers and a body of European police were also killed. The Egyptians were too overcome by terror even to attempt to save their own lives. As the pursuers neared them, they threw themselves on the ground, screaming, and were speared or sabred one after another. Even at the fort, it was impossible to rally the remnants of the army. The survivors

raced towards the sea, throwing away their rifles, and reached the shore wholly unarmed. The cavalry, too, threw away their saddles, and turned their horses loose, making the best of their way to the beach on foot, in order that they might not be sent out to fight again. All the Egyptian officers hurried on board the vessels in harbour, leaving the Europeans to superintend the embarkation of men and stores. All the guns, camels, mules, and ammunition were lost."

Only about 1,000 men escaped the disaster. They fled on board the ships at Trinkitat, and were taken back to Souakim, where they arrived the next night. The correspondent of the *Daily News* was with them. He telegraphed from Souakim on arrival as follows:—

"I have arrived with 500 troops on board. Baker Pasha, with the rest of the force, follows. He fears an Arab rush upon Souakim. Our defeat near the wells of T-b, the scene of Consul Moncrieff's massacre, may possibly incite the Mahdi's followers to attack Upper Egypt. Eastern Soudan is now severed from the Egyptian dominions. The rebels between Trinkitat and Tokar and Sinkat are now well supplied with the spoils of yesterday's fighting, including five guns, with 36,000lb. of cannon ammunition, besides a large quantity of rifle cartridges. This morning we could clearly see them removing the booty from the front. They must also have picked up 3,000 rifles, which our troops in their flight threw away. Admiral Hewett has just landed 150 bluejackets and marines for the purpose of defending the town, if attacked, and preserving order among the inhabitants. Osman Digna (the Mahdi's general) is now strengthened in his resolution of destroying Sinkat, and then assailing Souakim."

The reception of the news in England created intense excitement, and revolutionised the plans of the Government. A hurried meeting of the Cabinet was held, after which, instructions were telegraphed to Egypt and the Red Sea, to have certain English reinforcements sent to Souakim, to prevent that place falling into the hands of the rebels. In a few days, news came that the besieged garrison of Sinkat, having consumed their last ounce of food, had

sallied forth to the number of 600 men, with the determination to cut their way through the ranks of the besiegers or die in the attempt, and that they had been cut to pieces; after which, the besiegers had made their way into the town, and had massacred nearly 1,000 women and children. This news greatly aggravated the effect produced by the previous tidings. Parliament having meanwhile assembled, the opponents of the Government blamed the Government for the disasters which had befallen Egypt, contending that a firm and consistent procedure on their part from the beginning, would have barred the way against their occurrence. On this ground, they proposed a vote of censure. In the House of Lords, the vote was carried by a large majority. In the House of Commons it was rejected. Government thus obtained a victory in the House which is the really sovereign power of the country. Still, it was a victory obtained by virtually accepting the policy of their opponents, and adopting measures entirely repugnant to their own policy. Blamed for not rescuing the garrison of Sinkat, they resolved on attempting to relieve the garrison of Tokar; and with this object, ordered various British regiments from Egypt to the Red Sea, and from England to Egypt, to fill up the gap caused by sending forward the British troops in Egypt. At this moment, a large muster of British troops is taking place at the very port where Baker's disastrous expedition landed, with what result will presently be seen.

Meanwhile the Cairo correspondent of the *Times* thus fairly sums up the course of events thus:—

"By deferring the recognition of responsibilities in Egypt, of which our ultimate recognition is absolutely certain, we are terribly widening them. Because we feared to suppress the disorders in Egypt in time (when Arabi was to the front), we were compelled ultimately to enter upon a war. Because we feared to insist on the abandonment of two already lost and useless provinces in time, we had, later, to in-

sist on the abandonment, not only of those, but of larger portions of territory, the necessity of abandoning which was more questionable. Because we formerly thought we could eliminate the Soudan, by declaring it outside our 'sphere of operations,' we have now to send a special envoy on a forlorn hope. As in the past, so in the future. The question that should have been decided a year ago was, 'Can Egypt hold the Soudan or not?' Because it was not then decided, the question became, 'Can Egypt hold Khartoum?' Because that was not decided in time, the question is now, 'Can Egypt save the garrisons with which we foolishly allowed her to attempt to hold her province?' As I unhesitatingly answered the former questions in the negative, so I answer this now; and if it be equally neglected, the question will be, 'Can we refuse to undertake the costly and perilous campaign in the desert to which we are rapidly drifting?' As the fear of interference brought war, so the fear of a protectorate will bring annexation, and a far more serious war."

"PROVIDENCE" STRONGER THAN THE
WILL OF MAN.

Thus, the pre-determined events of Providence have been too strong for the strongest Government of modern times. Mr. Gladstone, supported by the consent in large majority) of the whole British empire, resolved to leave Egypt alone, and keep England free from all entanglements with that country. The requirements of the prophetic word pulled in the other direction, and it became a problem with some, which should win? Seeing England so set against Egyptian connection, England, who had retired from Afghanistan, from the Transvaal, from Zululand, some friends were disposed to think there had been a mistake about the expected occupation of Egypt by England, and that it must be to France we were to look to fulfil that part. In fact, one said, "Dr. Thomas is wrong: it is not England that has to occupy Egypt and Palestine: it is France. You see

how France is pushing in Tunis, and asserting herself in Syria, while England is pulling the contrary way." This, certainly, was the appearance of things at the time. But it is never safe to judge by appearances. It was not because of appearances that the English occupation of Egypt was ever expected by the believers of the prophetic word: but because of the indications contained in that word.

And now, we see how entirely prophetic anticipations have been realised, and how completely mere appearances have vanished in the smoke of battle. Ah, not only so, but the realities have actually come along, through the very circumstances giving the wrong appearance. There is no doubt that the contention of the Tories is right: that is, that the course of events in Egypt is due to the policy of the Liberals. Arabi, to begin with, knew that the Liberals were averse to interference in the country, and that their policy was to "scuttle out" and leave "Egypt to the Egyptians." He was, therefore, emboldened in his belief that his rebellion would have to do with the Khedive only, of whom he knew, with the army at his back, he could make short work. He knew that England had backed out of countries which England had occupied under a Tory Government. He knew that even in the event of interference, his enterprise was far from hopeless, since English troops had been beaten by the Boers, the Zulus, and the Afghans. Consequently, he made the stand which compelled England to bombard Alexandria.

When England had landed and reinstated the Khedive, the same indecisive policy began to work out the same results in another direction. There was the Soudan (Southern Egypt), in which an incipient rebellion was smouldering under the Mahdi. England carefully made it known that she would have nothing to do with the Soudan. She advised the Khe-

dive to come out of it, and refused to be responsible for any results that might come of refusing her advice. By this, the Mahdi was encouraged to feel that he had only to deal with the Khedive. Therefore, he went forward with his arrangements, and put forth his strength, overthrowing the Egyptian troops in repeated encounters. With a Tory Government in power, letting it be known that whoever fought Egypt would have to fight England, these movements would doubtless have all been nipped in the bud, if ever they had even commenced.

Thus it is that God uses the most unlikely situations (and those that appear to be opposed to His purpose) to bring about the very things He has decreed in the opposite direction. A lesson is proclaimed by this which ought to be laid to heart by every anxious watcher of the signs of the times: and that is to be patient and trust always, in spite of the most unlikely appearances that what God has purposed will come to pass.

"IN FOR IT."

Under this expressive heading, the *l'all Mall Gazette* says:—

"The whole Egyptian question has been revolutionised in an hour. At yesterday's informal meeting of the Ministers at the War Office there was taken one of those decisive steps that make or mar the destinies of empires. The English Government, having tardily determined to avail itself of the services of the only man who could save the Soudan, was confronted by a preliminary difficulty. General Gordon refused absolutely to serve under the orders of the Khedive or of the Khedive's Ministers. If he went to the Soudan, he would go independently of the nominal Sovereign of the country, and he would take his orders from no one but the English Government. If these conditions were accepted, he would go. Otherwise he would not. The crisis was pressing. General Gordon was inexorable. The question called for immediate decision. After some consultation, Ministers determined to accept General Gordon's con-

ditions. The decision was arrived at between three and four yesterday afternoon. At eight o'clock General Gordon had left London for Khartoum. The die was cast. Henceforth we have the full and undivided responsibility for affairs in the Soudan. Whether we evacuate the country or whether we retain it, as soon as General Gordon takes command, and for so long as General Gordon's commission holds, England is directly responsible for whatever is done in the name of the Egyptian Government between the Third Cataract and the Equatorial Lakes.

"That is an enormous extension of our responsibilities, but, vast as it is, it is not all. Whether the public realises it or not, the despatch of General Gordon to the Soudan, exercising practically unlimited powers, not as the Governor-General of the Khedive, but as the accredited representative of the British Government, must entail as a natural and inevitable corollary the assumption, sooner or later, of a similar responsibility, as direct and as unlimited, for the affairs of Egypt proper. The experiment of limited liability in Egypt has been fairly tried, and it has absolutely broken down. It is no longer possible to treat the Soudan and Egyptian questions as if they were separate and distinct. We carried that theory to such an extent that at first we allowed the Egyptian Government absolute liberty of action in the Soudan, while controlling it in the Delta. To-day we have swung round to the other extreme, and have assumed absolute authority over the Soudan, while still contenting ourselves with a mere mentor's position at Cairo. That arrangement will not work, and we ought not to make an attempt foredoomed to disaster. For the time being, and until such time as the Khartoum garrison is relieved, our authority must be absolute from end to end of the Nile Valley. It may be expedient to keep up an apparatus of lay figures in Egyptian Ministries. That is a matter of detail. What is essential is that Sir Evelyn Baring should for some time to come be as absolute at Cairo as General Gordon has insisted upon being in the Soudan. The more narrowly the new departure is scrutinised, the more clearly will it appear that when Ministers consented to General Gordon's terms they committed themselves irrevocably to a temporary but direct responsibility for the whole administration of Egypt."

A PROTECTORATE ADVOCATED.

An avowed annexation or protectorate of Egypt is now openly advocated in the press. The *Times* says:—

“Every thinking man must now feel that a declaration of a British protectorate over Egypt—whether limited to a term of years or not—would have been equal to the presence of ten regiments the day after the news of the destruction of Hicks Pasha’s army reached Cairo. It would even now counteract the dangerous consequences of Baker’s defeat. It would be welcomed by the Khedive, to the maintenance of whose power we are in honour bound. It would be acclaimed with delight by the European community in Egypt. We can see no alternative policy that is not fraught with numberless possibilities of disgrace and danger.” The *Standard* says:—
“Painful as it may be to the Prime Minister and his colleagues to retrace all their steps, to undo everything they have done, and to do everything they have left undone, this is what they must and will have to do, if they intend to remain at their posts. Our hold upon Egypt must be strengthened alike for the sake of Egypt, of the Empire, and of the world at large.

Many Liberal papers speak in the same way. The feeling of the country is powerfully in favour of the abandonment of what has heretofore been the Liberal policy in Egypt. A letter to the editor of the *Pall Mall Gazette* says:—

“You have rightly interpreted the change that has taken place in public opinion throughout the country on Egypt, and its views have been reproduced by almost every Liberal and Radical paper as expressing the general conviction that England must now bow to the force of circumstances by taking the control of Egypt into her own hands. Let any one who thinks otherwise traverse the northern counties and the midlands—wherever the manufacturing and trading classes predominate, in town or villages—as I have done for months past, and it will soon be brought home to his mind that the policy of abandoning Egypt now to the French, if they like to have it, would give the death-blow to any English ministry. I have quite lately been the guest of one of the staunchest Liberal workers in the

north—a large employer of labour in three of the great centres of commerce, who has, to my own knowledge, devoted his time and means, unstintedly, to further the Liberal cause at every general election, and will assuredly do so again whenever the next occasion arises, and he expressed sorrowfully his disappointment with the foreign policy of our Government.”

THE PROPOSED ABANDONMENT OF THE SOUDAN.

Although the Government have ordered the evacuation of the Soudan, it is questionable if that movement will be carried out except to a partial extent. The British Tokar relief expedition may give England a footing which it will be difficult to relinquish. Also General Gordon has arrived at Khartoum, the capital, and seems to be carrying all before him. Many are opposed to the abandonment of an immense country, possessed of magnificent resources. Their sentiments are interesting to those who feel that British ascendancy there, is agreeable to latter-day requirements.

Sir Samuel Baker, a previous Governor-General of the Soudan, thus expresses his mind on the subject:—

“To sacrifice the Soudan, said Sir Samuel, is to fling away the granary of the world; to abandon Khartoum is to surrender what will be the richest commercial entrepot in the Old World. If the Soudan were in English hands, in a very few years you would be entirely independent of the United States both for cotton and corn; you have no idea what a country it is: soil fertile beyond belief, an infinite inexhaustible water-supply, and the whole traversed from end to end by two great highways known as the Blue and the White Nile, along which you can steam without interruption for hundreds of miles. Many a time I have ridden through deserted districts in which the corn or dhurra was growing literally high enough to cover an elephant, and that without almost the slightest cultivation. Gordon is only a soldier, but even he was impressed by the luxuriance of the vegeta-

tion and the boundless wealth of the Nile valley. When that region passes into civilised hands, it will be the richest on the whole continent. An almost virgin soil, a tropical sun, the Nile water, and a population which is most tractable and peaceful—there you have all the elements required for the production to almost any extent of the necessities of your great industrial population in this country. To tap this immense reservoir of undeveloped wealth, all that is necessary is a short railway from Souakim to the Nile and a decent government. It wants no elaborate administrative system, but it does want a ruler whose word can be trusted, and whose officials are kept in hand. To abandon it, as you propose to do, would be to open the whole of this vast region to be scrambled for by the filibusters and pirates of the world.”

RUSSIA SEES HER OPPORTUNITY.

While England's hands are full in Egypt, Russia discerns an opportunity, and has moved forward in Asia and occupied Merv on the frontiers of Afghanistan. This is an important fact. It is reported by a continental paper to be due to an understanding arrived at between the three emperors (Russia, Germany, and Austria), who seeing no advantage to be derived from antagonism and much from co-operation, have resolved upon a policy of antagonism to England, whom they regard as the great obstacle to their colonial development.

Not long ago, the British (Tory) Government declared that the occupation of Merv would be a *causis belli*. Now, when the occupation takes place, a Liberal Government is in office, and will probably merely protest in a mild manner and leave the subject. But the protest and the leaving of the subject will not deprive it of its sinister meaning. Russia has now completed her approaches to British India in such a way that when next the Anglo-Russian issue (re Turkey) re-opens in Europe, Russia will be able to bring a pressure to bear upon England through

India, that will greatly weaken English resistance.

Russia is busy in another direction as well,—nearer to the heart of the prophetic programme. In a notice of Captain Conder's new work, *Heth and Moab*, the *Pall Mall Gazette* says:—“Captain Conder and his assistants attempted to begin their survey of Eastern Palestine by attacking it from the side of Moab. To their surprise, they found themselves subjected at every step to active interference on the part of the Turkish authorities. Russian engineers had already “surveyed” to some purpose on Ottoman territory, the good pashas thought; and they did not care to have English officers similarly spying out the land which might be connected with that probable future contingency, the Euprates Valley Railway. Their suspicions upon this ground were certainly not unnatural; and when Captain Conder pleaded that his objects were purely antiquarian, he was met with polite and not wholly surprising incredulity on the part of his Turkish hosts.” The paper has a closing sentence to this effect:—

“When Captain Conder begins to discourse upon ‘the future of Syria,’ we feel an ominous forewarning of yet another ‘forward’ policy. Is it not curious that English officers seem incapable of going on any errand whatsoever to any part of the world without being immediately seized by a sort of professional instinct or itch of annexation? Sufficient unto the day is the Egypt thereof.”

[Ah, Mr. Editor of the *Pall Mall*, your sense of the “curiousness” of this fact would be considerably lessened if you could once get a believing peep at the occult “divinity” at work behind the actions of men, shaping their rough-hewn ends into pre-determined forms of which they are ignorant. Egypt in English hands will be sufficient for a very short “day.” Syria must follow shortly. God's purpose requires it; and this explains the providential focussing of current politics in these unlikely regions.—Ed. C.]

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.

BEITH.

Bro. John D. Gillies reports the baptism of his wife, after an intelligent confession of the things concerning the kingdom and name.

BIRMINGHAM.

During the month, obedience has been rendered to the truth by the following persons:—ELIZA WITTS (26), wife of Bro. Wits, formerly neutral; C. H. S. GEE (29), electro-plater, formerly neutral; ROBERT WALTON (31), insurance agent, formerly neutral; EMMA JANE WALTON (30), formerly neutral; ROBERT PARSONS (31), brother of Bro. Parsons, machine fitter, formerly neutral; MISS GEORGINA A. COUZENS (17), sister of Bro. Couzens.

LECTURES.—February 3, "Reasonable Service" (Brother Roberts); 10, "The Powers that be" (Brother Roberts); 17, "The Land Question" (Brother Shuttleworth); 24, "Events in the East" (Brother Roberts).

BURTON-ON-TRENT.

Bro. Powell reports the immersion of DANIEL LOCKE (35), formerly Primitive Methodist; and FRANCIS DALTON (31), formerly neutral, husband to Sister Dalton. Their induction into Christ took place at Tamworth on Sunday morning, January 27.

CINDERFORD.

A considerable stir has been caused in the neighbourhood of the Forest of Dean by a newspaper correspondence which has been carried on for eight months, and which arose from an outdoor lecture delivered at Cinderford last summer by Bro. J. J. Bishop, of Birmingham. A discussion took place at the close of that lecture, and the meeting was reported in the *Ross Gazette*, with a brief review of the arguments advanced on both sides. Bro. Bishop was described as "a vagrant spouter," and "a wandering star" from the midland metropolis. The next week, a clergyman who was present sent a letter to the *Dean Forest Mercury*, to which Bro. Bishop replied, and as also to other disputants, whose letters appeared in the columns of the paper. Finally, in the early part of November last, Mr. T. C. Nichols, of Nottingham, came upon the scene with a scurrilous letter throwing out an indiscriminate challenge to debate. The brethren advertised a pamphlet in answer to Nichols' "Words of warning," which brought a second letter from Mr. Nichols, in which he bid defiance to "the entire host of the Christadelphian camp." Brother Bishop had written accepting the challenge, and his letter of acceptance appeared in the same issue. Mr. Nichols was evidently taken by surprise at this acceptance. Feeling the awkwardness of championing orthodox teaching, of whose thorough unscripturalness he must be aware, he tried to retreat by proposing that brother Bishop should affirm to a proposition which he knew Bro. Bishop could not accept. Several letters were

published on both sides, brother Bishop trying to get him to stand his ground, but without success. Ultimately, Mr. Nichols retired, saying that whatever Mr. Bishop might say or think of him, he declined any further correspondence.—Arrangements were then made to give a public answer by lecture to the misleading statements that had appeared in the correspondence. The Town Hall was secured for February 4th, when brother Bishop lectured on "Christadelphianism—a review of the correspondence." An audience of between three and four hundred people attended, who enthusiastically received the avowal of our intention of contending earnestly for the faith. After the hall had been taken for the purpose stated above, Mr. Samuel Jackson, of Derby, a friend of Mr. Nichols, wrote endeavouring to justify the retreat of his friend, and expressed his readiness to meet brother Bishop if he would take the affirmative to a proposition he had formulated. This was accepted subject to a slight alteration, and the arrangements are now in progress between the brethren and Mr. Jackson's committee.—The debate will take place at Cinderford, and will probably last four nights. The first two dates suggested by the committee, are March the 10th and 11th. The interest the public feel in the matter is indicated in a letter published in the *Dean Forest Mercury*, in which it is said that a public memorial is in process of signature, requesting that the debate may come off in consequence of the high state of interest caused by the correspondence.

DEVONPORT.

We have two additions, through the immersion of WILLIAM FINIMORE (29) and MARY ANN FINIMORE (30), his wife, who were baptised into the saving name on February 12th. They were formerly connected with the Methodist Free Church. Sister Finimore is a sister of brother Davey, who died in the faith many years since.—ALFRED SLEEP.

EDINBURGH.

We have to report the addition to our number, by the removal from Aberdeen to this city, of sister D. Meal, and also the return to fellowship of sister Sutherland. The brethren and sisters here have been much cheered and gratified by a visit from brother Ashcroft, who exhorted on the two Sundays during his stay, and delivered four lectures, which, it is to be regretted, were not so well attended as on former occasions. The weather was exceedingly stormy, which was probably the cause of the thin attendance.—W. M. SMITH.

ELLAND.

Brother Riley reports: "During the month we have added to our number, by immersion, MARGARET ELLEN SIMPSON (29), Baptist, and her mother, FRANCES SIMPSON (70). Both live near Bradford, but will attend the Elland meeting, as being the

nearest. They are near relations to our Brother Simpson, whose immersion appears in last month's *Christadelphian*. Also ELIZABETH GARDNER (19), ELLEN WHITELEY (19), and ALICE KAY (18), formerly Free Church. We are having excellent audiences at our Sunday night's lectures.

LECTURES.—Jan. 20, "The Lord our Righteousness; Jesus and the Resurrection;" 21, "The teaching of the serpent;" 22, "Will the Lord Jesus return to the earth?" 24, "Absent from the body, present with the Lord" (bro. Handley); 27, "Suffer little children to come unto me" (bro. W. Worsnop); Feb. 3, "The gospel message: a standing testimony" (bro. Shuttleworth); 10, "Fear not them which kill the body, but are not able to kill the soul" (bro. R. Bairstow).

GLASGOW.

Bro. Leask reports the addition of brother and sister Ballam, formerly in fellowship at Birmingham; also, by baptism, on 27th January, JAMES GIBSON (29), warehouseman, and his wife, THEREZA GIBSON (27); and on 31st January, JANET PETTIGREW (16), domestic servant, sister in the flesh to our sister Pettigrew. Sister Pater-son has removed to Edinburgh.

LECTURES (which, since we entered our new hall have been well attended).—January 20th, "What is it to believe in the Lord Jesus Christ?" (bro. Jas. Nisbet); 27th, "Trinitarianism and Unitarianism alike unscriptural: The truth concerning Father, Son, and Holy Spirit" (bro. John Ritchie); February 3rd, "A Future Life" (bro. Thos. Nisbet); 10th, "The Second Appearing of Christ: the reason of the apathy of popular Christianity regarding it" (bro. John Leask).

GLOUCESTER.

Brother Rogers reports lectures as follows:—January 13th, "Egyptian Difficulties" (brother Bishop, of Birmingham); 20th, "Judgment to come: responsibilities of enlightened rejectors of the truth" (brother Horton, of Tewkesbury); 27th, "The deep importance of the resting from the dead" (brother Beddoes, of Abergavenny); February 3rd, "The Nations mustering for the battle" (brother Taylor); 10th, "The Gift of God" (brother Wilson).

GREAT BRIDGE.

Brother W. H. Hardy reports the addition of MARY HOLLIER (20), daughter of brother and sister Hollier. She was immersed on Wednesday, Feb. 13th, in the presence of the brethren and sisters and several interested friends.

GREAT YARMOUTH.

On the first two Sundays in the New Year we had the pleasure of the company of Bro. Boshier, of London, whose visit was made the occasion for a specially advertised effort, the subjects of the lectures being "The Eastern Question," and "Conditions of Salvation." On the following Sunday we were pleased to have with us Bro. H. H. Horsman, of London, who was on a joint visit to Yarmouth and Norwich, and who lectured in our Hall, on the evening of January 20, upon "Christ, the Reformer of the World." The brethren and sisters have been encouraged, of late, by the somewhat improved attendance of the alien, on the occasions of the public exhibition of the truth.—JOHN H. DROLL.

GREENOCK.

Brother Caldwell reports an amicable settlement of the differences which have existed here for some time past. The brethren (with three exceptions) meet together at 41, Nicholson Street, "in the unity of the spirit and the bond of peace."

HALIFAX.

Brother Skelton reports the obedience of CHAS. EDWARD HOUSEMAN, who is related in the flesh to brother and sister Houseman. Sister Elizabeth Bramley has removed to London, and will meet with the Westminster ecclesia.

LECTURES.—January 20th, "The restoration of the Jews to Palestine" (brother Dyson); 27th, "A right understanding of the Scriptures" (brother Thomas); February 2nd, "Times and Signs" (brother Cundall); 9th, "The Cross of Jesus" (brother Dyson).

HUDDERSFIELD.

Brother Schofield reports the obedience of BENJAMIN H. JESSOP, HARRY DRAKE, JAMES FITTON HOLDROYD—the two latter being out of the Sunday School. They were immersed, after a satisfactory examination, on January 23rd. The quarterly tea meeting was held on December 29th, 1883, and passed with much profit to the brethren.

IRVINE.

Brother Mitchell acknowledges the kindness of those who have assisted brother Dick in his need, and reports the immersion, on Feb. 2, of JOHN BORLAND (35), STEWART SIMPSON (39) and ELIZABETH HARROW (30), wife of bro. Harrow. These all were formerly connected with the Established Church. The two brethren mentioned in last report, together with sister Harrow, reside at Annbank; while brethren Borland and Simpson live at Whiteleto Toll. They intend to break bread in these localities, which are distant some miles from Ayr.

KIDDERMINSTER.

(See *Stourport*).

WILLIAM HODGES (28), picture-framer, formerly an attendant, though not a member, at an independent chapel, was immersed at Dudley, on Thursday, Feb. 14, in the presence of a number of the Dudley brethren. Prizes were distributed in the Sunday School, to those scholars who were successful in the recent examination, and also for attendance and good conduct, on Sunday, Jan. 20, there being a fair attendance of the parents present. We have decided to distribute the bills announcing *Christendom Astroy*, with tracts, throughout the town, and also at Stourport.

LECTURES.—Jan. 13, "Good and evil" (bro. A. E. Davis, of Birmingham); 20, "The Jews," &c., (bro. J. Barker); 27, "The Lordship of Christ" (bro. J. Thomas of Birmingham); Feb. 3, "The midnight cry" (bro. J. Bland); 10, "The Return of Christ" (bro. Taylor).—J. BLAND.

LINCOLN.

Brother F. J. Roberts reports the death of sister Wright, who fell asleep February 3rd. Her sufferings, which were severe, were borne with exemplary patience. The brethren have good hope of seeing her again. The funeral service was conducted by brother Richards, of Nottingham. Brother Wright has the sympathy of all who know him, in the great loss he has sustained.

LECTURES.—1st, "The Jews;" 2nd, "The promises;" 3rd, "The Scriptural doctrine of life and death;" 4th, "Probation before exaltation."

LEICESTER.

Brother Gamble reports withdrawal from bro. Baker, who has turned from the truth. Brother Archer has removed to Leicester from Mansfield.

LECTURES.—Jan. 20, "Immortality" (bro. Weston); 27th, "Adam and Christ" (brother Burton); Feb. 3rd, "The great salvation" (brother Collyer); 10th, "The fables of modern evangelists" (brother Gamble).

LONDON.

NORTH LONDON.—(On *Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m.; on Wednesdays and Fridays, Upper Street Hall, 8 p.m.*)—Bro. Owler reports the following additions by immersion:—On January 27, Mr. and Mrs. JAMES LUCAS; on January 30, GEORGE PESCOD, and his wife, ADA, formerly neutral; February 3, ELIZABETH BAYLES, wife of brother Bayles, formerly neutral; and on the same day ALBERT ROBERT SEALY, formerly Church of England. The attendance at the Wellington Hall continues good.

LECTURES (Wellington Hall).—February 3, "Important Lessons from Moses" (bro. W. Atkins); 10th, "Why I am a Christadelphian" (bro. H. Horsman); 17th, "The Godhead" (bro. A. T. Rae); 24th, "Man as depicted in Biblical symbols" (bro. O. C. Holder).

Bow.—February 3rd, "Life beyond the grave" (bro. Elliott); 10th, "Some Important Lessons" (bro. Atkins); 17th, "The Holy Land" (bro. W. Owler); 24th, "The Jews" (bro. G. F. Thirtle).

WESTMINSTER (*Wilcocke's Assembly Rooms, Palace Road, Westminster. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—Brother F.G. Jannaway reports that during the past month the following persons have rendered obedience to the truth:—FREDERICK GLASSPOOL (20), confectioner, formerly Renunciationist, meeting at the Lambeth Baths; ELLEN SCHMITT (24), wife of our brother Schmitt, formerly Roman Catholic; also, WILLIAM SCARLE ROBERTS (32), coach painter, formerly Congregationalist. All these were immersed on Feb. 10th.

LECTURES.—February 3rd, "Out East London" (brother J. J. Andrew); 10th, "Bible Manuscripts" (brother A. Andrew); 17th, "The Temptation of Job" (brother W. Atkins); 24th, "The world to come" (brother Meakin).

MANCHESTER.

Brother Yardley reports the obedience of Mrs. S. ANSON (53) formerly Scotch Baptist, who resides at Clitheroe. She heard the good news of the kingdom from brother H. Walker, of Nelson, near Burnley, with whom she has been acquainted all her life. She was immersed on the 3th of February. On Sunday, February 10th, OWEN BARLOW (24), nephew to brother Barlow, of Stockport, formerly connected with the Primitive Methodists, was united to Christ in the way appointed. Also, on Sunday, January 13th, BENJAMIN F. HATTON (16), son of brother J. Hatton (who fell asleep a short time ago); Mrs. MARTHA DALTON (28), also of Oldham, formerly neutral; and on January 16th, Miss M. MORRIS (35), formerly neutral. Sister Morris first heard the glad tidings at Tewkesbury. She is now residing in Manchester.

NORWICH.

Brother Harwood reports two addresses by brother H. H. Horsman, of London, on January 21st and 22nd. Subject of first:—"The sufferings of the poor: how and when relief is to come;" second, "The state of the dead until resurrection," &c. A good number came to hear each evening. Most seemed interested. Several expressed a wish to hear more, while others—such as claimed great spiritual discernment—seem only able to regard us in the light of impostors. Of course, we know how to value their judgment, but we cannot but pity when we think of the day near at hand. We had several brethren and sisters over from Yarmouth, also sister Bray, of Walsingham, one evening. Brother Diboll presided each evening."

NOTTINGHAM.

Brother Kirkland reports obedience rendered to the truth as follows:—January 20th, GEORGE BEARDSALL WHITEHEAD (19); February 3rd, LUCY EMMA ELLIS (19), MARY ELLEN ELSTON (16), daughter of brother and sister Elston, and WALTER FIDLER (15), son of brother and sister Fidler; February 10th, MARTHA PEEL (17), and ANNIE PEEL (15), both daughters of brother and sister Peel, all scholars in the Sunday School.

Brother Kirkland adds:—"Two of the special lectures by brother Roberts (referred to in the February *Christadelphian*) have been given (Feb. 12th and 13th). There was a very good audience each evening, amongst whom were a number of secularists, who, when the lectures were given by the clergy (questions and discussion being allowed), said they were glad to extend the right hand of fellowship to the lecturers, as they had never listened to better secular lectures before, such had been the concessions made by the clergy. The brethren saw an opportunity favourable for a special effort in the proclamation of the truth, as the interest of all sects of religionists was aroused. We therefore arranged for the lectures given in St. Mary's Church to be reviewed by brother Sulley and J. J. Andrew, on January 6th and 13th. The reviews by these brethren have also been printed, and are being given away, after the special lectures by brother Roberts, who, at the request of the brethren, consented to expound the truth on these important subjects. So far we are much encouraged by what has been done, and have hope of lasting good as the result. We have large audiences at our regular Sunday evening lectures, and many are interested, some of which have already expressed their delight and benefit by the able defence of the truth by brother Roberts in the two lectures that have been given. Secularists are bewildered, and others who profess to believe the Bible have been caused to hear words which we hope may bear fruit to the glory of God our Father.

Another Account.

There have been special doings here. Some time ago, four clergymen of the Church of England delivered four lectures successively to the Atheists of Nottingham, on—1st, God; 2nd, The Bible; 3rd, Miracles; and 4th, The Kingdom of Heaven. After the lectures, a public conference took place in another building between the clergymen and the Atheists—a conference very gratifying to the latter on account of the thoroughly secularistic character of the position taken by the professed expounders and defenders of the Bible. The result of the whole effort was, that believers

in the Bible felt more harm than good had been done. The clergy had made concessions that had strengthened the Atheist party in their position, and sowed the seeds of a further prevalence of unbelief in the community. The only good thing about it was that public attention had been thoroughly roused on a subject in which it usually takes little interest. The brethren thought the opportunity should be turned to account by showing a better way than either popular theology or secularism. With this view, it was arranged that bro. Sulley should review the first two of the clerical lectures, and bro. J. J. Andrew, of London, the last two. This was done to good audiences. In addition to this, arrangements were made for the publication and distribution of the review in printed form. The result is a good-sized pamphlet, price 6d., entitled

THE BIBLE DEFENDED FROM RELIGIOUS UNBELIEF.

In this pamphlet (which can be procured at the office of the *Christadelphian*), the clerical discourses are reviewed in four sections: the first and second (God and the Bible), by BROTHER SULLEY; the third and fourth (Miracles of the Kingdom of Heaven), by brother J. J. Andrew, of London. It makes a readable and a useful pamphlet; calculated to place the whole subject in its right light. Price 6d.

In addition to this effort, four special meetings were held (Tuesday and Wednesday, Feb. 12 and 13; and Tuesday and Wednesday, Feb. 19 and 20). At these meetings, brother Roberts, of Birmingham, lectured on the four subjects for over an hour each, and after each lecture allowed himself to be questioned for an hour by any one in the audience, and debating with the questioners in five minutes' speeches. There was a very large attendance each night, and brisk work, many speeches, and much interest. The unbelievers felt at bay, and the brethren rejoiced in the strength of the truth, which alone can squarely front, and repel the atheism of the day.—Each night, there was a gratuitous distribution of the review above referred to, in separate parts appropriate to the subject of the evening.

LECTURES.—January 20th, "The times of restitution" (brother Richards); 27th, "What think ye of Christ?" (brother J. T. Hawkins).

PETERBOROUGH.

The following have put on Christ in baptism:—Feb. 5, JOHN BUTTERWORTH (25), previously a Primitive Methodist; Feb. 8, JOSEPH BULL (35), previously neutral.—T. ROYCE.

SPALDING.

The truth is showing signs of progress here. We hope soon to have two or three more additions. We regret to have to report the marriage of bro. Wilkinson with an alien, which, of course, has caused us great grief.

LECTURES.—Jan. 27, "The angels" (bro. Tyler); Feb. 3, "The resurrection" (bro. Lane); 10, "The Kingdom" (bro. Lane).—SAMUEL SAYER.

SMALL HEATH.

Brother Heeley reports Lectures delivered here by brethren Shuttleworth and Chamberlin, to good and attentive audiences. The following from the Ward Hall neighbourhood have recently joined the ecclesia at Small Heath, viz.: Brother

Martin Seamark, and Jane, his wife; brother Henry Seamark, William Matthews, and Martha Maria, his wife.

STOCKPORT.

Brother Waite reports the immersion of IRVINE CHADWICK (20), compositor and printer, on January 12th; also that of HANNAH MARGARET MIDDLETON (20), on January 30th. Brother Chadwick was formerly a Congregationalist. Sister Middleton was unconnected with any particular denomination.

LECTURES.—February 3rd, "The Scriptures authentic and divine" (brother Bellamy); 10th, "Reasons for the hope within us" (brother Baker); 17th, "The Atonement" (brother Waite); 24th, "Christ—the sin-bearer and life-giver; the Prince of Peace and King of Glory" (brother Donald, of Manchester).

STOURPORT.

A Bible Class conducted by the Kidderminster brethren has been started in this town on Tuesday evenings, at the house of bro. Darks. A few are interested, but only a few at present, judging from the attendance. Further lectures are contemplated in the Town Hall, and arrangements are being made with bro. Ashcroft and bro. Shuttleworth to deliver them. If regular meetings could be held here, we have little doubt but that a good number would attend.—J. BLAND.

SWANSEA.

On Jan. 18, EUSEBIA WINSTONE (14), daughter of brother and sister Winstone; LAURA BRITAN (15), daughter of brother and sister Brittan; and on Jan. 24, MARY MOORE (17), daughter of brother and sister Moore, all scholars of the Sunday School, were immersed into the sin-covering Name, after giving very satisfactory evidence of their understanding of the truth.

LECTURES.—Jan. 20, "The destiny of the earth" (bro. Gale); 27, "Eternal torments" (bro. Usher); Feb. 3, "The Parable of the rich man and Lazarus" (bro. J. T. Jones); 10, "Abraham in death" (bro. Goldie).—THOMAS RANGLES.

TEWKESBURY.

Since our last report the ecclesia here has been strengthened and encouraged by a visit from bro. and sister Roberts, of Birmingham, and bro. and sister Sulley, of Nottingham. Brother Roberts delivered two excellent lectures in the Philharmonic Hall, on January 30th and 31st. *First Lecture*: "Why we expect Christ soon"; *Second Lecture*: "The practical bearing of the matter." The audience at each lecture was very fair, and, with the exception of a few, very attentive.—F. R. GENDERS.

TODMORDEN.

Since last writing four more have been inducted into Christ in the appointed way, viz., THOMAS BARNES, of no fixed place; brother Barnes has for some time been a disbeliever in the immortality of the soul. Mrs. FIELDEN (sister in the flesh to sister Sutcliffe), formerly Wesleyan; Mrs. HELLIWELL (the wife of brother Helliwell), formerly Wesleyan; and Mrs. BAUME, formerly of the Church of England.—C. W. LORD.

WARRINGTON.

Brother Smith reports that on Sunday, December 16th, 1883, REBECCA BADLEY (formerly Church of England), was immersed at the house of brother Unsworth.

AUSTRALIA.

IPSWICH.—Brother Robinson, writing from this place, December 18th, 1883, reports the baptism of JOHN RAMSAY (25), formerly Presbyterian, who partly through reading and conversation, and partly as a result of hearing a lecture by brother Yardley—late of Leicester—put on the saving name on November 23th.

ITHICA CREEK, ENNOGERA, BRISBANE.—Brother Joseph Yardley, writing from this place, Nov. 23, 1883, reports his arrival, with brethren Waite and Weldon, and families, in good health, on the 24th Sept. He says: "We had a pleasant voyage not having experienced one serious storm. We find the climate to be exceedingly healthy, and although the sun is very hot part of the day, yet the heat is so tempered by the beautiful breezes which prevail, that it is quite as bearable as our ordinary English summer. We get sunshine here every day, and 'a pleasant thing it is for the eyes to behold the sun.' November fogs and piercing chilly winds are unknown here. As a consequence, the fruits of the earth, oranges, lemons, grapes, &c., grow in large quantities within a few yards from my habitation, some three miles from Brisbane. The great want of the Colonies is men with capital and agricultural labourers. The emigration authorities are bringing men of other trades and professions too fast, who are a drug in the labour market. Speaking for myself, I have had some eligible offers for ordinary labour, with better wages than I could command in England, for managing a large and lucrative business, and spending all the time and brains I had. On the first-day morning, after our arrival, we wended our way to bro. (?) Sinclair's, who had a room prepared for the breaking of bread, where we expected to meet with two others, these, who as we then thought, all brethren resident in Brisbane. Judge of our surprise when we found on arrival four others, viz.—brethren Mitchell, Mogg, Lewis, and Orr. Their presence was due not to the circumstance of our arrival, but rather to a question as to the soundness in the faith, or otherwise, of those meeting in Brisbane. Consequently our meeting took the form of an inquiry as to who was in the faith. . . . There could be no fellowship under such circumstances. We afterwards left the meeting, and met with the Ipswich brethren in the afternoon. The Sunday-week following, at the request of the Ipswich ecclesia, I undertook to deliver a series of seven lectures, the first of which brought a good audience together, among whom was the member of Parliament for the town, himself a local preacher, who candidly confessed that he had learned something. The lectures were favourably reported in the local papers. Succeeding lectures have, however, raised the ire of the ministers, who are warning their flock against our "pestilent teaching." In the meantime we are hoping to make our voices heard in Brisbane. We have a number of brethren and sisters here from Liverpool, though at present we cannot tell how many we shall number when each has found his sphere. The great want of the ecclesia in Queensland is able and zealous workers in the truth. I am informed that nothing had been done in a public way in the colony until we commenced the work at Ipswich." P.S.—Since writing the above bro. Weddon's family has been prostrate with typhoid, which has carried off his eldest daughter.

ROCKHAMPTON.—Bro. Cook reports some active work for the truth on the part of bro. Hyatt, of

Sydney, who is now located here. Two candidates for immortality are the result of his labours thus far. Their names are ROBERT JARDINE (31), formerly neutral, and ANNIE, his wife (21). Their immersion took place on the 17th and 18th of November, 1883. Bro. Cook adds:—"As there are several brethren emigrating to Queensland just now, and as Queensland is a large track of country, please assure any who may purpose coming to Rockhampton that they will have a hearty welcome among us."

SYDNEY.—Bro. Burton, writing for bro. Bayliss, reports the immersion into the sin-covering name on Dec. 16th of GEORGE PRIOR (39). The Sunday evening lectures at the Temperance Hall are still continued, the average attendance of strangers being about 100, and it is hoped that the seed will fall into some good and honest hearts. Brother Burton refers to a breach which it is hoped may be of short duration, on the subject of resurrectional responsibility.

CANADA.

GUELPH, ONT.—Brother John P. Tolton reports the immersion of Mrs. PHILIPS, wife of Brother Phillips, formerly Campbellite; also that of Mrs. MATTHEWS, mother to bro. Matthews, formerly Church of England. The brethren are much encouraged by their obedience to the Gospel.

UNITED STATES.

CHRISTADELPHIAN BOOKS IN THE UNITED STATES.—*These may be procured, at the prices appearing in the table of books in supply on the back of the "Christadelphian," of Mrs. LASIUS, 38, Graham Street, Jersey City, N. J. A remittance must accompany each order.*

CHEYENNE, WYO.—Brother Clark reports the arrival of himself and family in this place on the 3rd of June last. Since leaving Peterborough, England, they have got along very well. As soon as they settled, an ecclesia of four was formed consisting of brother Clark, and his wife, and his brother in the flesh—Arthur, with his wife. By the help of the "Seasons of Comfort" they are enabled to edify one another.

GARFIELD (TEXAS).—Brother Oatman repeats intelligence of some immersions which, by some oversight, had escaped publication—viz., that of SAMUEL LINTZ (53), formerly Methodist; ELLEN P. LINTZ (37), wife of brother Lintz, formerly Campbellite; JOAB RIDDLE (70), formerly neutral; LAVIDA RIDDLE (51), wife of brother Riddle, formerly Campbellite; and WILLIAM COATES, formerly neutral, together with ANN COATES, his wife.

RICHMOND (VA.).—Our little ecclesia has recently sustained a serious loss in the death of sister Lucy J. Pennell, who, when well, was one of its most intelligent, earnest, and active members. Prominent in the singing and the Sunday school, she zealously strove to interest, instruct, and win to the truth the young minds that waited upon her teachings, and was "ready always to give an answer to every man that asked her a reason of the hope that was in her." Though a sufferer from girlhood, from a malady that frequently threw her into convulsions, to which, about ten years ago, bronchitis was added. Actuated by the laudable desire to be "chargeable to no man," with almost superhuman power of will, when hardy

able to sit up, struggling with shortness of breath, pain, and coughing, she by teaching not only maintained herself, but aided very materially in providing for her dear widowed mother and younger members of the family. So attached was she to the ecclesia, so desirous of benefitting her class, and so rigid in carrying out the injunction "Forsake not the assembling of yourselves together," that she continued to attend the meetings long after it was obvious to all that her failing strength was not equal to so long a walk, eliciting from a sympathising sister the reminder, "If there be first a willing mind, it is accepted according to that a man *hath*, not according to that he *hath* not." She fell asleep Nov. 20, 1883, in the 42nd

year of her age, humbly hoping to be found worthy to stand in the judgment, and not be ashamed.—On the 5th instant Mrs. JENNIE GLAZEBROOK and Miss BESSIE EDWARDS, daughters of our esteemed brethren, upon the profession of their faith in the saving Name, were buried in baptism.—Sister B. C. LUXFORD.

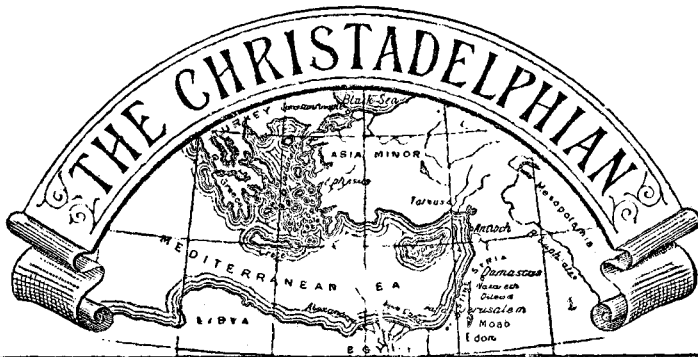
WORCESTER (MASS.)—Bro. Brigham reports the removal of brethren Isaac Jones and Grey to Florida, in company of sisters Holmes and her three daughters, sisters Jones, Safford, and Holmes. Their departure was much regretted by the brethren, for bro. Jones's services in the cause of the truth can be ill spared from this locality. The public interest in it is at a very low ebb.

THE ROYAL LAW.—Brother Ross, of Toronto, expressing his satisfaction with the *Guide*, says:—"I should like to have seen a paragraph in Sec. 36, stating that all action taken in such cases ought to be done according to the royal law of benevolence. Perhaps you took it for granted that everyone should know that much. Well, they should, but I have seen the letter complied with, when the spirit exhibited appeared to be that which works in the children of disobedience—more after the style of unbelievers when they go to law with each other. This ought not to be. It should be done with the intention and purpose of *gaining* the brother, and not to make him eat humble pie, or be thrust out of the ecclesia."

IN THE MAIN TRUTH, WHETHER UTTERED OR NOT.—The *Times* St. Petersburg correspondent writes—A few days ago M. Aksakoff's Moscow journal, the *Russ*, published an extraordinary document, purporting to be a manifesto or appeal to the Jews on the part of the Alliance Israélite Universelle. M. Crémieux is alleged to have declaimed from the presidential chair of the Alliance Israélite very much as follows:—"We have no fellow-citizens, but only religious followers. Our nationality is the religion of our ancestors, and we recognise no other. The faith of our forefathers is our only patriotism. We sojourn in other lands; but in spite of our external nationality, we have remained, and ever shall remain, a chosen and indivisible people. Judaism alone represents in itself religious and political truth. The Jews will never be friends with Christians and Mahometans until the light of Israel's faith shines everywhere. On that day the religion of the Hebrews shall fill the universe. Jews throughout the world cooperate with us in the great and holy work; and success is assured. The Christian Church, our everlasting foe, is

already wounded, and lies low. The net spread out over the globe by Israel's children stretches farther and wider every day, and sacred prophecy is fulfilled. The time will come when Jerusalem shall be a house of prayer for all peoples; when the standard of Jehovah shall float in the ends of the earth. Use all circumstances. Our might is great; and let us learn to use it to a purpose. Why should we fear? The day is not far off when all the riches of the earth shall belong to the Jews and to the Jews alone."

A TRUE TESTIMONY.—Dr. J. Hutchison Stirling, the friend of Carlyle and Emerson, testifies to the supreme value of the Bible. "The Bible," he says, "is *the* Book, and it always will remain so. If we take it even on that level, there is not in the world any writing, or collection of writings, that can at all be regarded as adapted to constitute a 'People's Book' but the Bible. It is the poor man's friend and the rich man's warning. It is the cement of society. And all this it will continue to be, let the man of so-called *enlightenment* regard it as he may, for it is not at all necessary that the Christian should fear for his Bible any researches, or even enquiries, on the part of men named *enlightened*. Did such men consent themselves to look at Christianity with the same eyes with which they regard Mahometanism or Hindooism, they would acknowledge with surprise that they found themselves in sudden light, and were truly ashamed of the darkness they had allowed themselves from mere prejudice. Did they, indeed, look at the Bible really with the same enlightenment which they extend to the Vedas or the Zenda-vesta; did they cease to see discrepancies only, what is negative only, and regard only what could be affirmatively regarded, then all would have a different aspect for them."



"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.)

No. 238.

APRIL 1st, 1884. A.M., 5974.

Vol. XXI.

THE BIBLE CHALLENGED.

A correspondent wrote Dr. Thomas in 1858 as follows:—"Several years ago, . . . I subscribed for and read for one year, your periodical. At the end of that time, I felt myself little edified by your efforts. Indeed, you did not touch the main question—*The Claims of the Bible*—but seemed to be engaged wholly in building up and defending a theory or creed by quotation and a learned exposition of texts. During the present year, I have again had the opportunity of reading the *Herald*, and I am compelled again to say that its reading is to me entirely unsatisfactory and unprofitable. What is the cause of this? . . . A good and sufficient reason—*You have not proved your premises.* . . . A belief in the Bible is necessary before one can accept your teaching. . . . But what is the Bible? You teach your theory of faith by its authority. I receive truth as the only authority. You say that faith in and obedience to the doctrines of the Bible as you understand them, alone confers immortality upon the soul. I believe the soul immortal, with or without the Bible, or else creation is a failure. I understand you to teach the Bible to be

an infallible, supernatural revelation of God to man—that it alone teaches the true theology—that it is the only rule of faith and practice—that a rejection or ignorance of its contents condemns man to utter annihilation, while the reception of, and obedience to them, confers a blessed immortality—that it contains the last will and testament of God to man, and that the writers of this last will and testament are infallible. I deny all this. I believe the Bible to contain the thoughts and opinions of fallible men—that it is composed, in great part, of ‘Chaldean fables and Persian tales,’ mixed up with historical traditions—that its theology is mostly mythological—that it contradicts itself, nature, and reason—beginning the first book, Genesis, with an account of creation, by relating a myth; and closing the last book, ‘Revelations,’ with the recital of a fantastic and unprofitable vision.

“You see now the issue between us. My reasons for my belief are multitudinous. You also must have a reason for the faith that is in you. I want to know your reason. You come before the world ‘a teacher in Zion.’ You are my teacher—others admit you to be their teacher, but before I allow you to condemn me with texts . . . you must first establish the Bible to be of divine origin. You see the work I make out for you. I demand a clear account of this Bible—who wrote it—when—where—in what language—and who has kept it since and during its existence. How do you settle the question of canon? how prove its inspiration? how maintain its infallibility? I hope you will not retreat from your vocation of a teacher, but manfully come to the rescue—“to the help of the Lord against the mighty”—not to the help of the true God, who lives in, and controls the universe; but to the help of the God of the Bible—that repentant, wrathful, angry, vengeful God—against the mighty and annihilating assaults of the civilisation of the nineteenth century!”

THE CHALLENGER ANSWERED.

BY DR. THOMAS.

We fully and cordially admit that a belief in the Bible is necessary before anyone can accept our teaching, or exposition of “the faith once delivered to the saints.” No one can confer upon our teaching a higher commendation than this. An intelligent belief of the Bible incapacitates a man from being an honest adherent to the sentiments of all Christendom. The more ignorant of the Bible the better for a man desiring to become a Papist, Sectarian, Mohammedan, or Modern Jew; but to become “an Israelite indeed, in

whom is no guile,” he must “be taught of God,” whose teaching is confined to the Scriptures of the prophets and apostles.

We do not talk about conferring “immortality upon the soul;” but affirm, with Paul, that “this corruptible (and theologians and philosophers do not admit that what they term ‘soul’ is corruptible and mortal) shall put on incorruptibility, and that this mortal shall put on immortality;” so that whatever is corruptible and mortal of man, that is the thing the Bible

teaches is to become incorruptible and mortal at the resurrection.

Our correspondent, who rejects the Bible, says that he believes "the soul" immortal. We do not know what he calls "the soul;" whatever it may be; it is certainly not that thing referred to by Paul; for our correspondent's "soul" is already immortal, as he thinks: while that before Paul's mind is not so, but to put on immortality at the resurrection.

Mr. L. "believes the soul immortal, with or without the Bible." We venture to affirm that he can find no testimony in the Scriptures for any such belief; that "without the Bible" all the testimony in "the Book of Nature" (the Bible of unbelief, which unbelievers know as little how to read aright, as they do the prophets and apostles), is to prove the absolute mortality of man. The "Book of Nature" is silent as the grave upon the subject of immortality; and presents us in all the varieties of its living creatures, not one that is exempt from death and corruption. Seeing, then, that neither the Bible nor "the Book of Nature" supplies any testimony to the existence of an "immortal soul" in mortal man, Mr. L. cannot "believe" it; for "no testimony, no faith." Therefore, he can only *think* there is—certainly he has none. "Creation," he says, "is a failure" if there be no immortal soul in man. We cannot see how it should be so. By "creation," we presume he means, the creation of the human race. The "failure" depends upon the purpose for which the race of man was created. Apart from the Bible, Mr. L., nor any one else, can tell why it

was created. The book of Nature does not inform us. From this Bible of the infidel or deist, we can get no response as to the questions—

"What are we? And whence came we? What shall be

Our ultimate existence? What's our present?

Are questions answerless, and yet incessant."

Answerless, indeed, by any other teaching than the Bible's. Mr. L., then, nor Lord Byron, nor any others of that school of the flesh, not knowing what "ultimate existence," if any, is intended for the race of man, cannot tell whether the utter extinction of flesh and blood from life would be a failure, or in exact accordance with the purpose of God. Mr. L. imagines some kind of destiny for man predicated upon the assigned existence within us of something immortal; and of course, reasonably enough concludes, that said imagined destiny would be circumvented if its foundation be destroyed. But the destiny is a mere imagination, if it be the popular conceit: and *a posteriori* we may reason, that the foundation is imaginary also.

Rejecting the Bible, Mr. L. has no right to purloin ideas from its pages, were he so disposed; and apart from these, he can tell us nothing about destiny; nor of the fitness of man under any modification, for any other state than this.

After enumerating certain parts of our teaching, Mr. L. says, "I deny all this." Nothing easier than to utter these words. His denial is no proof that the points are untrue. A child might exclaim, "I deny it all," but what would that amount to? Only to presumption. Mr. L. has adduced no proof, and can pro-

duce none from history, nor from the Book of Nature, the only sources he can draw from, that the Bible is composed in great part of "Chaldean fable and Persian tales;" that its theology is mostly mythological; that "it contradicts itself," and all that sort of thing. All this is mere assertion, which like mere denial, proves nothing.

It is admitted that the "Bible contains" some "thoughts and opinions of fallible men," yea, and of wicked men too. Thus, the builders of Babel were of *opinion* that there would be another flood, and *thought* to save themselves from it, and make for themselves a glorious name on the earth, by erecting a tower whose top should reach Heaven. It contains the thought of a fool, who said in his heart, "there is no God;" and many other thoughts and opinions of mistaken, foolish, and wicked men, it contains to their everlasting shame and contempt before God and men in the coming world. The prophets and apostles were all fallible men, as they testify themselves. But fallible men can become *unerring witnesses*, and most accurate teachers; and can be so infallible in their intellectual operations, as to calculate in advance with the greatest accuracy, astronomical times and seasons for future ages. But the prophets and apostles had a principle of infallibility within them, that philosophers know nothing about. This was Holy Spirit, which Jesus told the Apostles he would send them, which should bring all things to their remembrance and guide them into all the truth. With this inspiration they were equal to all the exigencies of the situation. Mr. L. can only deny

this. He cannot establish the contrary.

Mr. L. says, that his "*reasons* for his belief are multitudinous." That may be. There is no end to the reasons, or "oppositions of science falsely so-called," from the teeming brain of flesh and blood against the teaching of God. The less it knows and comprehends, the more reasons it has against things that are too high for it. But faith is not the belief of reasons. A man may have volumes of reasons, but not a single reliable testimony to adduce; so that the reasons having no foundation in evidence credibly testified and confirmed, are mere opinions, and therefore of no account in an argument. Paul reasoned, but his reasonings were based upon divine testimony; and the object of his reasonings was to show the meaning of the testimony to the exclusion of every other interpretation or gloss. Mr. L. has no testimony of any value to work upon. His own phrenological faculties, sentiments, and feelings, unenlightened by "*the truth*," which he rejects as "Chaldean fable and Persian tales;" and the twaddle of some infidel antiquaries and travellers in the East (the most gullible of mankind generally), with as little understanding of the Bible, and as full of natural enmity to it as His Malignant Majesty, King Sin, who is "the Devil," could possibly desire;—these are the basis of the *logismoi*, imaginations, or "reasonings," and every high thing that exalts itself against God's knowledge" revealed in the Scriptures.

We do not ask Mr. L. for one of his reasons based upon such a foundation. By consulting our own natural man, we can get all the

reasons of that class. The Bible undertakes to crucify our natural affections and lusts; an effort by which they are stirred in rebellion against its author and precepts. Every lust has its "reason" for rejecting the Bible; nor is there a single natural propensity, sentiment, or faculty, that has a single reason for regarding it with favour. We ask Mr. L. for one reliable contemporary testimony, that Moses, Isaiah, Jeremiah, Ezekiel, Daniel, Jesus, and the apostles, were impostors. Where did Moses get his "Chaldean fables and Persian tales" from? Might they not have been Egyptian, seeing that he was learned in all their wisdom; and, if so, why did he legislate against all *practices and opinions, Gentile and Egyptian*? If Daniel and his companions' faith were Chaldean and Persian, why did Nebuchadnezzar cast three of them into a furnace, and Darius consign Daniel to the lions? How does he *know* that the Mosaic account of the creation is a myth? Does he understand that account? If he do, let him explain it to the clergy and geologists; for they none of them understand it. Does he understand the revelation of John? If he do not, is it not presumption for him to denounce it as "the recital of a fantastic and unprofitable vision."

Mr. L. says he wants to know our reason for faith or hope apart from the Bible. Without this we have neither faith nor hope, and should be just as blind as our New York "awful Gardiner," who got his religion by a shock of his nerves while driving his dray! If Mr. L. had read "Elpis Israel," "Anatolia," and the eight volumes of the

Herald, and *digest* what he reads, he would not now have to say, "I want to know your reason." He wants us to establish in his mind the divine origin of the Bible. This we confess is beyond our power to do. "Paul may plant, and Apollos water; but God gives the increase." The first step for Mr. L. to take is to study the book, so as to understand it. If he say that he cannot understand it, then let him, in the spirit of failure, which ought to be humility, seek instruction as to its meaning; but if he be happy enough to attain to the knowledge and understanding of the Bible, he will then ask no more sceptical questions about its "divine origin," but will, doubtless, become very much incensed and mortified at himself, and will, probably, exclaim, in the spirit of enlightenment, "Oh, fool that I was to condemn what I did not understand!"—*dammant quod non intelligunt*—a violation of all right reason and propriety.

Mr. L. wants to know "Who wrote the Bible?" "When was it written?" "Where was it written?" "In what language was it written?" And "who has kept it since and during its existence?" If he knew what is in the Bible, all these questions would have been superfluous. Moses and Joshua wrote the first six books of the Old Testament; that is, they were written under their supervision by the historiographers of the state, of which they were the chiefs. The historical books were all written by the same class of official persons. The Psalms were composed by David, Asaph, and other (nameless) persons. Proverbs, Ecclesiastes, and the Song of Songs by Solomon. The name of the writer

of the book of Job is lost. It has been ascribed to Moses; be that as it may, it was doubtless written by a patriarchal man. Isaiah wrote the book that goes by his name. So Jeremiah his, and the Lamentations over the Fall of Jerusalem. So also of Ezekiel, and the rest of the prophets, they wrote the books that are known by their names.

As to "when was the Bible written"—it may be answered, at different times during sixteen hundred years, by the men of the noblest dispositions of the Hebrew

Nation. Moses and Joshua were contemporaries, being king and prime minister together forty years, and witnesses of all they testify. They wrote at the time "*the world began,*" and about things "*before the world began*" and afterwards; that is *απο αιωνος* and *προ χρονον αιωνιον*—the former expression having reference to the beginning of the Mosaic *aion* or course of things; and the latter to the period preceding that "beginning."

(To be continued.)

MANKIND AND THE GOSPEL.—"The Society for the Propagation of Christian Knowledge" has issued the following comparative statement of the various religions of the world, which is believed to be approximately correct:—

Parsers	150,000		
Sikhs	1,200,000		
Jews	7,000,000	being about $\frac{1}{2}$ per cent.	of the whole.
Greek Catholics	75,000,000	"	6 "
Roman Catholics	152,000,000	"	12 "
Other Christians	100,000,000	"	8 "
Hindus	160,000,000	"	13 "
Mohammedans	155,000,000	"	12 $\frac{1}{2}$ "
Buddhists	500,000,000	"	40 "
Not included in the above 100,000,000		"	8 "
	1,250,000,000		

Regarding the scheme of the gospel from an orthodox point of view, as intended to save all mankind from hell torments, an anonymous writer thinks that such results as these can only be regarded as practical failure, although he conceives "they may not be disproportionate for a system of an elevated morality." He has not learned how that God has purposed not to convert this vast population—but to take out of it a people for His name.—R. ASHCROFT.

THINGS TO COME.—The impossibility of prophecy to uninspired men, is amusingly illustrated by a story told by Lord Fitz-

maurice. Some years ago he happened to be in Paris, just before a great political crisis. Knowing from bitter experience that it was no good applying to Under Secretaries or Ambassadors, to know what was going to happen, he consulted a political barber, by whose profound knowledge of French politics he had often been improved and consoled. The barber said, "Sir, the Chamber will meet next week, and there will no doubt be very stormy debates, and there will be a majority, and there will also be a minority, and eventually no doubt somebody will have the upper hand."

HEALTH AND LONGEVITY OF THE JEWS.—Dr S. Gibbon, medical officer of health for the Holborn district, London, in his report for the past year states that whatever may be the cause, there is no doubt but that a Jew's life in London is, on the average, worth twice as many years as a Christian's. The Hebrews of the metropolis are notoriously exempt from tubercular and scrofulous taint. It is very rare that one meets with pulmonary consumption amongst them. The medical officer of one of their large schools has remarked that their children do not die in anything like the same ratio as Gentile children; and in the district of White-chapel, the medical officer of health has reported that on the north side of the High-street, occupied by the Jews, the average death-rate is 20 per 1,000, whilst on the south-side, occupied by English and Irish, it is 43 per 1,000.

THE PEARL.

A BEAUTIFUL PARABLE— WELL TOLD.

In the silent deep, where the waters sleep,
And the light its living ray
Sends with softened beam through the emerald gleam
From the golden upper day,
It lay in the gloom of its living tomb ;
The oyster, dull and gray.

Overhead the flow, tiding vast and slow
Through the centuries unknown,
Moved with mighty feet in unceasing beat
Of eternal monotone,
While life's feeble spark in its prison dark
Held its faint pale light alone.

But there came a time when against the line
Of the coarse and curving shell
Pressed a grain of sand, and the guarding band
A strange dull pain befell.
Still the atom pressed, and by sheer unrest
Wrought the story that I tell.

Of the strange dread fear we shall never hear
That grappled the poor dumb thing ;
And the helpless throes of his new born woes
No witness shall ever sing.
Yet the tale is told of the years grown old
And the treasure that they bring.

Round the cruel wound in his fibre bound
From his life a balm is shed,
Whose assuaging flow may relieve his woe
And he lies in his ocean bed ;
That shall soften the strain of the strange new pain
Which will not be comforted.

As the slow-shod days rolled their weary ways
Round the oft-recurrent pain,
When the balm grew chill still the blind true will
Poured its easing flood again.
Till from out the night to the upper light
By the diver's hand it came.

Then, lo ! when cleft, and of life bereft,
 On the gray shell's lining rare
 Glowed in radiant white and with lambent light
 A pearl most wondrous fair !
 Life, time, and pain wrought a lasting gain
 In the gem which a king shall wear !

* * * * *

He who will may tell of the parallel :
 Of life's ocean rolling ever ;
 How we ease in vain our repeated pain
 With life's tears shed forever !
 Yet the pearl finds place, through the dear Lord's grace,
 And will shine as the stars for ever.

[Brother Boshier clips the foregoing from a magazine, and, with a slight emendation, forwards to the *Christadelphian*, where it finds a welcome place.—ED.]

THE DEAD SEA ONCE UPON A TIME.—Professor Hull, who has been making physical researches in the Holy Land, says he has discovered that the Dead Sea formerly stood at an elevation of 1,400 feet above its present level—that is to say, 140 feet above the level of the Mediterranean. The history of this gradual lowering of the waters will form a special feature in Professor Hull's forthcoming report. He has also found evidences of a chain of ancient lakes in the Synaitic district, and of another chain in the centre of the Wady Arabah, not far from the watershed. The great line of the depression of the Wady Arabah and the Jordan Valley has been traced to a distance of more than a hundred miles.

ARMED EUROPE.—*The Statist* says: "There are at this moment over five million men trained to the use of arms between the Ural and the Bay of Biscay. To a certain extent, the fact is itself a protection. In theory, at any rate, both Governments and peoples must be more reluctant than ever to engage in a contest where everything a nation can command is staked upon the cast. Unfortunately, the inexorable logic of history teaches that these restraining forces are seldom to be relied on in practice. Neither in a despotism nor in a democracy, neither in the Government nor in the people, can we find a certain safeguard against the outbreak of war. There is serious reason to be alarmed

by the present aspect of Continental affairs. The peril of Europe at this moment lies in south-east corner of the Continent. The rivalry between Austria and Russia, which is at the bottom of every complication east of Vienna, represents a real and unavoidable fact. Austria is already half Slav, and her fortunes lie still, as they always have done, eastward. The loss of her possessions on the Rhine at the beginning of the century was the first stage in a continuous progress towards the east, in which the evacuation of Venice and the occupation of Bosnia and Herzegovina were two of the most important steps. Whether Austria will get to Salonica, it is impossible to say ; that she means to get there, it is hard to doubt. The race between Russia and Austria to obtain control over the Balkan Peninsula is being followed with unresting activity. For the moment, as far as strategic considerations go, Austria has a very strong position, a position which will become even more formidable when the already projected railway from Belgrade to Constantinople is completed. On the other hand, Russia is equally determined, and her determination is the more dangerous because political considerations may any day render war a necessity for her rulers. Already there are 54,000 in Cracow, and the concentration of Russian troops on the northern and north-eastern frontier of Austria is proceeding on a gigantic scale."

*SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 155.

“*Exhort one another daily.*”—PAUL.

No one who believes in God, can reasonably deny Him the right to the exclusive adoration of mankind. All forms of life and power are the results of a certain inscrutable energy of which He is the source. The plant does not owe its development to the fortuitous addition of layer upon layer to its exterior, but is perfected by means of a mysterious principle of appropriation within it which we are accustomed to call its life; and that life is part of the primitive force which is fundamental to all being, and to which insanity alone would deny the attribute of intelligence. We read of it in the Scriptures as “the Spirit of God.” It is in every living diatom, and in every living man. We cannot go from its presence. It is even in Sheol, energising the worm that feeds upon the dead. There can be no exercise of thought or perception without it. The organism from which it has been withdrawn are mere inert accumulations of matter, which soon lose shape, and coningle with the dust. Out of God are all things. Science is really declarative of this revealed truth, in its ascription of universal phenomena to one source of power which, however, it hesitates or refuses to name.

It follows that every human manifestation of power or skill, is but the exercise, in a limited way, of what proceeds from him. The creature is, at the most, but the vehicle or instrument (voluntary or otherwise) of a something that is independent of itself—something that antedated, and will survive it.

There has ever been a tendency in human nature to extol the man who may have displayed exceptional qualities of brain or muscle. We learn from Romans

i. 25, that even the house of Israel lapsed into this form of idolatry. They “worshipped and served the creature more than the Creator.” It is the commonest and most general of current tendencies among both Jews and Gentiles. A word has been coined from the Greek to express it. The *apotheosis* of any great public character means that he has been exalted from what he previously was, and deified. The Gentile press uses the term to describe the adorations which are often recorded to illustrious men—living or dead—by the generation which is smitten by a sense of their greatness.

The Scriptures are quite peculiar and unique in this respect. They never extol men for their mental adroitness, or as having played a conspicuous part in some popular movement. Those characters whom they mention with approval, receive such mention because of the excellence of those spiritual qualities by which they were distinguished. The faith of Abraham—the meekness of Moses—the patience of Job—the courage and fidelity of Joshua, in executing the divine commands—the holy zeal of the prophets—any feature, indeed, which had a spiritual complexion, receives due recognition; but no praise to man as a natural creature, however endowed, ever appears under the seal of the divine approbation. This is most remarkable, and no one need be at a loss for an argument to prove the inspiration of these documents who duly considers the fact.

It is noteworthy, too, that while the civilised world is full of monuments erected to the memory of men of genius in science, warfare, music, statesmanship, and art, it has no marble nor bronze for

such men as Moses, Samnel, David, or Paul—men whom God has in honour! Those who have feared Him, and trembled at His word, and upheld the honour of His name, have never won the applause and engaged the sympathy of those whose tastes have all run in mere natural grooves. The impressions produced on their brains are due to the common humdrum circumstances in which their ephemeral existence is passed. They are inappreciative of higher sensations. These form the gaping crowds who offer the incense of their adulation to the hero of the day.

The right estimates of society are those which are formed according to the divine standard. With mankind as we know them it is notoriously no reason for congratulation that they know and understand God. The place He occupies in their thought and affection must be microscopically small, judging from the kind of inspiration which shapes their lives. If the element of personal glorification were withdrawn from many a public career, its chief incitement would be gone. The doctrine that "virtue is its own reward" is false in fact as well as theory. Its exponents would not care for its exemplification in circumstances of comparative isolation and obscurity. God, however, can be glorified in a desert, where only the moods of silence and solitude prevail.

The good opinion of mortal men does not arrest the process of putrefaction, nor import a single ray of light into eyes that have been closed and fixed in death. The applause which once ravished the ear, is heard no longer in the grave. Where's the benefit of a recognition you are not conscious of? What's the great use of a torch-light procession, after the march to the charnel-house is past?

The case is widely different with him whose sole aim in life has been to glorify God, and who has been content to pursue a path of obloquy in obedience to His commands. There is hope in the death of such an one, hope that the God whom he

has served will raise him up even from the dead, and promote him to endless life, and lift him high with such honour as never fell to the lot of mortal man—honour that will last "when gems, and monuments, and crowns have mouldered into dust." To share that honour with God's immortal Son, we may well be content to disclaim the homage of the present evil world, and accept for a while a portion of shame. We can afford to pity even the Princes of the Gentiles, and to lavish our commiseration on all the great men of the earth.

The grounds on which the world confers its recognitions are never akin to those on which God is prepared to put honour upon men. It *apotheosizes* success, and does not care to inquire scrupulously into the measures by which that success has been attained. A smart rogue may move unabashed in society. He may morally and intellectually be beneath contempt, but if by grinding the faces of the poor, and half-paying the labour of those in his employ, he manages to amass a fortune, people will bow down before him and move off the causeway to let him pass. The gilded rascality of mankind is one of the most depressing facts of the present time. The Lord of heaven and earth has other rules by which He estimates a man's fitness for the glory He has purposed to bestow.

"The Lord of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth" (Isa. xxiii. 9.) This means the overthrow of the civilisation of the period contemporary with the fulfilment of the prediction. We can, by a vigorous effort of the imagination, picture the change that would be produced everywhere, if it could be said that the Lord alone were exalted. No scope for personal ambition—for pride of place and birth and talent, and lust of power. Down to the ground comes every piece of masonry or bronze which stands in commemoration of human

greatness anywhere under the sun. Not a volume remains to be prized as a testimony to the genius of mortal man! Not a "pleasant picture" hangs upon the wall for the purpose of displaying the skill of the artist whose work it was! Not a chord in music is struck to the praise and glory of the performer. Not a discovery in natural science is made the occasion of boasting by the man who finds it out. Not a speech is delivered by human lips which brings to the orator himself one single ripple of applause! How few there are who would in their present state of sympathy be able to endure such a condition of things! And what need there is, in all cases, of the purifying discipline which true enlightenment supplies!

It has been charged upon the Israelitish nation that they have never given much encouragement to "the fine arts"—sculpture, painting, and the like. The blame of this is laid to that part of the Decalogue which says:—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (It is, by the way, a curious circumstance that these words should be found upon the walls of churches, and read out to the people as part of their moral obligation, when at the same time graven images are to be seen up and down the building, both inside and out.) But why did God prohibit this species of art in the case of the Israelitish nation? Why did He require that they should never lift up a tool upon a block of stone or marble or wood, for the purpose of forming it into a resemblance of any living thing? Why not allow them to make a statute of Moses, or Joshua, or any of their illustrious men? Because this would have completely contravened the principle by which He Himself demands the sole attention of mankind, and refuses to give His glory to another.

The large cities of the nations would surely present a very altered appearance

were He alone exalted everywhere. Men would step about with less haughtiness of carriage, and not comport themselves as though the universe belonged to them, and ought to be much obliged to them for allowing it to bear their avoirdupois. Society would then be truly interesting, and all the grave problems which now perplex and harrass the nations would be disposed of for evermore. Blessed be His glorious name, that He should have purposed an interference by the hand of the Lord Jesus Christ, the result of which will be that true religion will become a universal and matter-of-course thing in the earth, and God be distinctly and inseparably associated with all the processes by which mankind embellish and occupy their minds; and with all the pursuits whereby they fill their leisure and gratify their heart's desire.—R. ASHCROFT.

It is impossible to spend time more profitably than in the contemplation of the subject so well discoursed of by brother Ashcroft in the foregoing. It is of all the themes of the truth the most repugnant to the merely natural mind, of which Paul testifies truly that "it is enmity against God." To the mind of a believer, who is truly a son and not a bastard, it is the most glorious of all the glorious themes associated with the truth. It is to the whole system of the truth, what the sun is to the system of sublunary nature. Take it away, and you take away the source of all light, and warmth, and comfort, and vigour, and well-being. How a man feels towards it is almost a test of where a man is in spiritual attainment. A strong drawing to God in friendship is the sign of spiritual circumcision. A man irresponsive in this direction,—interested it may be in other phases of the truth,—is outside the temple; on the steps outside,—wanting to come in, perhaps, but still outside.

There are two kinds of interest in it— one of which is the mere case that holds

the jewel, and a man may have an empty case in his possession. There is an interest in the names of God and the purpose of God; the interest of the mere philologist (or word-lover) or the interest of the mere politician, whose interests do not soar above mankind, and who, consequently, feels drawn to anything affecting their state—past or future. Christ was no philologist or politician; and Christ is the model of true saintship. It is *the thing* that we want; not the mere name of the thing: God Himself—not merely His name and intentions with this part of His handiwork. We want THE FATHER Himself enshrined in our hearts as He was in Christ. Names and meanings are useful in the process of getting at Him; but they are only avenues, and they are useless if they do not guide us to Him. We must not stay at the doors of the house; we must go in; we are invited. A blind man in a dungeon where there is no light might talk about the sun, and be fluent of its names in all languages—(*chammah, soleil, helios, sol, &c.*); but the *glorious fact itself* would have no existence for him. His talk would be so much vain jargon. So a man who can speak with all the tongues of men and angels, and understands all mysteries (lingual or otherwise,) and who has not attained to the friendship of God in the abiding love of Him and the ever-present recognition of His glorious existence, presence and care, is a “sounding brass and a tinkling cymbal.”

The great difficulty in the way of the common run of men rightly reading the ways of God in human life as it now is upon the earth, arises from a state of mind with two sides that are almost the corollaries of one another. On the one side, they have a high sense of their own importance: on the other, there is no practical recognition of the importance of God. The lower down you go in the scale of intelligent being, the more distinctly do you find this state of things developed—a state of mind entirely opposed to reason.

It is almost an elementary instinct of reason to feel (because perceiving), that man is but a form of God's own power, and, therefore, inherently, is of no importance except in so far as God's own appointment may allow him to be so. If the rights and importances of man are derivable only from God's permissions and appointments, where are they in view of the fact that man is a sinner, and that God's appointment for sin is deprivation and death? Manifestly, in this state of things, the rights and importances of man exist only in his own imagination. Enlightened as to the actual facts of his situation, a sane man feels abased to the dust, and dares not so much as lift his head in the presence of the rights of the Most High. It is only an ignorant man, or a man under the power of mere animal sensationalism, in some form or other, that revolts against the evil of present experience as if they were unjust. He is like a dog from whom you take away a stolen bone. He feels deprived of what he likes, and he resents. His resentments take a higher form than a snap of the jaws: but they are the same in origin. He talks of human rights and divine cruelties. Examine his feelings to their roots, and his sense of “right” is due to the feeling of deprivation, and his impeachment of God due to his non-understanding of the ways of God, which results from his non-recognition of the rights of God.

Let reason ponder the rights of God, and there can be but one verdict. Philosophy itself, rightly applied, would teach men to humble themselves, and to exalt God exceedingly. God is from eternity. He has made all things for Himself, they are all His own. He manages them for His own ends, and there is not a creature in heaven or earth who can dictate to Him what those ends ought to be, or how He ought to accomplish them. How could there be? How can a made creature dictate or even suggest to his Maker what his Maker's ends and methods ought to be?

Man himself is the property of God, and cannot hold his life, or his circumstances, or his conditions, independently of God. He is nothing apart from God. God only is important. He only has inherent rights. If any creatures have rights, it is He who confers them. Is it not, therefore, the jibbering of insanity for men to say of God that He should do this or that, or that man's sufferings in a

state of evil brought upon the earth because of rebellion against Him, are a wrong done to man, or an evidence that God is indifferent or cruel, or that He does not exist? This is the kind of insanity that makes itself heard in all the earth, but the sound of which will presently be silenced in the judgments that will come with His Righteous Messenger from the heavens.—EDITOR.

THE RED SEA AND THE MEDITERRANEAN.—Professor Hull, who has been engaged in a geological survey of Palestine, has returned with his party, bringing with him materials for the construction of a geological map of the Holy Land very much in advance of anything which could hitherto be attempted. He has traced the ancient margin of the Gulfs of Suez and Akaba to a height of 200 feet above their present level, so that the whole country has been submerged to that extent, and has been gradually rising. As one most interesting result of this rise, the Professor is of opinion that at the time of the Exodus there was a continuous connection of the Mediterranean and the Red Sea.

BALAK'S ALTARS.—Captain Conder is inclined to believe that he has found the very altars built by Balak, king of Moab, for the rites celebrated by Balaam, when summoned to curse Israel. On the ridge which Captain Conder identifies with Baal Peor, and from which a commanding view is obtained of the plain of Shittim, where the Israelites' encampment lay beside Jordan, there are undoubtedly seven stone monuments, which may possibly or even probably be seven stone altars; and if they are altars, Captain Conder does not see why they should not be those erected by Balak. Neither do we. But to prove that they are requires something more than the mere absence of impossibility.

Literary World.

THE TIME OF JACOB'S TROUBLE.—Berdditschew is the Jerusalem of Russia—the holy city for the Jews of the Ukraine, Pololea, and Kiev. The Jewish population of the place amounts to about

100,000. Their condition illustrates the time of Jacob's trouble. M. Tissot thus describes the Jewish quarter in a book of Russian travel, just published:—"The houses, built of clay or wood, are very small, of one story, as low as stables, and are surrounded, not with gardens, but with masses of rotten matter and heaps of filth. As you pass from one to the other, you slip into ruts full of water, and into muddy and stinking pools. Patched breeches, stockings of white cotton, *à la Juive*, full of holes, vests like dishelouts, hang on poles like scarecrows. Inside these dark dens, the hoarse grunting of pigs mingles with the sharp squalling of the brats. The same room serves as kitchen, eating, and sleeping room, and even stable. The poor Jews of B— have crowded together into this kind of suburb, where they grovel amid dirt and vermin, amid the filth and rubbish of all kinds that come from the town, when it pleases the rain to wash them down. I never remember to have seen a place more abject, more repugnant, more miserable, and more heartrending. Not a tree, not a blade of green grass. One wonders how human beings can exist in this atmosphere of leprosy and nuisance, amid such a fearful slough. Rotting strings tied to lofty poles, mark the limits of an imaginary enclosure—the *thoum*—invented with a view to elude the Mosaic law. On Sabbath-day it is forbidden to carry anything, even a pocket-handkerchief, outside the enclosure of one's house. In order to avoid and yet respect this prescription, the Talmudists, have surrounded whole quarters of the town with lofty posts that form the semblance of an enclosure, so that on the Sabbath they may move about within these limits, carrying parcels or burdens, and not be guilty of sin."

THE TOWER OF BABEL.

As the building of the Tower of Babel occurred after the flood, and as it was made of burnt brick (which in the East is a lasting material), and as it was a building of large size, for the top of it was to reach unto heaven; *the remains of it ought to be in existence now.*

For the Scriptures do not say it was demolished when "Yahweh came down to see the city and the tower, which the children of men did build" (Gen. xi. 5); but that "Yahweh scattered them abroad from thence upon the face of all the earth, and they left off to build the city" (Gen. xi. 8). It was the *people* that were affected by the visit of Yahweh in mighty Oes, their purpose was frustrated, they made the city to dwell in, and the tower as a thing of attraction, "to get them a name," so that they might be kept together, "lest they should be scattered abroad upon the face of the whole earth." Thus, their hope, was contrary to the will of Ail. When Noah and his relations came out of the ark, "Elohim blessed them, and said unto them, Be fruitful, and multiply, and *replenish* the earth" (Gen. ix. 1); but when their descendants had increased, instead of spreading themselves abroad, so as to fill the whole earth, they "inhabited a plain in the land of Shinar, and desired to *emigrate themselves there*" (Gen. xi. 2). This being disobedience to Elohim's commands, their hope was not realised, and they were punished. Their language was confounded so that they understood not one another's speech, and "Yahweh scattered them abroad from thence upon the face of all the earth" (Gen. xi. 8). Thus God's will was done in opposition to men's. This occurred *in the land of Shinar*. In this land the famous city of Babylon stood. It is remarkable, but in profane ancient history we have *no record of the time of its foundation, or who was the founder of it*. Herodotus, the historian (known as the father of history), tells us, "Among the various sovereigns of Babylon, who contributed to the strength of its walls and the decoration of its temples. . . there were two females, the former was named Semiramis. . . the other queen was called Nitoeiris." Clío. 184 and 185, Beloe's Translation.

"Thus he leaves entirely open the two questions above mentioned. May we not conclude, from this, that its antiquity was *very great*, and that it *ascended so high* as that Herodotus could not *satisfy himself concerning it?*" Major Rennell's Geography of Herodotus, page 336.

In the heading of his chapter on Babylon he says, "*The founder of Babylon, unknown in history*—Semiramis only adorned and improved it."

In profane history, the founder or the founders may be unknown; but if from the Scriptures and reasonable propositions, justifiable conclusions are drawn as to who was the founder or founders of it, then will be shown the superiority of Bible history over profane.

Diodorus has these words: "Ninus, the most ancient of the Assyrian kings mentioned in history, performed great actions;" says Rollins, the historian, p. 3, vol. 2, Who was Ninus? A king of Babylon. But was he the first? Rollins says he was *the son of the first*, and that the first king was not the founder of it (that is, he did not have it built, the same as Alexander the Great did Alexandria). Ninus is said, by Diodorus, to have built Nineveh. But the *Scriptures say* that "*Nimrod built Nineveh*" (Gen. x. 8, 11). So Ninus could have done no more than have completed the work which his father began. This city was probably called Nineveh, from the name of Ninus, who, Rollins says, was the son of Nimrod. The Scriptures say that Nimrod was the son of Cush; and that he began to be a mighty one in the earth, and that the beginning of his kingdom was *Babel* (Babel is a Hebrew word, Babylon is a Greek word, in the margin of Genesis x. 10, you will find it reads Babylon for Babel in the Greek version) or *Babylon*, which is the name given by Grecian historians when speaking of that place; the Orientals call it Babel. Abulfeda, an Arabian warrior, an author who was born in the thirteenth century, says that "*Babel*, anciently a celebrated city, which communicated its name to the whole province (Babylonia) has now nothing more than a village on its site. There are still to be seen the ruins of structures of the highest antiquity, which induces a belief that a great city stood there." (Ren

Herod, p. 349.) Della Vale, when at Bagdad, in 1616 (see his travels, vol. 2), had the curiosity to visit the site of Babylon, which is well known to the people of those parts as well by its name of *Babel* as by the traditions concerning it (Ren. He. p. 362).

Now this *Babel*, the beginning of Nimrod's kingdom, the Scriptures say, was "in the land of Shinar" (Gen. x. 10); it was also in the land of Shinar that the people dwelt when they said, Go to, let us make brick (Gen. xi. 2, 3).

The time given in the Bible for the confusion of tongues is B.C. 2247 years, the time of Nimrod's beginning his kingdom, B.C. 2218, which leaves an interval of 19 years. The Scriptures do not say that he built Babel, as they do of Nineveh. May we not then reasonably conclude that sometime after that the others were dispersed abroad, Nimrod and his friends settled themselves therein, and subdued those that dwelt round about, and thus made Babel, which was built before the confusion of tongues, the beginning of his kingdom?

Allowing this to be true, do we find in history any record of a tower being in Babylon which would do for the tower of Babel?

"In the centre of each division of the city there is a circular space surrounded by a wall. In one of these stands the royal palace, which fills a large and strongly-defended space. The temple of Jupiter Belus occupies the other, whose huge gates of brass may still be seen. It is a square building, each side of which is of the length of two furlongs. In the midst a tower rises, of the solid depth and height of one furlong: upon which, resting as a base, seven turrets are built in regular succession. The ascent is on the outside, which, winding from the ground, is continued to the highest tower; and in the middle of the whole structure there is a convenient resting place. In the last tower is a large chapel, in which is placed a couch magnificently adorned, and near it a table of solid gold; but there is no statue in the place." Beloe's, He. Cliv. 181. Strabo says, that the sepulchre of Belus was a pyramid of one stadium in height; whose base was a square of like dimensions; and that it was ruined by Xerxes. Arrian agrees in this particular; and both of them say that Alexander wished to restore it, that is we suppose, both the tower and temple, but that he found it

too great labour: for it is said, that ten thousand men were not able to remove the rubbish in the course of two months. Arrian calls it a stupendous and magnificent fabric; Diodorus, lib. 2 c. 1, says, that it was entirely gone to ruin in his time, so that nothing certain could be made out, concerning its design; but that it was of an exceeding great height, built of brick, and cemented with bitumen, in which the others generally agree. Diodorus adds that on top was a statue of Belus, 40 feet in height, in an upright posture. It has been the practice to make the statues placed on the tops of buildings of such a height as to appear of the natural size when viewed from below, and, if this rule was followed in Babylon, the tower should have been of about the height of 500 feet, for the statue itself, in order to be viewed from a convenient station, clear of the base, and admitting the retreats of the stories to be regular must have been from 600 to 650 feet from the eye below: and at that distance, a statue of 40 feet high would have appeared nearly of the size of a man.

It is impossible to suppose, for a moment, that the statement of the height and fashion of the tower, as it appears in Herodotus, can be true, since it describes the base of it to be a solid cube of a stadium, or 500 feet; on which arose seven other towers, diminishing gradually to the top.

Let any one the least conversant in the dimensions of buildings, revolve in his mind the idea of a perpendicular wall 500 feet in height and as much in length, and this one side of a base only for a superstructure that must be supposed to bear some proportion to it. Surely Herodotus wrote breadth and length, and not breadth and height, which would agree with Strabo; and then we are left to conceive (as Strabo also says) a pyramid, consisting of the eight storeys or base with seven retreats described by Herodotus, and consequently of a form and height not very different from those of the great pyramid at Memphis, only that the retreats were wider and less numerous, and the top perhaps flatter.

That it was exceedingly lofty must be conceived by the mode of expression of those who describe it; and if it be admitted that the whole fabric was a stadium in height, as Strabo says, and as appears probable, even this measure, which is about 500 feet, must be allowed a vast height, for so bulky

a structure raised by the hands of man ; for it is about twenty feet higher than the great pyramid of Memphis, and would exceed the loftiest pile in this island by 100 feet.—Ren. He. p. 358-360.

In this quotation from Rennett's geography of Herodotus, we have a brief description of three ancient historians of this tower, and the same thing is to be remarked in the description of the tower as in the account of Babylon, viz., that none of them give any information with reference to in whose reign it was built, or who caused it to be built. *Evidently it was of such ancient date that they did not know.* In some of the descriptions of it we have the same things recorded as in the Scriptures are given of the tower of Babel, viz., *that it was exceeding high, and that it was made of brick cemented together with bitumen, which answers to the slime of Scripture.* We may, therefore, safely conclude, I think, that this tower of Belus is identical with the tower of Babel.

In the name of Belus it seems to me that we have another clue with regard to its antiquity.

"Bel or Belus was a title bestowed upon many persons. *It was particularly given to Nimrod, who built the city of Babel or Babylon.*" Bryant Rollins says, "It appears plainly that *Nimrod is the famous Belus of the Babylonians, the first king whom the people deified for his great actions,*" vol. 2, p. 5.

Belus is equivalent to *Baal* which means *lord, ruler* ; as *Nimrod was the king* would he not be *ruler* ? therefore it appears that the temple and tower of Babel was *after his death dedicated to him.*

Though the city is called Babel by the inhabitants there round, it does not prove that it is so called by them because of the confusion of tongues, for I find that Webster, in his Dictionary, says that Babel is more probably a contraction from *beth bel*, house of Belus. Faussett, in his "Englishman's Bible Cyclopædia," says: "The name, as given by Nimrod, the founder (Bab-il), means 'the gate of the god el,' or simply 'gate of God.'" In the latter quotation we have another addition to the number of imaginary gods, as it at first reads, but after consideration, I think it can be explained satisfactorily with the other, if, instead of reading 'gate of God,' we read *gate ail or el*, it would then be *gate of power,*

and as we read that "*Babylon was the beginning of his kingdom,*" it must have been that which was the *cause of his power increasing* to what it did.

Moses, who wrote the account of the confusion of tongues, about 900 years after it occurred, called the city Babel or confusion, "*because Yahweh did there confound the language of all the earth.*" But though called confusion by the Scriptures, it does not nullify its also being called otherwise, the word *Babel being susceptible of two senses* ; in the one it denotes something that Deity did, and in the other, men.

Having proved the identity of the tower of Babel with the tower of Belus, how about its existence now ? Does it exist as a tower now, or is it identifiable ?

"It appears that none of the Greeks who describe it had seen it till after it had been ruined by Xerxes, or gone so far to decay that its original design was not apparent."—Ren. He. p. 358.

If this was the condition of it B. C. we must not expect to find it existing as a whole now.

"The space occupied by the mass of ruins, taken for the tower of Belus, appears, as far as can be judged, to agree with the idea that may be collected from the descriptions of it."—Ren. He. p. 361.

"Della Vale when at Bagdad, in 1616, had the curiosity to visit the site of Babylon. . . . He found, at the distance of about three miles to the northward of Hillah, at no great distance from the Eastern bank of the Euphrates, a vast heap of ruins, of so heterogeneous a kind that, as he expresses it, he could find nothing whereon to fix his judgment, as to what it might have been in its original state. He recollected the descriptions of the tower of Belus, in the writings of the ancients, and supposed that this might have been the remains of it. He goes on to say the mountainous ruin, in question, like other ruins, does not present a regular figure, but is of different heights in different places ; and that the highest part of the palace at Naples is not so high as some parts of this ruin. In some places the sides are steep and craggy ; in others, they form a slope, that may be ascended, and there appeared the traces of torrents that had been occasioned by the running off of the rain water. On the top he saw what might be taken for caverns or cells ; but they were

in so ruinous a state, that he could not judge whether they made a part of the original design, or were excavated since in fact the whole appeared like a mass of confusion, none of its members being distinguishable" (Ren. He., p. 362, 363). "*The highest of the heaps, which now constitute fallen Babylon, is Birs Nimrod, generally supposed to have been the temple of Belus.* The heap occupies a larger space of ground than that on which the temple stood, having spread in falling down beyond its original base. It rests not now upon its ancient foundations, but lies upon the earth an enormous mass of ruin. At first sight, it presents the appearance of a hill with a castle at the top, so as not only to deceive the eye in beholding it at a distance, but in looking on its picture."—*Keith's Evi. of Proph.* p. 307. In conclusion of evidence for its antiquity, I might say that in

the British Museum are two terra cotta cylinders, dug out of the ruins of the temple of Belus, on which it is written that having fallen into decay since it was erected it was repaired by Nebuchadnezzar.

Thus it is seen from the evidence before us that the Bible account of the tower of Babel, and confusion of tongues, is no fable, but a reliable account of things which came to pass long ages ago, of which, had we not that account, short though it be, we should have been in ignorance; but which, with the help of the discoveries and histories made by man, we are able to demonstrate the truth of. Therefore, we may safely rely upon the book, and look forward for that blessed time when "there shall be no more death, neither sorrow, nor crying," these things having passed away, "Deity being all in all."

A. E. BAUGHAN.

A GREAT BLESSING.—"The *Ways of Providence* which I first saw at Birmingham during my visit has been a great blessing. I hope to write more fully ere long. Send *The Visible Hand of God.*"—*Correspondent.*

RUSSIA'S ADVANCE TO INDIA.—Professor Vambéry of Buda-Pesth, the famous traveler, writing to the *Times* on the annexation of Merv, says that Russia will speedily seek to extend her sway to Herat. M. Vambéry says:—"It is all very well to say that Russia acts in the interest of civilisation and humanity, and that it is her fervent desire to come to a good understanding with England. But have we not heard these high-sounding phrases during the last twenty years on every occasion of Russian encroachment? In Prince Gortchakoff's Note after the capture of Tashkend in 1864 we heard of the mutual good understanding with England. Similar assurances were given at the conquest of Samarcand, Khokand, and Khiva, and after the battle of Geok Tepe. We may be pardoned in suspecting that she will not cease moving southwards until she will have reached the Khyber or Bolan Pass, to be quite close to her English friend."

THE SOLILOQUY OF A THINKER.—Such a solid fact, existence! Walk about, O man! and enjoy thyself: but, be wary of danger. Such a whirlblast of stars! O, the Divine grasp of gravitation! Such an oceanflood of ages! O, Divine destiny! Such a variety of things! What vicissitude! —But see, see! the sun is on fire! See, the world flies at full speed! Life, Life, O Life, swift, decisive battle for eternity! Such far-reaching consequences! What a responsibility rests upon man! Such an inexpressible, utter-extreme of importance is "Duty!" Steady, O Soul! Such disaster in delay! Now, or never. Such remorse hereafter! If, ay, if—* * * Such shipwrecks! O the raging foam! O the blasts that blow! O the rocks of ruin on the ocean of life! Such perplexity! What inextricable intertwistings! O Providence! Such retribution! Art thou in dead earnest, O inexorable Nature? Such outrageous passions! Be absorbed and enrapt in lofty ideals, O Soul! and soar in ecstasy out of their reach. Such irresistible forces of habit! O you young youth, resist; yea, yea, resist. Such a conflict, the soul at war with itself! Campaigns and victories here! Such tremendous depths of wickedness! What stupendous heights of holiness! Such possibilities out of this mighty struggle! Courage, courage, O Soul!—*Things.*

NO TIME TO BE IDLE.

I have no time to be idle,
For my work is not yet done ;
There will be time for resting
When the crown of life is won.

I have no time to be idle,
For I want to have my name
In the Lamb's life register written
In letters of love that flame.

I have no time to be idle,
There is earnest work to do ;
There are fainting ones to strengthen
All of life's journey through.

I have no time to be idle,
Says the Master, "Work to-day ;"
Now is the time to labour,
To wait and watch and pray.

Every hour brings its duty,
And the Saviour soon will come,
And I want to hear him salute me—
"Servant of God, well done."

I have no time to be idle,
No time to linger to-day ;
The wheat that is not now gathered
Will be wasted and lost for aye.

Every day brings its crosses,
Every hour brings its pain ;
But those that bear them for Christ's
sake,
Shall not suffer in vain.

I have no time to be idle,
No time for quarrel and strife,
No time for worldly pleasures ;
I must make the most of life.

Soon will the toil be over.
Soon comes the time for rest ;
I must meantime faithfully labour,
If I would then be blest.

—Selected by correspondent and amended.

OG'S BED.—Captain Conder perambulated all the scenes of the final stages in the march of the Israelites towards the promised land. He made a short visit to Bashan, and goes so far as to hint that he has discovered the bed of the giant Og, which he thinks was not a bedstead of iron as popularly supposed, but a huge monolith. For particulars we must needs refer to the volume. (Heth and Moab, Explorations in Syria, 1881-82).—*Literary World*.

THE HITTITES.—The Hittites, mentioned as friends of Abraham, as furnishing faithful servants to David, and more intimate household companions to Solomon, are now known to have been no mere fragmentary tribe among the races of Palestine, but a great people whose realm extended from the Euphrates into Asia Minor, and southwards to the Sacred Land. They have left inscriptions which are for the present at least an unsolved riddle ; and a considerable number of art relics, previously of conjectural origin, are now assigned to them. This great empire had two centres, the one at Carchemish

on the Euphrates, the other at a city known as Kadesh, or the holy town, probably the head-quarters of their religion. The site of Carchemish is well-known ; but that of Kadesh has remained hitherto undiscovered. Captain Conder, however, believes that he has found it. And though it is too soon to come to any final conclusion there can be no doubt that he gives good reasons for his belief.—*Literary World*.

NEW, YET VERY OLD.—A new fragment written on papyrus of a New Testament MS. has come to light. It is a single leaf written on both sides in so-called minuscule cursive letters. It was found at Fayyuni, and is now the property of Theodore, Count of Wien. Experts suppose it to be a production of the sixth century. One side contains Luke vi. 36-44, and the other Luke x. 38-44. It has somewhat peculiar readings, which are of interest to critics. Only one other fragment of the kind is known to exist—that mentioned by Tischendorf in 1867.

THE CLERICAL ADVERSARY BELLIGERENT.

(Continued from page 123.)

While the storm was raging in the northern "vale," the elements were drawing to a convulsion nearer the middle of the country. Darker and denser grew the clouds till at last they burst in a drenching downpour over Stourport. There, as our readers have been made aware in the intelligence department of the *Christadelphian*, the Kidderminster brethren had put forth a special effort on behalf of the truth, with the assistance of various brethren who gave, in all, four lectures. To these a local Baptist preacher was moved to reply, in four public sermons, which, having been delivered, Bro. Bland, of Kidderminster, addressed the preacher in the following epistle:—

"7, Coventry Street,
Kidderminster, Jan. 4, 1884.

"Mr. R. Evans.

"DEAR SIR,—I write on behalf of Mr. J. H. Chamberlin, of Birmingham, to offer to debate with you on a public platform, on any or all of the doctrines held by the Christadelphians, which you have lately attacked in a series of four sermons at Stourport. I sincerely hope that you will see your way to accept this invitation. It is a fair way of putting matters to the test. If so, time, place, subject, and chairman, can be afterwards arranged between us. The desire we have in making this offer is to vindicate the truth of Jehovah, which we believe is taught by us and misunderstood by you. It is for you to decide, and I hope you will decide in the affirmative.

"Allow me to express the hope that a fuller acquaintance with our doctrines than you appear to have—judging from the short-hand notes made of your sermons—will lead you to perceive the Scripturalness of them, and the necessity of accepting and rendering obedience to the same. On some points you have completely misrepresented our views—not, I venture to believe, from any desire to circulate a false view concerning us—but from insufficient knowledge of what we believe. But allow me to state my opinion that, before you attacked us, you should have made yourself fully acquainted with what we hold, lest you should mislead your

audience, and fight something existing only in your imagination.

"Wishing you most heartily the greatest blessings the Almighty can bestow upon you, and awaiting your reply, for which I enclose a stamped address,

"I am, yours respectfully,
JOSEPH BLAND.

"P.S.—Your reply will not be considered private by me."

Mr. Evans replied as follows:

"Stourport, Jan. 8, 1884.

"Mr. J. Bland.

"DEAR SIR,—In answer to your letter of January 4th, containing an invitation to debate certain doctrines held by individuals who call themselves Christadelphians, I decline to accept the invitation. I lately attended some lectures given in the Temperance Hall upon certain subjects, listening to which stirred my spirit within me, and led me to preach upon them from our own platform, and if preaching the truths of God's word be considered an attack upon the above mentioned body of people, and the accursed doctrines they teach, so much the worse for Christadelphianism. I care not, my object being to warn any of my brethren, and any (in the common faith) who are not my brethren, from being beguiled and caught in such a soul-destroying doctrine as that which I listened to from the platform of the Temperance Hall; but, as regards my sermons being an attack on you, as one of your people told me, the cap fits, and so you must wear it, for what I have done I have done openly, but, if I had followed your example, I should have written private letters to your members, and thus attacked you. I wish I could give you credit that in writing me your sole desire was to 'vindicate the truth of Jehovah.' Rather, it seems to me, that your great desire is to be brought prominently before the public of Stourport, and not seeing much hope of accomplishing this, you seek my help and assistance in the matter. You say you think public discussion the best way to bring matters to a test. Perhaps, as a Christadelphian, you may think so, as I know even infidels sometimes think the same, but there are others who have a better way of 'vindicated the

truth of Jehovah,' and the general opinion and the opinion of men best able to judge in such matters is decidedly against your view. I would give you the opinion of some gentlemen who heard of your boast at the public meeting that you should challenge me, but I will spare your feelings.

"If I was going to discuss matters like these with any one, he must be one who is not blind to everything but his own pet notions, one who could treat with respect his opponent, one who would be able to argue fairly and reasonably, whereas in the lecture I heard Mr. Chamberlin give in the Temperance Hall, he made such rash and reckless statements that I never heard their equal from any public lecturer. statements which anyone might defy him to prove, and remarks so insulting to others that it required the utmost stretch of charity to listen to him asserting that he judges others by what he was himself. In discussing sacred truths, nothing should be stated which would not bear an appeal to the word and the testimony, consequently I could not appear on a public platform with men, who, to make their case good, make reckless statements which could not be proved. I cannot answer you better than in the words of Nehemiah, 'I am engaged in a great work so that I cannot come down. Why should the work cease whilst I leave it to come down to you?' May the Lord save your souls from the awful state that awaits all who preach or believe any other doctrine than that taught by our Lord and his Apostles.

"Wishing you every blessing,

"Yours truly,

"RD. EVANS."

Brother Bland rejoined as follows:—

"7, Coventry Street, Kidderminster,
January 10th, 1884.

"Mr. R. Evans.

"DEAR SIR,—I beg to acknowledge the receipt of your reply to my invitation to discuss whether certain doctrines are taught in the Word of God. You decline to do so. Your reply does not in the least surprise me. I scarcely expected that you would grant such an opportunity. You think discussion not a good thing (it would have been well for you, perhaps, if you had thought so earlier), and one reason you give is that 'infidels sometimes

think' the contrary! Well, we have nothing to do with infidels except it be to endeavour to show them their error, and you need not, therefore, have referred to them; a thing is not bound to be bad because infidels do it, so that that reference amounts to nothing. But you say further that 'there are others who have a better way of 'vindicating the truth of Jehovah,' and the general opinion, and the opinion of men best able to judge in such matters, is decidedly against your view.' You do not state who the 'men best able to judge' are. Perhaps they are men who live in glass houses; who can only speak from the stronghold of the pulpit, who are powerless when they leave its 'sacred' enclosure; who believe in such profound 'mysteries,' and such incomprehensible 'nonsense,' that they dread the thought of bringing them forth to the light, which a discussion would shed upon them. That they are, as a clergyman said to me some time ago, '*too sacred to discuss!*' It is wise doubtless on the part of such to shirk discussion, their insecurity would be too manifest, and their arguments would be dissolved by the breath of eternal truth. It would be well to have less to do with the wise men of the present age. *Stick to the Bible and the example it affords.* Paul's opinion—to me—is of far higher authority than the men you refer to, and his example far better to follow than theirs. He thought it wise to discuss with all capable men. 'His manner was' to 'reason out of the Scriptures.' He 'disputed in the synagogue with the Jews, and with the devout persons, and in the market'—the most public place—'daily with them that met him' (Acts xvii. 3, 17). He was open to all comers, and rejoiced in the opportunity to thus spread the truth.

"As regards the 'opinion of some gentlemen who heard of my boast at the public meeting' when the challenge was issued to you, concerning which you so considerably 'spare my feelings,' allow me to state that—while thanking you for your consideration—I do not remember any particular boast. I certainly cannot call one to mind. I said it would be a fair way of putting matters to the test, in which I think the majority of the audience concurred.

"Now, there are a few things rising out of your letter that require a word of reply. You have not simply answered my note,

but you have raised debatable matter. And your letter seems to betray an amount of irritation and imputation, not at all in harmony with the spirit of Christ; perhaps you have more than dimly realised that a great mistake has been made by you. However you cover your retreat badly, and leave your flank exposed to a dangerous fire.

"You endeavour to show—as you have done, I believe, privately—that you have not attacked the Christadelphians. 'You never mentioned their name,' I hear you have said! And it was in answer to this that the retort was made that 'the cap fit'; of course it fit. We knew, and I suppose every one in your congregation knew, *and you knew*, that it was an attack upon us. Why not be honest? Why not be manly? Do not manifest moral cowardice. Is it not possible to talk about people without mentioning their distinctive names? And did you not do this? Did you not attempt to analyse our lectures? Did you not accuse me and Mr. Chamberlin of contradicting each other? Did you not quote from Mr. Roberts' work from the pulpit, and mention his name? *And yet you never mentioned the Christadelphians!* I say if this is not falsehood, it is the nearest approach to it I ever knew. You say, 'if preaching the truths of God's word be considered an attack upon the Christadelphians, and the accursed doctrines they teach, so much the worse for them.' But, friend, this is the point in dispute. Do you 'preach the truth of God's word?' We say not, and can prove it. Doubtless, you think you do but that proves nothing.

"You say our doctrines are 'accursed,' and yet you knew them only in an imperfect manner when you preached against them. I ask you to beware, to be cautious. An apparently very discreet person once advised the persecuting Sadducees thus—'Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God' (Acts v. 38, 39). This is what you are—perhaps unconsciously—doing. 'Accursed doctrines'! What are they? That God will fulfil 'the promises made to the fathers' and bless 'every family of the earth in Abraham and his seed.' That the whole world will be 'filled with the glory of God, as the

waters cover the sea.' That God's 'kingdom will come, and His will be done on earth as it is done in heaven.' That Christ will yet reign in Jerusalem, 'the city of the great King.' That the saints will be 'kings and priests unto God, and reign upon the earth,' as the Bible declares. That they will 'inherit the land'—not the sky—'and dwell therein for ever' (Ps. xxxvii.) That all evil will be abolished by Christ, all enemies be subdued to his sceptre, death itself destroyed, and finally, God, the one living and true God, and there is but one, *be all in all* (1 Cor. xv. 24, 28). That Jesus put away sin by the sacrifice of himself, rose from the dead,—thus bringing immortality to light—ascended to heaven, where he intercedes on behalf of his people, and will appear a second time for their salvation, and then accomplish the things before alluded to, these are what you call 'the accursed doctrines' of the Christadelphians. Again I say beware. Every one of them is provable from the word of God, not by isolated texts, *but by the most abundant testimony possible to conceive*, therefore to 'warn your brethren, and those in the common faith who are not your brethren'—whoever these may be—against these things, is to warn them against the only source of eternal life that is open for the world. Besides, if these doctrines are 'accursed' can you be engaged in a higher work than refuting them, exhibiting their errors, and in preserving your townsmen from that contamination which you believe will result from association therewith?

"You imply that our great desire is not to 'vindicate the truth of Jehovah,' but 'to be brought prominently before the public of Stourport,' and you think there is little hope for this apart from your aid? This sounds rather egotistical. Why, our meetings have been well attended each night. The audiences have been excellent. *You* may of course get better. But do you not wish—from *your* standpoint—to glorify God by getting as many of the Stourport people to hear you as possible? We do the same. We do not expect help of any kind from you. *Yea probably if you could have had your will we should not have been at Stourport at all.* The Baptists—who are the first to talk about intolerance, and religious liberty—can be as intolerant as other people when any one challenges their views.

“Your excuses for not debating with Mr. Chamberlin are flimsy and weak in the extreme. You imply that he is anything but a gentleman. He is, you say, ‘blind to everything but his own pet notions.’ He cannot ‘treat with respect an opponent.’ He does not ‘argue fairly and reasonably.’ He makes ‘reckless statements.’ Anyone ‘might defy him to prove his remarks.’ They were ‘insulting to others.’ Why, if all this were true, instead of utterly false, it would afford you a splendid opportunity to expose his fallacies, confute his errors, defy him to prove his remarks, challenge his reckless statements, show up his unfairness, and vindicate your own position. But, no! You choose to let such a splendid opportunity slip, and compare yourself to the noble Nehemiah, the rebuildier of the walls of Jerusalem, a work with which you doubtless have little sympathy. Either you have little confidence in the doctrines you hold, or a little belief in the ability of your townsmen to discern who has the truth. Well, we leave the matter with you, in the hope that your errors will yet become apparent to you, and that you will seek for that immortality which is the ‘gift of God,’ and for that glorious kingdom which Christ proclaimed to men, which alone will remove the manifold evils of the world, and of which he is the all-wise and all-powerful king.—I am, with best wishes, yours truly,

“JOSEPH BLAND.”

So ends the Stourport episode, except that, as our readers may be aware, four lectures were delivered in reply to Mr. Evans’ four sermons, and that one of these lectures has been published—brother Bland’s excellent *Living Again*.

Coming somewhat under the same category of clerical antagonism to the truth, though not assuming a public shape, is the following incident reported by brother W. Beddoes, of Abergavenny, under the heading of

“CONSTRAINED TO BE UNDER
BREATH.”

A young lady—now a sister in the faith—upon coming to reside in Abergavenny,

commenced to attend the lectures at the Christadelphian Synagogue, and becoming impressed with the plainness with which the Bible affirm certain things in opposition to the teaching of chapel, she, good-naturedly and candidly—as many in like circumstances have done before—advised her old minister (Baptist) all about it.

The enclosed reply of the minister, and rejoinder by brother Smith, may not be uninteresting to the readers of *The Christadelphian*. How clearly it shows that even a novice, instructed only a few weeks in the truth, is theologically far in advance of 35 years’ study in six languages, when the man drinks regularly at the wine-vaults of the apostacy, instead of from the pure fountain of life-giving water.

W. B.

“Newport, March 1st, 1883.

“Miss Clara Smith,

“MY DEAR YOUNG FRIEND,

“Your favour came duly to hand, and I hereby thank you for your desire to be plain and honest, for I am anxious to give you the benefit of every doubt that certainly does arise in my mind. I also thank you for your interest in, and regard for, my welfare, and for your kind wishes to serve me, as evidenced by the frank advice tendered me by, and in, your letter. Of course, I am surprised (to say the least of it) at your assurance and self-confidence, in regard to three important things, mentioned in your letter, viz., ‘The soul’s immortality,’ ‘hell,’ and the ‘devil.’ A few weeks suffices you to settle these subjects, and to—well, dear child, if I shall presume so much, let me beg you to creep humbly to *His* dear feet, and wait humbly there. Cling to Christ Jesus, as your ‘substitute,’ and your ‘Surety,’ and your ‘Advocate.’ Rest wholly upon his blood and righteousness, and then I shall be rested about you.

“Certainly your letter (did you write it?) led me to think of that passage, 2 Tim. iii, v. 6 and 7, for I reason in this way. ‘How can those men who scarcely know more than the rudiments of anything, feel to lead young people of inexperience to settle and determine such subjects as you mention in your letter?’ Whereas, after thirty five years’ reading and study,

with having six languages in which to read the Oracles of God, I am constrained to be under breath when discussing such awful themes ; . . . yet with you there is a fearlessness that would be amusing (if the subjects were not so solemn in their nature) in handling the sacred vessels.

“Dear child, don’t try to persuade yourself there is no satan ; don’t try to be heedless as to whether there be a hell ; don’t be light-hearted in regard to whether souls be annihilated or not. Of this be assured, I am your friend, and shall ever be ready to prove this, if you care to seek it. If you are permanently settled at Abergavenny, I can have no more to say by way of advising you, even if you felt me competent to be an adviser (this is doubtful, according to the tone of your letter) ; and will just say in conclusion, that if you had learnt by my public testimony, you would have known how to distinguish between my teaching and the common ordinary teaching of the day. I am constantly troubled to find that my hearers have no ears.

“I hope I am clear of your soul and that when we appear at the great ‘Day of God,’ it shall be with clean hands on my part. . . . Be instant (constant) in prayer, exercise perfect trust in the care of your Father in Heaven. Walk circumspectly towards them that are without, and good-bye.

* * * * *
“If I can ever oblige you, command me,
“Yours truly,
“ _____ ”

To this letter, Miss Smith’s brother, (Bro. Smith, of Abergavenny), replied as follows :—

[REPLY.]

“47, St. Helen’s Road, Abergavenny,
“March 8th, 1883.

“SIR,—My sister having shown me your letter of the 1st inst., which I understand is a reply to one she addressed to you a day or two previous to that date respecting a change in her religious convictions, I feel it my duty to corroborate her statement, that she alone was the author of the letter, and that it emanated from no one but herself. . . . I will, with your permission, take exception to some of the statements con-

tained in your reply. You speak of my sister’s ‘assurance and self-confidence.’ Assurance and confidence in matters religious seems to you a matter for surprise. If you knew the truth, this would not be so. The doubt and uncertainty connected with your system of religion are dispelled when brought under the penetrating power of truth, and assurance and confidence take their place. The *darkness* it took you four years to create in my sister, the light of truth has dispelled in less than as many months. This clearly demonstrates the inferiority of clerical sermons to the instruction to be derived from the Scriptures. . . . I may here say, that the people you allude to in so contemptuous a manner, can prove to demonstration that they know the rudiments, and more than the rudiments, or to use Paul’s word’s ‘the first principles of the oracles of God,’ a degree of knowledge as yet unattained by the class occupying the pulpits of the Established Church, and the platforms of Non-conformists, yourself being among the latter. If the clergy were only acquainted with the very alphabet of the Bible, they would preach the mortality of man, instead of the immortality of an invisible and intangible soul or ghost. They would preach The Kingdom of God, or the establishment of a divinely administered monarchy on the earth, universal in its extent, the government of which will be under the control of Christ and his saints, instead of preaching a shadowy and undefined locality for the disembodied shades of the just, somewhere beyond the bounds of time and space. They would preach the Bible doctrine that ‘the wages of sin is *Death*,’ and not eternal torment. They would preach that ‘every man is tempted when he is drawn away of his own lust and enticed,’ and not that he is incited to evil by an omnipotent and ubiquitous fiend.

“Instead of preaching that eternal life is the inherent possession of every human being, they would preach that there is no eternal life for anyone, not even for the righteous, save and except by a resurrection from the dead.

“These are the ‘rudiments’ of the Scriptures, of which . . . your class are entirely ignorant, and it falls to the lot of obscure and despised Christadelphians to make

them known to the world. What was true of certain individuals in the first century is also true of the clergy of the 19th century: 'When for the time they ought to be *teachers*, they have need that one teach them what are the first principles of the oracles of God.'

"Your *'thirty-five years'* reading and study, with *six languages* in which to read the oracles of God,' will perhaps account for the fog you are in, and 'constrains you to be under breath when discussing such awful themes.' If you have been *studying* the Scriptures for thirty-five years without interpreting them aright, it is a matter for unfeigned regret. How you expect to derive any benefit from being able to read them in *six languages* I fail to conceive. What a worthless accomplishment it must be seeing you are as much in the dark as if you were in the position of ordinary mortals, and could only read them in your mother tongue. . . . I am sure I can say that if you can show my sister the error of her way and where she has gone wrong, she will readily repent.—I am, Sir, truly yours,

"WILLIAM SMITH.

"Mr. ———,
Newport, Mon."

ANOTHER PHASE.

The following narrative represents another phase of the electrical disturbance which results from the contact of the truth with the corrupt elements with which the ecclesiastical atmosphere is everywhere surcharged:—

"My wife, in conversation with her dentist, who spoke about 'heaven,' said she did not expect to go there. This led to further conversation, in which her opponent felt himself a little in the shade. He therefore asked her to put certain questions in writing, which he undertook should be answered publicly by a young missionary of the Church of England, at that time visiting the town, and who was causing a little stir in a portion of it. The idea was that we should attend church and hear the answer. Coming home to me, I thought matters were going too far. I thought to visit a church in the manner suggested was scarcely in harmony with the injunction of Jesus,

to 'let them alone' (*i.e.*, the blind leaders of the blind.) I called upon the dentist, and pointed out that probably misunderstanding would arise as to the nature of the proposed visit to his church. That the difficulties presented were not difficulties to us. That we could not, therefore, go as inquirers. Nor could we unite with the congregation in worship. And that it was no part of our duty to thrust ourselves in the presence of our neighbours when they were in assembly for purposes of their own. Our friend, however, evidently thought some good would come of our going to the meeting, and rather pressed the point: so, after some reluctance, I consented, and we went.

"I need not tell you what passed at the meeting. It was, as regards its general features—sensational in character. The most noteworthy thing said by the young missionary, was a proposition which he laid down to this effect: 'The punishment of sin is eternal death. Did Christ suffer it? Yes. For an infinite being dying for a moment, is the same thing as a finite being dying for eternity.' An edifying piece of logic, certainly. Especially when viewed in the light of the notion propounded by the speaker, that this momentary 'infinite death' took place while Christ was yet alive, and when he cried out 'My God, my God, why hast thou forsaken me.'

"You may imagine the endurance requisite to sit through the performance we witnessed, and right in the face of the congregation, (for our friend's pew was close to the front) and just under the speaker's eye. We got through, however, and somewhat strengthened in the conviction of the certainty of the things we are related to, and glad that the veil of darkness has been lifted from our faces.

"After the service, the young Missionary doffed his gown, and came along the nave to speak to all who desired it. His evidently exhausted state precluded much conversation. He appeared a little excited also, and was quite too ready to give a reason for his opinions. I therefore suggested an interview some other time. This, however, was not readily granted, and an intimation made that 'The love of Christ in our hearts was what was necessary.' 'Granted', said I, 'and to be of any value it must result in acts.' 'Oh, yes, of course.' I then intimated that not being a stranger to that love, I felt prompted to ask for a

private interview, and this being at last arranged, we left the beautifully decorated building, which savoured so much of the honour and glory of this world and so little of truly Christ-like surroundings.

"True to appointment the next day, I rang the bell of the house where our clerical friend of the night before was domiciled for the time being. I briefly explained my purpose in seeing him and how I found myself unwillingly in his presence the night before—laying some stress upon the fact that I deemed it no part of my duty to thrust myself and my convictions before neighbours and friends in an unwarrantable way. That I would not have troubled him with my presence but for my friend's earnest wish and his own zealous behaviour the night before.

"I was met, as you would expect, with a firm front of resistance. 'If I had no difficulty to have explained,' &c., 'his time was occupied with more important matters,' &c. My answer was, that, of course, I must bow to his decision, but, I must say, that Christ did not circumscribe his conversation by such conditions. Ah! earnest young man as he was, that statement struck him, and I thought he melted a little. Anyway, further conversation passed between us. And I cannot help, in some sort, to like him for it, and also rather to yearn for his enlightenment. I must not, however, put in writing all that passed at that interview, but I send you the copy of a letter which I wrote to him afterwards. This was written with a very simple yet definite object, as you will see. For who knoweth but that in the nineteenth century, like it was in the first, 'a great company of priests' may become obedient to the faith? They will be a different sort of priest, however, even if they obey. This is the copy of the letter:—

"To 'Rev.' —

"DEAR SIR,—Ever since our interview on Saturday morning, I have felt a desire to write you respecting it and the things I witnessed on Friday night. I am encouraged to do so because you may be disposed to glance over a written document in some leisure moment when you repose from the active labours in which you are now engaged. . . . My impressions respecting the meeting of Friday night, you already know. How exceedingly emotional the service was;

and the danger of moving a person by sentiment rather than by reason. But you are not aware of the conflicting impressions I had regarding yourself. I was puzzled to know whether you were hypocritical, and withal a consummate actor, or the contrary, that you were merely mistaken and sincere. I now think the part you take is real to you, and that sincerity is yet your power. You appear to picture to yourself mentally the scene which you describe. You look upon the audience with that pity which you think animated Jesus, when he manifested loving-kindness to mankind. You endeavour to stand alongside him, as it were, in the work which you think he did, and you appear to try and realise in yourself the grief of his mind at unrepentant man. When you tell the people of the sufferings of Christ, the picture you verbally paint is one you see mentally. Also the pleasure you feel at the success of your labours, probably presents itself to your mind as the same kind of joy as that which Jesus experienced at the fruitfulness of his. Such at least is the impression I received from my short acquaintance with you, and it may not be uninteresting to you to know what that impression is.

"Now if this impression be correct, there is no room for the notion that '*The Spirit of God*' ever is or does come upon you as you seem to think. For the things which you do and say can be done equally well by men who neither have, nor profess to have, the Spirit to assist them. Do not be offended at my plainness of speech, for I should be glad to shake hands with any man who should possess the wonderful gift God bestowed on His servants in the first century, and would take much trouble to find him out. My present conviction is that the gift of the Holy Spirit was *withdrawn* soon after its bestowal; consequent upon the departure from the faith, predicted by the apostle Paul; and has never been re-bestowed.

"Referring again to our interview, permit me to say that you did not appear to descend to the level of argument. Affirmation is not argument: nor is a vehement (if not angry) rehearsal of passages, the humble method of Christ's argument. Remembering the indisposition you showed, to fairly *consider* anything advanced (and in courtesy, too) by the writer, I am almost tempted not to press on your notice the fallacy of supposing

that the *apostacy* predicted by Paul was NOT *almost universal*. Every full view of the case shews it was, and that the line of your churches is of Romish origin (*i.e.*, from the very midst of the predicted apostacy). I will call as a witness one of your own writers (Elliott), and while asking you to consider his dissertations on the book of Revelation, point out also that Acts xx. 29, 30, 2nd Thes. ii. 3-7, 1st Tim. 1-3, 1st John ii. 18, 19, iv. 3, evidently shew forth that apostacy, arises in the midst of the early believers; and that the *turning away results* in the development of anti-Christ, characterised by *forbidding to marry*, commanding to *abstain from meats*, profession of *infallibility*, &c.

"In this state of things, the question would be—Have you, sir, got back to apostolic Christianity? If so, you will be able to rest your claims upon the written word, because Paul said, 'The word is able to build you up, and

to give you an inheritance among all them which are sanctified' (Acts xx. 32). You will be able to prove your position by *reasoning* out the Scriptures, as Paul did; for what was not beneath his dignity cannot be beneath yours (See Acts xviii. 8, &c.)

"You will better understand my writing to you, if I explain that in my early days, it was not my lot to meet what appeared to be sincere Bible believers; and that I have often been disappointed in members of your profession.

"I am, dear Sir,

"Yours respectfully,

"Y—X—.

"P.S.—Luther's reading of the Scriptures led to a reformation. Probably even you will not agree that his work went far enough; and the question still remains, 'Did the reformation purge the Church from all popish errors?'"

THE VIEW FROM PISGAH.—The view from Pisgah does not answer in all respects to the description given in the end of Deuteronomy; but it does so very nearly. The land of Naphthali, the mountains of Gilead, the territory of Ephraim, and Manasseh, and Judah, are all clearly visible; but it is impossible to see either Dan or the "Western sea," because mountains stand in the way. It is proposed that we should read "toward Dan" instead of "unto Dan" in the sacred text, and so with the "Western sea." The correspondence between the description and the reality would then be precise.—*Literary World*.

THE BRADLAUGH DEBATE.—*Is the Bible Divine?*—The following press notice of the Six Nights' Debate between Mr. Bradlaugh and the editor of the *Christadelphian*, appears in a Yorkshire paper (Bacup):—"This discussion was conducted on a very excellent plan. The disputants not only made speeches but had to submit to be cross-questioned by one another on the Socratic method. Mr. Roberts on his part seemed to be earnest and intent on estab-

lishing the proposition 'that the Scriptures are the reliable and authentic record of divine revelation.' Night after night, he places the positive argument before the hearers, and by the close of the sixth night, his argument may be described as formidable. Mr. Bradlaugh always has had the habit of getting on to side issues and collateral subjects, and dwelling on these as if they were the main issue. The consequence is that he has not replied to Mr. Roberts and Mr. Roberts has not replied to him. Mr. Roberts keeps rigidly to the business in hand, and in this he is not followed by his antagonist. Mr. Roberts is seen to great advantage in his cross-questioning of Mr. Bradlaugh. His questions are searching and to the point, but his antagonist seldom answers. He is ever taking refuge in 'I don't know,' till Mr. Roberts expresses his astonishment that one professing to know so much should have to confess in public debate that he knows so little. Mr. Roberts has written a very able review of the debate, in which he fully replies to the side issues raised by his antagonist. He offered Mr. Bradlaugh the privilege of replying to this review, but he refused to do so. Mr. Roberts, and not the joint committee, has published the debate. We recommend the volume to our readers."

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.)

E. R.—Your plan of printing a special edition of the handbill advertisement of *Christendom Astray* is enterprising; and in connection with your *Finger Post* distribution, an excellent way of getting at your Campbellite friends and neighbours.

J. S.—The best way to fight the *Restitution* and the host of other shallow publications that weaken and confuse the truth by their admixtures of sectarian pietism and compromises with all kinds of popular plausibilities and speculations, is to let them alone, and pursue the steady course of exhibiting and illustrating the truth in its Scriptural purity and vigour.

No Compromise.

W. G.—You need not fear any compromise of the truth on the part of the *Christadelphian*. We are precisely where we have ever been—on the basis of the truth in its apostolic and prophetic entirety: and there, by the grace of God, we mean to remain, till death or the Lord's coming end the conflict. We are not among the host of Bible peckers with whom their sectarian 'cause' is everything, and the Bible an occasional convenience, for which they have not much taste, and whose acquaintance they never thoroughly make in its breadth. The system in vogue among the brethren of daily reading the Bible by system, year after year, makes men strong and stable in the faith, from which they cannot be moved by the passing breezes of human feeling and opinion—come from whatever quarter they may. Our motto is, "No compromise with anything that leads from the truth." We are glad of the company of all who are enabled by discernment to take this ground. Where men personally estimable cannot take it, we regret the fact, but cannot share their attitude. We cannot surrender the only tenable position of faithfulness in an age of corruption and confusion like this, either to increase the facilities of friendship or reduce the inconveniences of antagonism.

J. B.—The paragraph headed "Christadelphianism," which appeared on page 56 (two months ago), was reproduced merely as a newspaper curiosity, in the spirit that would lead one friend to show to another a newspaper containing such a thing. Do not imagine the Editor is in any danger of accepting a newspaper estimate of himself or anybody else. He knows too well, by experience, how worthless such an estimate is. Nevertheless, on the principle of the question put by Christ to his disciples, "Whom do men say that I, the Son of Man, am?" it is admissible, and not without its uses, that the brethren should be permitted to hear what an unenlightened public says of them and theirs. Only an enemy, such as you frankly avow yourself to be, could put an evil construction on such a matter.

LORD NORTON.—*Christendom Astray* must have been sent you by some friend. We join, however, in his desire to introduce the truth to you, as to all men, according to opportunity. You will find it is the truth, and not a plausible fallacy, that is there introduced. It is not, what you call it, "a contrast to Paul's teaching," and a violation of the two-fold meaning of "life" in the Scripture. If your lordship will give it a patient reading, you will see this. "Doing God's will" is doubtless, as you say, "the Bible way to learn all we need (open to every man, especially the humblest)." But your lordship cannot be unaware that it is part of the doing of this will to read, and study, and understand the word He has given for our enlightenment. The religion of the Bible is not so easy a religion as the religion of the churches; but it is much more ennobling and much more satisfactory, and it is the only religion that will ultimately be of any value to a man—high or low. However, as your lordship puts up the barrier against correspondence on the subject, the matter must be left where it is, until the Lord demand universal and startled attention by words and works of power at his coming.

Our Duty for the Present.

Brother Heywood, of Huddersfield, had a stand as an exhibitor at the Industrial Exhibition there, last year. He made use of his position to distribute a special *Finger Post* of which he had many thousands printed for the purpose. He distributed them from day to day among the numerous visitors that came to the exhibition. Among others several gentlemen with white neck cloths received and eyed them and the exhibitor very sharply. He expected from their looks he should hear something of it. Accordingly, when he had disposed of about 4,000 *Finger Posts*, he received an imperative letter from the Exhibition Committee, commanding him to abstain from further distribution. To this he was obliged to submit. There will be a change by-and-by. The world will be in the hands of Him who is the truth: and the business of His government will be to lead it into the truth in a far more blessed sense than it is possible to lead men into the truth now: and this work will be commenced by forcibly putting down all obstacles. There will be no exhibition committees to obstruct the way then. However, it is our duty to submit at present to the powers that be, in patient waiting for the time when God will put them aside.

Taking Part.

A sister (K. B.) writes:—"I have been thinking of this hand-bill of *Christendom Astray*, that it is something in which I can take a part. If you will send me about two hundred, I shall be most glad to adopt Bro. Challinor's excellent suggestion. I can enclose them with my own circulars; also in letters to people I know, as well as distributing at the houses, stamped with the address of our meeting place. Surely some would be fruitful; at least I hope so. I would here say how delighted I am with *Christendom Astray*. The type is all that could be desired, and its attractive appearance will, I trust, tempt many to search into its valuable and precious contents. I should also like you to know how pleased I was to see the three joyful facts appearing on the cover of our last two magazines. Like a cheering message in this dispiriting state of things, they caught my eye as soon as the wrapper was off. Christ is coming to the earth again. Were it not for the certainty

of that, what a dreary future! But I must not trespass longer, only, like the little girl in Australia, I like to thank you for the good things provided for us month by month."

Also a brother writes:—"I was very glad to receive the *Christendom Astray* handbills. I am getting them out very nicely. I give them to the clerical guides, and all on whom I judge they will not be utterly thrown away. I never go out without something in my pockets. You can send me some of the new catalogue, and anything else you please. I will see that they don't stay on the shelves. I keep nothing idle, if I can help it."

When the Master will come.

Sister Byrns, of Strong City, Kans., writes:—"He who has the 'key to the house of David' will rise up to shut the door when a sufficient number of faithful ones has been admitted into the 'house' to fill the kingly and priestly offices of the future age (Rev. iii. 7, Acts xiv. 27, Matt. xxv. 10, Luke xiii. 25). Jesus said 'I am the door' (John x. 9), therefore those who have believed the 'Gospel of the kingdom,' and been baptised into him (Mark xvi. 15-16, Gal. iii. 27-29) have been admitted through the door into 'the house'; have become princes of the royal 'house of David,' and will reign at the time appointed, unless, like Esau, they sell their birth-right for 'one morsel of meat,' for having become members of the body of the First-born, they inherit, through him, the right to reign (1 Cor. xii. 27, Rom. viii. 17), but if, like Esau, they 'depise' or undervalue the birthright, and are willing to exchange it for comfort, pleasure, or honour in the present world. If they 'live after flesh' failing to 'mortify the deeds of the body,' and rule the 'eternal mind,' which 'is enmity against God,' then they have no more part or lot in the matter. When the Master rises up to 'shut the door they will be put out of the "house"' (Heb. xii. 16, Rom. viii. 13-7, Matt. xxii. 11-13-14.) But those like Moses, who 'esteemed the reproach of Christ greater riches than the treasures of Egypt,' like Paul who counted all things but dung that he might win Christ, who strove to keep under his 'own body and bring it into subjection,' bringing every thought into captivity to Christ. Heb. xi. 26, Phil. iii. 8, 1st Cor.

ix. 27.)—They are the ones that will share in the future glory of the ‘house of David,’ spoken of in Zech. xii. 8. I was not able to get the money to contribute for the Jews the first Sunday in the month. If it is too late now it may be of service some other time; if not, give it to the Fellow Service League. I am indebted to the League for the *Christadelphian* for 1883, also for books sent. I see by the *Christadelphian* they are in need of more money, and wish it was in my power to contribute more largely, but am thankful that for the coming year I do not have to be a pensioner.”

Encouraging.

Brother Fisher, of Natal, encloses a letter received from a gentleman in Britain, to whom he introduced the truth years ago, but of whom he scarcely hoped to hear any favourable report. He thinks it is encouraging to brethren to do their duty, even in unlikely circumstances. Probably our readers will think so too. The following is an extract:—“Your letter therefore is the source of the greatest pleasure to me, because you are still alive in the flesh, and that I can tell you that it is through your instrumentality that I have been brought into the truth. The ideas you gave me were like the leaven hid in the measure of meal which operated till the whole was leavened. It was a long and a weary struggle, step by step, till I put on the Name. But the truth was too powerful for me to resist. I was carried away with it, in reading *Elpis Israel* and *Twelve Lectures* you lent, (by the bye what shall I do with them?) But at first I was rather disappointed and prejudiced against it, and cast them aside for a time, but on perusing them again, and remembering your conversation with me, the light began gradually to dawn, and then all my spare time was absorbed in the search after the truth until I found it, and believed, and then came the hardest and most trying thing to do, to render obedience to the truth, to separate myself from the sect to which I belonged. Oh, how the flesh rebelled! It was the harder because all my family connections on both sides were strong Wesleyans, and myself Chapel Steward, Poor Steward, and Superintendent of Sunday School. It was a tremendous wrench . . . but the flesh had to yield, and no doubt all who

come into the truth have to go through the same, more or less. But I feel the isolation which results from the course I have taken very much indeed. I have had to cut myself off from all my pet theories, and all the flesh holds dear, and to be looked upon as a black sheep by all my former acquaintances. But having gone forth therefore to Him without the camp bearing his reproach, the recompense of the reward will compensate me for all the affliction incident to the present condition of things. I am trying to spread the truth among several interested persons by lending them some of the *works* and speaking to them, but it is very hard; they seem to be but little interested compared with the momentousness of the subject. But I shall persevere. My own case encourages me, and let it encourage you still further to let no opportunity slip. If it had not been for you, dear brother, humanly speaking, I should now have been in Gentile darkness. It is the source of the greatest thankfulness that I have been called out of darkness into His marvellous light, and I feel in the midst of my present surroundings the constant need to give all diligence to make my calling and election sure, so that at His appearing and kingdom I may be found one of His chosen ones. The road to eternal life is very straight and narrow, and it is only when we come to know the truth that we find how straight and narrow it is. You are right, brother, the Kingdom of God is the panacea for all the world's woes, but the ushering of it in will be a terrible time for the world's politics. The signs are accumulating; the aion is hastening on to its close; the times of the Gentiles are expiring; even so, Lord Jesus, come quickly. I commend you to Him who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy; and if it be His will that we shall not see each other again in the flesh, that we shall meet in the Kingdom of God, is the prayer of your brother in the faith.”—(We suppress the name, as the letter was not written for publication).

What the Truth requires of us.

“Amelia, C.H., Va., Sept., 24th, 1883.
“DEAR BRO. ROBERTS,—I have just finished reading the current *Christadel-*

phians from May to September, sent me kindly by J. A. Robins, of King Wm. Co. I am extremely glad to find that you are making progress, and that the doctrine that our Father is 'working *all things to work together for good* to them that love him, and are the called according to his purpose,' which involves the governmental control of every force that operates in the universe of God. . . . I am also very glad to read the communication of J. J. Andrew, on the relations of Christians to the State—their rights before and in the Courts of Law, or rather the propriety of their claiming and exercising the rights and privileges accorded to sojourners by every civilized Government, in and before their Courts. The question is really beyond controversy, by the initial obligation, claimed at the very threshold of the truth, namely, if any man will take up his cross (that is, sacrifice his life) and deny himself, He may follow me. None others can. The initial act of obedience is a *burial into death*. The bad grain *must die* before it can germinate. Hence the pertinent question, 'How shall we that are dead to sin live any longer therein? Therefore we are buried with Him by baptism into death.' That our 'old man may be crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.' And, therefore, 'If we be dead with the Christ, we shall also live with Him.'

"Everything in disciple life hangs on this *burial into death*, not simply into water. Many are buried under the water that never entertain the least thought of being 'buried into death.' As long as a person expects to live and move, and act as a man or woman, among men or women, after his or her profession of faith, he or she must remain in 'the gall of bitterness and the bonds of iniquity.' To become a Christian is to become a 'child of God,' to become conscious of having received 'the Spirit of adoption,' to be able consciously to know God as his or her Father, because the entire disposition of his or her nature is changed, they no longer live after the flesh to fulfil its desires, but their aspirations are all Godward.

"Our elder Brother, our Living Head, is the type or model by which we are conformed to his likeness. The apostle pre-

dicates a corresponding exercise of the Father's mighty power on us, as on the Saviour himself consequent upon our burial into his death. Hence, he would have the Ephesians know, 'what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in the Christ, when he raised him from the dead.' Yes, it is His creative power. He has 'created us anew in the Christ Jesus unto good works.' When we rise into newness of life, we enter the plane of our Father's existence, to develop from babes to perfected sons of God. We have left the plane of 'manhood behind. As children we are conscious of our Father's capacity and resources to care for us. Hence, to do His will is the delight and pleasure of our lives. We can let the potsherd of the earth *strive with each other*: they know no inheritance but the present, and are, therefore, jealous of their rights. We know that 'the things which are seen are temporal,' and have no more interest to us than their evanescent presence furnishes at the moment, and that they are not worthy of our care. Being minors, we have learned that temporary provision for our wants devolves on our Father, who has a right to command us, and who has promised to supply us. 'Seek first the kingdom of God, and His righteousness and *all these things shall be added to you*.' This constitutes our assurance, and therefore we seek to do our Father's work.

"To us, the things which are seen are not worth contention or controversy. Our elder Brother is our example. He defended not himself, contenting himself with the assurance that his kingdom is not of this order or arrangement of society, or the world. It is ours to tread in his steps, to follow his example. Suffer, then, this word of congratulation, and believe me, your hopeful and confiding brother, G. B. STACY."

The Creative Order—Mosaic and Geological.

In the *Christadelphian* for December last, there was a paragraph stating that a Dr. Samuel Biins, F.R.A.S., had been lecturing to the aristocracy in the drawing rooms of London, to prove that the order of creative events given by Moses in Genesis is the very order indicated in the geological construction of the earth, and

that Moses and science, so generally supposed to be inconsistent, are in agreement. The following is an enumeration of the agreements. They require just this qualifying remark: they assume that the Mosaic days were ages, which might seem to involve the abandonment of the literal creative week, to the detriment of the narrative in other respects. Probably Dr. Binns abandons the literal week; but this is not a necessary result. If it were, it would weaken the argument. It is impossible to deny the literal week application in view of various subsequent allusions in the Scriptures to the creative record. It might seem as if it must be either literal days or cyclical days. What if it is both? Impossible, the hasty critic may say. Think again. The earth was in disorder six thousand years ago after a previous era of order—there is no doubt about that, geologically, historically, or Scripturally considered—disorder as great as the Mosaic description represents: earth aqueously submerged and enveloped in vapour and consequent darkness. Would it be very wonderful if in the recovering of the earth from this condition, with a view to the Adamic age, the same order of development should be observed as had taken place in the original procession of the earth from cosmical chaos? and that, therefore, the one description should cover both? As observed in the same number of the *Christadelphian*, "There is a resemblance between the one and the other . . . but the two things do not exclude one another. That they should resemble each other is not wonderful. Analogy runs through all the works of God. Seven days and seven thousand 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."—Dr. Binns's enumeration of the Mosaic and scientific agreements, is as follows:—

1. Astronomical facts go to prove that other worlds were formed before the solar system.

Mosaic Agreement: "In the beginning God created the Heaven and the Earth."

2. The condensation of æther formed luminous nebulae, which afterwards still further condensed into suns and worlds.

Mosaic Agreement: "And God said, Let there be light."

3. On the cooling of the earth some of the gases which surrounded it combined mechanically and chemically to form air and water.

Mosaic Agreement: "And God said, Let there be a firmament."

4. On further cooling, great convulsions took place, which heaved up the rocks and raised them above the universal sea, forming mountains, islands, and continents.

Mosaic Agreement: "And God said, Let the dry land appear."

5. The earliest forms of vegetable life were evidently cryptogams, such as the algae, lichens, fungi, and ferns, which are propagated by spores and not by seeds.

Mosaic Agreement: "And God said, Let the earth bring forth grass." (Literal translation: "Let the earth sprout forth sproutage," which might be rendered tender herbage.)

6. Next succeeded the lower class of phænogams, or flowering plants called gymnosperms, from having naked seeds, such as the conifers. (Dana mentions coniferous wood being found in the Lower Devonian.)

Mosaic Agreement: "The herb yielding seed."

7. These were followed by a higher class of phænogams, or flowering plants, bearing a low order of fruit, found in the Middle Devonian and carboniferous strata.

Mosaic Agreement: "And the fruit tree yielding fruit."

(The higher order of fruit trees appeared when "God planted a garden" later on.)

8. The earth until after the carboniferous period was evidently surrounded with much vapour, and an equable climate prevailed all over the surface; afterwards these mists subsided, and then the direct rays of the sun caused the seasons.

Mosaic Agreement: "And God said, Let there be lights in the firmament of heaven, and let them be for signs and for seasons."

9. After the carboniferous period many fresh species of marine animals appeared, and the seas swarmed with life.

Mosaic Agreement: "And God said, let the waters bring forth abundantly."

10. In the new red sandstone foot-prints of birds are found for the first time.

Mosaic Agreement: "And fowl that may fly above the earth."

11. In the succeeding strata of the Lias, monster Saurians, such as the Ichthyosaurus and Plesiosaurus, are found.

Mosaic Agreement: "And God created great whales." (Should have been translated "sea-monsters.")

12. Enormous beasts, such as the Megalosaurus, Iguanodon, and Dinotherium, preceded the advent of cattle.

Mosaic Agreement: "And God made the beast of the earth after his kind."

13. Cattle, such as oxen and deer, appeared before man; some of them in the Post-Pliocene period.

Mosaic Agreement: "And cattle after their kind."

14. "According to Agassiz, the principal flowers, fruit trees, and cereals appeared only a short time previous to the human race."

Mosaic Agreement: "The Lord God planted a garden. . . and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

15. The highest and last-created form of animal life was man.

FINALLY.—As far as our present knowledge goes, no fresh species of plants or animals were created after man.

MOSES: "God ended His work which He had made."

— — —
The proposal of some Biblical apologists to abandon the literal day theory, in obedience to the geological indication of cyclical progression in the development of the earth, is unnecessary for the reasons hinted at. More, it is inadmissible on grounds fairly pointed out thus by brother D. Clement:—"From the little knowledge I have on the subject of Hebrew cosmogony, I am decidedly hostile to the views propounded in the article referred to, and I may say instead of the matter being made plainer, to me at least, 'confusion is made worse confounded.' In the opening words of Genesis 'In the beginning' (ever since reading *Elpis Israel*), I have understood them to refer to an undefined period of time pre-Adamic, and that our order of things commences just after the statement

'And the earth was without form and void,' after which comes a description of the six day's (literal) work done on and in the formless and empty earth, bringing it into such a condition as to be fit for habitation again. The previous void and empty state I have understood to be the result of a previous catastrophe brought about by God's judgment on a previous state of things, and sweeping the earth, as it were, with the besom of destruction, and, therefore, the object of man's creation was to 're-fill,' or 'fill again' the earth. The six days' work of creation was the re-ordering of, and re-producing of life and order on the void and empty earth, which, for aught we know to the contrary, existed for millions of years before, as geology may prove to us. I fail to see any good reason why the six days are not to be understood in their literal and natural sense. I fail to see, in this record any contradictions to the demonstrations of geology. The words "in the beginning" makes room for the existence of the ages asked for by geology. The objection to the six days being natural arising out of what we read in Exodus, 20 chap., 11 verse, 'For in six days the Lord made Heaven and Earth, the Sea, and all that in them is,' &c., does not seem to me to be well founded. The Bible does not speak in the literal and strictly scientific language of the nineteenth century, but in the language of the day in which it was written (although it frequently anticipates the discoveries of modern science and uses word in harmony therewith). Any other style of writing would have failed to give information to those reading it. The language may be called optically true but scientifically not. This being kept in mind, Moses in Exodus could say 'In six days the Lord made Heaven and earth,' as well: as all that in them is. A spectator would certainly speak of the Sun, Moon and Stars being made on the fourth day; for as far as their influence on the earth was then apparent, it was so, although we all know there was Sun before the fourth day whether that day was a long one or a short one. There was *Evening* and *Morning* for three days before which could only be produced by the sun, and the earth's revolution on its own axis. We speak of the 'rising and setting of the sun;' the 'ends of the earth' earth 'having a foundation,' etc., etc., which

phrases are optically true, but physically not. In six days, then (optically true to the beholder), God made 'heaven and earth and rested on the seventh day.' Therefore they were to remember the Sabbath *day* to keep it holy. How unnatural to understand the day figuratively in one part of the sentence and literally in the other. There are geological objections to the idea that the six Mosaic days mean six periods. In Gen. the order is:—1st, day-light; 2nd, expanse; 3rd, trees, herbs, flowers, grass; 4th, sun, moon, and stars; 5th, whales, fish, fowl; 6th, man and cattle. Now, if the creations of the 6 days are pre-Adamic (6th excepted), there being 6 successive periods, we ought to find, among the fossils of the earth's crust, this order preserved. Is it so or not? Not, certainly—for the 1st fossil strata reveal *abundance of animals and few plants*. If the days are long periods, how is this to be accounted for? For plants belong to the 3rd day period, and animals to the 5th day period. In geology they are mixed up together. In Gen. ii. 6, we find that there had been no rain on the earth; can we suppose the trees, herbs, grass, flowers, referred to in chap. i. 11, could have flourished and passed away into the fossil state without *rain*? They might have lived 3 days, of 24 hours, before rain was given, but not four ages. If the five days' work had reference to pre-Adamic times, then the things belonging to our times cannot be referred to in the record; for, on that hypothesis, the 6th day period is ours; and it contains a record only of man and cattle; what about *our* trees, herbs, fruits, and flowers, whales, fish, and fowl, which do not belong to the pre-Adamic ages, as the fossil record shows? Surely, a record, which is specially for our *learning*, would give us some information of our contemporary orders of life."

Why Man was not at once made Perfect.

Brother Simons, of Outram, writes thus excellently on a subject which has perplexed many only because they do not take all the elements of the case into account:—"I noticed in the *Ecclesial Visitor* for July 14th, 1883 ('Remarks Overheard'), a gentleman asked 'Why God did not make everybody perfect at once, if He had the power to do so, &c., &c.?' The reply, that if the question was asked of God, the questioner would get a

very good answer, is good. But I think we may go a little further, and by using those powers which an allwise and merciful Creator has bestowed upon us in connection, and with the assistance of, His revealed word and other helps, we may get a grand and most glorious explanation why God did not do so. When man sets himself up in argument with his Creator, one would think the least he could do would be to endeavour, as far as possible, to become acquainted with the subject he takes in hand. But, Oh, what ignorance, what presumption is exhibited by Enquirer! I should like to ask that gentleman a few questions. Does he understand what goodness or perfection is in the sense in which he is evidently using it? It must mean perfection of character, a development of those higher mental powers which God has endowed man with. Can there be 'good' without its opposite 'evil'? Can we enjoy good in its full sense without an experience of evil? Can there be obedience without an opportunity of disobedience? or, could man develop his God-like powers without his surroundings of good and evil? Could he render a *freewill* reverence and obedience to his Maker if he was a mere machine that could only move and work in one direction?

"Has Enquirer ever thought of the ages that are past? Surely, he would be humbled by doing so? It is well for us to contemplate the mighty works of God. Geology teaches us much; it speaks of a time and creation on this earth when animal life, if not totally, was nearly unknown, and only the lower order of vegetable life covering its face, and this must have existed many thousands of years; and during the whole of that long period, the earth was undergoing wonderful and necessary changes to fit it for a creation of a higher order, and evidently with the creature man in view. There are evidences to show that when this early period had done its work, it was replaced by a creation of a higher order, when animal and vegetable forms of a far more wonderful structure were brought into existence and most admirably adapted to the atmosphere, climate, and peculiarities of that creation; and this, again, must have lasted for many thousands of years, and in its turn been swept away, and a grander creation built on its ruins. And so on, stage after stage. Geologists show that

there has been five separate independent creations on the face of our earth prior to the present, and during the whole of those long periods, the Almighty Architect has been bringing the earth into form and suitability to the creatures His wisdom has made. Throughout the long ages of the past, careful investigation can trace the preparations for the creature of intelligence . . . man. The wonderful processes and changes which have produced the minerals, the metals, the salts, the oils, the gases, and the immense beds of coal show the goodness and wisdom of God in providing for the use of man, as does also the manner in which they are arranged in the earth, so as to give him that bodily and mental exercise and employment so necessary for his present well-being. The Almighty, Omnipotent, Creator, who can instantly create and destroy, by the Word of His power, when necessity requires it, has seen fit, in the case of our earth, to pass it through long series of slow progression and development of cause and effect towards an ultimate end. Thus, the earth formed and prepared with its fertile soils; becomes the fit habitation for the present races that cover its face. And here we get the benefit of inspiration in the opening chapters of Genesis. We get that simple but sublime history of arrangement and formation in which man takes so prominent a position—man fresh from the hands of his Creator, wonderfully and fearfully made, in the image and after the likeness of the Elohim, in make and structure like the rest of creation, pronounced 'very good,' all the various organs in perfect order, the veins, the blood, the heart, the lungs, the digestive organs, the wonderful system of nerves, whose intricacies baffle the most learned. And above all, that most wonderful controlling organ, 'the brain.' This wonderful formation, into whose nostrils and lungs the breath of the spirit of life was breathed by the Elohim became a living (not an everliving) man, and on account of his superior organisation capable of manifesting great mental capacity and powers, enabling him also to render a freewill reverence, worship and loving obedience to his Creator.

"Here comes in the answer to enquirer's question. Seeing that he virtually doubts the wisdom of the divine plan, I should like to ask him how he would deal with

such a creature, bearing in mind his free agency powers. 'Oh, make him so that he could not go wrong,' he replies. What folly! Where would be the free agency? how would he like the child he loved in response to parental affection to make return by a something it could not help? Would such an idiotic response to his affections satisfy him? I think not. Surely it is wisdom, the highest wisdom, to place such a being, with such responsible faculties and powers in such surroundings that would develop them or else why have them? Why not be like the monkey, or the oyster? But God has a future for man, a glorious future for those who become His children, and therefore puts them to a schooling process, to refine and enable them and fit them for it.

"And so to begin, we find Adam first placed in a garden where in his inexperienced state he would be safe from danger and bodily harm, and where he could gain his first impressions upon his newly formed brain. Here it is well to bear in mind that there can be no comparison between ourselves and Adam. We have had the benefit of our forefathers' experience as well as the busy world around us. Example is a good schoolmaster, but Adam had to gain his experience without example. We find him with the beasts of the field to whom he gave names, and amongst whom, without doubt, our common language was understood.

"It seems only reasonable that at that early stage of our creation when Adam had only the beasts of the field as his earthly companions, that interchange of ideas in proportion to capacity was possible and probable. Language, as it now exists, was a later acquisition. We have no data to inform us how long Adam remained in this primitive state, but after he had gained his first lessons, and acquired some general knowledge of the things around him, an help-meet was provided for him, and, in due time, a greater and far more responsible lesson was in store for him, which was no less than laying the probationary foundation—the good and evil state by which alone both Adam and his descendants could be schooled and tested. The command being given that they should not eat of a certain tree in the midst of the garden was disregarded. Through weakness they disobeyed and voluntarily introduced a state

under which a free agent can give proof by word and deed of his allegiance to his Creator, and so work out his salvation, &c., by walking in the commandments of God, and refusing the evil.

“And now was made that necessary provision for the great mass of mankind who chose death rather than life, by consigning them to the dust from which they were originally made, and also a temporary returning to the dust of those who have walked in wisdom’s ways, there to await a resurrection. By one man sin (disobedience) entered into the world, and death by sin (disobedience), and so death has passed upon all men. This, when rightly understood, and divested of heathen mythology, is a most merciful provision, and shows the wisdom and goodness of the Great Creator. We gather from Scriptures, that, during the early ages of humanity, spoken of as ‘times of ignorance,’ like the early school days of youth, but little was required, the sacrificial lamb and observance of the seventh day, and occasional gatherings for worship, as in the case of Job, being the principal. But as man grew more experienced, and when Deity had further revealed Himself and His requirements, more was required. And so in due time another great and important step was taken. Abraham was called, to whom the gospel promises were made, and a foundation laid for the kingdom of God, the natural seed of Abraham, after becoming sufficiently numerous, like the youth as he advances in years and knowledge, and the propensities are getting stronger. A far more strict and higher order of education was introduced and man under the law of Moses was disciplined and greatly advanced in divine law. And, although the great mass failed in their obedience, a great work was done, and preparations made for the higher and more perfect lessons which were brought to us by the Christ the Son of God, who during his short but glorious career stare before us what all previous education had been preparing for ‘a perfect pattern.’ ‘This is my beloved Son, hear him, learn of him,’ a glorious example. And now with the apostolic records the lesson book is completed, and man invited to participate in the highest honours, and shine with the brilliancy of stars as kings and priests in the kingdom of God. To this end it was necessary first to make a being with the necessary powers, and then

develop those powers and educate and qualify them in a direction suited to such a high and holy position.”

The Eating of Blood.

Bro. Chas. Handley, of Maldon, writes:—“Recently, on the cover of *Christadelphian*, you refer a correspondent to page 40 of 1876, on the subject of eating blood. Knowing you had answered the question on page 96, 1871, and hearing that in '76 you said different, I was anxious to see what you had said. I now have both answers before me. I certainly see no contradiction, but must confess you were much more decided in 71. You there say, as to Paul’s latitude on the eating of things offered in sacrifice to idols, there is a reason for it in this case, which does not exist as to the other;’ and I think you rightly say, ‘the case of eating blood stands in a different position. The prohibition in the case is in harmony with a prior *divine command* to abstain.’ Now, if we turn to Acts xv. 28,—*the Holy Spirit* makes it a necessary thing to be observed. I see no contradiction in the apostle’s command to abstain from meats offered to idols, and Paul’s liberty to eat them. No doubt the difference is owing to the fact the command to abstain had reference to conscience concerning the idol, while Paul knew the idol to be nothing.”

PALESTINE COLONISATION AND THE PROPOSED JORDAN VALLEY CANAL.—The Sultan seems to have relented. He was against authorising experiments. Now, the *Times* of Feb. 25th says: “The Committee formed for obtaining a firman from the Porte for carrying out the project have received instructions from their agent at Constantinople, Mr. Barfield, that the Sultan is now willing to grant the same.” On this, bro. Thirtle remarks: “The granting of this firman will do much to promote colonisation. If the project, *never-to-be-carried-out* is only begun, the result will be a great opening up of the land.”

The Christadelphian.

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

APRIL, 1884.

It is announced that the Sultan is now disposed to consent to the formation of the proposed canal from the Sea of Tiberias to the Gulf of Akabah, by the Jordan Valley and the Red Sea, if it can be constructed. A confidential report has been issued to the shareholders. The *Pall Mall Gazette* thinks it may be fairly doubted whether the project has sufficient chance of success even to secure the subscription of the necessary money. The more closely the scheme is examined, it says, the more formidable appear the difficulties which have to be overcome, and the greater the estimate of expense. So also is it with the weightier prophetic bearings of the scheme to which the *Pall Mall* would attach no weight whatever.

The time of the end of Judah's commonwealth, eighteen hundred years ago, and the time of the end of Gentile dominion resemble each other in several points. The signs of the former are repeated in some of their features in the signs of the latter. So much is this the case that Jesus seems more than once to speak of both in the same breath. We are having the distress among men, the famines, earthquakes, and pestilence, the wars and the rumours of war. False Christs have also not been wanting. The last is the Mahdi. We read, in an article quoted in the *Pall Mall Gazette*, as follows:—"When any of the Christians of the Soudan are brought before the Prophet, he urges them to abandon their faith and recognise in him the Messiah of the Scriptures. One of the sisters of the French Catholic Mission declared that she was quite ready to comply with his desire, but as the Scriptures said that the Messiah

should be recognised by His miracles, she thought it would be well if the Mahdi were to perform a miracle, in which case she, with all her companions, would with an easy conscience bow down and worship him. Mahomed Ahmed replied, with some embarrassment, that she was right; that, however, the time for miracles had not come yet, although it was near, and that he would take the nuns themselves under his protection to prepare them for conversion. Persons who have seen the Mahdi says that he delights in playing the part of the enlightened dervish, shaking his head and murmuring prayers while walking about, with his eyes lifted up to the heavens."

Within the past few weeks, it has been resolved to commemorate the memory of Lieut. Waghorn, the founder of the Overland route to India. The circumstance reminds us of how recent occurrence are the events that have taken England into her latter-day position in Egypt. It is only about 50 years since he began calling attention to Egypt as the true highway to India. In 1840, there was no road across the Isthmus of Suez. Lieutenant Waghorn built at his own expense caravanserais in the desert between Cairo and Suez; but the journey across Egypt in waggons was regarded for years as a serious adventure. It was not till 1845 that Lieutenant Waghorn succeeded in getting the mail through to Bombay in thirty days, and not till 1852 that the railway from Alexandria to Cairo was opened. Lieutenant Waghorn lived to see this line in full operation, and the railway across the desert from Cairo to Suez projected. The opening of this last line in 1857 completed the success of the overland route, which henceforward became what Lieutenant Waghorn had predicted it would become, and had spent his life in making it, the high road between England and India. It has now in its turn been almost superseded by the Suez Canal,

which is itself only the final completion of the work Waghorn began. The Suez Canal has taken England into Egypt. Consequently, Lieutenant Waghorn was an important link in the chain of latter-day events. When he advocated his idea, he was regarded as a dreamer. A good many others are also regarded as dreamers whose expectations are much more certain to be realised than was the prospect of the Overland route which had not been predicted.

THE SIGNS OF THE TIMES.

TWO OTHER BATTLES IN THE SOUDAN.

BRITISH VICTORIES.

ENGLAND MORE AND MORE ENTANGLED.

RUSSIA ALSO DRIVEN BY PROVIDENCE.

Events are rushing on apace. The sword abroad, and acrimonious debate at home, have brought Egypt into every Englishman's house during the past month, and planted England more firmly than ever in the realm of the Pharaohs. Everything else is in eclipse, for the time being.

The British military expedition, referred to last month, duly disembarked on the western coast of the Red Sea, about 1,000 miles to the south of where the Israelites crossed. Its ostensible aim was to rescue the Egyptian garrison of Tokar from the fate which had befallen that of Sinkat, at the hands of the fierce spear-men of the Mahdi. Before, however, the British soldiers started on their march, news arrived that the beleaguered garrison had not only surrendered, but had actually joined the rebels. Here was an absurd predicament for the English forces. These Soudan rebels were only rebels against

Egypt, and as the British Government had ordered Egypt to leave the Soudan for the Soudanese, the Soudanese had virtually ceased to be rebels, and had become British *protégés*. What was to be done? The British General telegraphed home for orders. The object of his first instructions had become impossible; was he to re-embark his troops and return? In that case England would become a laughing stock to the world, and a mortal wound would be inflicted on English prestige which English statesmen were afraid might react fatally on the imaginations of her subject Mahomedan populations, who would naturally regard the Mahdi as invincible.

It was discovered that the leader of the rebels—Osman Digna—had threatened to drive the British into the sea. The British Commander was thereupon instructed to call upon Osman's warriors to disperse under a threat of attack. Osman refused; the British advanced. A collision occurred at El Teb, where 2,300 of the Arabs were slain, and the rest of them driven off the field. This was a heavy blow to Osman, but not sufficient to break him up. His hordes re-concentrated threatening within 10 miles of Suakim, 40 miles further to the north. There the British followed him (partly by sea, along the coast); and there another battle was fought, much more stubborn and destructive than the first. Something like 4,000 of the Arabs were reported slain and 6,000 wounded. At the same time, the British at one moment were near defeat, through the breaking of one of the squares. The final result was a complete victory, at a cost of 110 English killed and 120 wounded. Osman's camp was captured and destroyed. His followers, however, were not finally dispersed, but hung about the British force at some distance off; and it is now said that Osman is resolved on trying a third battle.

The British went there to rescue a garrison, and have fought two battles.

What are they now to do—retire or advance? The result seems to be an order to advance up the country to open the route to Berber, for co-operation with General Gordon at Khartoum, with a view to the relief of the other garrisons throughout the Soudan. Thus England is being drawn more and more by the irresistible suction of events into the occupation and control of countries which she keeps saying, by the mouth of her Ministers, she wants nothing to do with.

“DRIVEN BY THE WIND AND TOSSED.”

The position of the Gladstone Government is a cruel one, from a merely sentimental point of view. They have been obliged, under pressure of events originated by their Tory predecessors, to adopt a course of action in opposition to their own policy, and inconsistent with their constant professions from day to day. They have, consequently, laid themselves open to the harrying assaults of their foes who have given them no rest. Parliament has been like a bear-garden for weeks past. The hatred inspired by Mr. Gladstone's further reform proposals is doubtless at the bottom of the manœuvring. Egyptian complications are being used to impede the Franchise Bill. Still, though party animus is the proximate cause, the effect is to hound on the Government to a vigorous Egyptian policy, and at the same time to shake public confidence in the capability of Liberal politicians to deal with foreign problems. This cannot fail to have important ultimate results. A general election may lead to a change in the Government, which would be conducive to further developments of the latter-day programme in the East. Mr. Gladstone is unwell, and wearied out. The purpose of God must prevail.

In the course of one of the recent Egyptian debates in Parliament, one of the speakers (Mr. Labouchere) thus forcibly demonstrated the actual position of England in Egypt, as opposed to the

theory of the Government that Egypt is an independent power being helped by England:—

“The Government were desired to define their policy. That was almost a work of supererogation. (Hear, hear). The Prime Minister defined it years ago, when he foretold that the first site we secured in Egypt, be it by larceny or by emption, would be the certain egg of a North African Empire. The right hon. gentleman was fulfilling his own prophecy. The site had been got—got by larceny—and a new empire was being founded. Annex Egypt! Why it was annexed as tightly as India. (Cheers.) Many Liberal members bemoaned the situation. It had brought the Government embarrassments that were serious and might prove fatal. (Loud Opposition cheers.) The Government could not recede. There was no armour against inexorable fate. Circumstances which they could neither create nor control would guide their course. The army of occupation might be diminished, or increased, or withdrawn; but British supremacy was as surely settled on the banks of the Nile as on the banks of the Ganges. Its form might vary, but its essence was assured. The Prime Minister's metaphorical egg had been hatched, and the birds had taken wing. What the Government was desired to do was to acknowledge this—to shake themselves clear of the atmosphere of mystery and doubt, and apply plain words to palpable facts. Why all these telegraphic deliverances, all these equivocations, about obvious and self-evident truths? (Loud cheers.) If we were not the rulers of Egypt, who were? (Hear, hear.) The Khedive had no more initiatory power than the Mahdi—in some respects not so much. What did we do there, or rather, what did we not do? We made and unmade ministries, contracted loans, controlled the exchequer, and decreed constitutions. We waged war, surrendered provinces, broke treaties, and abrogated conventions. We superseded judges, supervised courts, pardoned prisoners, and pensioned rebels. (A laugh.) We raised, equipped, and officered a native army, organised a mercenary gendarmerie, and stiffened the two by British troops. We planned public works, constructed roads, designed irrigation, abandoned railways, re-organised prisons, re-constituted schools, suspended newspapers, and ap-

pointed nuisance inspectors. (Hear, hear, and a laugh). In a word, we directed the external policy, regulated the internal administration, manipulated the finances, constrained the judiciary, requisitioned the military, enacted laws, and dictated the political and devised social mechanism of the country. There was not an official, from the meanest subaltern to the most pretentious pasha, who did not hold his post at our pleasure, and whom we could not order or admonish, coerce or command at will. If that was not government, what was it?" (Cheers).

EGYPTIAN FACTS AND THEORIES AT HOME AND ABROAD.

No more ludicrous spectacle was ever afforded in the world of politics than the attempt on the part of the Liberal Government to keep up the theory of Egyptian independence, while carrying on the government of the country as actually as if Egypt were a part of the British Islands. However, even their theory has been rudely forced out of shape by the pressure of events. A promise to evacuate in six months disappeared before the cholera. Then it was to be a few months further, at the most. But the Mahdi exterminated the Egyptian troops, and then a little further delay was spoken of. Osman Pasha crushed Baker Pasha's force; it then became apparent that Egyptian troops were utterly untrustworthy, and that if Egypt was to be safe from an Arabian onslaught, she must be defended by English troops. Still, the ministers refused to say their policy of evacuation had failed: they would remain only till a stable government was established in Egypt. An outcry in the country demanded active measures on behalf of the Egyptian garrisons ordered by England to leave the Soudan. Thereupon, British troops received orders to go to Tokar, "rescue, and retire." They went: there was no garrison to rescue, and they cannot retire, on account of the vigorous attitude of the Mahdi's lieutenant. They are asked by their opponents at home what they mean; and what they

are going to do. The answer shows the increasing accommodation of the ministerial policy to the pressure of events. The *Pall Mall Gazette*, commenting on Lord Hartington's most recent declaration on the subject says:—

"The explicit and emphatic declarations made last night by Lord Hartington amount to a complete programme—indefinite, perhaps, in some points, but clear enough to afford the country with a trustworthy basis for making its calculations as to the future of Egypt. Lord Hartington refuses to declare that the Government will maintain the occupation and protectorate of Egypt for a definite term of years. He objects to make this declaration, not because it would commit us to remain there too long, but because it might compel us to clear out too soon. In place of a definite limited period of 'occupation and protectorate,' Lord Hartington prefers a definite declaration that we intend to stay in Egypt, not merely until we can give the Khedive a fair start, but until we can establish a stable Government, the nature of which he very carefully defines. The matter is so important that we quote his exact words:—'I admit that our duty is to remain in Egypt until a stable Government is established there, and which can rest upon its own foundation, and which would inspire confidence not only in the people of that country, but also in those whose presence is so necessary there as furnishing the capital and the energy requisite for the development of the resources of Egypt.' That is to say, the native Government must not only be strong enough to stand on its own feet and inspire confidence among the Egyptians, but it must be strong and stable enough to inspire confidence in European residents and capitalists."

THE DIVINE PURPOSE.

As there is no possibility of establishing such a Government in Egypt except a government by England, the ministerial statement practically amounts to this, that they are in Egypt and in Egypt must remain.

England, in fact, cannot help herself. There is a divine purpose of which she knows nothing, which is overriding the

ephemeral policies of party politicians and guiding events into a form in harmony with the divine necessities of the latter-day situation. These necessities require the concentration of the world's political and military activities in the land of Palestine shortly. There the armies of the north must assemble; for there, in Yahweh's land, it is purposed to destroy Gentile power by Yahweh's own strong arm, preliminary to the establishment of His kingdom in all the earth. To bring this about, England and Russia are being slowly dragged into neighbourhood and collision in that desolate part of the world—no longer to remain desolate. This is the true meaning of the events which one after another, for a century past, have planted England imperially astride the world; and which, to the distress of Liberal politicians, are forcing her, by the stress of her pre-established interests, into the occupation of Bible lands.

THE RUSSIAN OCCUPATION OF MERV.

This is the subject of a mild exchange of opinions between the British and Russian Governments. The subject is very well treated by the well-known Russian lady political writer (Novikoff), from whom a letter on the subject appears in the *Pall Mall Gazette*. This is an extract:—

“The English Government is going to express their views to our Government, and to that no one, I suppose, can make any objection. Here, in Palermo, I am necessarily ignorant of what kind of negotiations are going on between England and Russia on Central Asia; but, for myself, speaking as a humble unit of the ninety million subjects of our Emperor, I do not see the use of any negotiations. If it is only a question of defining a boundary—well and good. Let it be defined. Our position is clear. North of the Oxus, outside the boundaries of Afghanistan, Russia has a free hand. She will advance or retreat, establish garrisons or agents or Residents, annex or protect, or do whatever she pleases and whenever she pleases,

according to the dictates of her own interests, and the interests of her Asiatic subjects. We shall do our duty without asking anybody's leave, and we shall as soon think of making explanations about the occupation of Merv as England did about the occupation of Candahar. Afghanistan we recognise, and always have recognised, as lying outside the natural range of our influence, just as England recognises that all the Asian States north of the Oxus lie beyond the range of her influence. That, of course, is when we are at peace, and when England threatens to make war on us we can prepare to make trouble for you either in Afghanistan or anywhere else, just as you can prepare to trouble us in Khiva, Bokhara, or Tashkent itself. You cannot ask us to respect Afghanistan more sacredly than if it were British territory. ‘It is a British outpost,’ says Sir Charles Dilke, and therefore, if we should unfortunately, after any length of time, go to war, it will, like all outposts, be the point to be assailed.

“Russia, I hope, has definitely broken with the foolish habit of giving assurances whenever the English get into a fidget about our advance. A rising tide can as soon be controlled by Canute as the Russian advance, even by Imperial declarations. Autocrats are not almighty, and circumstances are stronger than Emperors. The most imperative orders have been issued in vain. The same law that forced England from Calcutta to the Khyber has driven us from Orenburg to Merv.

“How can England have the courage, this year of all times, to upbraid us with breach of faith and accuse us of perfidy and all sorts of other odious offences against honesty and truth, when in the face of all Europe she is herself pursuing a policy in Egypt directly contrary to the pledges which she gave to all the world only six months ago? I am not blaming English statesmen. Far from it. I am quite sure that Lord Hartington was sincere when twelve months ago he stated that in six months the evacuation of Egypt would be completed. To-day, instead of withdrawing, England is reinforcing her garrisons. Nothing that our Emperor ever said about either Khiva or Merv was half as strong as the declarations made by the present rulers of England as to the absolute determination of England

to have nothing whatever to do in the Soudan. We were told over and over again that the Soudan lay altogether beyond the sphere of the object of the English expedition. The English Government would do nothing, not even give advice as to the Soudan. But to-day an English naval and military force is defending the ports of the Soudan, and an

English officer is Governor-General at Khartoum. Undoubtedly England was reluctantly forced to modify her original programme. Of course she was. But when Fate or the Destinies (Divine Providence, madam.—Ed.) have been so merciless to you, can you not imagine that they have been equally relentless with us?"

THE WOES OF JERUSALEM.—No city has suffered as Jerusalem has. "She hath received, at the Lord's hand, double for all her sins." The mere enumeration of its sieges is instructive on this head. In the reign of Rehoboam, the grandson of David, it was besieged by Shishak, king of Egypt, who pillaged the city, and retained the possession of it for a time. The next siege was that undertaken by Sennacherib, king of Assyria, in the time of Hezekiah, B.C. 715, when, by miraculous interposition, the besieging host were so suddenly smitten that they were compelled to retreat. On the next occasion, the attack was made by Nebuchadnezzar, king of Babylon. For eighteen months the inhabitants persisted in their defence, famine and pestilence causing more havoc than the sword of the enemy. At length they were forced to yield, and the conqueror made his triumphal entry into the city. Such of the inhabitants as escaped with their lives were led away into slavery; the temple was reduced to ashes, and the city completely destroyed. By permission of Cyrus, King of Persia, it was rebuilt by Zerubbabel, and once more fortified by Nehemiah. In the year 63 B.C. Pompey the Great attacked the town. The siege lasted less than three months. Twelve thousand Jews lost their lives. On the same day, twenty-seven years after, it was again taken by Herod the Great, and on this occasion the slaughter was even greater than before, the obstinacy of the defence having exasperated the conquerors to such a degree that, on obtaining possession of the town, they immolated to their fury all who fell into their hands, quite regardless of age or sex. The

seventh siege was that rendered memorable in history from its being the fulfilment of our Lord's denunciations whilst on earth. Titus made his appearance before the town with a vast Roman army A.D. 66. At that time Jerusalem, built on two very steep mountains, was divided into three parts, the upper city, the lower city, and the temple, each of which had its own separate fortifications. The inhabitants were thus enabled to protract their defence in an extraordinary degree. The steady perseverance of the besiegers eventually overcame all obstacles, and after a most desperate resistance Titus succeeded in forcing his way into the place. In spite, however, of all his efforts he was unable to save it from destruction. The fiat had gone forth that not one stone should be left upon another, and no orders on the part of the conqueror availed to prevent the accomplishment of the divine decree. The Emperor Adrian built another city on its site, which—in order that there might be nothing left of the ancient Jerusalem, not even the name—he called *Ælia*. The city of David had become well-nigh forgotten when Constantine, the first Christian emperor of the East, restored its name, and calling together the faithful from all parts of Europe, formed it into a Christian colony. In the year A.D. 613, a host of Persian fire-worshippers poured over Palestine and again captured the city.

LIKE A GREAT MANY PEOPLE.—The French are extremely indignant that a lieutenant in Tonquin reported the brutal massacre of hundreds of Anamese women and children at Hué after the surrender of the forts, because the news will "cause outsiders to speak ill of the French!" As the facts are neither denied nor denounced by them, the *Traveller's Record* says, it gives one a curious impression of their moral nature to have them confess that they merely don't want to be found out.

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~~ Do not use large sheets; write with good ink, and write all proper names VERY PLAINLY.

ABERGAVENTNY.

Our lectures continue to be well attended. Brother Roberts paid us a visit on February 17th, and lectured in the Corn Exchange, to a large audience, on the following subject:—"The approaching return of Christ from Heaven." We gave away to each person one of the "Christendom Astray" handbills, with a *Finger Post* folded inside. We also succeeded in getting a very good report of the lecture into the *Abergavenny Chronicle*, *South Wales Daily Telegram*, and the *Weekly Telegram*. The brethren anticipate a waking up of the alien, and good results from this special effort. Brother Daniel Parry, of Hereford (late Liverpool), was with us on the occasion.—W. BEDDOES.

ALDERLEY EDGE.

Brother Pickering reports the obedience of FREDERICK FINCH (36), and ZILLAE, his wife (29). Their baptism took place on February 18th. Brother Finch is brother in the flesh to brother Joseph Finch, and was formerly connected with the Baptists.

AYLESBURY.

Brother Wheeler reports an addition in the person of JOSEPH STANLEY, formerly neutral, who after about 18 months' attendance at the lectures, was immersed on February 15th.

BATH.

Brother Keepence reports the obedience of Mrs. DAGGER, who put on Christ on February 21st. By this, the brethren are encouraged to continue the work to which they have set their hands. Brother Thomas Boshier, of London, lectured, on March 2nd, on "The conditions of salvation for the 19th century." The lecture was well attended, and several are interested. Brother Randles (of Swansea) occupied the chair.

CARDIFF.

I have to report further special efforts in this place on behalf of the truth. Two lectures were given in the Town Hall, February 3rd, "Christ, the future king of the whole earth" (brother Birkenhead); March 2nd, "Man" (brother M. Rees). We had very attentive audiences to both lectures. On applying for the use of the Town Hall for other lectures, we find we are unable to obtain it, consequently our special efforts are terminated in this direction for a little while. We rejoice that we have been able to bring the truth prominently before the people of Cardiff in a small way. Other lectures at our room have been:—On February 10th, "Nebuchadnezzar's dream"

(bro. M. Rees); 17th, "The Jews and their place in the purposes of God" (bro. Ch. Rees); 24th, "The promises to the Fathers" (bro. M. Rees).—G. A. BIRKENHEAD.

BIRMINGHAM.

The following cases of obedience have occurred during the month:—WALTER LOWE (23), jeweller, son of sister Lowe; Mrs. ELLEN LOWE (22), formerly Church of England; Mrs. MARY JANE WARNER (29), formerly Baptist; SUSAN HINE (19), daughter of brother and sister Hine; C. J. ALLEN (29), bookseller, son of brother Allen; HENRY BLAND HAIGH (63), coal merchant, formerly Church of England; W. ACFORD (26), labourer, formerly neutral.

A large and pleasant tea meeting took place on Tuesday, February 26th. About 300 partook of tea, after which there was an interval of an hour for promiscuous intercourse on the floor, and then the usual meeting, at which various encouraging addresses were delivered, and hymns sung.

Brother Ashcroft has finally decided to dismiss the idea of removing to America, and has made up his mind to settle down in Birmingham. His decision has given great satisfaction to all the brethren here.

Sister Morris has come to Birmingham from Manchester; sister Elizabeth Butler, from Shrewsbury; sister Bell, from Matlock; and brother Grimsley, from Brighton.

Brother and Sister Parsons, also, who left Birmingham three years ago for the Cape of Good Hope, have returned to Birmingham, to which they have been heartily welcomed by all the brethren.

Brother Benjamin Johnson fell asleep on Wednesday, February 27th, and was interred on the following Sunday afternoon by brother J. J. Hadley. He had been ailing for some time, and had attained the full limit of mortal life. He died strong in the confidence of seeing the Lord at the resurrection.

Brother Townshend, the elder, is not expected to live long. Some two or three weeks ago, he fell down in an epileptic fit at his work, and was conveyed to the General Hospital in a state of unconsciousness, and his life was despaired of for 24 hours. In a week's time he awoke, and, after a few days at home, he went to Tamworth for change. There he remains in a state which (though at first hopeful) gives little promise that he will get home alive; his case has deeply exercised all the brethren in sympathy towards him.

LECTURES.—March 2nd, "The New Testament Israel" (brother Shuttleworth); 9th, "Life,

death, and judgment" (brother Roberts); 16th, "Who is Christ?" (brother Shuttleworth); 23rd, "The kingdom of God not meat and drink" (bro. Roberts).

BARROW-IN-FURNESS.

We have been cheered by a visit from bro. Ashcroft, who delivered two lectures in our synagoge, on the 3rd and 4th of March. The subjects were "The Reformation of the Sixteenth Century; what it accomplished and what it left undone, particularly the latter," and "Resurrection: the prominence of the doctrine in apostolic writings, and the reason so little is said about it in the sermons of the present day." The attendance was not so large as we should have liked, but those who did attend, listened with great interest, and we trust that some of the seed sown fell on to good ground, and that it will grow up and yield an abundant harvest in due time. One of the local papers gave a very lengthy report of the second lecture. — E. BUTLER.

CHELTENHAM.

Brother Otter reports the obedience to the truth of WILLIAM EDEN, and his sister, ANNIE EDEN, formerly neutral. They were immersed on Feb. 23th, after making the good confession. During the present month, the brethren from Gloucester and Tewkesbury have aided in setting forth the truth in this place.

DALBEATTIE.

Brother Caven reports a special course of lectures in this place, which have been fairly attended, and caused much interest. Brethren Robertson, of Dumfries, and Robison, of Lockerbie, have rendered good service in this extra effort, in conjunction with brother Caven. The attention of the audiences was directed to *Christendom Astray*, as advertised in the *Dumfries Standard*. Remarks overheard after the lectures were encouraging. They were such as "You's the way to preach," "He staggers me," "He sticks to the Scriptures," "I would like to have a talk with him." As a continuance of the effort is contemplated, the Dalbeattie brethren would be glad of the co-operation of any brother who is able and willing to assist.

DALTON-IN-FURNESS.

Brother Ashcroft delivered a lecture here on Wednesday, March 5th, in the Co-operative Hall; subject, "How to understand the Bible without clerical assistance." There was a fair attendance, and the lecture seemed to create favourable impression upon the hearers. The *Barrow Herald* gave a full report of the lecture, and other local papers spoke favourably concerning it. Most of the Barrow brethren were present at the meeting. The great hindrance to the spread of the truth here is the difficulty of getting a suitable room in which to hold the meetings. The brethren break bread at the house of brother Hutton, but it is found impossible to get strangers to visit a private house to enquire into the truth. — E. BUTLER.

DERBY.

GEORGE PHILIPS (35), on March the 7th, was buried with Christ in baptism and rose, to what we trust will be, life eternal. Our new brother has known the main points of the truth for many years, but until last November was unable to meet

with any one whose ideas were at all in accord with those taught in the Scriptures of truth.

LECTURES. — February 10, "The times of restitution" (brother Richards, sen., Nottingham); 17, "The kingdom of heaven" (brother Whittaker); 23, "The serpent's lie in the Garden of Eden, endorsed by popular religion" (Brother Gamble, Leicester); March 2, "The book of Revelation" (brother Reid); 9, "The writings of Moses, and why we believe he wrote them" (brother J. H. Chamberlin, Birmingham). — J. COATES.

FALMOUTH.

On the 23rd February, EDWARD PETERS, railway plate layer, rendered obedience to the truth. We have a room in one of the small streets in which our meetings are held, the window of which is filled with advertisements of the "Resurrection Christ," "Everybody's Question," the window card, &c. The display causes many people to stop and read them, and several have made enquiries. We now number 7, and shall be glad to welcome a brother who may be coming this way to spend his summer holidays, and can help us on with a lecture. — WILLIAM WARS, JUN.

GLASGOW.

I have the pleasure to record another addition to our number by baptism, in the person of ARTHUR HALL, railway servant, brother of our bro. James Hall, who was inducted into the saving name on Sunday, 2nd March. — Sister Anderson and her daughter, Sister Nellie, have removed from Arbroath. Brother Arnold Wallace, from Beith, lectured on Sunday, 17th February, on "The Gospel of the Kingdom of God the divine remedy for the evils that afflict mankind."

The other lectures have been: February 24th, "The wicked shall perish.—Can thy?" (bro. Campbell); March 2nd, "Jesus of Nazareth, the King of the Jews" (bro. John Ritchie); March 9th, "Hell" (bro. James Nisbet). — JOHN LEASK.

GLOUCESTER.

We have found it convenient to give up the meeting room that we have occupied since lectures on the truth were first delivered here—that is, for about five and a-half years' past, complaints having become frequent as to the uncomfortable nature of "Goddard's Room," and a place known as "St. Aldate's Hall" offering, we deemed it expedient to accept it. We have named it the "Christadelphian Lecture Hall," and have made considerable efforts to let the change be well known. Our lectures have, for some time past, been better attended, and we trust the alteration will be to the advantage of the truth. The change in the room is for the better in every way.

LECTURES. — February 17th (at Goddard's Room), "Coming Reformation" (brother Gilbert, of Birmingham); 24th, "John the Baptist and his preaching" (brother Otter, of Cheltenham); March 2nd (at the Christadelphian Lecture Hall), "The Christadelphian belief" (brother Taylor); 9th, "The inheritance of the saints in light" (brother Osborne, of Tewkesbury). — A. H. ROGERS.

GREENOCK.

Bro. D. Hall reports that the brethren who met in the Orange Hall, Cathcart Street, now meet in the Gardeners' Hall, 10, Market Street.

HALIFAX.

Bro. Skelton reports two further additions by the obedience of ELLEN BROWN, of Sowerby Bridge, and FRANCES BARKER, of Warley. The latter is mother in the flesh to our three sisters of that name. "Brother Chamberlin paid us a visit during February, and lectured on Sunday and following week nights to attentive audiences, many of his old acquaintances when in the ministry coming to hear him. Our meeting was crowded on the Sunday afternoon particularly. Bro. Handley is also again with us. On Tuesday and Friday, the 11th and 14th of March, he lectured at Queensbury (four miles from here), for first time, to very attentive audiences, nearly 400 persons being present on each occasion."

LECTURES.—Feb. 17th, "Why I left the Methodist Ministry"; "Criticism fatal to current religious teaching"; 18th, "The rise and growth of Theological Tradition"; 20th, "The Cross of Christ according to the Scriptures" (all by bro. Chamberlin); 24th, "Jesus Christ: Who is He?" (bro. J. Briggs); March 2nd, "The glorious Gospel of the blessed God" (bro. J. Bramley); 9th, "The Lord our righteousness"; "Absent from the body"; 11th, "The kingdom of God"; 12th, "The purpose of God in creation of Adam and Eve"; 15th, "The three Baptisms" (all by bro. Handley); 16th, "Truth contrasted with orthodox traditions" (bro. W. Thomas).

HIGH WYCOMBE.

Brother John Money reports that they have lately been striving, by a series of open-air addresses, to awaken an interest in the truth, and a few are interested. Brethren Newitt (of Thame) and Wells (of Stadhampton) recently paid visits, lecturing in the home of one of the brethren to appreciative hearers. Some of the alien, disgusted with popular teaching, were going in for so-called "Free-thought" publications, but the truth now seems to be influencing them in a better direction.

ISLE OF MAN.

An interesting communication has been received from a Mr. William Tupper, resident at New Road, Laxey, in this Island. Mr. Tupper says:—"It is with great approbation and edification that I have read your pamphlets, especially the 'Three Lectures' and 'Everlasting Punishment.' . . . I am a learner, and open to receive the truth. In this place scarcely anything is heard from the pulpits save the 'popular doctrine,' as you call it, I should be glad if you could but reach us in this little island, where we are in much need of apostolic doctrine."

KEIGHLEY.

Bro. Silverwood reports that special efforts have been made to proclaim the truth at Crosshills, about five miles from Keighley.

LECTURES (at Keighley).—"Will the saints come from Heaven with Christ" (bro. Mitchell, Leeds); "The restoration of the kingdom to Israel" (bro. Dyson, Halifax); "Why I left the Methodist ministry," &c. (bro. Chamberlin, Birmingham); "Human responsibility to God," &c. (brother Chamberlin, Birmingham); "Eternal torments" (brother Bramley, Halifax); "Are the clergy of the Established Church the successors of the apostles" (bro. Bishop, Birmingham); "The word made flesh,"

&c. (bro. Dixon, Leicester). On Feb. 4 and 5 (at Crosshills), "Man giveth up the ghost, and where is he?" "The way to obtain eternal life as set forth in the Bible" (bro. Handley).

KIDDERMINSTER.

Brother Bland reports the immersion, at Birmingham—after a good confession of the truth—of EDWARD MEREDITH, turner, formerly a member of the Congregational Church in this town; ERNEST STRADLING (25), weaver; and BERTHA STRADLING (22), sister to the above-mentioned, piece winder, both formerly attendants at, though not members of, the Congregational Church.

LECTURES.—Feb. 17, "The two paths, the choice, the end" (bro. J. W. Barker); 24, "Death" (brother Thorneycroft, of Cannoek); March 2, "Jesus of Nazareth, the King of the Jews" (brother J. Bland), 9, "The time of the end" (brother P. Hall, of Birmingham).

LEEDS.

On Feb. 16, JOSEPH WILBY, warehouseman, Church of England (latterly neutral), was immersed into the saving name.

LECTURES.—Feb. 10, "Human speculations compared with Bible promises" (brother Heywood, of Huddersfield); 17, "Eternal life—can the sons of Adam obtain it?" (brother Mitchell); 24, "The Bible the only rule of God—pleasing faith and practice" (brother Philipotts); March 2, "Paul's earnest desire to attain unto the resurrection from the dead" (brother Andrew); 9, "The seed of the serpent and the woman's seed: their antagonism and destiny" (brother Mitchell); 16, "The inheritance of the righteous: where is it? and what is it?" (brother Bramley, of Halifax).—W. H. ANDREW.

LINCOLN.

Bro. Roberts reports the obedience to the truth of Mrs. FANNY FLEMING (34), formerly neutral, sister in the flesh to sister Barnett. She was immersed 6th March.

LECTURES (DURING FEBRUARY).—"The Trinity," "Scripture Symbols," "What think ye of Christ?" "Christ the First Fruits."

LLANELLY.

Bro. Green reports that the proclamation of the truth in this place by brethren W. and D. Clement, assisted by brethren Tucker, Davies, and Jones, still continues. The attendance is not now so good. The curiosity which always accompanies first proclamation having died away. Still we have a very good number of constant attendants, several of whom are interested. Our number has suffered by the removal of brother Wm. Phillips to America (LONG BRANCH, New Jersey), about 36 miles from New York. Brother Green says:—"If there are any brethren there, we hope they will kindly look out for him. God willing, he will be at his destination about the 1st April. Bro. Phillips is by trade a painter, &c., with a little business of his own. Since leaving a very rich Baptist Church (where he was a member), and joining us, he has lost all his good customers and trade, hence comes the necessity of removal to procure the bread of this life. If he stays there, sister Phillips will follow him before the end of the year."

LONDON.

NORTH LONDON.—(On Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m.; on Wednesdays and Fridays, Upper Street Hall, 8 p.m.)—Brother Owler reports the following additions by immersion:—On February 17th, MARY ANN HARRIS, formerly neutral; on February 19th, JOHN STOKES (husband of sister Stokes), formerly Primitive Methodist; on February 24th, FREDERICK CHARLES JEFFS, brother in the flesh to Brother Jeffs; on February 26th, CLEMENT HENRY WALKER, and ELIZA, his wife, and Mrs. SARAH NEVE, all formerly Church of England; on March 2nd, Mrs. FRANCES HARWOOD; and March 12th, Mrs. ELIZA EMMERSON. Brother Frank Horsman, and Emma, his wife, have thrown in their lot with the Islington brethren, and left those who hold erroneous views on the taking away of sin.

LECTURES (at Wellington Hall and Bow still well attended).—March 2nd, "Human Governments" (brother H. Horsman); 9th, "Second appearing of Jesus Christ" (brother J. Graham); 16th, England, Egypt, and the Madhi" (brother J. J. Andrew); 23rd, "The age in which we live" (brother A. T. Janaway); 30th, "Future Life" (brother R. Elliott).

WESTMINSTER.—(Wilcocke's Assembly Rooms, Westminster Bridge Road, Sundays 11 a.m. and 7 p.m. Thursdays 8 p.m.)—Through some mistake was omitted, last month, the immersion of ALICE STAPLEY (16), on January 27th, daughter of our sister Stapley. During the past month, two have been added by the obedience required, on the 17th February, FREDERICK TAYLOR (28), hairdresser, formerly Congregationalist, and on the same date we received into fellowship Mrs. MARY BLEUMAN (64), of whom there was no need for re-immersion, as she gave satisfactory evidence of her knowledge of the truth, at the time she was immersed by those who left us some eight years since. Our number has also been augmented by the removal of sister Elizabeth Bramley from Halifax, brother Smith from Sheffield, and brother Thomas Jackson from Grantham. Through the zealous enterprise of a sister, we have arranged for a special course of four lectures to be delivered at the seaside town of Hastings, in Sussex, the first of which will (D.V.) be delivered next Sunday. Particulars later on. Our own lectures at Westminster receive a good attendance in every respect.

LECTURES.—March 3rd, "The Jews" (brother Dunn); 10th, "Jerusalem" (brother O. C. Holder); 17th, "Nicodemus" (brother A. Andrew); 24th, "Annihilation" (brother Horsman); 31st "Conversion" (brother Thirtle).—FRANK G. JANAWAY.

FULHAM.—(15, Broholm Road, Sands End. Sundays 11 a.m. and 6.30 p.m. Wednesdays 8 p.m.)—I have much pleasure in reporting signs of progress here. Our Sunday evening meetings increase in numbers. We have at present three applicants for immersion, and others much interested. We have indeed cause to be deeply grateful to our Heavenly Father for so abundantly blessing our efforts. Our sister Sarah Charles has left us, and taken up her fellowship at Westminster, as being more convenient.

LECTURES.—February 3rd, "Christ's discourse to Nicodemus" (bro. A. Andrew); 10th, "The valley of the shadow of death" (bro. Medicott); 17th, "The rise and fall of the Papacy" (bro. Saunders); 24th, "The kingdom of God" (bro. Lake).—H. E. MARSHALL.

MALDON.

I have pleasure in announcing an addition to our ecclesia by the obedience of two, viz., CHARLES DAVID HANDLEY (16), who was buried in the waters of baptism on February 17th, and MINNIE HANDLEY (14), on February 18th. They are son and daughter of brother C. M. Handley, and, although young, we hope that they will be able to resist all evil and to stand accepted in the day of the Lord Jesus.—M. LEWIN.

MANCHESTER.

I have to report the removal of sister Morris to Birmingham, sister Deakin to Tamworth, and brother John Trueblood to Malvern, near Worcester. On March 9th, Mr. JAMES KEAY, formerly Wesleyan (residing at Sale), rendered obedience to the truth by being baptised into Christ for the remission of sins. We have been very much cheered by a visit from brother Chamberlin, who spoke to us a few earnest words of exhortation, and afterwards delivered a lecture to a very attentive audience, the greater portion being strangers to the covenants of promise.—THOMAS YARDLEY.

MANSFIELD.

Brother Allsop reports the obedience of MARTHA ELIZABETH BARROWS (wife of brother W. Barrows), who for some time has been diligently looking into the things concerning the kingdom and the name, and after comprehending and declaring her belief, was immersed on Feb. 17th (formerly neutral); also, on March 6th, of Mrs. ARCHER (mother to bro. Archer). This sister has had to struggle hard to comprehend the truth, being well advanced in life, and her memory not being good, but after patient and unremitting endeavours, she was able to grasp it, avow her belief, and put on the covering name in the appointed way.

MUMBLES.

Brother Daniel Clement reports the obedience of a young man, JOHN DAVIES, stonemason, formerly neutral. His natural calling may suggest to him from time to time that only those stones will be used by the Master at His return for His building, that answer in every way to the qualifications and specifications as set forth in the Scriptures of truth.

NOTTINGHAM.

Bro. Kirkland reports two further additions, one by the removal of Sister Pyle from Xaxley, the other by the immersion (on Feb. 17) of Wm. RICHARD PALMER (24), formerly Methodist Local Preacher.

LECTURES.—Feb. 3rd, "The end of the world" (bro. Hodgkinson); 10, "Jesus Christ, the one true solution of the problem of his origin, present existence, and eternal future" (bro. Ashcroft); 17th, "Irenology" (bro. Richards, jun.); 24th, "Melchizedek" (bro. Bland, of Kidderminster).

PEEL (ISLE OF MAN).

Sister Walker, of London, has received intelligence of the death of sister Elizabeth Fayle, at this place, on February 12th. She succumbed, after a week's illness, to a complication of diseases, comprising bronchitis and erysipelas. She died strong in faith, and requested hymn 150 to be sung at her funeral, but the parson had not a tune suitable for it, so hymn 154 was sung. While alive she believed herself to be the only one

in the truth in the Island, and did what she could to spread it. She read the Birmingham Sunday morning address for the month every Sunday morning until the appearance of the next one. She found the *Christadelphian* a great comfort in her loneliness. Sister Walker made her acquaintance during a visit to the Isle of Man last year.

PETERBOROUGH.

On February 13th, JOHN GROCOCK put on Christ in baptism. He previously belonged to the Church of England. He is the father of our sister Mary Grocock. God has granted her desire.—T. ROYCE.

RIPLEY.

Brother Mitchell reports the death of Sister Parkin (31), (wife of brother Parkin), who was suddenly removed, and "ceased at once to work and live." She was a very diligent attendant at the table of the Lord, and at the lectures. We trust that we may safely apply to her Paul's words in 2 Tim. iv. 7-8. She died March 4th, 1884, and leaves Brother Parkin with five children, the oldest a boy of about 10 years, and the youngest not a fortnight old at the time of her death.

SHEFFIELD.

Brother Boler reports the obedience of THOMAS H. SALTER (35), provision dealer, formerly neutral, who was immersed 26th January. Brother Salter has been looking into the truth about six months. Brother T. R. Jackson has not met with the brethren for some months, and explains his absence on the ground of his having to journey much from place to place. He says he does not consider himself as belonging to any particular ecclesia.

SWANSEA.

Brother Randles reports that the audiences are increasing and the truth progressing. During the month, obedience has been rendered to the truth by the following:—EMILY PALMER (16), daughter of brother Palmer; MARETTA REES (16), daughter of brother and sister Rees; and WILLIAM SLOCOMBE (19), son of brother and sister Slocombe.

LECTURES.—February 10, "Abraham in death" (brother Goldie); 17, "The royal preacher, and his estimate of himself and people universally" (brother Winstone); 24, "What is a soul?" (brother Davies); November 2, "The religions of the world" (brother Gale); 9, "Where and what is the future inheritance?" (brother R. Goldie).

SWANWICK.

Bro. Drycott reports the removal of brother and sister Turner to Low Gates, and the withdrawal from bro. Slater, for absenting himself from the "breaking of bread"; also the addition of Mrs. CANT, wife of bro. Cant, who was immersed Feb. 23rd.

AUSTRALIA.

SYDNEY.—Brother Clark reports the formation of a new ecclesia at Newtown, a suburb of Sydney, in consequence of the action of the Sydney ecclesia (numbering 75 brethren and sisters) in withdrawing from ten who are not able to see that un baptised and knowing rejectors of the truth are responsible. But for this action, they would have remained. The action having been taken, they had no alternative. It seems a pity to make the fate of the rejected a cause of rupture

where first principles are not compromised. It is the glad tidings of salvation, and how it is to be attained that is the basis of union in Christ, and not the details as to how the disobedient are to be dealt with, so long as it is recognised that death is the upshot of disobedience. Granted that responsibility should be preached; but it is a point on which there should be patience with those who do not see the full extent of the responsibility. No one can say where among the rejectors of the word, responsibility exists. We can only recognise the general and reasonable principle that light, when seen, makes responsible.

WINDSOR.—Bro. Hardinge writes:—"The brethren of Christ in Windsor have noticed with pain the letter published in the *Christadelphian* for September last. And, while we desire to thank you for not having judged us harshly, as your correspondent has done, we consider that it would not be right on our part to allow the matter to pass unnoticed. For years we have allowed certain 'called brethren' to grossly misrepresent us to you and others, and have kept silent because we did not wish to take up your time with vexatious disputes, and we knew that the distance between us would make it difficult for you to discern who was in the right and who in the wrong; we also hoped that *time* would remedy these things, when writing would be no longer necessary. Such, however, has not been the case, and therefore we think that now it is 'a time to speak,' and to place before you a few facts concerning the position of the truth in this neighbourhood." (Facts of a personal character it would serve no good purpose to publish. We withhold them in sorrow for all concerned. We give place to the following):—"We shall be much weakened by bro. W.'s withdrawal, especially so, as we have lost bro. J. C. Gamble, who with his sister-wife has removed to Ballarat, Bro. G. was a zealous worker, and his place will be difficult to fill; the Lord bless him and make him useful in his new sphere. Also Bro. Osbourne (a promising young brother), has gone to reside with bro. Matherson, at Tralagar, Gippsland. (May the Lord bless and keep him). We are, however, determined to do what we can to strengthen and build up each other in our most holy faith, and to proclaim the Word to those around us. Any worthy brethren coming this way will be heartily welcomed. . . . We have hopes that, ere long, a satisfactory understanding may be arrived at. We in Windsor, continue to have public lectures on Sunday evenings, which are advertised in the papers, and also by 500 handbills (as enclosed), which we distribute weekly. We have done this for several months. The average attendance of alien has been 16, a few of whom are interested. We have a systematic distribution of *Finger Posts* (about 1,200 monthly). We are also endeavouring to build up each other in the truth, by means of Sunday morning and Wednesday Bible meetings, and meet for worship on Sundays, at 5 p.m. Our average attendance at the Lord's table, for the past six months, has been 22. Our income and expenditure for the same time (six months) has been about £45. We get brief notices of our lectures in the local paper every week (as per paper sent); we supply them for insertion. From the foregoing, you will see that we are trying to do our duty, and we trust that, even in Windsor, our Lord may find 'a few names who have not defiled their garments,' and who may be worthy of a place (however humble) in His kingdom.

"It is my painful duty to record the death of our brother, B. J. Harrison, who fell asleep in a full assurance of hope of a resurrection from among the dead, on October 11th, and was buried in Melbourne Cemetery in the presence of 23 brethren and 10 sisters. On the 13th, brethren C. C. Walker and the writer conducted the simple ceremony of laying our brother in his 'narrow bed of clay' (such being bro. H.'s wish). A few suitable Scriptures were read, a prayer (for the living) was offered up, and Hymns Nos. 72 and 74 were sung at the grave. Bro H. was aged about 58, had been in the truth about six years, and leaves a widow and (married) daughter, who, being partakers in the same hope, 'sorrow not as others.' Bro. H. had been ill many months, during which time he was confined to the house, but brethren from this ecclesia attended and broke bread with him, and endeavoured to cheer and comfort him. He was a quiet, humble-minded disciple, and bore his sufferings with a degree of patience worthy of imitation, and death to him was a release."

CANADA.

GUELPH, ONT.—Brother J. P. Tolton reports the obedience, on February 2nd, of Mr. J. BOCKLER, and his wife, who are now rejoicing in the hope of entering into the life of the age, and a place in the kingdom of God. They were formerly Wesleyans, but have now learned that the ways of that system "take hold on death." From this form of tradition they have intelligently turned aside to serve the God of Abraham, and to wait for his Son from Heaven. Many hereabout are concerned to know whether the religion which has been taught them is a Scriptural thing, and there seems a door of utterance for the effective proclamation of the truth as it is in Jesus. There are now 43 brethren and sisters in this city.

NEW ZEALAND.

AUCKLAND.—We have lately had another addition to our despised few, in Emily-Squires, formerly Wesleyan, who, with us, is rejoicing in the hope of Israel.—ALBERT TAYLOR.

OUTRAM, OTAGO.—Brother Simons reports the immersion, on Sunday, January 20th, of AGATHA MARY PARKER (38), widow. Sister Parker has been living near to brother and sister Dackers, of Woodside, and, with God's blessing on their efforts, has been able to comprehend and obey Deity's wise and gracious plan of salvation.

WANGANNI.—"The ecclesia here has been encouraged by the addition of W. ANDERSON, (44), settler, formerly Methodist. He has been searching the Scriptures for the last nine years in an isolated position, and eagerly snatching at any information contained in Christadelphian literature. On seeing our letter in the July number of last year, he corresponded with us, and the result was that he came from Hawke's Bay Province a distance of eighty miles, to be united to Christ."
—J. BEAUMONT.

UNITED STATES.

ELMIRA.—Brother Hall reports that brother and sister Walker have again been deeply afflicted by the loss of a beloved daughter (sister Ellithorpe) by consumption, last December. She

had been in the truth for many years, and resided in Buffalo (N.Y.) The Far West Colorado Springs, to which she was taken, did not improve her health, which gradually failed; but the truth was a great comfort, and soothed and tranquillised her in her last moments. She was amiable, kind, and generally beloved, leaving an affectionate husband and four children to mourn her loss. She was laid to rest in Elmira, in hope of the day when the grave will yield up its dead.

LAMPASAS (Texas).—Brother Graham reports the addition to the ecclesia here of brother Milas Wilson and his sister-wife, and brother Joseph Greer and his sister wife by removal from Naruna, Burnet Co. Obedience to the truth has been rendered by Henry Flack, formerly neutral, husband of sister Ella Flack.

MAHANAO CITY.—Bro. Thomas Riches reports visits from bro. Reeves, of Springfield, Ohio, and brother Codrington, of Brooklyn, and that the brethren had very enjoyable and profitable gatherings. A Sundry School has just been started, first day, 25 scholars, second, 44, and the work progressing favourably.

SPORTSVILLE (KY.)—Bro. Griffin, writing from this place on January 30, reports the addition to the ecclesia of LUCINDA M. GRIFFIN (69), and MARY ANN NORMENT (63), who both willingly adopted the Christadelphian statement of faith, and withdrew from some nominally professing the truth. Others are considering the matter. The ecclesia numbers 25, and all the brethren have a mind to work.

TOPEKA (KAN.)—Sister Merry writes from this place as follows:—"since reading the letters of 'Oriana' we have thought how many brethren and sisters are living in isolation all over the world, but more especially in the United States. We have lived in comparative isolation for many years, but we have the company of the prophets and apostles; and the *Christadelphian* and the weekly *Visitor* to entertain us, although the latter often makes us wish we were in Birmingham. God never intended that all his children should live in one favoured spot, and so we are a scattered people. We are, however, occasionally cheered by the visit of a wayfaring brother or sister. Last summer we had a visit from brother Samuel Short, of Seneca Falls, one who loves the truth sincerely, and is in earnest sympathy with it. In the fall we had a visit from sister Walker, of Elmira, New York, and her daughter, sister Ellithorpe, of Buffalo, New York. They were going to Colorado Springs, sister Ellithorpe being in failing health, and stopped with us a few days to rest by the way. Sister Ellithorpe went too late to be benefited, and died after being there some seven weeks. She was firm in the truth to the last, and died in the hope of a glorious resurrection from the tomb. Her remains were taken back to Elmira for interment. It was a great trial to her mother, who is a sister of rare faithfulness and intelligence. This is an evil state of existence, and we only endure as seeing Him who is invisible. May we soon be gathered unto our Great High Priest, to receive the life that knows no end.

WATERLOO (IOWA).—We have lately organised a fund at this place, to be called the Waterloo Macedonian Fund, having for its object an endeavour to spread the glorious gospel as far and wide as possible. The discussion recently held here between brother Williams and a Campbellite minister, it appears, has aroused the interest of some; and of late we have received letters from

various localities, saying, "Come over and help us, bring us the Word; we are thirsting for the Water of Life. The receipt of these and other considerations, have prompted us to start a fund to be devoted to the above purpose, and we would hereby cordially invite the assistance and co-operation of other brethren and sisters in the matter. Any contribution forwarded to brother Hale, the treasurer of the fund, or to brother Dr. Bickley, will be thankfully received and duly acknowledged. Our bro. Williams, who is a good speaker, has plenty of leisure time at his disposal, and has volunteered his services. He is anxious to make a start, lecturing from place to place, which he will do shortly, and will continue to follow up the work as far as the funds permit. Is it not our boun-

den duty to say to all about us, "Come; shall we who have received the precious Word of Life, refuse to give a helping hand to others, who are crying out to us for it?" Our ecclesia here, of itself, cannot, of course, do much, but all are doing what they can, and have the matter earnestly at heart. We do, therefore, hope the brethren and sisters elsewhere, will liberally respond to our call. Should there be anyone living not too far from us, who would like bro. Williams to come to lecture for them, we should be glad if they would write us to that effect. I forgot to mention, in my last, that a Sunday School, chiefly for the instruction of the young, is established here, and is in quite a flourishing condition. Several of the alien send their children to be taught.—H. PYM.

THE PROPOSED REMOVAL OF BROTHER ASHCROFT TO AMERICA.

FINAL DECISION.

The following letter speaks for itself:—

ABERGAVENNY, March 17, 1884.

DEAR BROTHER LUXFORD,—I have received several letters informing me of the progress of the movement for my removal to America, in which you and others have taken so anxious and laborious a part. For all your and their exertions, I am deeply grateful. I am, however, compelled to take a decision which, I fear, may make me appear otherwise in your eyes, but from which, at the last moment, I see no escape. I have, with Sister Ashcroft, anxiously considered the project in all its bearings, and I am compelled to come to the conclusion that it will be inexpedient for us to entertain it further.

With the various reasons which have led us to this decision, it is not needful that I should trouble you. Some of them relate to our own private affairs; some to the state of feeling and prospective probabilities in America, and some to the posture of things in Britain. It is sufficient for me to say that on the full consideration and re-consideration of the whole of them, their combined force is such as to leave no doubt in our minds as to the wisdom of remaining where we are. This decision is final and irrevocable. We dismiss the idea of removal to America from our minds, and request, in love, that all who may have entertained it with me may do the same. Much regretting the useless trouble to which you have been put, yet feeling that I dare not, on a full reconsideration of the case, do otherwise than depart from the decision in favour of removal to which I had been induced to come, I am, with love, your brother in Christ,

ROBERT ASHCROFT.

In forwarding a copy of the foregoing letter from Abergavenny, bro. Ashcroft, in a letter to the Editor, says: "I was mainly induced to regard the proposal favourably from a desire to have you relieved of the heavy financial burden of my presence in Birmingham, and from a feeling that it was impossible for me to render you any equivalent therefor. But our conversation on Thursday has finally and completely reassured me on this point; and now that there is to be no further distraction of the kind that has so unsettled and disqualified me, I hope to enter with my whole heart and soul into the work at Birmingham, and to regard it as the sphere of usefulness which God intends me to occupy. My sense of personal inefficiency will probably never be entirely overcome, and I may have to regard this as 'the temptation which is in my flesh.'"



"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. 259.

MAY 1st, 1884. A.M., 5974.

Vol. XXI.

THE BIBLE CHALLENGER ANSWERED.

BY DR. THOMAS.

(Continued from page 150.)

The historical books of the Bible were compiled from the national archives at different times after the occurrence of the events narrated. The psalms belong principally to the reign of David, about a thousand years before the birth of Jesus. Isaiah wrote under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and descendants of David. These reigns cover a period of 113 years, the first being 52 and the last 29. It is not stated in what year of the first reign Isaiah began to write. He was alive in the 14th of Hezekiah; but how soon after that he died, is not stated. This was 125 years, 6 months, and 10 days, before the destruction of Jerusalem by the forces of Nebuchadnezzar; and about 731 years, 6 months, and 10 days from the birth of Jesus. Hosea, Amos, and Micah were contemporary with Isaiah. Jeremiah began to write 85 years after the 14th of Hezekiah. He was contemporary with Zephaniah, Ezekiel, Daniel, and the destruction of Jerusalem by the Chaldeans. Joel and Habakkuk were before the Chaldean invasion; Obadiah before the conquest of Edom; and Jonah wrote in the reign of Jeroboam, the son of Joash, king of Israel, in the twenty-

seventh of whose reign Uzziah began to rule over Judah. Hence, Jonah preceded Isaiah by a few years only. Nahum wrote before the destruction of Nineveh; and Malachi after the conquest of Edóm, and before that of Jerusalem by the Chaldeans. Seventy years having elapsed after this event, Zerubbabel, the Tirshatha or governor of the Jews, Joshua, the son of Jozedec, the High Priest, and 42,358 others of Judah and Benjamin returned to Palestine by virtue of the decree of Cyrus in the first year of his reign. These built the altar, and laid the foundation of the temple, the completion of which was prevented by the intrigues of the Samaritans until the second year of the reign of Darius, the Persian, B.C. 515. Then the prophets Haggai and Zechariah, the last of the prophets till John the Baptist prophesied to the Jews of matters, many of which have been amplified considerably in detail in the Apocalypse, styled by Mr. L., who does not pretend to understand it, "the recital of a fantastic and unprofitable vision!"

Forty-eight years after the decree of Darius, another decree was issued in the seventh year of Artaxerxes Longimanus, addressed to Ezra, the seventeenth from Aaron, "a ready scribe in the law of Moses," authorising him to beautify the temple of Jehovah, and to appoint magistrates and judges, who might judge all the people west of the Euphrates; and to teach them to know the laws of Israel's God. This Ezra compiled the narrative contained in that book of the Bible which is known by his name.

Thirteen years after this, yet another decree was published in the

twentieth year of the same reign. This was addressed to Nehemiah, cup-bearer to the king of Persia, authorising him, as Tirshatha, to build the broad wall of Jerusalem, and to set up the gates thereof. The book of Nehemiah was either written by this Tirshatha or by his colleague Ezra, the state recorder of the day, but most possibly by himself, relating the transactions under his own administration.

Thus we have shown *by whom* and *when* the various portions of the Old Testament were compiled. They were the public documents of the very ancient and most famous of all the nations of the earth—the Hebrew; a people flourishing for ages before Mr. L.'s dollar-worshipping nation had an existence, or his country was known to have a place above the waters of the deep. But besides these, he wants to know *where the Bible was written*. The five books of Moses were written in that vast howling wilderness, whose rocks, to this day, are covered with inscriptions, chiselled by the sojourning Israelites. Job was probably written in the land of Uz; and Esther at Shushan in Persia, in the reign of Ahasuerus, who caused the edict of Cyrus for rebuilding the temple to be suspended; and Ezekiel and Daniel, being of the captivity, wrote their prophecies in the land of their exile; Ezekiel, by the river Chebar; and Daniel, partly in Babylon, and partly at Shushan. All the rest were written in Palestine; and if Job were compiled by Moses, as is supposed, all the Old Testament was written or compiled by the Jews.

As to the language in which it was written, the Old Testament was all

written in Hebrew, except from Dan. ii. 4 to vii. 28; and from Ezra iv. 8 to vii. 26; and Jer. x. 11—which were written in Chaldee.

In answer to the question, who has kept these documents since and during their existence?—we enquire, who ought to have kept them but the nation to whom they belong? Do the British keep the archives of the United States? or France those of the Moscovites? Every nation keeps its own records; and, therefore, Israel has been to this day the keepers of theirs. In whatever part of the earth you may find yourself, if there be there a synagogue of the Jews, you will there find, if not all, more or less of their national records, carefully and jealously preserved in the form of parchment rolls of manuscript. "To them," the Jews, said Paul, "were committed the oracles of God."

Mr. L. hopes we will not retreat from what he has marked out for us to do; but manfully come to the help of the God of the Bible against the mighty! We are not in the custom of retreating; and of surrender we know nothing. But were such a spirit of fear within us, we must at least catch a glimpse of the face of "the Mighty" before we can think of scampering in retreat. For "the civilisation of the nineteenth century," in its religious or infidel bearings, we have the profoundest contempt. Its infidelity may scare the hireling soul-merchants of the Apostacy; but for us it has no terrors. The parents of contemporary infidelity are ignorance, and the natural enmity of the human heart against what is pure, righteous, holy, good. We commend Mr. L., in addition to what is here written upon

his communication, to study what we have penned in reply to Dr. Ogle's letter, and Tregelles *Historic Evidence of the Authorship and Transmission of the Books of the New Testament*, to be published in our columns. This author will save the editor of the *Herald* time and labour. Before Mr. L. adds to the manuscript already before us, we suggest the propriety of his studying the Bible, and thoroughly digesting what is and will be said for his instruction. The reader will be able to judge who seeks for the truth, and who to sustain sectarian dogmas—Mr. L. or we! It is rather curious that we should be charged with the latter enterprise, seeing that all Romish and Protestant sectarians unitedly agree in condemning us; and we as uncompromisingly repudiate their whole system of faith and practice, or as Dr. Field expresses it, "the sentiments of all Christendom."

We are willing to spend and be spent in the arduous work of teaching the "unlearned farmers" and in enlightening the ignorant who are disposed to learn; but as to debating with them, that is a very different affair. If we knew nothing about raising tobacco or cotton (and we don't profess to be skilled in either crop), Mr. L. would think it great presumption in us to debate with him—denying his theory and practice of farming, and in the plenitude of our ignorance, affirming an opposite system, and arguing from our feelings and opinions, that it was the true one! The mind of an unlearned or uninstructed man is a mere blank with respect to that in which he is not learned. How can such an one discuss the merits of such a book as we have shown the

Bible to be—unlearned in its contents, unlearned in the history of its times, and unlearned in the languages in which it was written? As Mr. L. knows only “the language of this glorious republic”—a language which had no more existence than “this glorious republic” itself in Bible times—he lacks a very important qualification for the *critical* examination of its text. He says “the Bible contradicts itself;” but how does he know that? Does the Bible, in “the language of this glorious republic,” contradict the Bible in the language of the infinitely more glorious kingdom of God? or, does the Bible in Hebrew or Chaldee, contradict the Bible in these ancient tongues? Will he, knowing only “the language of this glorious republic,” prove to us which it is? Does not the “unlearned farmer” know that the Bible was not written in English; and that when it was translated into “the language of this glorious republic” that said language had not attained maturity; and that many words were then used in senses that are now obsolete; while other words of the language of the more glorious kingdom were transferred, and not translated into the language which alone the “unlearned farmer” Kentuckially understands? How, then, are we to obviate these difficulties, if we are confined “exclusively” to United States English? But, while we repudiated such an “unlearned” and impracticable condition, we by no means intend to insinuate that our “unlearned farmer” “can’t get religion through the language spoken by the people of this glorious republic;” all we say is, that, lacking

this qualification, he pronounces himself, by the confession of the ignorance that is in him, disqualified for a critical debatement against the Bible and the Bible’s God. Our “unlearned farmer” may “get religion” through spoken or written English, if he will put himself in the position indicated for “the unlearned” by Jesus Christ himself. This Great Teacher of the truth said to the unlearned fishermen of Galilee, “Except ye be changed, and become as little children, ye shall not enter the kingdom of the heavens.” The context shows that he meant that they should become humble as little children (Matt. xviii. 3, 4). Little children, if they be not of the precocious class familiarly styled “Young America,” “Young England,” or “Young Ireland,” are modest, inquiring, teachable; having the diffidence of a conscious ignorance, which desires to be enlightened. Little children go to their teachers (and the “unlearned farmer” says we are his teacher) as inquirers after truth, not as debaters, giving the lie to all their school books, and rejecting everything they do not understand, and denouncing it, if not in accordance with their feelings and previous suppositions.

Mr. L. has, indeed, made one step towards the truth, and that not an unimportant one, in confessing that he is “unlearned,” or one that knows nothing about the subject. This is the first step to knowledge—to know that we know nothing. The next is, that feeling our ignorance, we should inquire, not dispute. He says that we are his teacher; we prefer that he should go to a better teacher,—to one by whom we have ourselves been taught—to the Bible

which can teach him more than, perhaps, he can learn in half a century: and the better he becomes acquainted with this teacher, the less will he be disposed to vilify it and to blaspheme its Author. Though it is admitted that the English version is defective, it is nevertheless sufficiently accurate to teach an unlearned farmer or mechanic what he must *believe* and *do* "to enter the kingdom of the heavens," in other words, to be saved. Thus he may "get religion through the language of this glorious republic," and teach others what he has got, and confound all learned dunces who do not know what is taught in plain English: nevertheless, for *criticism* he will never be qualified unless he study the originals, and learn to use them aright in the elaboration of the truth, which none, *however proficient*, are able to do, who are ignorant of the truth revealed.

In conclusion, we would respectfully remark, that Mr. L. is not yet of the right spirit for entrance into what he styles "our kingdom." The spirit that qualifies for this, is the spirit generated by the knowledge of the truth affectionately believed. He is incapable of developing this spirit, because the word of the truth of the gospel of the kingdom is not in him. He has defined the spirit of which he is possessed *the spirit of unlearnedness*; for, in relation to the subject before us, he says, "I am an unlearned farmer." This spirit originates in ignorance of the truth, and is therefore styled by the apostle "*the Spirit of Error*," and "our kingdom" has no room for people possessed of this spirit. The highest glory of the people demonised by this evil spirit, is some worldly kingdom or "repub-

lic," of King Sin's dominion. Hence, the great Briton's glory in Victoria's empire, upon which shines an unsetting sun; while Mr. L. grows ecstatic when he thinks of "this glorious republic," which like Jonah's gourd, came up in a night and withers before the morning. But the flesh glories in its own agencies, as if they were eternal. The unlearned glory in the wisdom, and wealth, and power of flesh and blood, which is as grass, and all the glory thereof as the flower of the field; the grass withers, and the flower fades; because the spirit Yahweh bloweth upon it; surely the peoples are grass. He bringeth the princes to nothing; He maketh the judges of the earth as vanity. They shall wither, and the whirlwind shall take them away as stubble; but the word of our Elohim shall stand to the Age. (Isaiah xl. 6, 7, 8, 23, 24).

Such is Mr. L.'s glorying, and the glorying of all the "patriots"—they glory in princes, judges, kingdoms and republics, which are to be brought to nothing, to be as vanity, and to be swept away as stubble by the whirlwind of Yahweh's indignation. All whose admiration and devotion is for such vanities are unfit for "our kingdom." They walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness (Eph. iv., 17). But we hope that Mr. L. has not sunk to these depths of Satan. We would rather attribute his erraticism to the absence of information; and

to the infidelising influence of the Bible, nullifying speculations of the pulpit orators of the Apostasy, commonly called "the clergy," who, while they profess to believe the Bible, and to teach its precepts, by their practice prove that they have no more real faith in it than Mr. L : we would rather attribute his unbelief to these influences, than to a hopeless perversion of heart and brains. Be this, however, as it may, before "our kingdom" will recognise him as one of its "heirs," the demon-spirit of republicanism must be superseded in his affection by the Kingdom of the Heavens, which is destined to break in pieces and consume all other kingdoms and re-

publics; and to rule over all the nations of the earth. Men, unrighteous and ignorant of the truth, can have no part in "our kingdom," which is promised only to "the rich in faith." If Mr. L. "decline going to" this kingdom, we are sorry for him, the loss, however, will be all his own. The King does not force men to accept His invitation against their will; but of this we are sure that if Mr. L. only understood and believed, he would readily try to sink "the glorious republic," and all its tongues into the abyss, if by so doing he could secure only the situation of a doorkeeper in some mansion of the kingdom he now so lightly esteems. —*Herald*, March 1859.

A DESOLATE LAND.—Baron Nordenskjöld's report of his recent exploration to Greenland shows that Greenland is not, as he had thought, a land of fertile interior valleys, protected by lofty coast ranges, but rises gradually from the sea to a vast tableland in the centre, which is simply a fathomless ocean of ice, from whose edges start rills that gather into torrents and rush through immense ice cañons of indescribable beauty and grandeur. Not a living thing was found save a worm, which lived in and on a metalline dust (of inscrutable origin) that formed muddy pools in the ice, which never froze over. The only vegetation was microscopic, and nourished by the same dust. Not a stone nor even a grain of sand was there; nothing (save this dust) except some form of water. The expedition was the first since the fifteenth century which had reached the eastern side of Greenland, and it found what seemed to be the remains of an old Norse colony. These desolate countries, doubtless, fulfil a function in the economy of the earth—not made for habitation, but for keeping other parts habitable.

THE FABLE AMERICANISED.—The fable of the age is the immortality and importance of man. In England, the pulpiteers are content to allege the fable—with increasing timorousness and uncertainty;

but from America, where everything is on a gigantic scale, we have it shrieked across the ocean thus:—"The only way to estimate a man is by his soul. We all know that we shall live for ever. Death cannot kill us. Other crafts may be drawn into the whirlpool or shivered on the rocks, but this life within us will weather all storms and drop no anchor, and ten million years after death will shake out signals on the high seas of eternity. You put the mendicant off your doorstep, and you say he is only a beggar; but he is worth all the gold of the mountains, worth all the pearls of the sea, worth the solid earth, worth sun and moon and stars, worth the entire material universe. Take all the paper that ever came from the paper mills, and put it side by side and sheet by sheet, and let men with fleetest pens make figures on that paper for ten thousand years, and they will only have begun to express the value of the soul." Thus speaks Talmage, who is no prophet, but only the purveyor of the tradition of unthinking and pulpit-dazed mankind. The Bible disposes of the frothing-mouthed asseveration by the quiet and obviously truthful declaration that "man is like unto vanity: his days are as a shadow that passeth away. His life is but a vapour that appeareth for a little while and then vanisheth away."

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 156.

“Exhort one another daily.”—PAUL.

In our readings this morning, we have had exhibited to us two pictures apparently as disconnected as they are dissimilar, and yet we shall find them to be but parts of a glorious whole. They will each repay separate consideration, and will conjointly yield to us a large measure of that spiritual comfort and strength which constitute true edification.

We have, first, had a vision of the land of Palestine divided in symmetrical portions among the tribes of Israel, with the temple of God in the midst; and we have, secondly, looked at a small company of sorrowful men in an obscure upper room, listening to one of them whose words made their hearts sad, though containing so much to fill them with comfort and joy. The one picture belongs to the future; and the other to the past; yet they both belong to one another. The centre of the one picture is the centre of the other; and the one leads to the other. The Son of Man in the day of his sufferings lays the foundation for the Son of Man in the day of his glory. The glory has come first in the order of reading, and we will take it in this order as the best means of giving us strength to endure the day of suffering which is not yet over.

What a beautiful prospect then is this that lies before us in Ezekiel's vision of the land of promise settled and established as God has promised by all the prophets. It is the prospect that has been before the minds of all the saints of God from the

beginning, though the details were only revealed well on in the ages. Abraham, the father of the faithful, saw it “*afar off*” (Heb. xi. 13; Jno. viii. 56). He “*looked for a city having foundations.*” He desired “*a heavenly country.*” It was the attractions that such a city and country had for him that led him to remain a steadfast pilgrim among strangers in the land of promise, instead of returning to his friends and native country of Chaldea. So Paul tells us in Heb. xi. ; and so it must have been: for a man does not, without a reason, subject himself to social isolation and disadvantage. We have been emancipated from the delusion that supposes Abraham's expectation was fixed on regions beyond the stars. We have come to see that the place of his pilgrimage—the place where he sojourned . . . *as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise*—was “*the place which he should afterwards receive for an inheritance.*” (Heb. xi. 8). This place was the land of Canaan and adjacent countries. These countries are now lying in a state of desolation, and as things now are, they are among the most insignificant spots on the face of the earth. This causes those who have no knowledge or faith in the promises to have a difficulty in seeing any connection between the possession of these countries, and Abraham's desire for “*an heavenly country,*” “*a city having foundations.*” All difficulty on this head disappears when the matter is understood, as

this vision of Ezekiel helps us to understand it. We can see how the land of promise, wherein the fathers sojourned as strangers, will yet become "an heavenly country," and "a city having foundations."

For what is it we see in the abundant and sure word of prophecy? Jerusalem, the throne of the Lord (Jer. iii. 17):—a city of righteousness and faithfulness (Isaiah i. 26): a rejoicing, and her people a joy (Isa. ix. 18): a quiet habitation, a tabernacle, that shall not be taken down (xxxiii. 20): the fountain of holiness (Zech. xiv. 20-21; Joel iii. 17): gladdened and illuminated by the everlasting presence of God in Christ (Ezek. xlvi. 35; Micah iv. 7, v. 2-5): where shall be spread for all nations, a feast of fat things, tears wiped from all faces, and death itself swallowed up in victory (Isa. xxv. 6-8).

To this, the joyful nations round,
All tribes and tongues, shall flow.

And what is the state of the land, in these happy days? Whereas, it is now waste and desolate, and no man thinks it worth a serious thought, it is to be fertilised, and regenerated, and re-peopled, so that men will exclaim at the change: "This land that was desolate, is become like the garden of Eden" (Ezek. xxxvi. 35). It will again become the glory of all lands. God, who has brought the desolation, in retribution for Israel's sins, declares to all the earth, that He will bring about this change. I will "beautify the place of my sanctuary: I will make the place of my feet glorious. . . . Whereas, thou hast been forsaken and hated, so that no man went through thee. I will make thee an eternal excellency, the joy of many generations. . . . Violence shall no more be heard in thy land; wasting nor destruction within thy borders; but they shall call thy walls salvation, and thy gates praise" (Psalm lx. 13, 15, 18).

The law for men, we are informed, will then go forth from this centre of glory, and power and beauty—wherein will be established the throne of the Lord. "The isles shall wait for his law" (Isa. xlii. 4). The nations will say, "He will teach us of His ways, and we will walk in His paths" (Micah iv. 2). The people of the land will be all righteous (Isa. lx. 21). All will know and serve God, from the least to the greatest (Jer. xxxi. 33-34).

This is the coming state of blessedness of which Ezekiel gives us the literal framework. He shows us the land divided among the tribes in parallel portions as it has never before been divided. He shows us a portion entirely consecrated to divine use, as no portion of the land ever has been consecrated in the history of the past. Within the boundaries of this portion (a noble expanse of country, containing, with the Prince's appanage, east and west, many thousands of square miles), we see in its southern section, earth's new metropolis, YARWEH-SHAMMAH, a city exceeding the dimensions of modern London, and eclipsing it in the symmetry and grandeur of its arrangements; and in its northern section, on the site of Moriah and Calvary, we see the TEMPLE of the Lord for earth's universal worship, a structure exceeding in size, beauty and convenience, all buildings ever built or conceived by man, giving a new, noble and gladsome significance to David's yearnings to "dwell in the House of the Lord for ever." In connection with all these things, this establishment of glory to God and love to man, we must remember the promised accessories of forest, field, and flower, and the perfection of atmospheric conditions—the prevalence of beauty in every form and salubrity in every condition—the total absence of the sterilities and glooms of earth and air which form part of the afflicted experience of the present state of things upon earth—the presence of light and comfort and efficiency in every human soul—rejoicing in hill and dale clothed with beauty, the

air laden with sunshine, fragrance and song, and life a perpetual feast.

And when we have realised the gorgeous picture, we have to remember as the crowning glory of it, that it is everlasting—that there is no law of decay among the glorified Sons of Abraham: that they have been made immortal: that they are incorruptible in nature: and godlike in faculty: and that as the years roll on, though changes will, for a thousand years at least, come to the mortal nations over whom they reign, and sin and death in mild degree mar the joy of mankind, the blessedness of the saints will know no abatement: their years, no change or end.

In view of this coming glory (promised to Abraham and his seed for ever, and made sure by the death and resurrection of the Lord, which we meet this morning to celebrate)—a glory that is no dream of poetry or fantasy of wild imagination—“no cunningly devised fable”—but the sober, promised, covenanted, guaranteed, certified, and illustrated goodness of God, who made heaven and earth, and to whom nothing is impossible,—I say, in view of the nature of the glory promised to Abraham and his seed, it is not difficult, but easy, for us to understand how Abraham should associate with it the expectation of a “heavenly country,” and a “city having foundations.” Palestine, with the condition of things shewn and promised in all the prophets, will be “a heavenly country.” There is no heavenliness of country anywhere upon earth at present. The most favoured countries are made hideous by human unrighteousness and unmercifulness; disfigured by human poverty and abortion; afflicted with human suffering of all kinds. The very beauties of civilization are but as the gaudy and baleful flowers that grow in a morass: they give out an infragrant odour, and underneath them all is the bottomless ooze of dark and hideous human life.

And the finest polity (city) the earth has ever seen is without foundations.

Everything is on the move like the shifting sand. “A world of change” is the proverbial description of it. Men grow, and wither, and die, like the flowers. All glory fades and joy perishes with the advance of life which at present means the advance of decay. There is no stability: there are no foundations. Contrast with this the state of things promised to Abraham. It is a city having foundations. God is the foundation of it, and He is everlasting. Every man entering therein will be a partaker of the divine nature, and a sharer of the divine fulness of life and power for evermore. “There shall be no more death and no more curse.” Every saint will be a delightful friend for ever to all his fellow saints, without flaw or tarnish, and without horizon to life or glory. And the glory will stretch away, in its bearings, into the infinitude of immensity; for the universe belongs to the one Father, and His family has many branches, embracing the multitude of the heavenly host, of whom a small detachment chanted on the plains of Bethlehem the glories of God’s purpose for the earth in Christ when the babe was born who was “Christ the Lord.”

It requires no particular ingenuity to connect these things (embraced in our Ezekiel reading) with the discourse read to us from John. The speaker of the discourse was he of whom it will then be said, “He is the King of Glory.” It was then the day of His humiliation, and the hour of his deepest sorrow. With a few disciples, he was partaking of the pass-over feast for the last time, in prospect of the shame and the sufferings of the morrow; and he spoke words which are of precious import to us, while the glory is yet in abeyance, and the time of the sufferings of Christ (in his brethren) is not yet at an end. They help us to realise our true position in the world, and in the present time. He says, “I am the vine: ye are the branches.” It is a figure of speech, but a powerful one, to convey what he

wished them to recognise, viz.: "Without me ye can do nothing." What a world of truth there is in this that men universally fail to recognise. We have come to see and embrace and rejoice in it. Apart from Christ, no object of life, of any lasting consequence, can be accomplished. Many results are accomplished by human effort: individual wealth, public commerce, political influence, literary fame. But what does it avail for the ages that are ceaselessly rushing on? The home of the dead—the common cemetery and the stately mausoleum—alike tell the story, "All is vanity." Nothing comes from it. Apart from Christ, life is a failure, and futurity a vacuum—without him we can do nothing.

Most men think otherwise. By morality they think they can do something, though their morality is of such a poor condition. By respectability, by propriety, by human favour, by wealth, they tacitly assume a place may be secured in the ages, if there be such a place (although on this point, most of them are entirely uncertain and some distinctly sceptical). God forbid that we should even seem to disparage morality, propriety, or true respectability; but that these things can save the sons of Adam none can believe who believes in the word of God. This word reveals to us both the present actual condition and position of man before God, with whom only futurity lies, and the way of acceptance with him: and in the presence of this revelation, the universal trust in moderate good behaviour, and the universal indifference to God's will, and way in Christ appear absolute insanity. It is as if men should hope for a crop by scattering their grain on turnpike roads or throwing it into the sea.

We are happy in having come to recognize what God has appointed. It hath pleased Him to require the belief of the glad tidings of His own good purpose in Christ, faith in His vindicated righteousness by the death of Christ, submission to His resurrected Son, and the obedience of

the commandments delivered by Him. Apart from these requirements, which human wisdom may scorn, but cannot set aside, we cannot please God. Without Christ we can do nothing. How reasonable, then, and powerful, is the exhortation before us in the chapter, "Abide in me and I in you" (Jno. xv. 4). His meaning is clear though veiled in figure. The figure he derives from the connection of a branch with a tree. The branch depends for its growth upon its connection with the tree. If disconnected it withers. Connection with Christ is the thing he inculcates. If a man is not connected with Christ, he has no vitality for the ages, whatever he may be in himself.

But what is the nature of the connection? A beginning is made when the gospel is believed, and the name of Christ is assumed in baptism. But this is not enough: it is the connection to be continued after then that Jesus has in view in the words in question: and it is this that is important for us to consider. How continue the connection—how lose it; this is the point. He makes it plain. He says let "MY WORDS abide in you." Or as Paul expresses it, "Let Christ dwell in your heart *by faith*" (Eph. iii. 17); or again, "Let the *word of Christ* dwell in you richly" (Col. iii. 16). A man who thus lets Christ dwell in him, dwells in Christ: for a man, in a moral sense, is in that which is in him.

Now, how is a man to let the words of Christ dwell in him, and dwell richly? This presupposes that the words of Christ are accessible. And so they are; and our wisdom lies in recognising them. Many words are said to be the words of God and Christ which are only the words of man. There is a great difference between the words of God and the words of man. The words of God are not to be found in a man's heart, nor on the earth, nor in the sea, nor among the stars. They are to be found where God has written them, and

there only. He spoke to Israel by the prophets and by His Son. He is not speaking now. A time of silence has set in of design. But the words He spoke before have been written under His own supervision, and by a marvellous Providence they have been preserved amid the confusions of many ages. They are in our hands now. They are in the Bible; and they are nowhere else, except in so far as they have been got from the Bible. Let us realise this point very clearly. If a man expect to get God's words and God's thoughts in Shakespeare or Tennyson, or any other of the world's popular prophets, he will be grievously disappointed, or, still worse, he will be fatally deceived. Under the power of this deception, he may saturate his faculties with this world's thought, which, while sweet to his taste, will poison the springs of his mind towards God, and gradually bring him into a state in which, instead of "imagination and every high thought" having been "brought into captivity to the obedience of Christ," any little fealty he owed to Christ at the beginning will have been killed within by the imbibed nectar of the wisdom of the world, which is foolishness with God. Where will be the maxims and speculations and dogmatisms of the schools when Christ is in the earth and the thunders of his judgment strike terror to the ends of the earth? The glory of literary "polish" and "cultured" thought will shine with a sickly light in the presence of the glory of God revealed. No; it remains true to-day what Paul laid down as the necessity of true wisdom in his day: "If any man

among you seemeth to be wise in this world, let him become a fool that he may be wise"—not, God forbid, that we plead for the boor or the brute. Knowledge and culture and wisdom are beautiful in themselves. But when, allied with the spirit of pride, they are arrayed against the wisdom of God in the gospel of Christ;—when they presume to depose Divine speech from the seat of authority, or what is of equal presumption, to instal human imagination to a co-ordinate dignity and importance with it, they then become a dangerous adversary to be resisted to the death.

Yes, the words of Christ are in the world, and they are accessible. They are in the Bible; they are not in any man's heart or head, except as they have been deposited there from the Bible. Being in the Bible, the way to be filled with the words of Christ and to let his words abide in us, is to obtain them and constantly store them in from that source. Daily, methodical, studious, intelligent, and appreciative reading of the Bible will cause the indwelling of the word of Christ, and this will fit us for his use and fellowship; and this, in its turn, will secure for us an inheritance in the city having foundations, whose builder and maker is God, viz., the commonwealth of Israel, established in the land of promise, with glory, honour, and immortality, when the delay, and darkness, and tears, and death of this present evil world will have served their purpose, and given place to the unclouded and everlasting day of Christ.

EDITOR.

GETTING THE EARTH READY.—A new tunnel has just been completed, piercing the Alps between Austria and Switzerland. It is the third in length of the European tunnels, the Mount Cenis and Mount Saint Gothard alone exceeding it; but so immensely have the experience and the machinery due to the previous tunnelling increased the speed and lightened the cost

of such works, that it has taken less than 3½ years to perform the entire task, and its cost was only about 550,000 dollars. We are, says the *Traveller's Record*, evidently approaching an age of tunnels, when even small communities will not hesitate to undertake great tunnelling works if profit or convenience dictates, and the cost will be no extravagant burden.

A BRIEF, BRIGHT DREAM.

I thought one day,
 Death met me suddenly upon the way.
 Just one swift fear,
 A little struggle, and a gasp for breath,
 An utter darkness ; and I had passed through death
 Like passing through a door, and found me wide
 Spread the great mysteries of the other side.

But like to one
 Coming from a dark room to where the sun
 Shines strong and bright,
 My eyes were all bewildered by the sight
 That met them there : Death's night
 Had closed them in the busy street, but light
 Opened them in a stern and desert land.
 A wide spread plain
 Closed in on every hand by rocky walls,
 In whose black hills stillness and silence reign
 Save when the thunder to the echo calls,
 And echo calls the thunder back again ;
 A desolate place,
 Truly, "a great and terrible wilderness."

While yet I wandered, there came one and taught me
 Of this strange land, whereinto death had brought me,
 Mount Sinai, the judgment seat of God.
 He told me how
 The grave had held me many days, though now
 It seemed the very hour that I had died.
 He bade me look
 At the great throne set yonder, where the Book
 Of Life, and another book, were opened wide.
 He showed to me
 Many who, like myself, waited to be
 Summoned before the Lord. He made me see
 Myriads of angels, waiting on His word
 Who held "the Great Assize."
 He made my eyes
 Strong, to look yet beyond the judgment seat
 To where in glory meet
 They stood to whom the Lord had given the prize.
 How long I there abode I do not know.
 Often the angel passing to and fro,
 Would come and talk with me, and I, enthralled,
 Would listen. Till, one day, *my name was called.*

My very heart stood still ; words will not paint
The meaning of that moment. I had come
To the very hinge and pivot of my life,
And my whole soul grew faint.
My best fought strife,
Seemed faded to a speck of nothingness.
All my dead sins
Rose up against me, and were numberless.
Oh, death ! it was a very little thing
To meet thee once, but should this issue bring
Me unto thee again !

The angel took me gently by the hand,
And strengthened me, and led me forth to stand
Before the throne, and I
With a strange quietness neither hope nor fear,
Went on with him to hear,
If I must live or die.

What next befell, I cannot clearly tell,
A mist hides it ; but in a little while,
There was a voice speaking most gracious words,
I saw a face I knew to be the Lord's
Upon me smile.
I stood in the midst of light ; a quick keen flame
Wrapped me about, yet burned me not, but came
Thrilling with new life through my every vein,
So " this corruptible "
Was banished in the twinkling of an eye,
This mortal put on immortality,
And death was swallowed up in victory.

First I could hardly bear the weight of glory,
Oh ! the bright ages stretching out before me
Into infinity
" The Olahm and Beyond " a dazzling length.
It seemed to me
Before that glory, I my face must hide.
But soon the exultant consciousness of strength
Woke in me, and I cried—
" Yahweh has given me life, there is no more pain
Or vain endeavour,
I am strong, I am free, *I shall never sin again,*
I shall serve the Lord for ever !"

Then came a strain
Of unknown melody, and being turned,
I came to the many thousands who had learned
To sing the song of Moses and the Lamb.

And faces that I knew were in that throng,
 And voices that had sung a broken song
 In the Valley and Shadow of Death ; but now
 With what a voice, with what a heart we sang,
 How the sweet notes rang,
 Even the angels listened, lingering by,
 Like the sound of many waters was our song.
 Loud and long
 Giving glory to the Lord Most High.

My soul, 'twas a brief, bright dream ; but have you tried
 To paint *the other side* ?

My. C.

THE SOLILOQUY OF A THINKER (No. 2).—
 Such a loud crash striking the ear of the
 present ! Lo ! the past falls ! Such deci-
 sion, now,—What resolution, now, for
 the future ! Such vanity ! Ay, vanity, vanity,
 O what vanity ! Such a certainty, Death !
 Nearer and nearer, nearer and nearer it
 comes. Such silence in the grave ! What
 a deep, deep silence in the grave ! Such a
 curious something we seek ever after ! A
 something which is and which isn't. Such
 an everpresent anxiety arching around us !
 Such a resuscitation, O Sleep ! What
 calm tranquillity ! Such careering occur-
 rences ! O Fortune ! Such distraction in
 families ! Ah me ! What a happiness
 there should be in the Home ! Such a
 misunderstanding of each other among
 men ! Such quirks at law ! What
 genuine legal actions nevertheless ! Such
 gossip in the village ! O Wives ! Such
 a necessity that the mothers be wise !
 What an important thing that the
 children be taught ! Such strange things !
 Sir, or Madam, What's your opinion of
 life ? Such an amorous, heartheaving,
 eyesoftening, subtle phantasmagoria !
 Young man, young woman, Beware.—
Things.

A LONG AND NARROW COUNTRY IN
 THE DESERT.—Egypt has again become
 the uppermost subject with the most home-
 loving of Englishmen, says the *Literary
 World*. In a book, by Mr. D. M. Wallace,
 reviewed by that paper, the author says,
 "We have here a country more than a
 thousand miles long, and so absurdly, dis-
 proportionately narrow, that a very ordi-
 nary pedestrian can easily walk across it
 at almost any point in two or three hours,

or, at some points, in a few minutes."
 This seemingly ridiculous freak of nature
 is easily explained by the scientific geo-
 grapher, thus :—"The eastern portion of
 Central Africa, like most other tropical
 countries, has an annual rainy season, but
 it is so hemmed in by mountains and high
 table-lands that the rainfall has no natural
 outlet. After trying in vain to get rid of
 itself by the formation of great lakes,
 boundless marshes, and other expedients
 for promoting evaporation, the imprisoned
 water forces itself in despair across the vast
 rainless desert to the northward, until it
 eventually finds rest in the Mediterranean.
 In traversing the intermediate barren ex-
 pance, it has dug for itself, in the course
 of countless ages, a tolerably well-defined
 channel, but as it finds this channel in-
 sufficient during the periods of the floods
 it annually spreads itself over the adjoining
 country, and has thus gradually
 formed, by depositing its alluvium on the
 sand, a long narrow strip of arable soil.
 It is this long strip of fertile land, widen-
 ing into a marshy delta at its northern
 extremity, that constitutes what is known
 as Egypt Proper, whilst the vast region
 from which the water supply is obtained
 is known as the Soudan and the Equator-
 ial Provinces. In form, the whole may
 be compared to a tall, straight, branch-
 less, palm tree, the roots stretching far
 southwards into Central Africa, and the
 feathery tuft of foliage spreading out on
 the Mediterranean coast ; or, to use a
 more prosaic simile, we may liken Egypt
 Proper to a long walking-stick or fishing-
 rod, surmounted by a small outspread fan,
 representing the Delta."

THE CLERICAL ADVERSARY BELLIGERENT.—No. 3.

With this article we close our present survey of the antagonism universally shewn to the truth since the day of Cain's irresistible hatred of his more righteous brother. Our finishing contemplation of "the clerical adversary belligerent" discloses the fiery figure of a Welshman (or, at least, a man inhabiting Welsh land), rushing from the hills, and fiercely brandishing a lethal weapon of threatening glitter, but which proves to be a harmless toy blade of lead, which blunts and breaks on the steel armour of the foe he assails. "S. L. Joshua, evangelist, Neath," comes into print with what he calls "A Biblical exposure of the Satanic doctrine of Christadelphianism." His 4-page fulmination is headed with a question, worded in large letters, thus: "Is man and beast co-equal?" and he proceeds to tell us of his "principle" reasons for descending into the arena, with drawn sword of unsharp edge. He says he wants to deal out blows on Satan's head, who has been distributing Christadelphian tracts in Neath; and he proceeds to do his best, in a somewhat vigorous and original style. The attack has been met by the issue of the following tract, which can be had at the office of the *Christadelphian*, at 1s. 6d. per 100.

"Mr. Joshua has done what he thought his duty. No good man will find fault with him for that. But perhaps what he thinks his duty is not his duty, but quite the reverse. Saul, of Tarsus, thought it his duty to kill the friends of Christ; but he found that he was doing the wrong thing altogether. Perhaps Mr. Joshua may make the same discovery. His smoking tract seems to shew him a right sort of man on some points, and so the Lord may have mercy upon him, and shew him a better way of using his fire and steam.

"He denounces Christadelphianism as a Satanic doctrine. Is he a good judge? Grammar has not very much to do with it; still we naturally expect good grammar from a man who takes the part of public censor. It is disappointing, therefore, to hear him ask "Is man and beast co-equal?" A verb should agree with its subject in number; but here is a singular verb with a plural subject. So do we look for correct spelling from a man who professes to be able to put his neighbours right. It is not encouraging in the effusion of such a man to read "principle" for "principal."

He says "The Christadelphian belief never originated in the mind of man." This is true. It is of Bible origin: and the Bible comes from God, and not from the mind of man. But Mr. Joshua does not mean this. He says the Christadelphian belief came from a hotter climate than man lives on. He

says it required the "fertility of hell" to produce it. This is an unhappy figure. Fertility requires coolness and moisture; we never heard of hell being distinguished for these, or that fertility was in any sense its characteristic. Blighting, blasting, scorching, burning, do not agree with the idea of fertility. A man professing to be a judge of divine truth, ought to be able at least to think and speak with propriety.

The fact is, Mr. Joshua is wrong altogether. It is from the Bible and the Bible alone the Christadelphian doctrine has come. The popular Satan has nothing to do with it; the popular Satan was never suspected by anyone before Mr. Joshua of holding and promulgating what Mr. Joshua in this tract lays to his door, viz., the doctrines

1. That death ends a man's career for the time being.
2. That the life of man and beast are the same in the present state.
3. That at the flood, all drowned men died equally with the beasts.
4. That when Christ comes, the wicked will be destroyed.
5. That in the grave there is no thought, feeling, consciousness or life.

The popular Satan is always associated with the reverse of these doctrines, viz: the popular Satan is always accredited with holding

1. That man cannot die.
2. That human life and animal life are two different lives.
3. That at the flood, the drowned sinners did not die, but rushed out of their bodies to hell when the water had done its work.
4. That when Christ comes, the wicked will be brought out of hell, and rejoined to their bodies, and sent back to hell again.
5. That in death, men know and feel much more than in life.

Mr. Joshua has, therefore, made a grand mistake in attributing Christadelphian doctrines to Satan. Let them be attributed to the right quarter. The Bible, and the Bible alone, is responsible for them. This will be manifest in the reading of the following passages:—

1. "Mortal man" (Job iv. 17): "Man dieth and wasteth away" (Job. xiv. 10): "By man came death" (1 Cor. xv. 21).
2. "That which bealleth the sons of men bealleth beasts: even one thing bealleth them. As the one dieth, so dieth the other. Yea, they have all one breath" (Ecc. iii. 19). In them all is the "breath of life" (Gen. vii. 17).
3. At the flood, "all flesh died that moved upon the earth: both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, AND EVERY MAN" (Gen. vii. 21).
4. "Those that know not God and who obey not the gospel of our Lord Jesus Christ, shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord and the glory of his power *when he shall come*" (2 Thess. i. 8-9).
5. "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Ecc. ix. 10). "The dead know not anything . . . their love, their hatred, their envy, is now perished" (Ecc. ix. 5-6).

Mr. Joshua calls these "sugar plums for the unwary," dexterously made. We must make allowance for a man who dreams. If he were awake, he would see that death is not sweet, and that the quotation of plain Bible statements is not a work of dexterity.

Yet he speaks a little like a man awake. He asks his readers to "kindly believe that God's word means what it says." Capital advice—just what the Christadelphians are asking the people to do. We presently discover, however, that Mr. Joshua confines his advice to certain parts only. He would not have them believe that God's word means that "the dead know not anything," though the Bible says that. He mentions a few things, put together with some dexterity: Shadrach, Meshach, and Abednego in the fire (good, that is historical); Daniel in the den of lions (that is also a narrative of what happened); Jonah in the whale's belly (yes, this also is authenticated). But then he adds, "and also the rich man in hell." We say certainly, Mr. Joshua, if that, too, was history. But was it history? Or was it a parable? Christ spoke many things in parables, and the parable of the rich man and Lazarus is one that we hear of all the world over. In fact, Mr. Joshua himself calls it "the parable of the rich man and Lazarus" on page 4, line 11, of his tract.

Now, are we to understand a parable literally? Is this believing God's word to mean what it says? If so, shall we not also believe that "the trees went forth on a time to anoint a king over them, and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Shall I leave my fatness wherewith by me they honour God and man and go to be promoted over the trees" (Jud. ix. 8-9). Was there once a walking expedition of trees to hold a political consultation? Is not a parable a story that does not mean itself but something else analogous? No reasonable man will demur.

What we have to do is to find out the plain truth, and interpret parables by this. This is not what Mr. Joshua does. He uses a parable to hide plain truth. He truly says, "If it is written that there is a hell, and that its inmates can think, and feel, and be conscious, then the victory is ours." But, then, except this parable, there is no such thing written in the Scriptures. It is written in Psa. ix. 17 (which Mr. Joshua quotes), "The wicked shall be turned into hell, and all the nations that forget God." But the question is, what is this hell? If Mr. Joshua will refer to Ezek. xxxii. 20-27, he will find that it is a hell of death, where dead bodies are, and corruption and silence, and a hell to which literal swords accompany the occupants. In fact hell, where the Hebrew word is *sheol*, is the grave. The word is so translated in many places (see the following, Hos. xiii. 14; Ecc. ix. 10; Psa. xlix. 14; 1 Sam. ii. 6; Gen. xlii. 38; Psa. xxxi. 17; Job. xiv. 13). Even in those places where the word is translated "hell," it is evident it ought to be understood as the grave: e.g., "Thou wilt not leave my soul *in hell*," Peter interprets as a prophecy of Christ's resurrection from the grave (Acts ii. 27-32), "The gates of *hell* shall not prevail against it (my church)": the gates of the grave close on Christ's people, but shall not prevail, because Christ shall burst them open: "I," says he, "have the keys of hell and of death," that is, the keys of the grave.

It is, beyond all question, that (except where the original word is *Gehenna*) the Bible hell is the grave. The English word *hell* really means the grave

in its etymological derivation, though it has come by ecclesiastical tradition to mean a place of fire. It comes from the Anglo-Saxon *helan* to cover or hide, which is what happens to a body when it is put into the grave: it is put out of sight, and, therefore into the hell (or unseen) state. It is the same with the Greek word *hades*, of which "hell" is a translation. This word—*hades*—means *not seen*. It is correctly enough understood to express *the invisible state*, provided the true nature of the invisible state be recognised. The invisible state—(the state in which a man has ceased to be visible)—is the death state—a state of being dead. Popular theology makes it a state of being *alive invisibly*. Here is the root of all the confusion. A man is in Hades (the invisible) when he has *disappeared in the grave*. A good illustration of this Bible grave-hell will be found in Isaiah xiv. 9 11, where the worms are said to cover the occupants, and corpses are brought into view.

Where Jesus speaks of "the whole body being cast into hell," the word is *Gehenna*, which primarily describes the valley of Hinnom, in the neighbourhood of Jerusalem. This valley was used as the place of the judicial punishment of felons in the days of Jesus. Such a place is to be so used again, as Mr. Joshua may see from Isaiah lxvi. 13, 24. The second death inflicted on those hapless persons sentenced to it will be inflicted by fire; but they will not live in the fire: they will be destroyed by it. *Carcasses* (i.e., dead bodies) are the result, as the text shows. The fire will "destroy both body and soul (life)," as Jesus says. The fire is "not quenched" for the wicked, for if it were, they would escape. The worm "dieth not" for them; for if it did, they would not be eaten up of corruption. It will be seen there is no point in Mr. Joshua's remarks about our denying the existence of fire. What we do deny is the immortality of the wicked. They will be swallowed up of the second death.

Mr. Joshua is evidently unacquainted with all the features of the doctrine he attacks. He quotes passages to show there is a judgment of the ungodly when Christ comes. This is just what the Christadelphians contend for—that "it will be a resurrection of the just and unjust" (Acts xxiv. 15), and that it will be a resurrection "to life or condemnation" (Jno. v. 29.) What they do not admit is that the dead are judged while they are dead. They hold that the dead cannot be judged till they are made alive again at the resurrection. "Jesus Christ shall judge the living *and the dead* AT HIS APPEARING and his kingdom" (2 Tim. iv. 1). Mr. Joshua either does not believe this statement of Paul's or he believes the dead will be judged twice,—once when they die, and once when Christ comes. Or else he believes that when men die, they are sent to heaven or hell without judgment, and brought out ages afterwards to undergo that ordeal. Whichever way it is, there is confusion. But the Bible doctrine is free from all confusion—viz., that the dead are dead, and will be raised from the dead at Christ's coming to judge, and to give every man according as his work shall be.

There is a Bible hell, but it is not the hell of pulpit theology. Let Mr. Joshua study the subject, and he will find that this hell is upon earth—a

place for bodies, not for souls,—a place for destruction, not for torment,—a place of death, and not of life,—a place to be conquered and blotted out by Christ, and not to last for ever. All this we cannot make manifest in this brief compass. We refer him to various tracts and books with which we can supply him. They contain proof that has satisfied many, and will satisfy him if he is a discerning and honest man. Christadelphianism is of God, and not of the devil, and the best thing that Mr. Joshua and every honest man can do is to look into it, and embrace it. They will be astonished at the beauty of it, and at the freedom it will confer upon them after the groping years of blindness and darkness, to which orthodox religion subjects them.—Ed.

A DECISION THAT WANTS REVISING.—A Baltimore judge has decided that a man can be sued for a libel uttered by his wife, on which the *Traveller's Record* remarks : —“ We supposed the verdict of all history and experience was that if there is one thing in the world that nobody can control, it is the tongue of a woman who is determined to use it ; so that this seems like fining a man for not doing an evident impossibility. Besides, if a man is responsible for his wife's use of her tongue, he ought to be allowed some means of checking it.”

“ MORE BLESSED TO GIVE THAN TO RECEIVE.”—Why ? For two reasons. It makes us more like God. He receives little but gives much, receives seldom but gives perpetually. While men yield little to Him, how much He bestowes ! “ He giveth to all life, and breath, and all things.” “ He giveth us all things richly to enjoy.” “ He spared not His own Son, but freely gave him up for us all.” Two friends met. After a few words of salutation, one said that he wished he had more money. “ But,” answered the other, “ you would be no better off if you had it.” “ Why not ? ” “ Because you would give it all away.” “ No, not all, but a good part of it.” “ Then it would not benefit you.” “ Indeed ! Does not God continually give away ? ” “ Yes, He does.” “ And is it not beneficial to us to resemble God ? ” There was no gainsaying this, and it was not contradicted. It is more blessed to give than to receive, because it affords greater joy.—T. E. S.

A METHODIST VIEW OF “ THE TRIAL.”—The *Australian Spectator and Methodist Chronicle* thus notices *The Trial* : “ We have given above the full title of this book.

which is altogether out of the common order. . . . In the quaint names given to the jury, the witnesses, the counsel, and the judge, the author has followed the example of Bunyan. The discussions of counsel, the examination and cross-examination of the witnesses are very cleverly done ; while the arguments presented on both sides of the question are fairly and ably put. The range of topics introduced is very wide ; science, literature, history, the theories of Positivism, Agnosticism, Materialism, Secularism, and Atheism, are all more or less discussed with great ability. It is not to be supposed that we can endorse all that appears in the volume ; but, while stating this, we are prepared to say that the work is one which exhibits more than ordinary genius ; that it is a valuable contribution to Christian Apologetics ; and to those who will take the pains to read and study it carefully, it cannot fail to be interesting and instructive. We hope it will have a very wide circulation.”

THE SOUDAN.—“ The little known tract of country, in which the irrepressible Eastern question has again turned up, is an old friend in disguise. It is none other than the Cush of the Bible, which the Septuagint and the Vulgate render Ethiopia (from two Greek words meaning ‘ burnt countenance.’) Ancient Ethiopia embraced, in its most extended meaning, modern Nubia, Sennaar, Kordofan, and Northern Abyssinia. The Ethiopia of the Bible, as it was known to Josephus, covered precisely the area which the British Government has lately counselled the Khedive to abandon, for we learn that the Northern boundary of Meroë was marked by Syene—the modern Assouan—and the Southern by the juncture of the White and Blue Niles where now stands Khartum.”—*Jewish World*.

THE CHARACTER OF CHRIST.

It will be all but generally admitted that in approaching the character of Christ, we have to do with a real person, and one that is entirely unique in history. We could not readily suppose that all the institutions and changes in the modes of civilization, which are acknowledged to be indirectly due to the fact of his presence upon the earth at the beginning of this era, are to be accounted for on the assumption that he was a myth, or that he was nothing more than a mere human being with a preponderance of what is called "the religious faculty." There exists a well-founded impression in cultivated circles that he, somehow or other, stood high above all who came before him, and that the qualities which distinguished him have never been duplicated since the day on which he vanished from the scene.

Some, indeed, have laboured hard to classify him with others whose names have filled the world. These tell us, with amazing dogmatism, that inspiration is a thing of all time, and that it is modified by the country, character, education, and general peculiarities of him who receives it, just as water takes the form of the cup into which it flows, and must needs mingle with the impurities it chances to meet. But who would care to risk his eternal life on the strength and value of such inspiration as this? We prefer the Scriptures. No sort of *pretended* inspiration shows us the way out of the coffin. It may excel in a vocabulary of happy phrase, but we want divine power aback of the phrases, equal to the occasion created by the reign of sin and death.

From the Scriptures alone do we gather original and trustworthy information concerning a future life. They connect it exclusively with the name and work of Jesus the Christ. They tell us how it was he ever appeared at all, for what purpose he lived and died, by what authority and power he said the wonderful things which came from his lips, and performed the mighty works which are known to have been wrought by his hands.

The first feature of the case which makes it exceptional and peculiar is the fact that his appearance amongst men was matter of anticipation for many centuries before he came. He was the hope of the Israelitish nation for generations prior to his birth. Down to this very day that people have not ceased to look for the appearing of one who should subdue their enemies, and place them in a position of supremacy and honour among the nations of the earth. For such a remarkable national expectation there must have been an adequate cause. We have that cause in the numerous prophecies which went before concerning him. No person ever was the theme of so much prediction. It is, as a rule, quite safe to foretell the advent into the world of one who shall not be remarkable for anything in particular. This may be successfully done at any period; for every generation exhibits abundance of commonplace characters. It is like saying that there will be fogs in London and Birmingham next November. No supernatural endowment is necessary to

enable any of us to make such prognostications. But it would be impossible for us to predict the birth of a man who should distinguish himself above all others in some special line of things. We could far less presume to announce to the world the *decade* in which he should be born—the *place* of his birth, and the leading features of his character—how he should stand related morally and intellectually to his fellowmen, and under what circumstances he should die and be buried.

This, however, is precisely what the prophets of the Hebrew nation did in reference to Jesus of Nazareth. They described him beforehand in every variety of way. They supplied all the necessary grounds for the expectations that were realised in the person and work of Christ, and that will be completely fulfilled at his second appearing. To go no further than the Psalms of David. It is acknowledged that they contain innumerable prophetic intimations of a Messianic character; and the Prophets who succeeded David in the proclamation of the divine purpose to Israel, discourse with great frequency, and unrivalled sublimity, of one who should arise in David's line and occupy David's throne, and dispense truth and justice in all the earth.

Now, Jesus of Nazareth did not discourage the conviction which had possessed the minds of many of his contemporaries, that he was himself the one of whom Moses in the Law, and the Prophets, had written. Although in some cases he had occasion to use reticence in relation to the fact, yet on other occasions he boldly and unhesitatingly proclaimed it. To the Samaritan woman he said:—"I that speak unto thee am he." To the Jews he said:—"If ye believe not that I am he, ye shall die in your sins." And when Pontius Pilate asked him:—"Art thou the King of the Jews?"—he declared that he was, and that he had been born and sent into the world to bear witness to the truth of that matter. We cannot suppose that one of Christ's untainted moral excellence would carelessly allow false impressions of himself to prevail, or would lightly arrogate to himself vast pretensions. The assumption of such a claim as that involved in the Messiahship would have been a huge and intolerable impertinence, unless there had been the clearest and most unmistakable grounds for it. No one could have successfully maintained it who was in the least conscious of imposture; and no sane person in the full vigour of his understanding could have persuaded himself that he was the theme of a thousand prophecies and the centre of God's great purpose, unless there had been overwhelming reasons to justify the persuasion.

The attempt to account for so unwonted a character as Jesus was, except on supernatural grounds, must necessarily fail. Personally, we should not like, in any intelligent company, to be requested to explain this problem apart from the hypothesis that he had a divine origination, and that a celestial fatherhood was the basis of those perfect mental and moral qualities by which he was distinguished among the sons of men. The very best of human stock would, under the most favourable natural circumstances, have failed to produce one who though of matchless intelligence was never con-

scious of personal transgression, or needed to confess it and repent of it. The painters usually exhibit him with a halo about his head. Historical exactness cannot be claimed for such a portraiture. The halo was never there, yet there was in him that which marked him out conspicuously from all of woman born. Who before, or after him, has made no mistakes, and had occasion to acknowledge no personal offence? If he took part in the sacrificial ordinances of the Mosaic law, the reason was that owing to the Adamic nature which he had derived from Mary his mother, he was constituted the bearer of his brethren's weakness, and infirmity, and was mortal as they, and therefore was placed under a constitution which specially recognised and inculcated this impressive fact. The virtue of his perfect obedience consisted in the fact that though he was bone of our bone, and flesh of our flesh, he did that which none other man ever did or could. In his life no good-will ever sighed over uncompleted works, or important moment ever waited in vain for its full contents. By the revelation of the Eternal Spirit he became aware beforehand of the ruggedness of the path he was appointed to tread, and knew what he had to do and suffer at the call of Him who had sanctified and sent him into the world. He had to endure universal misrepresentation, and the burning hatred of the Chiefs of Jewish Society who were highly esteemed among men. Galled and wounded by the world's invective and malice, he had to pass through life "as the pelican of the wilderness" under a sense of loneliness which, in his case, arose from the fact that there were none who understood him, none capable of adequate appreciation of his character and aims. It is rightly held that no man ever addressed himself to the calling of his life against impediments of natural sensibility so appalling. When a man's associates can yield him no appropriate return of sympathy, through inability to apprehend him and rightly take his measure, his lot is necessarily, to a great extent, one of perfect solitude, which is distressing in proportion to the strength of his social instincts, which in Jesus were not weak. How eagerly he availed himself of the more congenial society of his three friends in Bethany, and sought the retirement of their little home. Some, no doubt, were impressed by a sense of a rare and mysterious quality in him, but, as far as the multitudes were concerned, they were not drawn towards him with any enthusiasm deep and intelligent enough to induce them to combine in any attempt to rescue him at the last from the hands of his foes. He could, when the need demanded it, put on a reserve so impressive and intimidating, that at such times "no man durst ask him any question." None of his adversaries were any match for him. He knew what was in them, and could cover them with utter confusion by a glance of the eye. No prisoner was ever more thoroughly agitated before his judge, than was the Roman Procurator in his presence. Pilate's self-possession seems to have forsaken him, and he ends the scene by calling for water to wash his hands of his blood! Though Stoicism was no part of his nature, and though he was more acutely sensitive to pain and grief than any man has ever been, he yet pursued the even tenor of his way, and sought no help from mortal man.

He was most in company when all alone, breathing the midnight air on the mountain slope, or in the desert waste. What are we to think of him?

“Once on the earth wert thou, before men’s eyes,
 That did not half thy beauteous brightness see;
 E’en as the emmet does not read the skies,
 Nor our weak orbs look through immensity.
 Once on the earth wert thou, a living shrine,
 Wherein conjoining dwelt, the good, the lovely, the divine !”

R. ASHCROFT.

“I THINK IT WILL SUIT OUR TIME.”—So says brother Richards, of Montgomery, in forwarding a paragraph which appeared in the *Family Herald* about forty years ago. Probably most readers will think as brother Richards thinks. The paragraph is as follows:—“The restoration of the Jews is the predicted crisis which terminates the era of Gentilism. Gentilism is national and sectarian division. Israelism is universal unity and communion—one temple—one religion without sects. All nations are to be included in Israel—not Jews alone but Gentiles also—but the return of the Jews is the sign of the end. Gentilism is divisional by name and nature. It has a useful mission for a season, but it is a season of strife, and very tiresome—certainly not adapted to universal peace and comfort. It will require as great a power to close the Gentile era as was required to set up Christianity. It is the greatest work in man’s history.”

“THE VISIBLE HAND OF GOD.”—The *Oldham Chronicle* of March 15, notices this book thus:—“This is one of the best works written by its popular and able author. (The Reviewer is mistaken about the popularity.—ED. C.) He here discusses all the Old Testament miracles in chronological order in the light of the temper and contentions of modern science. Mr. Roberts is as much at home with the facts of the Bible as with the speculations and facts of modern science, and while accepting unreservedly all the facts, and giving candid attention to the fancies of science, he shows that they in no way impugn the miracle facts recorded in the Old Testament. He not only shows that miracles are possible and probable, but are historical. Viewed from a scientific, historical, or homiletical point of view this work is an able one. It is at once expository and apologetic, and ought to

command a wide circulation as a most valuable contribution to the discussion on miracles. The volume is beautifully got up, is charmingly written, and its tone and spirit stimulating and praiseworthy.”

DID “THE THIEF ON THE CROSS” DIE ON THE DAY OF THE CRUCIFIXION?—Brother Hawkins, of Grantham, says:—“The statement about lingering deaths of the crucified, in my reply to the Bishop of Lincoln, has been challenged because John says (xix. 31), that the Jews requested the thieves’ legs to be broken. It does not follow that these thieves would die that day—no doubt they were cast into some building near to linger out their lives in pain and misery, seeing recovery would be out of the case after the second mutilation—which, however, did not necessitate death to either of them on that twenty-four hours’ day then about to expire. In Dr. Will’s *Land of the Lion, &c.*, I find the following (p. 204):—‘On another occasion, a young slave, who had shot his master’s son by accident, was crucified, lived fifty hours, and was then put out of his misery. There was no cross—the men are nailed to walls. I was passing one day the outer wall of the ‘ark’ or citadel of Shiraz; I saw a small crowd, I rode up, the crowd made way, and I found a poor fellow, very pale, standing with his face to the wall, a horse nail had been driven through each foot, also through each of his hands, which were extended to the wall, and three more nails had been driven through his chest into the wall; he groaned occasionally, and I was informed he had smoked and drunk water offered him by compassionate bystanders. He lived thirty hours, and the executioner took him down then, and put him out of his misery. His crime was that he had stolen a jewelled horse necklet of the Zirel-Sultan’s; this, in the eyes of the Persians, is high treason.’”

A GERMAN SOCIALIST CAPTURED BY THE TRUTH.

Bro. Schneider, of Richmond, Melbourne, Australia, formerly a German Socialist, gives interesting particulars of his antecedents. He says:—"I am glad to confess myself captured by the truth. It was very unlikely. When a child I earnestly believed that the statement in Acts 16, 17, 'These men are the servants of the most high God, which shew unto us the way of salvation,' applied to the spiritual guides of to-day. I revered them without distinction of creed; went to worship their God on Sunday morning among Roman Catholics, according to my mother's profession, and in the afternoon, among Lutherans, my father's belief. Priests and parsons never came under my father's roof, except on business—in case of sickness, when required to serve as finger-posts to show the supposed road to heaven. At about the fourteenth year of my age, my father went the way of all the earth. Two years afterwards, my mother came to a considerable fortune by chance of a ticket in a state lottery, and then the priests set to work to make my unfortunate mother believe that, by giving the money to the Church, her name would be engraved on the church bells, and whenever these bells should ring, the angels in heaven would sing praises and glory to her name. By such cunning tricks, my family were fleeced by priestcraft.

"In the eventful year 1866, Prussia went to war with the southern states of Germany. The Lutheran preachers of my native town, Frankfort-on-the-Main, prayed and preached daily, assuring the people Prussia would never get power over that place. But, alas, in vain; these guides proved themselves real descendants of the prophets spoken of in Jeremiah xiv. 11, 15.

"Prussian soldiery entered the town, and paid the parsons and preachers out of the treasury, and from that time, the clergy served their new masters, against whom they had preached and prayed. This behaviour was an eye-opener for the people, who left the churches by the scores. At about that time, Socialistic ideas began to run high, and I became a strong supporter and advocate of them. I was often stigmatised as a demagogue and ringleader, and several times I had to suffer for it. In 1870, I went to London, the hot-bed and

place of refuge for all political offenders' Not being able to speak English, I experienced hardship. About two years later, I emigrated to New Zealand. During the voyage, I observed nature's regularity of law more than I had ever done. Sunrise and sunset, the ocean calm and the ocean rough; storms and waves mountain high, and danger often. I reasoned, and concluded that it required a strong and mighty hand to keep the elements in bondage. I remembered that this mighty power is God. I remembered the words: 'He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?' (Job xxvi. 7-14). I remembered also, 'God is a spirit: and they that worship him must worship him in spirit and in truth.' I did seek a hiding place, and, for the first time, after a long period, kneeled down, resolved to serve the unknown God, who afterwards revealed Himself to me in His wonderful words

"My first acquaintance on shore was a Primitive Methodist Minister, with whom I got soon very intimate. I became his regular customer, attended his spiritual wine-shop, for over eight months, and drank out of his golden cup on Sundays the adulterated wine which he had obtained second-hand from the old mother, of whom I afterwards read in Rev. xvii. 1-6.

"My spiritual adviser honoured me every Wednesday afternoon with a visit for tea, and being a politician himself, we soon grew closer than ever. I was able by-and-by to master the English language enough to lecture for him on Political Economy and Satan's Philosophy. By-and-bye, with his angels in high places, up to the Prime

Minister of New Zealand, I communed and kept company.

"But God provided some other things for me. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." One morning my attention was directed to an old man selling cabbage, of whom it was said that his mind was deranged, and that in his madness, he had translated a Bible. To satisfy my curiosity, I spoke to the man, who impressed me very differently from the report I had heard. Our conversation was similar to 'Dr. Thomas' Clerical Theology Unscriptural.' (It set me on a new tack). After six months' diligent searching of the Scripture, under the tuition of my old friend whose only disciple I became for about eight years, I left the Church and Parsons; and a little later, Odd-fellowism, Foresterism, &c., &c. A little later, I learned that in the first century when a man became a soldier of Christ, he cast his carnal weapons of war away. Hence volunteering, and some other isms and schisms, I left to the world, and men began gradually to hate me as it is written in John xvii. 14, 'I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.'

"Then I went to hear Christadelphian lecturers, who taught me that God giveth power over the nations to whomsoever He will. 'This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men' (Daniel iv. 17). Getting an understanding, I soon took the

Spirit sword and cast my idol, 'Politics in the flesh,' worshipped from boyhood, down from his pedestal. About that time, I applied for fellowship, and after an examination, the brethren in Invercargill, N.Z., assisted me to put on Christ. My ambition to gain the friendship of the world, and to prosper in business, I left in the water; and worldly riches I count but dung. 'Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ' (Phil. iii. 8). My loins are girded with the armour required to shield the new man from accidents. I resolved to die daily; the nasty habit of smoking I overcame. Yet I confess my new garment fitted me at first rather tight.

"I left New Zealand for Australia, where I feel contented with my sister-wife in a temporary abode our Heavenly Father has been pleased to provide for us.

"When I did belong to this world, my spare time I spent in reading the works of John Stuart Mill, Adam Smith, Macaulay, Sismondi, &c., but since I belong to an age to come, I am comforted by reading my Bible, Christ and Him crucified, 'which includes all Christadelphian literature.' The works of Josephus and Rollins' Ancient History are also welcome companions, not to forget our monthly magazine, the *Christadelphian*.

"Brother Gerdes' letter in the last October number, concerning 'the Truth for Germany,' I endorsed. Undoubtedly some good material would be got out of this quarry. I am willing, 'if the Lord permits,' to do my share towards it. Yet I confess nothing could be more profitable for the Germans than having *The Trial* translated into the language of their Fatherland. If Brother Roberts has no objection, and our Master's appointed time for his sure return to earth has not arrived, I feel inclined to consider it the duty of all professed Christadelphians to bring this practical machine in motion in Brother Gerdes' quarry. There is nothing more applicable for *The Trial* than the passages in Matt. xxviii. 17, 20: 'And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father,

and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.

“According to the signs of the times, there is but little time called to-day. Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin” (Heb. iii. 13). In which we can labour ‘Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief’ (Heb. iv. 11). Though not having the gift of prophecy yet I venture to say that the year 1884 will be a notable year in the world’s history. The French frogs work well in the far East. Gog and Magog are busy. The Prussian and Austrian eagles ready to face the Russian Bear. The vast military preparations on their respective borders demand a speedy explanation. The sun in Turkey is going down rather fast; yea, even the shadow of its power vanishes before our eyes. The new Exodus. The persecution of Israel among the nations.

The increasing starvation in the central cities. The increase of our standing armies. The gaining ground of Socialistic, Nihilistic, and Freethought and Sceptic principles, all points to Babylon’s speedy destruction. Besides there is a dark spot visible in the heavens of Popery.

“There are also other signs for modern Sodom and Gomorrah’s destruction. The world is startled at the calamity of the Isle Ischia which destroyed thousands of its inhabitants; from Java we have no better reports; in Asia, in Turkey, thousands were plunged into oblivion by the ruins of towns and villages. It seems that England’s merchants have no need to trouble about a second Suez Canal. Let them just read Zechariah, 14th chapter, that they may see that Mount Olives is prepared to tell his tale. This all looks like the Lord will soon appear. Therefore I am willing to work and watch, to prepare for the test by which those who will be chosen will sit with Abraham, Isaac, and Jacob in the Kingdom of God.”—J. J. SCHNEIDER, Richmond, Melbourne.

JEWISH REFORM IN THE RIGHT DIRECTION.—The following statement was telegraphed from Odessa on the 20th of March last, and appeared in the morning telegrams next day:—“Considerable excitement has been aroused in the Jewish communities of South Russia by the appearance at Kischineff of an energetic Reformer named Joseph Rabinovitch. He declares Christ to have been the real Messiah, supporting his theories by numerous citations from the Bible and the Prophets. Rabinovitch is an enthusiastic and eloquent preacher, and is winning numerous proselytes. He is anathemised generally by the Jewish Press.” We hear in the Jewish papers often of the reformed synagogues. The reform signified is something that ought to be more truly described by another term. But here is a reform worthy of the name. Let the Synagogue accept Jesus as their Messiah, as he was in truth, and they would delight the hearts of God and man. They will do so yet: who knows when and where a beginning may be made?

HELL, HAIL, OR HELE.—Brother A. S. Thompson, of London, sends the following extract from the catalogue of the Museum of Practical Geology of the Royal School

of Mines, in Jermyn Street, London, S. W., probably as throwing confirmatory light on the original meaning of the word hell in Saxon use, as signifying to cover over or conceal:—“Delabole Slate, of the Devonian Rocks. The Delabole slate quarries, situate near Tintagel, in Cornwall, have been long celebrated for producing a durable material combining considerable lightness with strength. In 1602 Carew, in his *Survey of Cornwall*, speaks of *healing stones* (in many districts roofing slates are still called *hailings* or *healings*, probably from *hale* or *hail*, to hide, and hence the name of *hellier* given to a tiler or slater:—‘*In substance thinne, in colour faire, in waight light, in lasting long, and generally carrieth so good regards as (besides the supply for home provision) great store is yearly conveyed by shipping both to other parts of the realm, and also beyond the seas, into Britaine and Netherland.*’ Borlase, in 1758, speaks of the extent of the workings of Delabole. The Delabole quarries produce not only roofing slates, but flagstones, or brick slates, which are highly esteemed for pavements in passages, courts, yards, &c., and for tombstones.”

MORAL PHILOSOPHY VERSUS THE FAITH OF JESUS CHRIST.

Dover, Del., March 14th, 1884.

DEAR BROTHER ROBERTS,

I notice what you say in response to brother A. D. Strickler, in reference to my book.

I cannot help thinking that, in consequence of so much on your hands, and for want of time to read carefully, you must have somewhat strangely misapprehended my position, or using your own expression about another matter lately, misunderstood the *precise* significance of my words. My position is as follows:—

1st.—That the WILL of God is the highest LAW—the great law of RIGHT.

2nd.—That this law of Right, which includes all righteous moral principles, had its origin in, or, as the late Dr. Thomas worded it, “coincided with the *immutable attributes* of his character.”

3rd.—That the laws of nature also, and creation, all harmonise with and vindicate their Maker’s will—the great law of right.

4th.—That in all ages of the world, the *revealed* will of God, whatever form it may have taken (as you say) has, in all cases, been in perfect harmony with, and an additional development of, and therefore an increase to man of greater light and knowledge regarding God’s will or law of right and duty. That from the beginning, God’s will and works and dealings with man, have all been RIGHT.

5th.—That in the creation of man, God said to the Elohim, “Let us make *man* in our image, after our likeness, and let them have dominion,” &c., and the result was a mental organisation greatly superior to the other creatures, enabling him, under certain circumstances, to understand, “to know *good and evil*”—*right and wrong*, to some small extent. That the image or likeness of God was simply (as I have said on page 279 and other places) “a mental constitution and organisation which somewhat resembles his Creator to *some extent* a reflex or likeness of the attributes of his Maker.” The words of Dr. Thomas, “Elpis Israel,” page 34, are as follows:—“From the shape of his head, as compared with other creatures, it is evident that man has a mental capacity which distinguishes above them all. Their *likeness* to him (God) is *faint*,” &c.

Although the likeness or reflex is faint, and since its defacement or injury by Adam’s sin, much fainter than before, yet it must be evident to all that man, in a state of nature, is still capable, to some small extent, of knowing good and evil, of discerning right and wrong, and that because of this natural capability, or germ, or element, he is enabled to see and understand God’s will, the Right, as more plainly made known by *revelation*, and to believe and obey, thus developing the mental God-like germ of capability in his nature into a godly character and saved. Dr. Thomas, in ‘Elpis Israel,’ says “Adam’s mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness,” &c. Had it been necessary, he might have added all the *other* moral principles named in my book, and which he calls “the *eternal principles* of his vast, unbounded realm.”

Were it necessary, I could quote much more (as you, of course, must be aware) from him on this point in perfect harmony.

6th.—My position is, that although God from time to time, in all ages, frequently more plainly made known His will by direct revelations and commands, yet much greater and more numerous revelations and commands as to His will and purpose (and therefore a much greater development of right and duty) were made known by the law of Moses—the ten commandments, &c.

7th.—That a still greater and more elaborate revelation of His will and purpose is revealed, and more plainly and perfectly expressed by Christ and the apostles—the word and law of God—the true and now “the only admissible standard of ‘right and duty’ with man.”

Now, dear brother Roberts, the above is exactly my position, per my book, plainly but briefly expressed.

I have been in the one faith many many years, and have carefully read and examined nearly all the Christadelphian works in connection with the Scriptures; and I have yet to learn that my book conflicts with either. I have yet to learn how it is possible for my positions to be a “great impediment in the way of the

Bible." I have yet to learn in what respect the Christadelphian faith and Christadelphians actually and positively disagree with the above positions. On the other hand, dear brother, I have received letters from the brethren here highly commending that portion or feature of the book, which you characterise as a "fundamental fallacy." I am not able to satisfactorily account for this.

In taking up and considering "the law of God" somewhat more particularly and extensively than had hitherto been done by writers of our faith, I deemed it proper and best to go back, in the light of the word, to the beginning and origin—the WILL OF GOD; and to briefly draw attention to that as his LAW, in its various phases and degrees of development. And in doing so, to show that there can be no confliction, but perfect harmony between His unrevealed law, His laws of nature, and His revealed law—that all having their origin in His will and attributes, must, therefore, of necessity be in perfect unison with each other, and all truth of every nature.

And also to show that the great and universal law of right had its origin in God's will, and not in any human conception as to what is right and duty; and that right has been, is, and will be the great fundamental principle of all God's acts, works, and dealings with man, past, present, and future, according to his own will and attributes.

Moral philosophers, and various great writers, although, in the main, altogether in the dark as to the purpose of God and His revealed way of life, have nevertheless occasionally given expression in their writings to great and sound truths, in perfect harmony with the Scriptures. A few of those expressions I have cited as being in harmony with the truth, and to illustrate my Biblical positions: which feature has also been commended by well-taught brethren here.

You say, "The will of God, as revealed in command (*whatever form it may take*), is the only admissible standard of 'right and duty' with mortal man." Now, dear brother, I fully and heartily endorse that, and it is the sentiment of my book from beginning to end. I am, therefore, led to think that you must have *hurriedly* read it, without taking the necessary time to weigh its different parts in their bearing upon each other, having so much on your

hands. I think you cannot fail to see that you have somewhat misapprehended me. I cannot account, in any other manner, for the fact of your not seeing it in the same light that the well-informed brethren here do. Really, I did not suppose *anyone*—either among the brethren, or hardly outside—would demur on that feature.

And now, dear brother, if you will have the kindness to publish this letter, and kindly make such remarks as you may deem proper, but pointing out definitely the position or feature, and the *very words* you consider wrong, in connection with what is said on the same point in different places, you will greatly oblige—Your brother in Christ, and in the patient waiting for the blessed hope.

L. C. THOMAS.

REMARKS.—The first thing to be said is that there is no misapprehension in the matter in question. Brother L. C. Thomas's conception of what he calls "the law of right and duty" is clearly expressed, both in his book and in the foregoing letter; and when a matter is clearly expressed, we never have any difficulty in understanding the "precise significance."

The theory enunciated in the letter, is that, while admitting the will of God to be the only standard of right and duty, this will is manifest in nature, and can be read there by the human understanding, and that, as a matter of fact, it has been so read by "moral philosophers and various great writers," who have "occasionally given expression to great and sound truths"; and when so discovered and read, though more obscure and meagre than the revealed will of God, it is in perfect harmony with that revealed will, and "must, of necessity, be in perfect unison" therewith.

Brother L. C. Thomas, in his book, advances this doctrine with still greater boldness and coherency. He says, "There is a great, universal, eternal law of right and duty," including, he says, "all the godly or moral principles o

justice, truth, benevolence, goodness, temperance, kindness, honesty, &c.," and "this great moral law," he proceeds to say, "has been called 'the higher or superior law'" a definition which he accepts as correct; conformity to which, he says, "is righteousness," and is essential to "man's present and eternal good and welfare." He also quotes a writer to the effect that "God himself conforms to it;" and also another that God "has enabled human reason to discover it so far as necessary for the conduct of human actions;" another, that man's nature "has in it the elements of morality;" and another, that "man's sense of justice . . . for ever prompting the inner man 'to do unto others as he would that others should do unto him,' is thus uttering the eternal rule of equity and right."

Arising out of these postulates, the writer lays it down that "no discord or conflict will ever be discovered between revelation and nature . . . no conflict or disagreement between God's moral principles and precepts and His positive commands . . . no conflict between His great universal, eternal, immutable law, and His temporary laws;" that "the higher law of right" has "its reflex in the mental constitution of man;" and that "obedience" to it would have "led to development of a godly character, a re-living from natural death, with a godly or incorruptible nature;" nay, further, that "in all ages, whosoever lived and walked up to this universal law of right, received the Lord's approval, acceptance, and blessing."

"Moral principle," he says, "is whatever was always right and duty." Moral precept he defines but as a command to obey a principle: positive precept, as "a command to do what is not moral principle."

We have spoken of these views as "theories which have done much to embarrass the efforts of thinking men to understand revealed truth," and "a great impediment in the way of the Bible."

Bro. L. C. Thomas is surprised at this, and asks an explanation, to which, doubtless, he is entitled. In our endeavour to comply, we shall show that this moral philosophy not only erects obstacles in the way of the understanding of the Bible, and stultifies the writer's own subsequent position in his book; but undermines the system of righteousness promulgated in the world by the apostles, for the salvation of men through faith in Christ Jesus. Besides all which, it is inconsistent with actual experience of what human nature is, and with what the Bible declares it to be—both which are in agreement.

There are a number of things in the Bible that cannot be brought into the groove of the supposed "universal higher law of right and duty, to which God himself conforms." God chose the seed of Abraham alone, "a special people to himself above all the families of the earth," referring to which, he says, "you only have I known," and, endorsing which, Jesus said, "it is not meet to take the children's bread and cast it to the dogs;" of whom also Paul says, God "suffered them to walk in their own ways"—which he elsewhere defines as ways of darkness, alienating from eternal life.

The supposed "universal higher law of right and duty" enjoins kindness to all—partiality to none—love to universal man: and "God himself conforms" we are told. How, with such a law, can this neglect of the great bulk of mankind be reconciled? It obviously cannot, and those who believe in the artificial philosophy of the "moralizers"—and they are a multitude—seeing the inconsistency—never questioning their own philosophy—doubt what they call the "tribal" theology of the Bible, and prefer the broad catholic brightness of what is really their own imagination—a mere phosphorescent flicker in the dark waters of night, which will become invisible with the advent of day.

God sentenced Adam to death: He destroyed the contemporaries of Noah—a

whole "world of the ungodly" by a flood: He ordered the extermination of the seven Canaanitish nations by the sword of Joshua, and the settlement of Israel in their place: He burnt Sodom and Gomorrah with fire: He ordered Saul to exterminate Amalek; rejected him because he gave in to the sympathies and desires of the people which coincided with his own: expressed satisfaction with Abraham for his willingness to cut Isaac's throat; and approved of Jehu for getting the Baalites by stratagem into a trap, and despatching them with the sword.

Men who believe in the "universal higher law of right and duty to which God himself conforms," find a difficulty in understanding any of these transactions (and there are many more, like). What was there "morally" wrong, according to the supposed law, in Adam eating apparently good fruit? What could there be "morally" right, according to the supposed law to which God conforms, in God forbidding the use of a fruit "good for food?" What love to man was there in the drowning of the antediluvian multitudes? What brotherly kindness and charity, in giving over the Canaanites to the sword? What benevolence in consigning the Sodomites to the scorching flame? What "doing as we would be done by" in interfering with the Amalekite possession of the land they occupied, and bursting upon their peaceable habitations with fire and sword? What kindness in putting away Saul because he was too sympathetic? What justice in commending the killing of an only son, and the artful ensnaring of a vast multitude of people?

To these questions, there is no satisfactory answer if the "moral philosophy" is admitted, that "there is a great universal eternal law of right and duty—the higher law—to which God himself conforms." And because this philosophy is never doubted, the questions are felt to be damaging to the Bible's claims of divinity. And thus it is that the moral

philosophy of the schools has "embarrassed the efforts of thinking men to understand revealed truth," and established "a great impediment in the way of the Bible." The Bible philosophy of these things clears away all difficulty. What this is, we may see further on.

That the moral philosophy of the opening chapters of bro. L. C. Thomas's book stultifies the position he takes further on is not difficult to show. The moral philosophy teaches that "conformity to the moral law *is righteousness*," and "is essential to man's present and eternal good and welfare." If this is true, a man who walks in the light of the supposed moral law is a righteous man, and on the road to "eternal good and welfare." Therefore, to be consistent, the book ought to set aside the faith and obedience of Christ as the rule of salvation. This is what the moral philosophers all the world over do—and consistently enough: but here is a book espousing the moral philosophy, and yet declaring that a person may conform to it, and yet to have no hope. The words are that a person "may be naturally very kind, honest, moral, benevolent, educated, and refined" (that is, may be yielding that conformity to the supposed moral law which earlier in the book is said to be "righteousness")—"all these excellent natural traits constituting him a model citizen externally, a very pleasing companion, a true friend, an affectionate husband and father, a useful member of society, &c. : but the theory . . . that such *good* people are necessarily Christians is one of the most specious, insidious, and delusive errors, and does more to lessen the importance of the word of God, and cause the people to lose sight of God's law of faith and obedience to just what His word sets forth as the new and living way of salvation, than all the corrupt practices of wicked men who make no pretensions of goodness" (page 30). No doubt, all this is true: but it is inconsistent with the theory of a universal law

of right and duty discoverable by mortal man, conformity to which is righteousness, and which, in all ages, lived and walked up to, has secured acceptance and blessing. Either the philosophy is wrong, or the foregoing extract is absurd. We believe the extract to be right; but to do this, we must hold the philosophy to be a lie, which we do most confidently and advisedly. The introduction of it into a book professing to exhibit the way of divine righteousness is a blunder of the most confusing character. Bro. L. C. Thomas has been smitten with the elegance and the dogmatism and the plausibility of the moral-philosophic desquisionizers, *alias*, the wise of this world, who, in all ages, have been answerable to Paul's description: "professing themselves to be wise, they have become fools." Their wisdom is foolishness with God. It still remains a wholesome direction to believers that, "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise" (1 Cor. iii. 22).

That it undermines the faith of Christ will be evident at a glance, when we ask what that faith is. It is a testimony concerning Christ to be received as the ground of our acceptance with God. We become the children of God by faith in Christ (Gal. iii. 26). We are justified by this faith and have peace with God through our Lord Jesus Christ. This preaching of Christ—a crucified Christ—was "to the Jews a stumbling block and the Greeks foolishness" (1 Cor. i. 23). Yet it pleased God by this (so-considered) foolishness of preaching to save them that believe (21). By him, all that believe are justified from all offences from which they could not otherwise be justified (Acts xiii. 39). The things to be testified for our belief are in the aggregate "the gospel" which is thus, as Paul elsewhere declares, "the power of God unto salvation to every one believing" (Rom. i. 16). Concerning this gospel, he says it is

not after man, nor received from man, but by revelation (Gal. i. 11-12).

But if it be true that there is a universal law of right and duty, discoverable by mortal man, conformity to which is righteousness, and which, in all ages, lived and walked up to, has secured acceptance and blessing for those so walking up to it, then the apostolic testimony is nullified: for certainly a crucified Christ is no part of a universal law of right and duty, discoverable or undiscoverable by mortal man. It is outside human conception, altogether opposed to his ideas of wisdom, and required to be revealed in order to be known at all. And, if the universal law of right and duty, discoverable by himself, is righteousness in the conformity thereof, and can secure acceptance and blessing, he can get on without Christ, crucified or uncrucified, and will naturally decide to do without him, as the multitudes of those given to moral philosophising do. Of what significance is it to them that Paul has declared that "Christ is made unto us righteousness," if there is a universal law of right and duty, the obedience of which is righteousness, and can secure acceptance and blessing? Of what effect is Christ's declaration that Christ is "the way, the truth, and life," without which we can do nothing, if there is another way ingrained in the universal constitution of things which we may of ourselves discover and apply? The two things are fundamentally incompatible. There is good reason why Paul besought the brethren to "Beware of philosophy and vain deceit" (Col. ii. 8). Where moral philosophy obtains a footing, the faith of Christ is necessarily made of none effect.

The theory is inconsistent with itself: and inconsistent with our actual experience of human nature, and with the testimony of the Scripture concerning it. Moral philosophy declares, as we have seen, that "there never can be any discord between revelation and nature—

no conflict between positive command and moral principle." The falsity of this is apparent at every turn, when we consider the facts of the case. It is nature to resist evil with all our might; it is revelation to refrain. It is nature to assert our rights; it is revelation to submit to wrong. It is "moral principle," so-called, not to commit suicide or submit to death at the hands of others; it was a positive command to Christ to lay down his life, and to submit to the infliction of death by the Jews and Romans. It is nature to act according to inclination; it is revelation to crucify the old man; to deny ourselves; and if necessary, to lay down our lives. There is no end to the contradictions between nature and revelation. It was "moral principle," so-called, for Abraham to cherish his son; it was a positive command to take his life. It was moral principle to spare Agag; it was positive command to kill him. Many and many a time in the course of revelation has the command of God been in conflict with what moral philosophy calls "the great universal eternal immutable law of right and duty." Moral philosophy is thus inconsistent with itself.

It predicates a false theory of human nature. It is not true that human nature has in it the elements of morality. To see human nature in its native resources, you must see it as it is when brought up without education or example. See it as it is, when a child has been insulated from the surroundings of civilisation, and brought up either with barbarians or beasts. The very conception of morality is wanting in such a case. You simply have a clever animal in human shape. It is not true that human reason has discovered morality sufficiently to regulate human action. Where human reason has been beyond the range of revealed divine ideas, men are found in barbarism all the world over. The Greeks were not entirely out of range of these ideas, though lacking them in their original form and cohe-

rency. They borrowed their philosophy from the Phœnicians and the Egyptians, who in their turn inherited them from Noachic descent or the Jew. It is not true that man's sense of justice ever prompts his inner man to do to others as he would that others should do to him. This is a myth of moral speculators. The fact is, what history shows and the Bible alleges,—that man left to himself looks after himself alone, and other people only so far as it is his interest to do so. The idea of "the eternal rule of equity and right" finding expression in the universal human conscience, and its reflex in the human constitution—is a ghastly satire. The reverse is entirely the case, as stated by Jesus, that out of the heart of man proceedeth all iniquity (Mark vii. 21); by Paul, that the works of the flesh are seen in every evil work (Gal. v. 19-21); and by Jeremiah, that the heart of man is deceitful above all things and desperately wicked (Jer. xvii. 9). The Bible is true to what we actually see. Moral philosophy is a beautiful fable.

What anomalies the theory of moral philosophy would introduce—what embarrassments in the action of men. It would make the same action in numberless cases right and wrong at the same time—right by positive command, and wrong by the eternal "and immutable law to which God Himself conforms." It would make vengeance wrong by the "eternal law," and right by a temporary one at the day of judgment: the slaughter of men, righteous by positive command at the coming of Christ, and wrong by "the higher and superior law which is eternal and immutable:" self-assertion and self-vindication, wrong by Christ's commandments and right by a law more ancient and lasting; an earnest contention for the faith, wrong by moral philosophy and right by apostolic law. No such confusion and embarrassment belong to the system of the truth.

This system recognises the doctrine of Job, which was endorsed by the Almighty

Himself, and is accordant with reason as more accurately exercised in modern times. His doctrine was that God "doeth as it pleaseth Him" (Job xxiii 13), that He giveth not account of any of His matters (xxxiii. 13), and that the only sane attitude of a man was to submit to His appointments and obey His commandments without criticism or demur, receiving even evil at the hand of the Lord unmurmuringly. It is true the Lord is good and faithful, but not by reason of conformity, in common with His creation, to an eternal and immutable law, such as the philosophers have imagined. He is so of His own nature, and at His own pleasure. But when it pleases Him, He can be anything else as occasion may require (laughing at the calamity, and mocking at the fear of the perverse—Prov. i. 26), taking the wise in their own craftiness (1 Cor. iii. 18), scorning the scorners (Prov. iii. 34), and heaping contempt on the princes of the earth (Psa. cvii. 40). "None can stay His hand or say unto Him 'what doest thou?'" (Dan. iv. 35).

Moral philosophy would say, "What doest thou?" if He acted in opposition to its "great universal and eternal law of right and duty." Moral philosophy is wrong. It is the speculation of sinners in matters too high for them. God's law is good: but it is neither in nature nor in the heart of man. The brain of man is fitted to receive and respond to it like paper to the impression of the pen, or the mirror to the refraction of light; but its whole obligation and excellence lie in what it is in itself, and not in anything given to it by man. The light is not in Him, nor can it remain except as it continues to shine steadily on from its source. The light is the Lord's command; and sometimes that command may be one thing and sometimes another. The whole duty of man is to do the will of God; but this will may vary as God sees fit; sometimes commanding to kill, sometimes to save alive;—sometimes to give, sometimes to take away;—sometimes to give joy, sometimes to give sor-

row. Man cannot criticise or question or judge as to what it is, or put God under any obligation to do or command a particular set of things, as moral philosophy does. Wisdom belongs alone to God; and it is our part to recognise His absolute prerogative, and do according to His will with the most scrupulous and reverential compliance.

The knowledge of what His will is cannot be discovered or inferred from nature. It is with Himself an undiscoverable secret till He please to reveal it. It is not written in the constitution of man. Man, as he is in himself, is a bundle of abstract and obscure capacities. He has firmness, without knowing, apart from instruction, what to be firm about—and all instruction must come from without. He has a latent capacity to desire to be right without the knowing what right is. He has the impulse to be kind without knowledge of when or to whom or in what form to be kind. He has the capacity to revere without internal direction as to what is worthy of reverence. And so through the whole list of his faculties, whether phrenologically or metaphysically recognised: he is a bundle of undeveloped potentialities, without the power of giving them development. The stimulus must come from without, and in its absence, he is a barbarian. His mind is soil in a stubby state. Clear the weeds, and you may plant the seed of divine ideas with the hope of germination and fructification. But there is no seed in himself. "In the flesh dwelleth no good thing." It is but as the soil in which good things may be planted. As man was made at the beginning, it was never intended that the seed and the soil should be separated. Divine instruction made Adam a civilised man when he would have been a barbarian. But on the occurrence of disobedience, the ensuing exile of the human race insulated them from divine guidance: and the soil left to itself overgrew with weeds and thistles, as untilled gardens everywhere

do. God in His own way, taking His own time and adopting His own methods, is reclaiming the world-wilderness that has come in consequence. We have but to ask His way, and accept His methods, without any question, and especially without imposing on Him the dictates of our puny speculations. "He doeth as it pleaseth Him."

The recognition of these obviously true principles has cleared the Bible from the accumulation of moral difficulties created by moral philosophy. There is nothing to stagger in death, or the flood, or the extermination of the Canaanites, or the asked sacrifice of Isaac, or the exclusive selection of a chosen nation, or the sacrifice of Christ, or the giving of all sinners over to death, or in the establishment of a narrow way of salvation by faith in Christ

and obedience to his commandments. All these things take their place as the enactments of an absolute prerogative of the Eternal which no sane mortal could dream of questioning. But introduce "a higher and superior law of right of duty, to which God Himself conforms, discoverable by human reason, and the conformity to which is righteousness, securing acceptance," and there is a return of the confusion from which there is no logical issue but unbelief; or else, there is the setting up of a new and delusive way of hope, which turns from the simplicity of the Gospel, and from the system of righteousness apostolically promulgated in the name of Christ, and the authority of God for human acceptance and salvation in the first century.

EDITOR.

THE POPE IN ROME.—A newspaper writer says:—"The Pope is going to leave Rome, so says report. These rumours only mean that the Pope is uncomfortable. But just as men sigh for death but shrink from suicide, so the Pope, when troubled by the friction inseparable from his position, longs to fly away from Rome and be at rest in Austria, Malta, Spain, Belgium—anywhere. But he never goes, and he never will go until a much more serious screw has been applied than any that is as yet dreamed of even by the most anti-clerical Minister in Europe." True, O newspaper scribe: and where do you think the serious screw will come from? You would scorn the answer, though it is a true one. You will find it in 2 Thess. ii. 8.

HARD BUT NOT TRUE, EXCEPT IN A SENSE.—A week or two back, Mr. Romanes lectured at the Owens College, Manchester, on mental evolution. He truly said, at the close of his remarks, "that the doctrine of evolution as a whole was a somewhat hard doctrine—hard as an answer to the question which must at

some time, or in some shape, have occurred to most of them. 'Shall not the Judge of the whole earth do right?' Evolution said that in the order of nature the race was always to the swift and the battle to the strong. Thus the voice of science proclaimed a new beatitude, 'Blessed are the fit, for they shall inherit the earth.' (Laughter.) This doctrine seemed to constitute might the only right." Well, what had the lecturer to offset against this dismal doctrine? The consolation he suggested was a very feeble one. "The world," he said, "was a world of sorrow, struggle, pain, and death, but with all its pain, and in all its travail, it was certainly moving, and moving in a direction which made, if not for righteousness, certainly for improvement." If men but knew the Scriptures, how much more enlivening and ennobling would be the views they would be able to entertain. There is an evolution going on, but not of might; it is an evolution of right without might; an evolution by the power of God's word, which He will own and back with might at the right and ripe crisis. "Blessed are the fit," truly, but the fitness is a mental fitness—a fitness of character of which God has given the root and standard; and which He will save by His might on the day appointed.—Ed.

The Christadelphian.

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

MAY, 1884.

The Yorkshire Congregational Union have been holding their annual conference. How much there is that is hollow on these occasions, we know from brother Ashcroft, who used to take part in them. Occasionally, however, some good things are said in their public utterances. Here is one of them: "It was marvellous (said the President a 'Rev.' H. Sturt), how completely the Jews misunderstood the revelation God had given them. A warning surely to us, lest the apprehension of the late Dr. Vinet, should prove a fact. 'Even now,' said the Doctor, 'after eighteen centuries, we may be involved in some tremendous error, of which the Christianity of the future may make us ashamed.'" Mr. Sturt might be informed that there is more occasion for the surmise than he suspects. True it is, indeed, as those know who are acquainted with the Scriptures, that Christendom is "involved" in "tremendous error"—not one nor two. As it was with Israel, so is it now with the Gentiles, at this, the end, of their time: "there is no soundness from the sole of the foot to the crown of the head," nothing but a mass "of wounds and bruises and putrefying sores." As with Israel, so with the Gentile: in the generation next after Joshua, Israel went astray from "the revelation God had given them:" in the generation next after Paul, the Gentiles, as he foretold, "turned away their ear from the truth, and turned unto fables." In fables, they have been dealing, more or less, ever since. The "tremendous error" at the root of all, is the fable that man cannot die. Struggling in this morass, a man can never get his foot on the standing-ground of truth. The most the denominations can do is the

embellishment and differentiation of the false system of thought that springs from this initial "tremendous error."

How much out of their element are the clerical guides of the people when they attempt the exposition of the Scriptures. So long as they keep to the elegant jargonings of academic composition, they manage to make a passable figure: but when they attempt to expound the Scriptures, they are like men using tools they don't know how to handle. It is painfully evident they are not at home, and their work is worse than a botch. The latest illustration is in the "address" referred to in the paragraph above. The "rev." president, speaking of "the times that are before us as foreshadowed in the word of God," ventured to glance at Daniel and the Apocalypse. He finds in Rev. xvii. a prophecy of "the commercial greatness of the latter day!" The woman on the back of the ten-horned beast, he is not sure about. Rome he cannot identify with her. Romanism, he thinks, is only "one of the abominations," and not the mother. He thinks the mother may "possibly" be found in "An Erastian latitudinarianism which would foster and support any abomination for commercial and governmental objects!" The image of Daniel he treats a little more rationally in its historical bearing. He also excites considerable expectations in his interpretation of the stone: but how suddenly and blankly he disappoints the reader in his final application! Having combatted the idea that it represents "the great work of Christ at his first advent," he contends for its futurity, pointing out that the stone "smites the image with crushing and destroying power," and "replaces what it displaces." He then asks "What is this kingdom which is to displace and replace the entire governmental power?" It would seem as if the speaker could not miss the truth here. With what surprise the reader listens when he says, "In the visible reign of Christ upon earth, I do not be-

lieve!" In what then, good sir, do you believe? He answers, "In the headship of Christ over all government in the world, as well as in his headship over the Church, by which the wide world will become the great kingdom of God." Alas! alas! what poor hope for the world's woes, if the healer is neither to be seen nor heard, nor his hand felt in the suppression of its bad institutions and its oppressing rulers! If the "headship" of Christ in store for the world is only such a headship as he is supposed to exercise in the ecclesiastical organisations that the speaker calls "the church"—(where human wills and human ambitions and intrigues contend unchecked for mammon's prizes)—the world may be as well left in ignorance of such a "gospel of the kingdom"; for it is quite as well off now, and in many points a deal better, than it would be under the reign of ecclesiastics. No, no, Mr. Headspouter, of the Y. C. Union; the world is not thus to be mocked. God will fulfil His glorious promise. Christ will come, and will be visible, and will make war, and will reign, and establish a headship that will compel the submission of every neck and knee. Only thus can the world be blessed. What extraordinary squeamishness the parsons have about Christ being "visible!" As if he weren't visible when in Galilee! as if he weren't visible on Calvary! as if he weren't visible after his resurrection! as if he weren't visible at his ascension! as if he hadn't said, "I will come again." "Ye shall see me!" Oh, Scribes and Pharisees! Ye have made void the glorious word of God through your traditions! But the day of world-stunning emancipation is at the door. With what a pitiful glance will ye then look back upon your man-honoring "unions," and God-dishonouring "addresses," in which ye have befooled and bemuddled one another till your senses have been reduced to a state of hopeless incapacity and blindness.

THE SIGNS OF THE TIMES.

THE SITUATION IN EGYPT.

NEW TROUBLES AND DANGERS.

THE EASTERN QUESTION BREWING AFRESH.

THE PALESTINE COLONIZATION MOVEMENT.

The Egyptian question has not exactly turned a corner, but is advancing towards another phase. The expedition to the shores of the Red Sea has been re-called, and the troops have returned to Egypt. The Government adopted this decision after hesitating a little as to a forward movement in relief of Berber and Khar-toum. The fear of indefinite entanglement prevailed. It is impossible the situation can remain as it is. Although the British troops inflicted two crushing defeats on the Mahdi's tribes under Osman Digna, and aimed a third blow which Osman simply avoided by retiring into the inaccessible mountainous interior, the withdrawal of the British troops will certainly be misunderstood or misrepresented in favour of the Mahdi, who has issued an inflammatory proclamation to his sympathisers, ordering the capture of Khartoum. Souakim, on the sea coast, is being garrisoned by Egyptian troops and British marines, but the Arabs, knowing the British army has gone away, are regaining boldness, and prowling in the neighbourhood of the place.

It is difficult to see from a mere politician's point of view what has been gained by the Souakim expedition, and the bloody battles that have been fought, seeing that the country has been evacuated and the Arabs left in full possession, with

the impression that, though defeated in two battles, they have repelled the British attack. As a preliminary to an advance to the relief of Khartoum, such measures would have been intelligible and valuable; but as a fugitive spurt, it seems another of those political blunders which the Gladstone government has been forced into by the pressure of Providence with a view to ulterior results. It has had the effect of demonstrating the worthlessness of Egyptian troops as against the Mahdi. This, doubtless, brings a political consequence with it—viz., the conviction that the presence of British troops in Egypt proper is indispensable, if the country is to be protected against the Mahdi (which all are agreed it must be), and that however much the Liberals may wish to withdraw from Egypt, such a step has become impossible. Beyond this, it has been futile as a merely political measure. It has proved worse than futile. It has exasperated the Mahdi against England, and raised insuperable obstacles in the way of that “pacification of the Soudan,” which is the dearest object of the Liberal foreign policy at the present moment.

NEW TROUBLES AND DANGERS.

General Gordon, who went to the Soudan with such assurance of a peaceful settlement, finds the country raised against him. The tribes between Egypt and Khartoum have declared for the Mahdi, and in obedience to him, have taken the field, and have laid siege to Khartoum, where General Gordon finds himself compelled to fight. General Gordon, on his arrival in the country, sent a letter to the Mahdi, in the joint names of England and Egypt, accompanied by official Sultanic robes, recognising him as Sultan of Kordofan. The Mahdi returned the robes, disowning the recognition, asserting that he was not Sultan of Kordofan, but Mahdi of all Mussuldom, and ordering Gordon to become a good Mussulman or prepare to fight. The latter General Gordon has

done, and has had one or two brushes with the rebels. The first was a success; the second a reverse; the result of further fighting is not known, as telegraph communication is cut. There has been no word from Gordon for a fortnight at least, and a report is in circulation that Khartoum has fallen, and that Gordon is in the hands of the enemy. If this is true, it will probably give a new and sharp development to the whole question. The Government are being urged to send an expedition in relief of Gordon. If Gordon falls, the event cannot fail to rouse public indignation to a point that Mr. Gladstone may not be able to withstand.

Meanwhile, affairs in Egypt proper are in a ferment that must lead to something definite. There are two parties at Cairo—the British party and the old Egyptian party. The latter aims at getting the country back again into the hands of the Pashas, and are working to this end through the Egyptian officials in power—including Nubar Pasha, the nominal Prime Minister): but these officials find themselves thwarted by the British officials, who are nominally under them, but who really exercise the functions of government. The friction between the two is becoming sharp, and has, in fact, brought on a crisis. Nubar Pasha has threatened to resign unless his British and thorough-going reforming colleague, Clifford Lloyd, is dismissed. Clifford Lloyd is supported by the entire British element. Still, it would suit Mr. Gladstone’s policy to let the Egyptians gradually resume the reins: and so the Government are in a strait. A truce has been patched up, but politicians on the spot say it cannot last.

EUROPEAN BEARINGS OF THE QUESTION.

In fact, the question is forcing itself on the British Government, in spite of its sincerest endeavours to stave it off: what is to be the ultimate relation of England to the Government of Egypt? British

officers and politicians on the spot say there can be but one issue, and that is a British Protectorate. At this phrase there is a growl from the North. The official papers, both in St. Petersburg and Berlin say there must be no British Protectorate unless there is a European Congress and a European sanction, when probably some other questions concerning the dying Turkish empire would come on for consideration and settlement.

Austria is making supreme efforts to ingratiate herself with Turkey in view of these hovering problems. Turkey reciprocates the friendship from a fear of Russia's designs on Constantinople coming to the front again at such a time. On the other hand, an impression prevails that the three great Northern emperors are agreed on a plan of division, and that the silly bird of a Turkey is being wheedled into a trap for the benefit of the conspirators. Whichever way it is, the air is charged with the elements of disturbance and storm—all tending to the appointed result—Euphratean evaporation in preparation of the way of the Kings of the East.

AUGMENTED WAR PREPARATIONS AND THEIR TRUE MEANING.

While matters are thus ripening in the East and South, the augmented war preparations of France are exciting alarm in the West. A bill has passed the Chamber of Deputies, abolishing all exemptions from military service, of every kind and description. Heretofore, the only sons of widows, artists and scholars, and literary men—and such of the better classes as were able to buy themselves off for a heavy sum; were exempted from the operation of the conscription law. But now, all this is changed; military service is made imperative on every living soul in France, from the prince to the peasant. The result is to make a large addition to the army. The *Daily Telegraph* says:—"What does it

mean? Europe will not fail to note the fresh sign of danger in an already over-charged sky." A correspondent says:—

"The nations of Europe, instead of progressing, appear to be retrograding. Each State year by year rival with one another in the increasing of standing armies and the accumulation of gigantic national debts. During the last ten years the public expenditure in Europe for the maintenance of armies, and the interest of the National Debts, has sprung from £390,000,000 to £580,000,000. It cannot be doubted, as a recent writer in the *Times* observed, that the sole cause of this nightmare which is riding Europe down, is that each nation may be strong to steal a march upon its neighbour. Military budgets and armaments may be cut down all round by half, and the relative strength and security of each State not in the least impaired.

"Kings and Emperors, and their Ministers, as well as the Ministers of militant Democracies, seem absolutely blind to the fact that military preparations by one state alarm the whole Continent. Kingdoms and Republics shudder at the tread of "their own armed garrisons." One remedy only presents, for all this stupendous folly, and that is the abolition of war, and in its place the adoption of international arbitration. Let the cry of all lovers of public order, all friends of peace, all true patriots, be—Disarm! disarm! disarm! and to demand that all national quarrels shall be settled, not by the brutal and bloody arbitrament of the sword, but by the arbitrament of Reason and Justice."

A very plausible cry, but of what force? Suppose a court of international arbitration establish, who could hinder a nation from fighting that might be dissatisfied with an award? The suggestion is utterly utopian until a Power enters the scene that could lay its hand on the shoulders of all disputants and compel submission. There will be no such Power until Christ re-appears: and his reforms will be far more thorough than the establishment of a court of arbitration. He will abolish the governments themselves, and impose His own absolute will, at the point of the sword, on universal mankind. This is the only solution of en-

tangled human affairs ; and these enormous war preparations, which no man can restrain, are themselves a providential preparation for his coming. He has first to fight the world for its punishment and purification ; and that he may do so effectually, the world is being brought into fighting form by the events and measures which extort groans from mere commercialists and natural man politicians, but fill with satisfaction those who believe God and wait the fulfilment of His promise.

THE JEWS AND THE HOLY LAND.

We read in the *Jewish Chronicle* "Notwithstanding the opposition of the Turkish authorities to the settlement of bodies of foreign Jews in Palestine, a number of Jews residing at Charkow have purchased landed property in the neighbourhood of Jaffa, in which they intend to establish themselves."

In a new work on *Heth and Moab*, Lieut. Conder pronounces the Jordanic canal scheme impracticable. Great weight is attached to his opinion because of his intimate knowledge of the country.

"Reouf Pasha, the Governor of Jerusalem, has lately acted in an arbitrary manner to the members of the Jewish colony, consisting chiefly of refugees from Russia and inhabitants of Jerusalem, which has been established under the name of "Pesach Tikva," at about three hours' distance from Jaffa. The colonists, having definitely settled themselves in the locality, erected a number of houses, which the Governor of Jerusalem, contrary, it is said to instructions received from the Porte, has now ordered them to demolish. The Governor justifies his action on the ground that no new town or village can be built without a special firman. The German and Austro-Hungarian Consuls-General have protested against this proceeding, and have suggested that the matter be referred for re-consideration to the authorities at Constantinople.

Other harsh measures against the colonists are said to be in contemplation. (This is in keeping with the opposition shewn by Sanballat and Co. to the settlement of the Jews when they returned from Babylon, 2,400 years ago. The opposition was vexatious, and for a time successful, but at last it was swept away: so it will be again.—ED. C.)

PROGRESS OF THE COLONIES.

Haifa, Feb. 4, 1884.

I am glad to be able to report that the fears which I expressed in my previous letter of the Jewish colonies in Palestine, and especially that of Simmarin, falling under the influence of the previous administrative system, if system it could be called, have proved unfounded. It was not unnatural that this apprehension should have been prevalent among the colonists during the first few weeks, but the experience which Mr. Scheid, the agent of Baron de Rothschild, gained during that time was sufficient to enlighten him as to the true state of the case, and he speedily perceived that the only chance of a successful issue was his absolute emancipation from all local influences, and a personal administration in which his own will should be supreme and his own action independent. He has proved exceptionally well qualified for the task which he was sent here to undertake ; he has spent nearly the whole of his time at Simmarin, except when he was visiting Safed and Rosh Pina ; he has had opportunities of examining for himself into the causes which led to the disasters that have overtaken these colonies, of seeing how they should be avoided for the future, of judging for himself of the amount of confidence which was to be placed in the Jews of the country, and of the merits and demerits of the colonists themselves ; he has completely renovated Simmarin, setting an example to the colonists there of working with his own hands, and has infused a new spirit into them. The houses in which they are for the present lodged have been practically reconstructed, and the whole colony laid out upon a system which will ensure the maximum of comfort and utility until more permanent arrangements for housing the colonists and their families can be made upon a larger scale, which, however,

it will probably be found expedient to postpone until the disposition of the Government becomes more favourable. Meantime there is plenty to be done in which no Turkish official interference is possible.

Fruit trees have been purchased, and are being planted under the superintendence of an experienced European horticulturist, who has had a long Egyptian experience, and is familiar with the language. Crops have been sown, and the colony stocked with cattle and provided with farm implements. The colonists themselves, many of whom had become somewhat confirmed in a spirit of insubordination and complaint, have been reduced to obedience, and, what is more

important, to contentment with the existing management, the merits of which they have been compelled to recognise, so that we may be fairly led to hope that a new era may dawn upon this hitherto mismanaged experiment, which may justify the belief of those who have always maintained that Jewish colonisation under proper conditions was not only possible, but could be rendered profitable. Unfortunately, Mr. Scheid returns to France by this mail, but he has remained here long enough to place his successor—who arrived a month ago—firmly in his saddle, and to give him the benefit of his experience. It will only remain for the new administration to carry on the work so auspiciously begun.

THE PANAMA CANAL.—Another useful work in the preparation of the earth for an age of blessing: De Lesseps expects the Canal to be open to trade in 1888. He has 12,000 men at work on it now, and will soon have 14,000. The labourers are mostly Jamaica negroes. While he paid them by the day they were as lazy as they are reputed to be, but since he has paid them by the piece they do very well, earning from 1 dol. 25 cents to 1 dol. 50 cents a day. They are employed mostly on rock work. Where earth or sand is found he uses excavating machines, and finds the French better than the American. On the other hand, the American diamond drills, which bring up a solid core of unchanged rock, are much preferable to the French, which pulverise it. A great help to the work is the Panama Railroad, which is only a few yards from the line of the canal all the way, and makes the heavy hauling a trifle. The grand cut 120 meters (nearly 400 feet) deep, through the mountains, is not so formidable as it looks, because the rock is so hard that the cut need only be

made the exact width of the canal, and there are no underground streams to fight.

THREE MONTHS IN AUSTRALIA.—Bro. D. Rubodom, who left Birmingham some time ago for Australia, writes:—"I have been in Australia now about three months. Rockhampton, of Queensland, was my first place of landing. Here the accommodation placed at our disposal was not of the best. There were no beds to lie upon; but food was plentiful. The place was called the *depôt*; it was more like stables. It was also dreadfully hot; we were not able to stand on the same spot two minutes together. They had not had rain for fourteen months, and trade was of course very slack. The inhabitants looked very much cast down; the land parched, and cattle dying by hundreds. This being the state of affairs, we thought it best to go to the place we had booked for, namely, Brisbane. Accordingly we sailed to that port by the s.s. *Derwent*. On arriving, we found ourselves very lonely; but we soon found the brethren, also employment three days after landing, but this only

lasted a fortnight. After that I had to walk about for about three weeks. One day it was said a steamer had just arrived, and, for curiosity's sake, I went to see it. Whilst walking on the stage, a voice behind me said, 'Hallo.' On looking round, it was bro. Lyons, from Birmingham. What a meeting! I felt so glad I had come down to see the ship. I at once took him and sister Lyons to bro. Keenan's house where they stayed a short time, and I went to work for bro. Weldon, of Leicester. Here I remained for about a month; for most of the time bro. Lyons was walking about. Then bro. Paterson, from Maryboro, where I now am, made a visit and engaged bro. Lyons to work for him, and about three weeks later myself. The weather at Brisbane and at Maryboro is very hot. Rain has not fallen for many months, and many squatters are ruined through the cattle dying. Farmers are at a standstill for want of rain. Emigrants are coming in by hundreds weekly; tradesmen standing for working materials, because the bullocks cannot work in such a

hot climate. Tradesmen do not want men, consequently hundreds are walking the streets. Seeing this is the state of affairs I would not advise anyone to come out here. Wages are a little higher than at home, but things are so much dearer, that it is as hard to live comfortably as at home. For a married man, anything of a house is from eight to ten shillings a week. As regards the truth, we find we have left the land of plenty to come to poverty;—yes, almost to become beggars; but we comfort each other in our daily walk. The true love and friendship, and acquaintance, which we have been used to at home, we miss greatly here, and we would like to hear our usual Sunday morning exhortations once more, and look forward to the time when we shall enjoy them once more, should the Lord delay his coming; and should that great and glorious, yet fearful, event take place ere that time, we hope to unite in thanksgiving, to that great and Eternal God, in the kingdom of our Lord."

INTELLIGENCE.

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

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

ABERDEEN.

Brother Craigmyle writes:—"Our six months' course of public lectures came to a close with the end of March. They were so largely attended, that it was considered necessary to continue them for an additional month or two. The truth has of late been receiving the attention of some of our more liberal clerical friends in this quarter, and amongst others a 'Rev.' Mr. Stewart, minister of the established Church, Peterhead, who has in part turned his face Zionwards, and has been openly denouncing certain orthodox doctrines as fallacies from his pulpit. Fruits have already made their appearance, particulars of which next month."

LECTURES.—February 3rd, "The operation of faith" (brother Jas. Mowatt); 10th, "Righteous-

ness, temperance, and judgment to come" (brother A. Marr); 17th "The apocalyptic Babylon" (brother Henderson); 24th, "The crucifixion" (brother Jas. Mowatt); March 2nd, "Human opinions of hell, reviewed in the sight of divine revelation" (brother A. Marr); 9th, "Wealth and want; or, the theocracy of Moses and the democracy of Henry George" (brother Henderson); 16th, "The resurrection reward" (brother Jas. Mowatt); 23rd, "The new and living way" (brother Henderson); 30th, "Is resurrection a necessity?" (brother A. Marr).

ABERGAVENTNY.

Brother Beddoes writes:—"Since our last report, we have had the pleasure of a visit from brother Ashcroft, who lectured on Sunday even-

ing, March 16th, to a good audience in the Corn Exchange, on the subject of 'Jesus Christ: the one true solution of the problem of his origin.' On the Monday following there was a large gathering in our synagogue, to hear brother Ashcroft on 'The Reformation of the sixteenth century.' We succeeded in getting a lengthy report of the lecture into the *Hereford Times*, *Merthyr Express*, and *Pontypool Free Press*."

BIRMINGHAM.

The following cases of obedience have occurred during the month:—EMILY CHESTER SANDLAND (28) warehouse woman, formerly Congregationalist; EUSEBIA ROBERTS (17), daughter of brother and sister Roberts. (*Errata*.—The trade of C. J. Allen, of last month's report, should have been modeller and carver, and not bookseller; also, he is not son of brother Allen, as there stated.) On Good Friday, a large number of brethren and sisters, taking advantage of the day's holiday, resorted, in company, to Sutton Park, where a profitable day was spent, both to the inner and outer man, in contemplation of the word and works of God. After which the usual tea meeting and conversation was held in the Temperance Hall. The occasion was thoroughly refreshing and edifying. As a brother said, "a real eternal-life meeting."

During the month, death has taken from us brother James Sheppard, gardener, a quiet, sincere, and faithful rejoicer in the truth, who died on Monday, March 31st; and our senior brother W. T. P. Townshend, of whom there had been hopes of recovery. His death is a universal loss to the brethren. He was one of the first few pioneers of the truth in Birmingham; and one who has rendered a loving and warm-hearted service to the truth from first to last. He fell asleep on Friday morning, April 4th, and was interred by brother Roberts on the following Wednesday, amidst a large assemblage of brethren and sisters. To God belongs the praise for all, both good and evil.

LECTURES.—March 30th, "The Miracles of the Bible" (brother Ashcroft); April 6th, "The Bible and its Mission" (brother Roberts); 13th, "The Bible World *versus* the Christian World" (brother Shuttleworth); 20th, "The Interregnum of Jewish History between the Old and New Testaments" (brother Shuttleworth).

BISHOP'S CASTLE.

Brother Owen reports the acceptance of the truth by WILLIAM BOWEN, nurseryman (40), formerly Primitive Methodist, who was baptised at the Bog Mines, on the 30th of March. Brother Bowen had been a believer in the kingdom after some fashion for several years, but did not, until recently, see the other doctrinal aspects of the truth. It was the reading of Brother Shuttleworth's *Everybody's Question* that started him to examine the Scriptures on the subject of man's mortality; then, Brother Bland's *Living Again* assisted him to a final decision. After which *Twelve Lectures* were eagerly read, and the whole gospel joyfully accepted.

BLACKPOOL.

Brother Allen writes:—"In the interests of the truth, we have been making a special effort in canvassing the town by means of *Finger Posts*, as we before intimated. This we have now almost

completed, and, together with our lectures, week by week, hope and trust that our endeavours in the cause of Christ may yet be attended with gratifying results. On Sunday, March 30th, we received a visit from bro. Craddock, of Birmingham, who cheered us with a short address, which was both edifying and strengthening.—We have had an addition to our ecclesia of bro. J. Birstow, sister S. Birstow, and sister S. Rushworth, all of Halifax, who have come to reside for a time at Blackpool."

BRISTOL.

Brother Stainforth writes:—"On Sunday, the 13th inst., JACOB WHITE (26), warehouseman, formerly Church of England, put on the saving name. He has been attending our lectures for some months."

LECTURES.—"Eternal life, absolutely conditional upon faith and good works, and only to be obtained through resurrection;" "Jesus Christ: Is he a substitute?" "Judgment to come, and the last day;" "Will Christ come and reign personally on the earth?" by brethren Chandler, Clothier, Stainforth, and R. Saunderson (from Huddersfield) respectively.

CANNOCK.

Bro. Beasley writes to say that the brethren and sisters in this locality, have duly formed themselves into an ecclesia. They have secured a room in which to break bread and proclaim the truth. The room is somewhat small, holding about from 60 to 70 persons, but it is the best they can get. The furnishing of the room has been a considerable expense for so small a company. The ecclesia consists of four brethren and their sister-wives—namely, Brother and sister Beasley, bro. and sister Hardwick, brother and sister Thorneycroft, brother and sister Paisons, from South Africa, the latter having just settled down among us, which is a source of cheer to us.

LECTURES.—The lectures have been given by brethren Turner, Bland, Paisons, Shuttleworth, Bishop, and Thorneycroft, and were as follows:—March 2nd, "The Gospel;" 9th, "The mythical immortality of the soul;" 16th, "The kingship of Christ;" 23rd, "The thousand years' reign of Christ;" 30th, "The Bible Heaven;" April 6th, "The Anti-orthodox Atonement;" 13th, "The one God and Father." We have had overflowing audiences on nearly every occasion. The people have been very attentive to the word spoken, and have expressed themselves as never having heard the like before, and some having been heard to say, "It's all Bible from beginning to end." We are, therefore, stimulated in our work, and trust it may be the Father's pleasure to take out some in this locality for His name.

CARDIFF.

Bro. Birkenhead reports a further addition by the immersion, on the 12th of March, of JOSEPH SEARLES (25), son of bro. Searles, of Maldon, and WILLIAM BARM (22), both formerly Congregationalists.

LECTURES.—March 9th, "The Resurrection" (bro. Lloyd); 16th, "Was Stephen a Christadelphian?" (bro. M. Rees); 23rd, "The latter days of the Gentile Times" (bro. Birkenhead); 30th, "The Land Question" (bro. Lloyd); April 6th, "The latter days of the Gentile Times" (continued), (bro. Birkenhead).

CINDERFORD.

Bro. Morgan writes:—"For some time past a great deal of correspondence has been going on in the local paper in reference to a proposed debate between bro. Bishop, of Birmingham, and Mr. S. Jackson, Baptist preacher, of Derby, which finally took place in the Town Hall, Cinderford, on March 27th and 28th, when about 400 people were present each night. The debate occupied three hours each night. The greatest interest was manifested by the audience, and the proceedings were orderly throughout. The first evening bro. Bishop opened with a half hour's speech, affirming that the kingdom of God is not now in existence. Mr. S. Jackson followed with a speech of the same length, denying this, and asserting that it was established in the days of the apostles. The time afterwards was divided into quarter hour questions and speeches. The second night the proceedings were reversed, Mr. S. Jackson opening the debate. He was well versed in all the subtilities of Campbellism, but in the Socratic process of question and answer, his weakness was very apparent. He floundered and contradicted himself, and evinced the greatest dislike to this searching ordeal. We were afraid that, as the audience were nearly all in favour of Mr. Jackson, Bro. Bishop's closing speech would not be listened to, but the greatest attention was observed and the brethren here feel that it has been quite a success for the truth which some of the alien themselves admit."

LECTURES.—March 16th, "Bible Teaching;" 18, "The reality of the resurrection" (brother Ashcroft); 23rd, "The Life-gift of God;" 30th, "The Divinity of the Bible;" April 6th, "The Kingdom of God."

DEVONPORT.

Brother Sleep reports that, through the liberality of a sister, the Devonport brethren have had brother Chamberlin, who delivered three lectures on "Christ," "The Cross," and "The Gospel," to fair and attentive audiences, on the 8th, 9th, and 10th April. At the close a local "Rev." and several others asked a series of questions. Friday being a holiday and a fine day, the brethren and sisters, accompanied by brother Chamberlin repaired to a beautiful spot about three miles from the three towns, called Cawsand Bay, and took tea, returning in the evening to our Lecture Hall, where we spent the time in singing the songs of Zion.

DUDLEY.

Brother Hughes writes that on April 3rd, ELIZABETH ANN POULTON (22), wife of brother Poulton, rendered obedience to the truth. She was formerly neutral. Several others are interested in the truth. Arrangements are in progress for special lectures.

LECTURES.—March 16th, "Reasons for desiring the return of the Lord" (brother Smith, of Birmingham); "The Angels' Bethlehem song" (brother W. Hardy, Great Bridge); 30th, "The devil" (brother Andrews, of Birmingham); April 6th, "The restoration of Israel" (brother Deakin, of Birmingham).

ELLAND.

Brother Riley writes:—"We have had a course of lectures here by Bro. Handey, which have been fairly well attended and much appreciated by the brethren. On Sunday, March 9th, Bro. Bairstow lectured on 'The soul and its immortality,' being a review of a sermon on the above subject by a local 'rev.' At the close of this

lecture a local parson promised to show us we were wrong. Arrangements were made to have the matter discussed at the following Wednesday's Bible Class. He turned up at this class, which was continued to a late hour. The class was adjourned a fortnight. In the meantime the brethren advertised the matter, and on the appointed evening we had a large and intelligent audience. The representative of orthodoxy quoted the usual passages. Bro. Z. Drake took them up seriatim, and beautifully and clearly showed their teaching so clearly that one of the blind leader's friends admitted receiving much benefit, remarking it was the first time he had been at such lectures, but it would not be the last. Another offered to pay the expenses of a room in a neighbouring village if we would go and show them the gospel.—Bro. Oliver Smith and sister Garbut have been united in marriage. The brethren still continue their proclamation of the truth at Brighouse."

GLASGOW.

Brother Leask reports that obedience to the truth was rendered by ROBERT MCAUSLAN, telegraphist (23), on April 6th, brother in the flesh to Brother James McAuslan, who left here some time ago for America. He also reports the death of old sister Anderson, recently removed from Arbroath. She died at the residence of her daughter (Sister Melrose), on Friday, 22nd March, aged 68 years. She had not been many days back to Glasgow, when she took a fit of apoplexy, which left one side of her body powerless. She also lost the power of speech, although conscious of what was going on around her, in which state she remained exactly a week, when she quietly fell asleep. Sister Anderson was a long time in the truth, and through gracious acts of kindness (being always ready and anxious to entertain all who came in contact with her), was well known by the brethren in divers parts of Scotland and England. If she had not "washed the saint's feet," she at least, to a very high degree, and sometimes to her own hurt, "lodged strangers," being one that was much "given to hospitality," as all who knew her can testify. She was interred on the Monday following, in presence of a number of brethren. Brother Chas. Smith, of Edinburgh, who had been here lecturing on the Sunday, taking the leading part.

On Thursday, April 3rd, (being the Spring "Fast Day") the usual social meeting was held in the afternoon and evening, when about 100 brethren and sisters, including children and friends, sat down to tea, after which we had the usual addresses and singing.

LECTURES.—March 16th, "The life worth living" (brother Thomas Nisbet); 23rd, "No salvation without belief in and obedience to the gospel of the kingdom of God" (brother C. Smith, of Edinburgh); 30th, "The prophets: has Christ fulfilled them in the past, illustrative of how he will do so in the future" (brother Jno. Leask); April 6th, "Jerusalem; its chequered past and glorious future" (brother D. Campbell); 13th, "The Father's many-mansioned house" (brother Jas. McClement).

GLOUCESTER.

Brother Rogers reports that brother G. A. Thody has returned to fellowship. On April 10th EMILY SARAH WILSON (19), formerly neutral, and GERTRUDE WILSON (15), were immersed into the Saving Name. They are both daughters of brother Wilson, who has now five daughters in the truth. Sister Gertrude, although young, has a most in-

telligent knowledge of the faith; she has been a constant attendant at our Sunday school since it was established some three years ago, and will now give valuable assistance as a teacher. We have been compelled to withdraw from brother Thos. Lea for absence from the "Breaking of Bread." Brother Tinworker and his sister-wife and family have, in consequence of bad trade, removed to Syston, near Leicester. Our loss of so valuable a fellow-worker will, we trust, be a gain to Syston. Brother and sister Jones have been residing there for some time in isolation.—Our new lecture hall has fulfilled our expectations, as respects greater comfort and larger attendance of the stranger. On Wednesday evening, March 19th, brother Andrews, of Birmingham, lectured on "The re-gathering of the Jews." About 70 people attended.—Our usual Wednesday evening Bible meeting is now to be substituted by a short address to the alien.

LECTURES.—March 16th, "Events in the East" (brother Andrews, Birmingham); 23rd, "The Spirit Gifts" (brother Horton, Tewkesbury); 30th, "The Kingdom of God" (brother Clark); April 6th, "The State of the World's Apostasy at the Second Coming of Christ" (brother Taylor); 13th, "Christ's Resurrection" (brother Gilbert, Birmingham).

GREENOCK.

Brother Caldwell reports the obedience of Mrs. Hutchinson (19), formerly neutral.

HALIFAX.

Bro. Skelton writes:—"We have assisted two others to put on the sin-covering name, viz., SAMUEL MELLOR, and his wife, EMMA MELLOR. During the month of March we had a visit from bro. Ashcroft. A local paper publishes a notice of his lectures. The first annual meeting of the Mutual Improvement Society was held on Saturday, April 12. Tea was provided, and an agreeable meeting was afterwards held, when encouraging results were reported."

LECTURES.—March 27, "How to understand the Bible without clerical assistance" (brother R. Ashcroft); 23, "Jesus Christ: the one true solution of the problem of his origin, present existence, and eternal future" (brother R. Ashcroft); 24, "The Reformation of the Sixteenth Century" (brother R. Ashcroft); 30, "Hell: where it is, and its inhabitants, how and when do they get there?" (brother W. Cindall); April 6, "The day of Christ, its commencement, character, and duration" (brother R. Dyson); 13, "The resurrection, its importance, necessity, and the time of its occurrence" (J. Briggs).

HASTINGS.

Brother Jannaway reports an effort on behalf of the truth at this place, so intimately connected with the doings of William the Conqueror. It came about through the presence of sisters Cumberbatch and Locke, during a health-recruiting sojourn at the place. They distributed no less than 5,000 16-page pamphlets (comprising that portion of the declaration relating to the kingdom of God), and a great many tracts and handbills. Finding people interested, they brought about a course of lectures, at the Queen's Avenue Assembly Rooms, with the most satisfactory results. The lectures were upon "The Second Appearing," "The World's future King," "Eternal Torments," "The Scoffer's Question," and "What is Man?" They

were delivered upon March 16, 23, and 30, and April 6th and 13th, by brethren G. F. Thirtle, A. Andrew, R. Elliott, and A. Jannaway. At the last lecture, questions were invited, put, and answered, apparently giving great satisfaction. Addresses on the beach were also delivered. Brethren who may visit during the summer, will have an opportunity of watering the seed which has been sown.

HIGH WYCOMBE.

Brother Money reports that on the 5th, 6th, and 7th of April, brother Chamberlin visited and lectured in the Town Hall on Saturday and Monday, and in the open air on Sunday morning, and in a brother's house in the evening. The audiences were not large, but very attentive. There is a growing desire to know more of the truth.

HUDDERSFIELD.

Brother Schofield reports the obedience of CHARLOTTE KENDALL (19), formerly neutral, and MARY SANDERSON (15), both from the Sunday school. They were immersed Wednesday evening, 9th inst. The annual tea meeting was held on Friday, April 11th, when about 100 sat down to tea, after which a very pleasant evening was spent, addresses being given by the brethren.

KEIGHLEY.

Brother Silverwood mentions the inadvertent omission from last report of the notice of a lecture on immortality, by brother George Waite, of Stockport; also two lectures by brother Shuttleworth, of Birmingham, on the "Bible Land Covenants" and "The New Testament Israel." He adds, "we have had another visit from brother Handley, who has given us one lecture in our room, and three more lectures at Crosshills, and also two at Haworth."

KIDDERMINSTER.

Brother Bland writes:—"Brother George Potter, of the Leamington ecclesia, who has come to reside at Arley, in the neighbourhood of Kidderminster: has united himself with the ecclesia in this town. There is nothing of special importance to relate, the people of Kidderminster have been far more interested in the strike in the carpet trade than in the operations of the truth of late."

LECTURES.—March 16th, "The Egyptian question" (brother R. Roberts, of Birmingham); 23rd, "The Jews" (brother P. Hall, of Birmingham); 30th, "The Land Question" (brother J. Bland); April 6th, "The Christadelphian Belief" (brother W. Taylor, of Birmingham); 13th, "The Resurrection of Christ a fact" (brother J. Barker.) The brethren at Kidderminster are grieved to hear of the death of brother Townshend. His gentle, quiet, fatherly manner, his unostentatiousness, and his thorough genuineness will not soon be forgotten. God bless and comfort his sister-wife and family.

LEEDS.

Brother W. H. Andrew writes:—"We have had an addition by the removal of sister Asquith, from Farnham, near Knaresborough, where she has been isolated from those of the one faith, and have lost two by the removal of sister Wilson and sister Tabitha Wilson, her daughter, to Howden, 29 miles east of Leeds, on the Hull and Selby line."

LECTURES.—March 23rd, “Were the Apostles right in looking for a kingdom on earth?” (brother Andrew); 30th, “Who are the unlearned and unstable who wrest the Scriptures to their own destruction?” (brother Mitchell); April 6th, “The Kingdom of God: is it astronomical, mental, or political?” (brother Wadsworth, of Keighley); 13th, “The promises made to the fathers” (brother Andrew).

LINCOLN.

Brother Roberts announces the obedience of Mrs. SARAH ANN REESON (33), formerly neutral, who obeyed the truth in baptism, March 20th. Sister Reeson is sister in the flesh to sister Stoddart, of Elland ecclesia.

LECTURES.—March 2nd, “The first and the last” (brother Elwick); 9th, “The Friends of Jesus” (brother Scott); 16th, “The nature of Christ” (brother Elwick); 23rd, “The 19th century conditions of salvation” (brother Boshier); 30th, “The Egyptian Question” (brother Elwick).

Brother Henly, writing from the same place, reports an increase of harmony in the ecclesia and that the truth is making headway among the people. The brethren now number 21, and the lectures are very well attended.

LIVERPOOL.

Since last writing to you there have been five immersions here, viz.:—On Jan. 19, WILLIAM DAVIES (27), stationer, neutral; March 8, JABEZ WILLIAMS, metal planer, neutral; March 14, JOHN PROSSER (37), insurance agent; and March 21, JAMES HUGHES (15), upholsterer’s apprentice, and CHARLES BOOTE (14), fitter. The two last-named are the sons of our brethren William Hughes and J. Boote, and have had the advantage of an early training, free from the foolish traditions of men. Brother Jackson has returned to Liverpool from Barrow-in-Furness.—H. COLLENS.

Bro. Ezra Roberts also reports that brethren Yearsly and Davis, along with himself, have taken advantage of some special lectures by the Campbellites, in Birkenhead, to sow the truth amongst them. A written appeal was made to the committee for leave to speak or ask questions at their meeting place, but this was refused.

LONDON.

NORTH LONDON.—(On Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.; Wednesdays and Fridays, Upper Street Hall, 8 p.m.)—Brother Owlter reports the following additions:—On March 19th, Mrs. JEMIMA AKAM, formerly neutral; March 30th, HENRY EDWARD PURSER, formerly attendant at Wesleyan Chapel; April 13th, ELLEN CAROLINE and LIZZIE HOPPER, daughters of brother and sister Hopper, of Gravesend; and WM. HENRY WEBSTER, formerly neutral. Wm. Sydenham, who was formerly in fellowship; and Thomas Dennis, who was immersed in 1876, and has been in fellowship at the Lambeth Baths, have, after necessary preliminaries, been received into fellowship at Islington. The usual open tea meeting was held on April 14th.—Brother Moses Barnett and sister Parsons, of Brighton, have been united in marriage; also brother H. Young and sister Jessie Burridge; also brother A. J. Burridge and sister Frances Throggell. The brethren residing in the East End, who have for 12 months given lectures at Bow, held a tea meeting to which others were invited. Very few were able to attend at tea;

but about 40 met after it, when brethren from the ecclesias at Islington, Westminster, and Walham Green delivered encouraging addresses to faith and good works. Brother E. W. Leach, who is secretary of this movement, gave an interesting and favourable report of the labours of the past twelve months. The brethren in the East End are greatly strengthened from time to time by the lecturing brethren from the various ecclesias, and it is encouraging to report that two have embraced the truth, and put on the sin-covering name. Brother J. P. Jones’ efforts to introduce the truth to the inhabitants of Willesden, have also been blessed by the obedience to the faith of three, who were formerly in Gentile darkness as to the way of life.

LECTURES (*Wellington Hall*).—April 6th, “Genuineness of Bible Manuscripts” (brother A. Andrew); 13th, “Miracles” (brother J. J. Andrew); 20th, “The Government of God” (brother W. Atkins); 27th, “Salvation of the Jews” (brother Boshier).

Bow.—April 6th, “Nature of Man” (brother A. Medicott); 13th, “The Bible” (brother H. H. Holsman); 20th, “The Dead” (brother R. Elliott); 27th, “Book of Revelation” (brother C. F. Clements).

WESTMINSTER ECCLESIA (*Wilcocke’s Assembly Rooms, Westminster Bridge Road. Sundays 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—Bro. F. G. Januaway announces three additions by immersion during the past month, viz., March 20th, Mrs. LOUISA COMBER (29), formerly neutral; 23rd, Mrs. CHARLOTTE DEATH (56), formerly Congregationalist; and on April 6th, ERNEST SIDNEY WOLLEN (24), cheesemonger, formerly a member of the Wesleyan connexion. Bro. Januaway adds:—“It is with sadness that I have to announce the death of my sister Jenny, who succumbed to that direful disease, consumption, on March 16th, after a somewhat protracted illness. She was laid in her temporary resting place (Brompton Cemetery) in the presence of a goodly number of brethren and sisters. The ecclesia is now carrying on a special effort at Deptford, of which particulars will (if God permit) be given next month.”

MALDON.

Brother Lewin reports the obedience of DAVID EVES (25), clerk, who was immersed on Sunday, March 30th. He had been brought up with the Congregationalists, in which school he has been a teacher for some years; and his separation from whom causes some amount of pain, but, he says, “the truth must be obeyed.”

MANCHESTER.

Brother Yardley reports the obedience of the following (after a confession of their belief in the things of the kingdom of God and the name of Jesus Christ), viz., on March 16th, THOMAS BARLOW, formerly Primitive Methodist, on the 26th, Mrs. POULTON (wife of brother Poulton), formerly neutral; and on the 6th of April, ELIZABETH ANDREWS (sister in the flesh to sister Andrews, of Oldham), also ADA ANN CULFORD (21), daughter of brother and sister Clalford, of Oldham. Brother Deakin has returned to Tamworth, and brother Thomas Barlow has gone to reside at Darley Dale, and purposes to meet with the brethren at Matlock. We had a fraternal gathering on “Good Friday,” when we were much cheered by the company of brethren

from Stockport, Warrington, Todmorden, Wigan, Oldham, and Bolton. Short addresses were given by brethren Donald (Manchester), Waite (Stockport), Russell (Wigan), Unsworth (Warrington), and Carr (Manchester), and a very happy afternoon and evening was realised. Some very earnest words of exhortation were given, which we hope may help to establish us more firmly in our most holy faith. The words spoken had also some effect on some who have been attending our lectures for some time past, resulting in two applications for baptism. We have great cause to be thankful to our heavenly Father for having so abundantly blessed our labours.

MUMBLES.

Brother D. Clement reports the obedience of J. BATESON, engine driver, formerly neutral, and his wife, SARAH BATESON; also A. RIDDING, hair dresser, formerly of Birmingham, now resident at the Mumbles. Brother Ridding was formerly a Sunday School teacher in a Baptist Chapel at St. George's, Birmingham, but had to go to the obscure village of Mumbles to make the acquaintance of the truth. These, with recent immersions, have encouraged the brethren. "I have also to report a very enjoyable visit from bro. Roberts, whose morning address was, indeed, bracing to us all, and enabled us to lift up our heads in hope. The lecture in the evening on the approach of Christ was well attended."

NEWCASTLE-ON-TYNE.

Brother Leadbitter reports that the place of meeting is now No. 1, Strawberry Lane, Gallowgate. The brethren have withdrawn from George Hall and Edward Luke for continued absence from the table; and from William and Ellen McAlpine. Thomas and Catherine Davison, of Gosforth, have left; also Jane Orrick. Brethren Orrick and Fox became dissatisfied with their immersions on the ground of an insufficient understanding of the first principles of the truth at that time, and were, at their earnest request, re-immersed on March 9th and 16th respectively.

PETERBOROUGH.

SAMUEL JACKSON (23), previously a member of the Wesleyans, has this day (April 11th) put on Jesus Christ, in baptism. Our numbers increase, but communion with God is not dependent upon numbers, but upon individual purity, and perfection of character. Thus, each servant has just as much labour to perform, as Christ's true disciple, whether in fellowship with many or few. (True, O brother, true).—T. ROYCE.

PONTYPRIDD.

BRO. Foulson announces the obedience of GEORGE HOBBS, of Rhondda Valley, who first heard of the truth and the Christadelphians at the Town Hall lectures, Birmingham.

SHEFFIELD.

Brother Boler reports that EDMUND BIRKS (19), white metal smith, previously neutral, has rendered obedience to the truth after giving sufficient evidence of his acquaintance with the first principles of the oracles of God. He has been looking into the truth two years. He passed through the waters of baptism on the 22nd of March, and rejoices with us in the hope of eternal life through Jesus Christ our Lord.

SKELMANTHORPE.

Brother Heywood, of Huddersfield, mentions the interesting case of some fifteen or twenty friends at this place, who have partly learnt the truth, and who have gone so far as to leave the Methodist chapel, with which they were connected, and have since taken the Board school for meetings in the interests of the truth. Several of the brethren from Huddersfield and Elland have visited and addressed them, at their request. The case is receiving every attention, with hopeful results.

SPALDING.

Brother Sayrs reports the obedience, by immersion, of ELIZA ROWELL (26), formerly Church of England, wife of brother Rowell, on Sunday afternoon, April 13, in the Temperance Hall, Spalding. He says the brethren are hopeful of further additions to the truth, as it is in Christ, shortly. "In consequence of continued absence from the Lord's table, for over a year, we are sorry to have to report our withdrawal from brother Edwards."

STOURPORT.

Two more lectures have been delivered in this town, arranged for by the Kidderminster brethren. They were delivered in the Town Hall on Monday and Tuesday, March 24th and 25th, the first by brother F. R. Shuttleworth, subject—"Everybody's Question," the second by brother R. Ashcroft, subject—"How to understand the Bible without clerical assistance." Both lectures were greatly appreciated by the brethren. The attendance of the alien was but small, and rather disappointed us, but this is not unusual in the Lord's work.—JOS. BRAND.

TODMORDEN.

We are glad to report a further addition to our number, in the person of JOHN CLEGG (about 33), shopman. He was immersed on Monday, April 7th, at the house of bro. Holroyd, to the joy of all the brethren and sisters. Brother Handley has been with us again, and has delivered five lectures, one of which was given in the open air at Summit, about four miles from this place.—C. W. LORD.

TRANENT.

The brethren here have been giving a course of lectures, in which they were assisted by some of the Edinburgh brethren. The last was by brother Charles Smith, on Sunday, April 13th, subject—"The re-appearance of Christ—the tokens indicative of its speedy accomplishment." Brother Smith was attentively listened to by a very fair audience.—DAVID MARR.

WARRINGTON.

Brother Smith reports that on Sunday evening, March 9, JAMES BROWN (61), retired gentleman, who had been searching into the truth for several months, was, after a good confession, duly immersed into the saving name, to the great joy of the brethren.

WHITBY.

Brother Clegg writes:—"It affords me much pleasure to forward to you the report of the obedience of ALBERT MALLANDER, decorator (19); also LUCY MALLANDER (17), who were baptised into Christ April 3rd. They are son and daughter

of brother and sister Mallander. Their examination made manifest how much easier a thing it is to acquire a knowledge of the truth, when the mind has not been previously befogged with orthodoxy. Children of the brethren have a great advantage in this respect. Might I also request you to insert in the *Christadelphian* the following letter, the contents of which will explain itself:—
'Ruswarp, 26th March, 1884. To the brethren and sisters assembling at 14, Silver Street, Whitby.
DEAR BRETHREN AND SISTERS,—Having had an interview this evening with brother Clegg and brother Mankin touching the matters of misunderstanding between them which has so long separated brother Mankin from your fellowship, I am able to say, with their concurrence, that the misunderstanding has been founded on mutual misapprehension of facts. Bro. Mankin withdraws his charges against brother Clegg, and brother Clegg consents to the resumption of fellowship between them. The object of this note is to ask you to allow brother Mankin to resume the place among you which he left seven or eight years ago, in which request the two brothers hereby join. Faithfully your brother, ROBERT ROBERTS. Signed also by THOMAS MANKIN, THOMAS EDWARDS CLEGG.'

WISHAW.

Bro. Reid announces the death of sister Allan, who fell asleep at Motherwell, on the 20th of March.

AUSTRALIA.

BALACLAVA.—Bro. Walker reports the formation of a new ecclesia, styled the Balacava ecclesia, composed of brethren heretofore meeting at Melbourne and Windsor. All who consent to the wholesome words of the Lord Jesus, and willing to conform their minds and dispositions thereunto, are welcome, and none others. The new ecclesia is composed of the following brethren and sisters:—John Joseph Schneider, John Betts, Jane Betts, Helen Schneider, Henry Robertson, James Buchanan, Elizabeth Buchanan, Frederick C. Arnold, Chas. C. Walker, Edith Walker, Ellen Sutcliffe.

ROCKHAMPTON.—Brother Cook writes to say that they will be pleased to welcome any brother from foreign parts who is willing and capable of work. The ecclesia here continue to keep up the weekly banquet of love and hope, continuing steadfastly in the good old paths, and trusting soon to get a glimpse of the coming of the Lord.

CANADA.

COBourg.—Brother Mickleboro reports the sudden death of brother David Wright, on the 12th of March, in the 78th year of his age. Brother Wright had been better and worse for some time back but having taken to the water cure, his evil conditions were gradually healing up, at which he was much cheered; but at last, on a day when he appeared well and was going about, and just after he had been speaking of the Egyptian news and the English protectorate, it was found that he had fallen down dead in the yard. Brother Wright had long lived firmly and faithful to the truth, contending earnestly for the one faith and hope of the gospel, and hoping to live to see Christ's re-

turn. Failing that, he looked forward with confidence to the hope of a resurrection unto life. Brother M. McNeillie, writing later on the same subject, says that brother Wright was the oldest believer in Canada, and had been a subscriber to the *Herald* from its start in 1837, and subsequently to the *Ambassador* and *Christadelphian*. He pursued the even tenor of his way with unshaken faith in the ultimate fulfilment of the divine purpose, notwithstanding the disappointment of earlier expectations. Humility and honesty of purpose were amongst his chief characteristics.

COLLINGWOOD.—Brother Hewitt writes:—“We meet for breaking of bread with brother Wm. Hamilton's every other Sunday, numbering only five. We have hope of increase. We have to report the death of sister Connell, who fell asleep on Friday, 1st February, and was buried on Sunday, 3rd, brother Wm. Hamilton officiating. Sister Connell had been a believer for 20 years, and died at the ripe age of 68. She was the mother of sister Seaburn, of Boston, U.S.A., and sister Annie Connell, of Collingwood. We do not mourn our departed sister as one having to hope, but we cannot but mourn for the loss of her encouraging words and good advice.”

GUELPH.—Brother Tolton announces the obedience of ANDREW TOLTON, and his wife ELLEN. These additions now make eight out of the two families of Tolton's and Haws. The newly-immersed were formerly Campbellites. Brother Tolton also reports the immersions of sisters MATTHEWS, PHILLIPS, and BUCKLER, which should have appeared before.

TORONTO.—Brother D. P. Ross reports the acceptance of the truth by Bro. WILLIAM SMALLWOOD, who rendered the necessary obedience on the 2nd inst. He says, “I made an error in the number of those immersed here last year; it should have been ten instead of eight.” Writing later, bro. Ross says: “It is my sorrowful duty to report that the great enemy has visited and taken from us, as bro. Gunn puts it, ‘one who was a man among ten thousand, and a believer among a thousand.’ I allude to bro. Charles Cameron. He had been ailing for some time past, but we thought he was getting over his illness. About 27th February he, with his sister-wife, and bro. Henry Habgood, moved to Niagara Falls South, where they purposed going into the business of raising fruit, but he caught cold, and his illness developed into dropsy, to which he succumbed on 25th March, and was buried on the Thursday following. Sister Rose was there on a visit, and brother Gunn, Gruitt, R. Baillie, and McNeillie, attended to his burial. Brother Ashcroft, who was personally acquainted with him, can, more than any out of Canada, sympathise with us in our loss. When the truth was first presented to brother Cameron, I understand he was much opposed to it, but, on coming to embrace it, he held it in the love of it, and, like Paul, was very energetic and earnest, in presenting it to others. His removal from Toronto was a great loss to us, but his taking away from the land of the living, gave us a shock from which we will not soon recover. But of this we are assured, He who has the keys of death and Hades, will know where he is laid, and will find him in the day he comes to make up his jewels. May we all so walk as to be accounted worthy in that day. I need scarcely say that sister Cameron keenly feels the affliction, and deserves the sympathy and prayers of all the brethren.

"Bro. Nicholson, of Bracebridge, has had a brush with the alien. He was challenged by a Methodist minister, who hoped to make him appear foolish before an audience, to debate on the doctrine of the Immortality of the Soul. He could not have chosen a worse subject for himself, and, as a consequence was much disappointed in the result. Bro. Nicholson's action is bringing the truth prominently before the public in his locality.

"Bro. McNeillie, referring to the obedience of WILLIAM SMALLWOOD, says he is a young man lately come from Birmingham, England. He had been influenced in some measure by the negotiations of the Bradlaugh school, following which the works of the truth and the "Problem of Human Life" completed his emancipation from the leaven of unbelief.

NEW ZEALAND.

WANGANNI.—Brother Beaumont makes known the obedience of CAROLINE, the wife of brother Anderson, at the age of 33, formerly a Wesleyan Methodist. She was immersed in the river on January 2nd. Brother and sister Anderson are perfectly isolated, living a distance of 80 miles from the brethren; On this account they would be glad of either letter or visit from any of the faithful. Their address is W. Anderson Woodville P.O., Hawkes Bay, N.Z.

TOOWOMBA.—Brother Stapleton writes to say that he and his sister-wife are still alone since their removal from the old country to this place; but that they are comforted in their isolation by the periodical arrival of the *Christadelphian* and other works. The nearest ecclesia is at Galton, 24 miles distant, from whence he is expecting a refreshing visit on the Sunday following his present letter.

UNITED STATES.

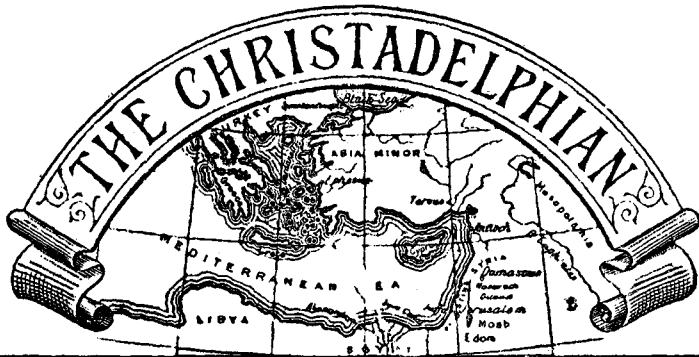
OSAGE.—Brother Brown sends the following:—"In the midst of some things that are grievous, we have great pleasure in reporting the addition of one to our little band of recruits for Zion's commonwealth. On the 29th day of February, G. D. PATTENGILL, of this place (formerly Baptist), yielded the required obedience for admission into the body of Christ. This is a notable case of the power of the truth. Brother Pattengill is of a family who have been Baptists from a remote ancestry, and he has been a very active and conspicuous worker in that body, being their Sunday School Superintendent for five years, teacher in their Bible class, clerk of the Church, teacher of scientific branches in their seminary here, and for several years our County Superintendent of education. Two years ago the *Twelve Lectures* were dawning on his mind, then *Eureka*. As the truth dawned on his mind, he presented it in his Bible class: in consequence he was compelled to resign as teacher, and later as even member of the class, which finally led to withdrawal from the Church to unite with a few despised Nazarenes in their arduous race for the inestimable prize. This token of God's favour greatly strengthens our hands for renewed labour in His vineyard. Brother Thomas Williams, of Waterloo, gave us five lectures on the 'Good News of the Kingdom' that made a very salutary impression on a few minds. Brother George Moyer is soon to visit us

to water the good seed. We await the blessing of Him who alone can give the increase."

SENECA FALLS.—Brother Algire says:—"I write to inform you of the death of my dear sister wife, who died very suddenly on the evening of the 15th of March, from dropsy of the heart, aged 60 years, 8 months, and 9 days. She had been out of health for about seven months. About three weeks previous to her death, a severe form of asthma set in, but on the day of her death she appeared much better, and in the evening sat up and conversed quite freely. Shortly after retiring she was attacked by an asthmatic spasm, which in about fifteen minutes resulted in her death. It was sudden, unexpected, and prostrating; but I trust that through the great kindness and mercy of God my Saviour, I shall be brought through the ordeal leaning for strength on His precious word. The deceased was a staunch believer in the things set forth in the Scriptures for salvation, and was ever ready to communicate the same where it was proper to do so. Her sympathies for the poor and needy was unbounded, and her congeniality endeared her to a large circle of friends, which was evident by the unfeigned sorrow manifested by them on the occasion. Her loss will be felt greatly by our ecclesia. She took a prominent part as a teacher of our Sunday School, she loved the children under her care, and interested them in such subjects in the Bible as their minds were capable of comprehending. She made good use of the *Children's Magazine* for that purpose. She had their love and affection entwined round her like a bower. We shall be unable to replace her, and as a help to our singing, she was indispensable. The service at the house consisted in reading brother Ashcroft's remarks in the *Christadelphian*, 'In the presence of death.' It expressed just what was required for the occasion."

SARATOGA.—A newspaper cutting announces the death of brother Dr. H. L. Todd, in his 68th year. He died of concussion of the brain, occasioned by a fall on the icy pavement. He was unconscious from the moment of the accident to the time of his death. The paper says, "His going out from among us will be as a dream. His vacant place will be noticed with many sighs by his old friends, until, one by one, they are also called to that land (the land of forgetfulness) to which he has already gone."

WATERLOO.—Brother Fynn reports that brother Williams has commenced a lecturing tour. "He started first at Clarinda, in this State, where he delivered a course of lectures; and here also he found two, a Mr. and Mrs. Harter, well versed in the truth, and desirous of obeying the same, who, after rendering an intelligent confession of the faith, were grafted on Israel's stock, at the hands of brother Williams. He afterwards proceeded to Shambaugh and Bedford preaching the word at both places. Another public discussion has been arranged for, between brother Williams, and a Mr. Smith, a Baptist minister, to take place at Ward's Mills, near Marion, Williamson Co., Illinois, to commence on April 8th, and to occupy four days, two sessions daily. I am requested to say, that if there should be any brethren within reasonable distance of the place of debate, who would like brother Williams to lecture for them, we should be glad if they would communicate with us at Waterloo. We are sorry to record the loss of brother and sister Smith and family, late of Birmingham, through removal to Davenport, in this State."



"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. 240

JUNE 1st, 1884. A.M., 5974.

Vol. XXI.

IS THE RAILWAY SYSTEM A SIGN OF THE TIME OF THE END ?

BY DR. THOMAS.

A strange notion has taken possession of some that the railroad system of locomotion is revealed in the prophecy of Nahum as a sign of the latter days, indicating the appearing of Christ. The following, they say, relates to locomotives and their lightning speed :—"The shield of his mighty men is made red, the valiant men are in scarlet ; the chariots with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways ; they shall seem like torches, they shall run like lightning."

In the interpretation given, the "shield made red" is the danger-signal of the railroad companies' valiant switchmen ! whose uniform, however, does not happen to be "scarlet," unless by chance some of them may happen to wear a scarlet vest, or red flannel shirt. But this is not peculiar to the switchman, who only wear such garments when they can get no better. They and the engine-drivers are "mighty men," and "valiant," because of the mighty catastrophes produced by their recklessness ! The locomotives and cars are the chariots with flaming torches ! The torches are the camphene lights, reflected through stained glass from the fore-fronts of the

chariots! The fir trees terribly shaken are the trees cut down and chopped up into firewood for the furnace. They are thus shaken out of their forests into the fires, running on wheels like lightning! The chariots rage in the streets, though the raging iron-horse is turned off into stable, because the Corporation will not let him run through the streets! This part of the interpretation is rather lame, it must be confessed; but then the class of interpreters which has originated the exposition we are considering does not stick at trifles—the more enormous the discrepancy the more implicit the credulity. At least, so we have found it in our travels through life. But to proceed. "They jostle one another in the broadways," when one car runs off the track and blocks up the course of another. They then get into a "rage," and rage at one another; that is, the drivers and conductors, who swear at each other; and the "tickets" within, who are always on the growl! Thus "they rage in the streets, and jostle one another in the broadways." The description, however, is not complete till the rushing train is seen approaching in the night "like torches," and "running like the lightning," at Parliamentary velocity, some *twenty miles* an hour!

O interpretation of interpretations, what an interpretation art thou! Nevertheless it is not more extraordinary than many others emanating from the same source; that is, "the thinking of the flesh," unenlightened by the gospel of the kingdom, or *promises covenanted to the fathers, and evangelised in the name of Jesus, as the King of the Jews.* Nahum's lightning chariots converted into

New York and Erie trains, is on a par with Swedenborgian Society, or Nauvoo, being the New Jerusalem; and the darkening of the air in the Blue-laws State in 1780, a sign of the coming of the Son of Man to Mount Olivet in Asia in 1843! . . . Seeing, then, that we utterly reject so unfounded a supposition, it is fit and proper that we present the reader an interpretation that cannot be scripturally nor logically gainsaid. As the prophecy of Nahum is brief, we shall in so doing give him a sketch of the whole, by which he will be the better able to see the natural and necessary meaning of the part so absurdly prostituted by the patentee aforesaid.

THE VISION OF NAHUM INTERPRETED.

Nahum declares the subject of his own prophecy in ch. i. 1, where he styles it "*The burden of Nineveh,*" and the words of it, "*The Book of the Vision of Nahum.*" "The burden"—*massa, an oracle threatening to Nineveh.*

Nineveh, standing on the banks of the Tigris, was the capital of the Assyrian empire, which, while that city was the seat of government, is symbolized in Dan. vii. 4 by "*a Lion with Eagle's wings.*" Moses informs us that the city was built by Nimrod, the beginning of whose kingdom was Babylon, Erech, Accad, and Calneh, in the land of Shinar. "Out of that land he went forth to (or invaded) Assyria, and builded Nineveh" (Gen. x. 2). In the days of Jonah, who was sent to preach repentance to it in the reign of Jeroboam II, king of Israel, it was "an exceeding great city of three days journey" through, and though the one God was known, its wickedness

was great, and, as might be supposed' its populace exceedingly ignorant; for God himself testifies, that it contained 120,000 persons that could not discern between their right hand and their left. Its cattle were also very numerous. Diodorus Siculus says was 150 stadia in length, 90 in breadth, and 480 in circuit; that is, about 21 miles long, 9 miles broad, and 54 miles in circumference. Its walls were 100 feet high, and so broad that three chariots could drive abreast upon them. Its towers, of which there were 1,500, were each 200 feet high.

At the time of its overthrow, Nineveh was very rich; for Nahum says, speaking of its gold and silver, "there is no end of the store." These riches, however, were not obtained alone by honest industry and gain; but by the conquest and spoil of other nations. The Lion being the symbol of the Ninevite power, he styles the king of Assyria "the old lion," the males of his family "the young lions," the females of his harem "his lionesses," and the heir apparent "the lion's whelp;" and, speaking of the way riches were heaped up in his vaults, the prophet says, "the lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin" (ch. ii. 9, 12).

Besides this source of wealth, the spoil of nations, Nineveh was full of people devoted to money-making.

It was the London of the ancient world, into whose bosom were poured the riches of Persia, India, China, and the West, by the caravans, and navigation of its rivers. "Thou hast multiplied thy merchants above the stars of heaven" (ch. iii. 16),

which shows that the Ninevite was a great commercial as well as military power.

The moral condition of the city at the time of its greatest glory was excessively corrupt. Modern Rome is a fair specimen in proportion to its size, or Papal Europe rather, of the impiety and abomination rampant in Nineveh; whose fate, therefore, with that of her sister, Babylon, have become the type of that entire and complete desolation that awaits Rome and the government which support her iniquity.

The moral condition of the city of Nimrod is apparent from the epithets bestowed upon it by Nahum, who styles her "the well-favored harlot," "the mistress of witchcrafts." In her day she traded in nations and families, whom she sold by lies and robbery, as Rome has done, and continues to do at the present time. "Woe to the city of bloods!" saith Nahum; "it is all full of lies and robbery; and the prey departeth not;" that is, it is not restored. For this cause he threatens her with ruin. Destruction was to overtake her, "because," says he, "of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts; upon all of whom her wickedness passed continually" (ch. iii. 4, 19).

The spiritual merchandise of the well-favored harlot was forced upon the nations by her military power. By her riches she sent out large armies to compel the nations to receive her yoke; and to purchase at the price of their religious liberty, civil independence, and precious metals, the lies she had prepared by

the incantations of her astrologers, magicians, and soothsayers, who, when her shame was displayed before the nations and kingdoms she had spoiled, emigrated to Babylon, and became the wise men and counselors—the clergy and ministers—of Nebuchadnezzar the heir of her departed glory.

Nineveh's success in these expeditions of her *Propaganda* is boastfully displayed in Rabshakeh's, the king of Nineveh's general's speech to Eliakim, the vice-governor over the household of David, in the reign of Hezekiah. This king had rebelled against Nineveh, which, in the 14th of his reign, had spoiled him of much gold and silver. Judea was accordingly invaded by a mighty army under Sennacherib, who, being detained before Lachish, sent Rabshakeh to demand the surrender of Jerusalem. In delivering his message to Eliakim (a type of Messiah, Isai. xxii. 20, 25) he said, "Thus saith the great king, the king of Assyria, to Hezekiah, What confidence is this in which thou trustest? Thou sayest (but they are vain words), I have counsel and strength for the war. Now, on whom dost thou trust, that thou rebellest against me? Now, behold thou trustest upon the staff of this bruised reed, upon Egypt, on which, if a man lean, it will go into his hand, and pierce it; so is Pharaoh, king of Egypt, unto all that trust on him. But if ye say unto me, We trust on Jehovah our God: is not that he whose high places and altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, *ye shall worship before this altar in Jerusalem?*" In this, Rabshakeh rejected the idea of the God to whom the altar in

Jerusalem was dedicated, being the true God; but, on the contrary, maintained that the God worshipped at the altars on the high places, which Hezekiah had demolished, a god recognised by Nineveh, was the god men ought to worship. He therefore continued, referring to that god, and said, "Am I now come up without Jehovah against this place, to destroy it? Jehovah said to me, Go up against this land to destroy it." This sort of address in the hearing of the multitude upon the wall, was very displeasing to Elikiam and his associates. The subjects of Hezekiah were prone enough to favour the claims of the gods of the nations; and might possibly come to the conclusion that Rabshakeh's account of the matter was correct; and that the miseries of Judea were the vengeance of the god of Nineveh on account of the impieties of Hezekiah. If this supposition should be revived and strengthened in their unstable minds, they might rebel against the house of David, and open the gates to the Assyrians to appease the wrath of Sennacherib and his god. Apprehensive of such a result, Elikiam and his friends interrupted Rabshakeh, and said, "Speak, I pray thee, to thy servants in the Syrian language, for we understand it; and talk not with us in the Jews' language, in the ears of the people that are on the wall." But Rabshakeh was too much of a serpent diplomatist for that. He perceived his advantage, and was determined not to forego it. If he could not persuade Hezekiah's ministers, he might move the Jews to revolt against them, which would answer his purpose as well. He wanted the city, and cared not by what means he obtained it. There-

fore, disregarding Eliakim, he turned to the men upon the wall, and cried with a loud voice in their language, saying: "Hear the word of the great king, the king of Assyria: thus saith the king. Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah; for thus saith the king of Assyria, seek my favour with a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his own cistern, until I come and take you away to a land like your own land—a land of corn and wine, a land of bread and vineyards, a land of the oil olive, and of honey, that ye may live and not die, and hearken not unto Hezekiah, when he deceiveth you, saying Jehovah will deliver us. 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 Jehovah should deliver Jerusalem out of mine hand?"

Here, then, was a direct and mighty issue created between the god of Nineveh and Jehovah. The great Nisroch, the god of Sennacherib, had conquered all before him (for what the conquerors of the ancient world effected in the name of their gods, they attributed to them), while Jehovah's land was overrun, His cities laid waste, and the only thing left to Him was Jerusalem, and His altar in the midst of her! The reader will perceive that the issue formed was about Zion; "which Jehovah had chosen, and desired for His habitation, that it might be His rest, and dwelling place for ever" (Ps. cxxxii. 13-14). *Should Nisroch of Nineveh, or Jehovah of Jerusalem, possess the city and the land?* This was the question, which in the Scripture is styled "The Controversy of Zion" (Isai. xxxiv. 8), a cause docketed long before, often called, but as often adjourned, and still in abeyance, awaiting final adjudication in the latter days.

(To be continued).

WORK NOT A DEGRADATION: IT HAD ITS RIGHT PLACE IN ISRAEL.—The high estimation in which work was held by the Hebrews is attested by two interesting philological facts. In the first place, the Hebrew language has no word equivalent to "slave;" and in the second, the ideas of "work" and "prayer" are represented by one and the same word, *aboda*. On the other hand, we find the Romans depending entirely on slave labour, and the

Greeks—the intellectual, humanity-loving Greeks—deliberately founding their freedom on the servitude of the helot. While the Hebrews were legislating for the happiness of the workman, the laws of Lycurgus denied all protection to the slave. While the Rabbins preached that the workman stood on the same proud level with the President of the Sanhedrin himself, Aristotle and Plato taught that the best security for the prosperity of the Republic was to refuse civil rights to the working class.—*Jewish World*.

OUR BRETHREN IN THE FIRST CENTURY.

STEPHEN.

We instinctively contrast our own circumstances with those of our brethren in the first century, who in their Master's service were called upon to surrender both liberty and life, and whose testimony on behalf of the gospel brought them into frequent collision with the rulers of the nation. We run no risks of this sort in our day. In the Providence of God it has been arranged that the voice of His truth shall now be freely heard with a view to the completion of the number of those who are to be the constituents of His name without prolonged delay. It was doubtless a great privilege to be so intimately and personally associated with Christ as the apostles had been; but it was a privilege for which they had to pay a great price. It meant much fear and trembling and many tears and tribulations which do not enter into our experience in anything like the same degree. Our troubles take other and less dreadful forms. We are not required as a matter of actual deed to seal our witness for him with our blood, but can speak out the thoughts of our hearts without risk of molestation from without.

Stephen was one of "seven men of honest report," full of the Holy Spirit and wisdom, who were chosen by the brethren, to take charge of the temporal affairs of the household, while the twelve apostles gave themselves continually to prayer and the ministry of the word. He does not appear to have confined himself to the mere duties of his office, but to have also taken an active part in the exposition and defence of the faith. It was probably due, in no small measure, to his influence, that "a great company of priests became obedient to the faith." Whether the obedience of these priests was a lasting thing or not, we do not know. The day will declare it. Their case receives mention in the narrative concerning Stephen, perhaps as an illustration of the extraordinary potency of his example and speech. Be that as it may, we find that he greatly distinguished himself in the general work connected with the apostolic ministry. He was "full of faith and power, and did great wonders and miracles among the people."

One would have thought that these facts would have given him the reverence and admiration of all classes in Jerusalem, and that the people, without exception, would have rejoiced to find such a man living in their midst. But it was much otherwise. There began to dispute with him certain who belonged to the synagogue of the Libertines, and Cyrenians, and Alexandrians, who, together with Jews from other parts, were soon engaged in vehement debate with him. They were, of course, thoroughly worsted in the discussion, and "were not able to resist the wisdom and the spirit by which he spake." But they were not ingenuous enough to confess it—conquered disputants seldom are. To cover their defeat and hide their shame, they resorted to some most disgraceful tactics. They bribed a number of men who were apparently lost to all moral sense, and got them to

bring a charge of blasphemy against him. These men did their dirty work effectively. They stirred up the people, and arrested Stephen and brought him before the council, and summoned false witnesses who were ready at a price to swear away his life. There was great excitement as the members of the Sanhedrim took their places for the purpose of investigating this important case. Stephen was now before the highest tribunal among the Jews—a tribunal consisting of 71 members, all of whom would doubtless be men of imposing presence, for it is said that all candidates for a seat in this council were required to be physically as well as morally blameless. They were moreover required to be middle-aged, tall in stature, wealthy, and learned both in divine law and in divers branches of secular science. They were also required to know several languages, so that the council might not be dependent upon an interpreter in the event of any foreigner being brought before it.

These officials, we may be sure, would not be predisposed in Stephen's favour. The fact of his prominent connection with the cause of Jesus of Nazareth, would itself disqualify them for an impartial examination of his case. He likely enough felt from the first that his fate was sealed, and that he was about to fall a victim to the blindness and malignance that had characterised his nation in every period of its history.

Did the prospect overwhelm him with confusion and dismay? Nothing of the kind! "All that sat in the Council, looking stedfastly on him, saw his face as it had been the face of an angel." Angelic faces have been peculiar to Israelitish and antediluvian history. There must have been that about "the face of an angel," which was not to be seen in an ordinary human countenance. We should think so if we saw one! How many faces one beholds from which every elohistic trace has departed—faces, indeed, that would hardly look amiss if they were attached to the bodies of some of the inferior animals—suggestive of scarcely anything save brutality, passion, cruelty, and lust. A man's character is generally readable in his face. Stephen's was. No man can subject himself for a number of years to the ennobling and purifying influences of divine truth without showing it in facial assimilation to the power which refines him. There is that about the countenances of an assembly convened on the basis of a hearty and intelligent acceptance of the gospel, which is never visible in an ordinary congregation of men and women. The people who gather together for political, scientific, or even ecclesiastical reasons, do not show much in their faces that can be called angelic. The phenomenon in Stephen's case was, to some extent, supernaturally caused there and then. The fact that he was "full of the Holy Spirit," would go far to account for it; but his mental condition, as one who was filled with divine wisdom, and possessed of an all-consuming sympathy with all that appertains to God, would also largely contribute to the explanation of his striking resemblance to one of the Elohim.

It is the purpose of God that none other than angelic faces—as far as the human form is concerned—shall eventually be seen upon the earth. They that are accounted worthy to attain that aion are

“equal unto the angels,” and reflect the beauty and glory of the Lord their God. The repulsive and mis-shapen countenances which now speak of vice and degradation and misery, will pass for ever away, and immortal survivors will know fully what the Elohim meant when they said—“Let us make man after our image, and in our likeness.” We can endure the present nightmare forms, in this blessed hope. The dreadful and disgusting faces so common everywhere now, will one day be seen no more for ever, and only forms of beauty and affection and intelligence and strength and harmony will remain.

The character of Stephen’s defence illustrates the fulfilment of Christ’s promise to his disciples, that when they were brought before Rulers, it should be given them in that same hour what they should speak, and that, therefore, it would not be necessary for them to arrange their defence beforehand, or be in the least anxious as to what they should say. Many pure-minded labourers have had occasion to weep and lament this vanished power. “It is not ye that speak, but the spirit of your Father that speaketh in you.” It would be a mistake to conclude that such assurances apply to an age like ours, from which the spiritual gifts granted to the apostles and others in the first century are withheld. Such an assumption would inevitably create absurd situations, and lead to unnecessary failures. We can only use the helps and materials that are available.

But in the case we are considering, we have the spirit addressing these rulers in Israel by the mouth of Stephen, and rehearsing the leading facts of their national history from the very beginning. We have thus a divine confirmation of Old Testament occurrences which served as a refutation of the charges which had been brought against Stephen of hostility to the temple and the law. They listened attentively to the various interesting details which illustrated Jehovah’s care and regard towards the posterity of Abraham, and doubtless approved all that was said up to a certain point. That point was where Stephen began to make an application of his remarks to his illustrious hearers themselves, and to charge them with treading in the footsteps of the rebellious generations that had gone before. “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your fathers did so do ye.” That Sanhedrim knew not who was responsible for this scathing utterance, nor whence it had originated. Their anger and vengeance were wreaked upon the instrument of this denunciation: they drowned his voice with their indignant clamour, and without a formal trial seized him with one accord, and cast him out of the city with murderous hands.

Attention has been called to the fact that, on this sad occasion, all the just and noble precedents in which the Jewish Sanhedrim took pride, were wholly discarded. It is said that the humane and benevolent feelings of the members of this Council towards the people whom they represented were especially seen in their administration of the law. It was their wont to act upon the principle that the accused was innocent till he could be proved to be guilty; and they are said to have always manifested an

anxiety in their modes of conducting a trial, to clear the accused rather than secure his condemnation, especially in matters of life and death. "The President of the Council would, at the very outset of the trial, solemnly admonish the witnesses, pointing out the preciousness of human life, and earnestly beseeching them, carefully and calmly, to reflect whether they had not overlooked some circumstances which might favour the accused and tend to establish his innocence."

Whether Stephen's arraignment before them was accompanied by such anxiety on their part to secure his acquittal of the capital offence with which he was charged, we do not know. If such desire ever existed among them it was speedily quenched in this frantic outburst of passion and rage, which has for ever stamped with disgrace the reputation of that judicial assembly.

He was soon a bruised and mutilated corpse outside the city walls. They show you "Stephen's Gate" to day, but what Jew can think of the history without blushing to the very roots of his hair!

The martyr's probation was short, but how much was crowded into it! It is not the length, but the *manner* of the service in which the true importance lies. There is more in some men's existence for a single day, than in the entire life-time of others. We need not commiserate Stephen on account of his dreadful death. It would soon be over, and when once the stones had done their work there was no more that rage and hate might do!

In the peaceful oblivion of the grave where devout men carried him, this noble witness-bearer sleeps, awaiting the day which will cover his adversaries with shame, and place him side by side with the Master, to whose death he was then so early conformed. He will know the power of *his* resurrection. When he awakes his first thoughts will be connected with the respectable but infuriated mob at whose hands he met his doom—it will seem as though they were once more stooping to gather the stones to hurl at his defenceless head, for it will take Stephen some time to realise the fact that he has been dead so long, and that the "young man whose name was Saul," and who was a conspicuous figure in that tragic and atrocious history, has since then been an ardent exponent and defender of the very faith he then laboured to destroy, and himself become a martyr in the cause of the Nazarene! But these sensations of bewilderment and surprise will at length give place to unspeakable tranquility and joy, as Stephen's mind opens to a full realisation of the bliss that will then become his portion for evermore. No more weary and bootless argument! No more unreasonable and wicked antagonists! No more violence, and perversion of judgment and justice! No more feverish and painful excitement! But the "face of an angel" something more than a surface splendour—the glory of God something more than a vision—and the Lord Jesus an actual, visible, personal, and permanent reality at his side.

R. ASHCROFT.

THE FOOLISH TOOK NO OIL.

'Twas not enough that they had lamps,
Nor yet that they the lamps had lighted ;
There were ten virgins thus prepared,
Yet there were five whose claims were slighted.
The night is long, and the night air damp,
Is there oil in your vessel with your lamp ?

The midnight cry rings through the air,
Behold, he comes, go out and meet him ;
But how shall those five foolish go
With such faint flickering lights to greet him ?
There is death to them in the gladsome shout,
For, behold, their lamps are going out.

The careless are in earnest now,
They go to buy what they may not borrow,
And they will give an untold price
For a little oil. Ah ! woe and sorrow,
Their diligence is all too late,
They are ready now—but, he did not wait.

The door is shut. Only just shut !
Surely a little grace he'll show them ?
"Lord, Lord," they cry, "Open to us ?"
He answers that he does not know them.
When once the Master has shut the door,
No one can open it evermore.

'Tis not enough to have learned Christ,
Nor yet that we to him have plighted
Our faith. Except it still abide,
And *grow* in him, the branch is blighted.
Does he tarry long ? Let us the more
Be striving to make our election sure.

My. C.

MR. GEORGE'S DOCTRINE AND THE DIVINE LAND(SYSTEM OF ISRAEL.—"Mr. Henry George argues very convincingly in his *Progress and Poverty* that the 'ultimate result of private property in land is the enslavement of labour.' Now if we examine carefully the working of the Mosaic land system in the Hebrew commonwealth, we shall find that it entirely bears out Mr.

George's contention. The subdivision of the soil rendered labour free, and at the same time invested it with the highest possible dignity. It was this freedom and dignity of labour which made Israel prosperous, and we may depend upon it that were modern society to rely upon a similarly constituted labour there would be no such problem as that which engages Mr. George's attention."—*Jewish World*.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 157.**

“Exhort one another daily.”—PAUL.

We have been reminded of the high position to which we have been called in having been invited to the possibility and prospect of being made equal to the angels. Such a prospect is the highest possible to the human imagination. It is the highest possible in the nature of things. To those unacquainted with the grounds on which it rests, it is nothing more than an idle dream. How far it is in truth from being such, you very well know. It is no mere conception of a poetic imagination, though containing within itself all and more than such an imagination could picture as desirable. It is no utopian ideal, though coming up to and going beyond the utmost excellence that could possibly be associated with such an ideal. It is a sober matter of fact, commended to our judgment and faith by many evidences and considerations which enable us emphatically to endorse Peter's statement that we have not followed cunningly-devised fables.

But there is another side to the question which it will be profitable for a moment to look at. It is the side associated with the thought that must have presented itself more than once to every thoughtful mind, namely, “Can it be that all the people we know in connection with the profession of the truth are destined to become equal with the angels?” We are able to obtain for this enquiry a positive Scriptural answer. We have the Lord's authority for a decided “No.” He tells us in many ways that it is not every one that is called that will be chosen. He plainly makes us understand by various forms of teaching that only a selection will be made from among those

who profess His name; and the matter that ought to constantly engage our attention is, the principle upon which the selection will be made. As to this also, we need never be in any manner of doubt. The reason why He will choose some, and not choose others, has been stated by Him with a plainness that is almost considered childish by the wise of our generation. It is for us to discern and conform to this reason, remembering that the Lord has said, “Except a man receive the kingdom of God as a little child, he shall in no case enter therein.” He has told us that it is not sufficient to know about Him; that many in the day of decision will say to him, “Have we not preached in thy name?” to whom he will say, “I never knew you.”

To what then, besides the knowledge of him, must we attain? We get the answer by considering the various indications scattered about in the apostolic writings. Here is one: Paul says, in Hebrew iii. 6, that we are the house of Christ, “if we hold fast the confidence and rejoicing of the hope firm unto the end.” We can all understand this. The least gifted among us knows what it is to be “confident” and to “rejoice.” To be confident about a thing is to be sure. He wants us to be sure about the hope; to banish all doubt. This is reasonable. To lack certainty is to dishonour him. Even men refuse friendship to men when doubt is harboured with regard to declared intentions; how much more essential to acceptance with God in Christ is it that we fully believe that what He has promised He will perform. You know the declaration that “without faith it is impossible to please God” (Heb. xi.

6). But perhaps you say "It is my nature to doubt; I cannot be confident; and if I cannot help it why should I be rejected?" Well, there is an answer. There are things which no man doubts, whatever be his nature, provided only that he be properly informed. No man doubts that Queen Victoria reigns in England, and that London is on the banks of the Thames. If a man could be found doubting these facts, it would be because of ignorance which would scarcely be considered an excuse. Uncertainty is an effect. It is the result either of ignorance or forgetfulness. Now for a man to be ignorant or forgetful in relation to the hope, he must be neglectful of the means of knowledge and memory God has given us. God has given us abundant reason for confidence in giving us the Scriptures, and the many confirmations with which those Scriptures are accompanied. Now, if we neglect the Scriptures, are we not responsible for the effect that will spring from this neglect? Are we not chargeable with the uncertainty of faith that will arise? Is it not reasonable that Paul should ask, "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was afterwards spoken unto us by them that heard him?" It is certain that we cannot escape if we are guilty of this folly. Consequently, the course of wisdom is evident, how narrow-minded or vulgar soever it may be considered by the "polite." Let us not neglect, but give a daily attention to the Bible. There is no need of excess: but a daily place it ought to have.

Do not be too much taken up with temporal things. Be taken up enough with them, of course. There is no need to advocate attention to temporal things. They are sure to be attended to: the only danger connected with them is the danger of attending to them too much, and not too little. And there is little danger of attending to spiritual things too much: the danger is of attending to them too little.

The situation of things on this point is very well indicated by the fact that while there are many hundreds of entreaties in the Bible to attend to wisdom, there is only one caution against going too far in this direction (Ecc. vii. 16). There may be a possibility of going to extremes of devotedness to God's great salvation, but the liability is as one to a thousand. The need of exertion lies all in the opposite direction. Do not devote the energies of your life to the attainment of a present result. Labour not to be rich. Lay not up treasure upon earth. Where your treasure is, there will your heart be also. Jesus makes this a reason why we should not pile treasure now. We must all allow the reason to be good and true. We must all admit that wherever what we treasure is laid, there our hearts will be. It is a universal and inevitable rule. If we lay up treasure in the present order of things, our hearts will be bound up with the present order of things, and, consequently, our sympathies will be weakened for the purpose of God to do away with the present order of things and establish a new order. Let our treasure be laid up in heaven. This is Christ's advice, and he has told us how to do it. Whatever we give to God is laid up in heaven; and we give to God when we give to the poor or to the furtherance of His truth among men. The man who appropriates and lays up all for his own use, Jesus speaks of a man "who layeth up treasure for himself and is not rich towards God" (Luke xii. 21). We must, therefore, beware of the sophistry by which men think they have done enough, when they provide for themselves and their own families. It is part of well-doing to make this provision: but there is another part, which is more acceptable, because more difficult and more godlike: viz., to provide for the poor and the gospel, according to the ability God hath given us. This is a hard saying for the children of the flesh: but it is the doctrine of the first-born of the children of the spirit:

and time will yet show it the wisest doctrine. Even now, there is a reward. The man who acts out this policy of Christ finds his confidence growing stronger, day by day, instead of reaping the experience of the penurious man who is apt to find his faith getting thinner and weaker as time advances, until at last he wonders if he has any faith at all, or worse still, makes shipwreck of it altogether, and is again entangled and overcome of the world, after having once escaped its bondage. Solomon speaks of the faith of the righteous shining brighter and brighter unto the perfect day. This is the result of persevering attention and obedience. The confidence of the hope increases as time advances, until the heart settles into the condition of Abraham who, against hope, believed in hope: that what God had promised He would certainly, in due time, perform.

This state of confidence in the heart of saints gives pleasure to God and to Christ. It is a ground of acceptance with them. But there is not only the confidence but the *rejoicing* of the hope. We must not forget this part. It is a necessary part. God requires it of our hands. I think we will say it is reasonable that He should if we but reflect. Suppose it is the case of our own children: we promise them something good on conditions: they fulfil the conditions in part, but are not greatly concerned whether they get what we promise or not. They show indifference. They are not glad. Should we not in such a state of things feel disinclined to bestow what we proposed? How different in the other case. How interested we are to give when we see our children building upon our promise, and anticipating with gladness its fulfilment. Of course there is a difference between mortal parents and God: still we are in His image: and the Scriptures give us to understand that, though in much higher measure, He works upon similar principles.

Surely it is the natural outcome of the con-

fidence in His promises that we should rejoice in them. What could be so calculated to make a person glad as the prospect of what God has promised to those who believe and obey Him? If we rejoice not, it must be because our faith is weakened by what Jesus calls "the lust of other things." What those other things are, we know: because we have all had experience of them and know how easily they kill confidence and joy in the things of the Spirit. We must be on our guard against them. Some people seem to think we don't require to take care. Such people sooner or later become the best examples of the need of taking care. Their interest in the purpose of God and the things of the Spirit, and the work of Christ becomes so weak that they are a drag on every true servant of Christ. Their faith is so uncertain that they never refresh a fellow traveller by rejoicing in the hope: but are all the time rather in the condition of having to be persuaded by argument there is a hope. For this state God holds a man responsible, because it is the result of causes in his control. It is the result of his attending very little to what God requires at his hand, and attending very much to matters in which his own pleasure merely is engaged. He neglects the Bible; he neglects God in prayer, in service, and in meeting; he neglects God's friends. He attends much to business, much to professional study, much to light reading, and much to worldly friends: the result is, his heart is drawn away, and he grows dead. He serves himself much, and others little, and God not at all. Can we wonder at his sinking into such a state of barrenness and paralysis in relation to all God's affairs?

Let us repudiate the policy that leads to such results. Let us "hold fast" to everything that keeps us in God's company, and we shall thus hold fast the rejoicing as well as the confidence of the hope, steadfast unto the end. Not that we shall never know sorrow or gloom.

On the contrary, the joy the truth gives us has its obverse side. The burden of mortal nature, and the evil state of the world in all its aspects, will unitedly operate to cast us down—not rarely. Still these are accidental and transient. They are but as the dullness of a cloud-covered sky. They do not blot out the sun. They do not alter the fundamental verities of the ages and the universe. All things are on our side if we are in harmony with God. Our sadness is but for a moment, and on the surface. We have no reason but mechanical and short-lived reasons for being sad. The state and the time we live in overbear the perceptions of the understanding yes, sometimes, because of our weakness. But we can blow the clouds away, often, with a rally. We can ask with David, "Why art thou cast down, O my soul? and why art thou so disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance." We discover by such introspections that there is no cause for sadness, and that our glooms are due to the weakness of the hour, for which we are not responsible. How much better to be thus than in the state that calls for the contrary question. If David said "Why am I sad?" James asks others, why they are glad. He tells them to let their laughter be turned to mourning, and their joy to heaviness, and to be afflicted and mourn and weep (Jas. iv. 9), and these too, recollect, were brethren by profession—men who had a status among the brotherhood, and were in good odour with many whom, nevertheless, James describes as "sinners" and double-minded men, and whose sinfulness Paul defines as a walk after the flesh and mind-
ing earthly things. There is a time for everything. This is not the time for pleasure and mirth and gladness, on the part of those whose part it is to have filled up in themselves the (remaining) measure of the sufferings of Christ (Colos. i. 24). To rejoice in the hope is admissible to any

degree, but to rejoice with the world in their joy is to rejoice with a Godless joy—a joy with no God in it—a joy which is destined to burn out, and leave nothing but ashes behind.

Christ asks us to be quite sure about the hope, and to find our gladness in it. But he also asks other things at our hands. He asks us not only to be but to do. This opens out many points, but we must confine our attention to two—one positive; the other negative: one, what we ought to do, and one what we ought not to do—of both of which, there are many forms and examples in the word of Christ. We first refer to one that is of universal knowledge and fame, but that is practically disregarded almost as generally as it is known. "As ye would that men should do unto you, do ye even so to them." I need stay to speak of the excellence of such a rule among men. The observance of it makes men interesting to each other and happy in themselves. The practice of the contrary rule, which is almost the universal rule—that, viz., of leaving your neighbour out of consideration—has just the contrary effect; it makes men hideous and unhappy. How good and reasonable and beautiful it is that Jesus should require this mode of action in his disciples. For what is he developing them for? That they may be a glory to God, a joy to him, a joy to each other, and a blessing to the world when they shall reign with him. How could they be any of these if they were sluggish selfish men, interested only in their own affairs? Let us look this broadly and strongly in the face. It is a commandment. We may not feel like obeying it by natural impulse; but if we set ourselves to do it because Christ has commanded it, it is wonderful how it becomes not only a habit but a pleasant habit, yielding health and satisfaction to ourselves and blessing to those with whom we may be thrown in contact. No doubt, we will often be dis-

couraged in the attempt to carry it out. If everybody acted on it, it would be easy and delightful ; but when the rule is the other way, then it seems as if your kindness came blighting back into your own bosom, and as if there was no use in trying. But then, if we take an enlightened view of the matter, we shall see that we do not do it because there is any "use" in the matter ; that is, not because we expect to reform the world by it, or even to evoke the reciprocation of it from those to whom we practice this self-denying rule. We do it simply and purely because it is Christ's commandment, who is preparing thus for himself a band of noble men and women who will see great joy of it yet in the day of their muster in his presence, and their exaltation to that position of power in which they will have the fullest scope for acting out the noble precepts that Christ has delivered as part of the power that prepares the generation of the righteous for the promised blessedness of all families in Abraham. Do not let us forget that we must act on this rule if we are to be chosen of Christ at his coming. He has told us plainly and frequently that only if we "Do whatsoever he has commanded, are we his friends."

The other thing I spoke of is something we are not to do. We are not to "recompense to any man evil for evil." On the contrary we are to do good to those that who do evil to us. This is perhaps a harder rule than the other. It is a primitive instinct with all men to resent ; to retaliate ; to pay back, if possible, a larger evil than has been inflicted on us. And primitive instincts are hard to con-

quer ; but conquer we must. This primitive instinct we must tie up in chains and refuse to allow it a part in our deportment or policy. As the servants of Christ, we are not at liberty to act upon it. There must be no unkind word for unkind word, or disobliging act for disobliging act, but contrariwise, blessing. Let us put all our vigour into the acts of duty and business efficiency. Don't let it get into our resentments. Executive impulse is useful as steam in the boiler : it drives the machinery ; but if you let it out, it scalds, torments and destroys. The commandment is excellent in every way we can think of it. No commandment could more effectually train us to the exercise of self-restraint. Nothing could be more calculated to tame the natural tiger : and help the higher law of kindness to get the upper hand. The result of its obedience is the development of beautiful character, well fitted for the exaltation which awaits the suffering house of Christ in the day of his glory.

Paul advised Timothy to give himself wholly to these things, that he might be a vessel filled for kingly use in the great day. We cannot receive better advice. The process may be severe for flesh and blood, but it is short if it extends to the longest natural lifetime, and its results are so transcendent and unutterably good in the day of Christ, that the tribulation of seven times increased in duration and intensity, would still be properly described in the words of Paul as "our light affliction which is but for a moment," working out for us a far more exceeding and eternal weight of glory.

EDITOR.

ON THE BANKS OF THE EUPHRATES.—
There is a correspondence between the state of the literal and political Euphrates. The beautiful valleys that mark the course of the literal Euphrates were once full of life and fertility. Now they are a solitary wilderness—the lurking-place of human ghouls. The mighty cities through

which it once flowed are a desolation for ever. The vast ruins raise their sombre heads towards heaven as a mute testimony to eternal truth and as monuments of the vanity of human grandeur—grim sentinels keeping guard over the sleeping dust of the millions buried beneath the *debris* of ages.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 258.

DOCTRINAL DIVISION.

The world will, at last, be resolved into three grand Israelitish sections, constituting one harmonious whole: consisting of—

- 1.—The reigning house of Israel, after the Spirit.
- 2.—The Kingdom of Israel, after the flesh.
- 3.—The whole Israelitish empire of nations, over which Christ will rule.

The house of Christ will, at last, be divided into but two parties, consisting of—

- 1.—Those who have rendered a true and loving service *to him*.
- 2.—Those who have rendered a true and loving service *to themselves*.

Those who receive the truth are resolved by Christ into four kinds, viz.:—

- 1.—The wayside hearer, who does not understand it, and in whose case the seed is carried off by some ecclesiastical or other kind of fowl before it has had time to sink beneath the beaten surface of his heart.
- 2.—The stony place hearer, who truly receiveth it with joy, but having no depth of mental soil, it is impossible the seed can take root; so he only endureth till such times as the winds of tribulation begin to blow; and these soon tear up the plant.
- 3.—The thorn bush hearer, who receives the seed into such prickly conditions as are analogous to thorns. The seed in this case is literally choked by the compound lust for all worldly things; a condition in which it is just as impossible for the truth to bear fruit as for a fig tree to grow in a furnace.
- 4.—The good ground hearers who, understanding what they hear, are comparable to fruit-bearing trees. These are the only kind of hearers who bring forth any fruit to perfection. These are the wise who,

surrounding seed with every favourable condition that loving hearts can devise, reap at last their thirty, sixty, or hundredfold.

Those under whose notice the truth is brought may again be divided into five classes, viz. —

- 1.—Those who would not have it at a gift, and feel thoroughly opposed to it.
- 2.—Those who are not opposed but have no taste for it.
- 3.—Such as don't mind having it if it is cheap enough, but can do without it.
- 4.—Such as are willing to pay a fair market price for it, and would like it.
- 5.—Those who must have it at any price, and who regard it as indispensable, and count all things else as but dross and dung in comparison to it. It is out of these last that Christ's true and lasting and truly abounding friends are made.

The world has already received several divine foundation layers; upon each of which, however, men have successively built up their own designs in "wood, hay, and stubble." Still to this fact is to be attributed all the little good there is at present anywhere in human life under the sun.

- 1.—The patriarchal foundation, consisting of the promises, and the institution of sacrificial approach to God; and the same established, confirmed, and supplemented by many suitable and visible exhibitions of the divine hand; such as the translation of Enoch, the destruction of Sodom and the drowning of the world.
- 2.—The Mosaic foundation consisting of the law and the land, the reign of the kings and the ministry of the priests and prophets; and accompanied all the way through with a circle of standing miracles; and these again supplemented by an order of the most extraordinary events only to be accounted for on

the principle that Israel was God's kingdom on earth.

- 3.—The apostolic foundation, consisting of the combined preaching of Christ and the apostles, first to the Jews, and afterwards to the Gentiles throughout the entire Roman Empire: and the same accompanied by the miraculous and the divine at every step.

REFERENCE TABLET No. 259.

ZION'S GLAD MORNING.

With the most glorious personal and political sign of Christ on the earth will come also—

- The reign of peace (Isa. ix. 6).
- The reign of purity (Mal. i. 11).
- The reign of plenty (Isa. xxx. 23).
- The reign of praise (Isa. xxvi. 1).
- The reign of light (Isa. lx. 1-3).
- The reign of love (Zeph. iii. 17).
- The reign of life (Rom. v. 17).
- The reign of liberty (Isa. lxi. 1).
- The reign of meekness (Isa. xlv. 4).
- The reign of justice (Jer. xxiii. 5).
- The reign of judgment (Ps. lxxii. 1).
- The reign of joy (Isa. xxxv. 10).
- The reign of comfort (Isa. xl. 1-2).
- The reign of right (Ps. xlv. 6).
- The reign of rest (Isa. xi. 10).
- The reign of righteousness (Isa. xxxii. 1).
- The reign of regeneration (Matt. xix. 28).
- The reign of restitution (Acts iii. 21).
- The reign of redemption (Isa. li. 11.)
- The reign of health (Ps. lxxvii. 2).
- The reign of holiness (Obad. 17).
- The reign of heaven (Matt. vi. 10).
- The reign of bounty (Isa. xxxii. 7, 8).
- The reign of beauty (Isa. xxxiii. 17).
- The reign of blessing (Ezek. xxxiv. 26).
- The reign of kindness (Isa. liv. 8).
- The reign of knowledge (Isa. xi. 9).
- The reign of victory (Isa. xxv. 8).
- The reign of wisdom (Isa. xxxiii. 6).
- The reign of worship (Zeph. ii. 11).
- The reign of truth (Zech. viii. 3).
- The reign of thanksgiving (Isa. li. 3).
- The reign of triumph (Ps. xlviii. 1).
- The reign of goodwill (Luke ii. 14).
- The reign of goodness (Jer. xxxi. 12).
- The reign of glory (Hab. ii. 14).
- The reign of God (Dan. ii. 44).

The mere human administration of the kingdoms of the Gentiles during the long dark centuries of their unhappy existence has been more or less

THE REIGN OF SIN.

- A reign of blood and burden.
- A reign of fight and plight.
- A reign of sin and sadness.
- A reign of terror and tyranny.
- A reign of crime and cruelty.
- A reign of darkness, doubt, and death.
- A reign of mammon and misery.
- A reign of waste and war.
- A reign of trouble and tumult.
- A reign of vice and vanity.
- A reign of pride and poverty.
- A reign of injustice and iniquity.
- A reign of ignorance and infamy.
- A reign of toil and tears.
- A reign of spoil and mail.
- A reign of debt and dirt.
- A reign of sorrow and sighing.
- A reign of wrong and wretchedness.
- A reign of devil and drunkenness.
- A reign of riot and rot.
- A reign of fools and folly.
- A reign of mist and mischief.
- A reign of greed and greed.
- A reign of fault and failure.
- A reign of blot and blemish.
- A reign of lust and lawlessness.
- A reign of beasts and battle.
- A reign of prisons and paupers.
- A reign of martyrdom and murder.
- A reign of man and madness.

REFERENCE TABLET, No. 260.

A MORE EXCELLENT WAY.

- Better to wear than weary (Gal. vi. 9).
- Better to fight than faint (1 Tim. vi. 12).
- Better to run than ruin (Heb. xii. 1).
- Better to seek than sink (Jer. xxix. 13).
- Better to pray than play (1 Cor. x. 7).
- Better to cure than curse (Rom. xii. 14).
- Better to weep than wink (Prov. x. 10).
- Better to think than shrink (1 Pet. iv. 12).
- Better to spend than lend (Acts xx. 35).
- Better to bless than oppress (Ps. cix. 28).
- Better to walk than talk (Prov. xiv. 23).
- Better to seal than sell (Jno. iii. 33).
- Better to sigh than lie (Ezek. ix. 4).
- Better to cry than die (Isa. xxxviii. 3-5).
- Better to sow than sow (Ecc. xi. 6).
- Better to fear than swear (Matt. v. 34).
- Better to hope than halt (Ps. xlii. 5).
- Better to pant than cant (Ps. xlii. 1).
- Better to work than lurk (Ps. x. 8).
- Better to succour than sunder (Rom. xvi. 2).
- Better to tremble than dissemble (Ps. xxvi. 4).

Better to grieve than to thief (Am. vi. 6).
 Better to bend than to break (1 Pet. v. 6).
 Better to teach than impeach (1 Tim. vi. 2).
 Better to sorrow than borrow (Prov. xxii. 7).
 Better to pay than to say (Rom. xiii. 8).

Better to leap than sleep (Luke vi. 23).
 Better to cherish than perish (1 Thes. ii. 7).
 Better to sing than sin (Eph. v. 19).
 Better to give than grudge (Jas. v. 9).
 Better to fast than feast (Matt. ix. 15).
 Better to heal than hurt (Heb. xii. 13).
 Better to help than hinder (1 Cor. ix. 12).

ETHIOPIA AND THE SOUDAN.—Brother J. J. Andrew, of London, writes—"Have you examined the references to Ethiopia in the prophetic Scriptures? Dr. Thomas fixes it in Kushistan, near the Persian Gulf. But, there are reasons for locating it in the Soudan. Ezekiel and Daniel associate it with Egypt—and also Lybia, and one passage of a historical character connects it with the border of Egypt. In view of Eastern developments the subject is deserving of critical investigation."

THE RIVER EUPHRATES.—This memorable river of Scripture is a river of Western Asia, 1780 miles in length, and navigable, in midstream, for vessels of 500 tons. It is formed by the union of two branches, both of which rise in Mount Ararat, in Armenia. The upper course of the river flows along the south-eastern border of Cappadocia, the north-eastern border of Syria, from thence through Mesopotamia and the marshy districts of Babylonia, or Trak-Arabi, where it finally discharges its waters into the Persian Gulf.

FANATICISM.—There is much fanaticism in religion, as professed in many parts of the earth; but there is a *distinguishable difference* between fanaticism and faith that is strong for a reason. John Locke, about 200 years ago, expressed himself thus on the subject, in words which are copied and transmitted by brother Harwood, of Norwich:—"A strong and firm persuasion of any proposition relating to religion, for which a man hath either no or not sufficient proof from reason, but receives them as truths wrought in the mind extraordinarily by influence, coming immediately from God himself, seems to me to be enthusiasm (fanaticism), which can be no evidence or ground of assurance at all, nor can by any means be taken for knowledge. If such groundless thoughts as these, concerning ordinary matters and not religion, possess the mind strongly, we call it raving, and every one thinks it a degree of

madness; but in religion, men, accustomed to the thoughts of revelation, make a greater allowance to it, though indeed it be a more dangerous madness: But men are apt to think in religion they may, and ought, to quit their reason. I find that the Christians, Mahometans, and Brahmins, all pretend to this immediate inspiration; but it is certain that contradictions and falsehoods cannot come from God; nor can anyone that is of the true religion, be assured of anything by a way whereof those of a false religion may be, and are equally confirmed in theirs."

HISTORICAL ASSOCIATIONS OF THE EUPHRATES.—The river, which is the apocalyptic symbol of the dying Ottoman power, has the most illustrious historical associations of any river on earth except the Jordan. It was somewhere on its banks that the Garden of Eden was planted, and that Adam and Eve walked in sinless innocence. It was in this vicinity that Abraham was born. It was here that great Babylon was reared and shot its spiral-like towers, as it were, into the very heavens. Here, God's people, Israel, hung their harps upon the willows and refused to sing the Lord's songs in a strange land.

A LITTLE TRUTH IN IT.—Some one rhymes thus on the uses of adversity:—"If none were sick and none were sad, what service could we render? I think if we were always glad, we scarcely could be tender. Did our beloved never need our patient ministrations, earth would grow cold, and miss, indeed, its sweetest consolation. If sorrow never claimed our heart, and every wish was granted, patience would die and hope depart, life would be disenchanted." There is a little truth in it; but in so far as it would logically involve the conclusion that the immortal state will not be "tender," and that it will be unsatisfactory, and uncordial, there is a flaw in it, which it would be easy to point out.—Ed

THE SEEN AND UNSEEN :

OR

MEDITATIONS ON VARIOUS MATTERS OF COMMANDING INTEREST.

BY ORIANA.

PREFATORY.—A prudent house-wife does not throw away a worn garment as of no more use, but carefully cuts out the better parts and puts away for patches. Just so with the heedful reader. He doesn't let the thoughts of the sapient pass through his head like flour through a sieve, but after careful winnowing, to separate the grain from the chaff, the former is garnered away in the recesses of the brain to come forth for future use in the way of patches thereby making whole garments of our conversations and writings, *i.e.*, if we prove skilful needlewomen and do our patching well. "It is not what people read, but what they remember that makes them learned." To remember is to meditate upon.

IMMORTALITY.

Thus saith Sir Thomas Browne (born in London 1605, died at Norwich 1682), "In vain do individuals hope for immortality, or any patent from oblivion, in preservations below the moon: men have been deceived even in their flatteries above the sun, and studied conceits to perpetuate their names in Heaven." True, Sir Thomas, in more ways than one. Not content with their names alone being in Heaven, they have "studied conceits" innumerable as to how they may crowd their "immortal souls" in. But "there is nothing immortal but immortality: whatever hath no beginning may be confident of no end. All others have a dependent being and within the reach of destruction, which is the peculiar of that necessary essence that cannot destroy itself: and the highest strain of omnipotence to be so powerfully constituted, as not to suffer even from the power of itself." God only hath immortality in this sense. "God who can destroy our souls" (lives) "and hath assured our resurrection" (of those in Christ who hath said "I am the resurrection and the life"), "either of our bodies or names, hath directly promised *no duration*." You must be a fool Sir Thomas—Yes. Like another Paul "much learning hath made thee mad." In our nineteenth century day of the world, there is great plenty of frothy, impotent sapience, that would wave you and your old-fashioned wisdom aside with superb scorn, and tell you that this indestructible, omnipotent, powerfully constituted essence, of which you speak, cannot even destroy the "immortal soul" of the wildest and most blood-thirsty savage. You are quite out of place in our day and civilisation, Sir Thomas. I therefore put you aside.

DEATH

“On this side, and on that, men see their friends
Drop off like leaves in autumn ; yet launch out
Into fantastic schemes, which the long lives
In the world’s hale and undegen’rate days,
Could scarce have leisure for.—Fools that we are
Never to think of death and ourselves
At the same time ; as if to learn to die
Were no concern of ours.—Oh ! more than sottish
For creatures of a day in gamesome mood,
To frolic on eternity’s dread brink
Unapprehensive : when for aught we know
The very first swoll’n surge shall sweep us in.”

Thus warns Robert Blair (born at Edinburgh about 1700 ; died at Athelstaneford 1746). How it speaks home to our understanding. Like the Florentine funeral which is always conducted at night, so that no one will be shocked during the day, with sunshine and light and gaiety, all about them, with a thought of the inevitable doom of all, we, too, put aside the thought of death. We say it is a long way off for us, and we must prepare to live ; by-and-bye will be time enough to prepare to die. We plan and strive, and hope, and fear, and, at last, as we think we can begin to live comfortably, we hear the dread summons—“Thou fool, this day is thy life required of thee.” Let us always be prepared for death, for then we will be living a right life. Let us ever be able to say “Merciful Father, we are in thy keeping. Thou hast given life, and thou also canst take away ; therefore ‘Thy will not mine be done.’” *To-day* we live, *to-morrow* we die. “Nay, as long as the body lasts, which groans in receiving pain, and exults in inflicting it, which

throbs, and loves, and hates, and pities, and struggles through life’s few short hours. Nay, not so long. Minutes. Less than these, a breath. In the swift radiation of a star, that which was animated by these passions and conditions is cold and dead and useless to itself for evermore. Farewell to it. Truly “we are such stuff as dreams are made of and our little life is rounded with a sleep.” Aye, aye, but the dream will become a living reality to God’s chosen few. The future life is to that of the present time, a grand, sublime, and perfect ideal. “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.” It is something away, above, and beyond us in our lowly flesh-burdened condition of the present life. We must work up to it, prepare for it, and not drag it down and make it part and parcel in all the sordid cares of the life around us. There could be no wordy strifes and contentions, if the truth were ever exalted to its proper position. The Bible is full of beautiful imagery—eloquence, pathos, poetry. Facts—truths are not presented naked, so as to startle and shock the mind, but on the contrary are clothed in raiment of light. Let us try to imitate the Bible characters in this. Let us raise our thoughts, our actions, our very selves above this life of death around us, up to accordance with life everlasting. If we be “pilgrims and strangers,” then we have just so much part in this present life as will fit us for the next—no more. Let us pause and choose. Shall we strive for the pleasures and profits of this life—bound our ambitions, aspira-

tions and hopes within this present life which ends in hopeless, irretrievable death? or if it be necessary shall we deny ourselves to the extent of becoming outcasts as it were, and soar so far above the cares and evils that environ us, that death would become a thing desirable, that seemingly we might the sooner reap the fruition of our hope. Pause and choose.

PRAYER.

Our purest and truest of American women writers speaks thus of a prayer she had heard: "It was unlike any other prayer that I had ever heard: not cold and formal as if uttered from a sense of duty, not a display of eloquence nor an impious directing of Deity in His duties towards humanity. It was a quiet talk with God, as if long intercourse and much love had made it natural and easy for the son to seek the Father, confessing faults, asking help and submitting all things to the All Wise and Tender, as freely as little children bring their little sorrows, hopes and fears to their mother's knee." *Not an impious directing of Deity in His duties toward humanity.* How we have all heard that. It seems to me prayer is a matter calling for care, more than all others. It is not—it cannot be a light matter to enter voluntarily into the presence of the Most High as it were. If we were called upon to present ourselves before the great of this world, how would we do it? With cringing sycophancy? With an assumption of bravado? Nay, neither. A calm, self-possessed self-respecting unobtrusiveness, with something of deference to the other's position as a fact. If we are certain we

have attained to the exalted position of children of Deity, we should show that we feel the dignity of our position, and approach even Himself with (as nearly as in us lie) a reflection of His own greatness. Our attitude should be one of deep humility, for we are but dust and ashes. But our thoughts and the words that give them utterance should be a blending of simplicity with sublimity. Oh! but I tell you, there is more of the truly sublime in a few simple words welling up from a full heart, a pure heart, a true heart, than in the most eloquent burst, that is possible for finished rhetorician to pour forth in empty form. "O, my Father, if it be possible let this cup pass from me;" but "*Thy will be done.*"

PERSONAL

I was reading somewhere not long since something like this: "In a personal matter like religion, one must judge for himself." *Personal*, so it is, very much so indeed. There is no Christadelphian with a grain of penetration but knows that he is only a drop in the bucket of the great ocean humanity—a mere atom floating down the stream of flesh and blood that has been, is, and is to be. He knows that there are thousands and thousands as good or better than he by the gifts of nature, who will never come forth from the tomb to newness of life. No one, however tenderly they may love him, can save him. Self must save himself, and self wishes to be saved, and it is self's duty to be saved. I cannot remember to ever have had any self-consciousness until I began to awaken to the truth. The creeds did not interfere with my pride, my

worldly ambition and aspirations, nor my vanity. The truth has swept them all away, and *compels* me to look in upon myself continually. One cannot get rid of self, therefore they like self to be as pleasant and agreeable a companion as possible. We like to blind ourself to our faults and shortcomings, and this self-examination and self-condemnation is anything else than pleasant pastime. Cooper says, "When Deity wishes to produce good in our heart He strikes it with grief, for it is in our sorrow that we look with the truest eyes into ourselves, and with the farthest-sighted eyes too, as respects right." To flesh, the inheritor of sin for countless generations, truth is grief immeasurable. Jesus was THE Man of Sorrow. No other before or since has been so in the same strong sense, or to the same extent. Why? Because he was a living embodiment of the truth. It is the greatest sorrow known among men. It rises before the mind's eye a veritable colossus. The more we look at it, the more everything else in life drops like scales from our eyes, leaving us face to face with this stupendous principle. As we gaze it grows larger and larger till it fills the whole earth; higher and higher till it pierces the heavens; broader and broader till it is lost to our limited sense in the immensity of space. How all the vanities dear to flesh fall away one by one as we gaze on this revelation of God to man, with something like terror at its awfulness and sublimity. One by one, all that made us important, agreeable, or lovable in our own eyes is swept away, and we stand before that wonderful and powerful creation—Truth, naked and *nothing*. Every-

thing that makes life to the natural man worth living falls away. Everything in history and science, in life and death, becomes petty, almost unendurable vanity. Self has shrunk away more and more, until it has become *nonentity*. The truth only remains, and the truth is *sorrow overwhelming*. It radiates, and sparkles, and flashes, and grows larger, and higher, and broader, and self looks in upon himself and finds tremblings and doubts and fears, for he is so small to grasp it, yea, indeed, *personal*.

MIND.

NATURE (*as an unclosed book*): "What is mind?"

SCIENCE (*in harmony with the Bible*): "As well ask what is Deity?"

NATURE: "Well we may know and understand God?"

SCIENCE: "Yes, in as far as He has revealed Himself to us—no farther."

NATURE: "How do you mean?"

SCIENCE: "We can only know Him in as far as we have capacity to know and understand. A cow cannot know in the large sense that we do. It is utterly impossible for us to conceive of a being without a beginning—a life without an end. The finite can never grasp the infinite."

NATURE: "And is it so with mind? Is it infinite then?"

SCIENCE: "Certainly it is. In just the same sense that life is. It comes and goes with life. Both spring from the one great centre of life and mind—the Creator."

NATURE: "But how do you know?"

SCIENCE: "By process of logical reasoning. The sun is material—ponderous body of matter. Yea

warmth and illumination are thrown off in immaterial, imponderable radiations of heat and light. If there was no sun, there would be no heat and light. The brain is material—organic matter. Yet mind is thrown off from it in immaterial radiations of thought. If there was no brain there would be no mind."

NATURE: "But that does not prove it infinite."

SCIENCE: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall He not know? Logically, can there be brain organism, generative of mind, without a great mind-centre from which radiates eternal thought?"

NATURE: "Then mind is dependent on organism, is it?"

SCIENCE: "It is indeed, just in the same way that seeing is dependent on the most exquisite—and hearing on the most delicate—of all organs. Destroy the eye and we cannot see. Destroy the ear and we cannot hear. Destroy the brain and we cannot think. There can be life without mind, but there can be no mind without life."

NATURE: "And organism?"

SCIENCE: "Yes, and organism, but not necessarily flesh and blood organism."

NATURE: "How is that?"

SCIENCE: "God is spirit." But not without body and parts. The Lord Jesus and the angels are spiritual beings, with immortal bodies, yet they have minds to think in an exalted sense far above our limited capabilities."

NATURE: "But as mind belongs to God, does it become an immortal entity in man?"

SCIENCE: "Because God sees and hears, does seeing and hearing become immortal entities in man and beast? Before a dead man crumbles back to dust he has a brain, but he does not think. Worn out, or from other causes, useless mechanism."

NATURE: "But what has become of the mind?"

SCIENCE: "What has become of the steam that propelled that now worthless engine? Both dissolved into original elements. Steam had no power apart from the engine—mind no power apart from the body. The engine had to be in working order, besides requiring wood, water, and fire to generate steam. The human organism must be in working order, and then requires the flesh for fuel, the blood for water, and electricity for fire, in order to generate mind. Plutarch understood this, for he says, 'Should the body sue the mind before a court of judicature for damages, it would be found that the mind would prove to be ruinous to its landlord.' Too much steam can be turned on, and drive the engine to destruction, and the steam shares the general ruin, as far as that machine is concerned. The mind can become too active and drive the body to destruction, and the mind shares the ruin as far as that individual is concerned. 'With a greatly active mind every year is equivalent to an ordinary life.'"

NATURE: "But you speak of electricity as the fire of the body: where does it come from?"

SCIENCE: "From the air. It comes with respiration, and is the 'connecting link' between mind and matter."

NATURE: "Explain how."

SCIENCE: "The foetal heart beats,

the blood circulates, the child lives: but the foetal brain does not think."

NATURE: "Why?"

SCIENCE: "Because the child has breathed. Before birth, the life is the mother's; after breathing the life is its own."

NATURE: "It gets independent life then from breathing?"

SCIENCE: "Certainly it does."

NATURE: "But where does it get it?"

SCIENCE: "From God. As there can be no mind without life; the life radiates from God in his all-pervading free spirit, and sets the human organism in motion. The motion generates mind."

NATURE: "Give *modus operandi*?"

SCIENCE: "A new-born babe often lies like dead. It has been deprived of the mother-life, but has not yet any of its own."

NATURE: "What is the matter?"

SCIENCE: "It has not breathed. There are the lungs, the heart, the brain, all silent and still. It breathes all are quickened and put into motion."

NATURE: "What has happened?"

SCIENCE: "God has breathed into its nostrils the breath of life? The life-element is in the atmosphere."

NATURE: "And does it make the child immortal?"

SCIENCE: "Not so, at death the spirit returns to God who gave it."

NATURE: "The breath?"

SCIENCE: "An element of the breath. Close out the air from man, beast, animalcula, plant; they all die."

NATURE: "Is the life-element of the plant, the same as in man?"

SCIENCE: "Most assuredly. The spirit of God does not change. It is the created objects that are different."

NATURE: "And do plants think then?"

SCIENCE: Do animalcula, so minute that the most powerful lenses can scarce detect them, think? Some who have studied plants very closely consider that the plants do think in their own peculiar way. Approach your hand closely to the sensitive plant (it grows wild on the western prairies), and every delicate leaf on the whole shrub will fold itself up and shrink away from the touch. That the more intelligent beasts, such as the horse and dog *do* think is almost a certainty. Often to very good purpose too. The wide distinction made between man and beast is a human invention, the Bible don't countenance it: neither does science. The one special distinction is this. Man may know and understand how to prepare to be saved from the grave. The beast is limited to this life alone. But it will never miss what it has never thought of having. No more will the myriads of mankind who sleep in perpetual nothingness. They have served their purpose and God is just."

NATURE: "How does the life element get into the plant?"

SCIENCE: "The leaves are the lungs. They breathe through the pores, and the life element causes the sap to circulate from top-most twig to deepest-hidden root-fibre. That is closely analogous to the same process in man. Instead of sap, the life element forces the blood to every part of the system. When the blood ceases to circulate death ensues. 'The blood is the life thereof.'"

NATURE: "How is the blood the life?"

SCIENCE: "It supplies all waste by assimilating the food we eat. (Fresh fuel to keep the fire going.) It also throws off the impurities. (Ashes and smoke.) We are dying little by little every day. The forces are being spent slowly but surely. We commence dying from the first moment that we begin to live."

NATURE: "But this life element, why don't it keep the body alive?"

SCIENCE: "It is an outside influence and depends on the capacity of the organism. It grows strong, weak, flickers, and dies out, according as the body is able to support it."

NATURE: "And it is it that gives the power to think! How does that come about?"

SCIENCE: "It heaves the lungs and electrifies the blood that is in them, forcing it into the left ventricle of the heart. The valves close, which forces it into the arteries and capillaries. Now all along the arterial system are nerves accompanying. As the blood rushes along a crimson stream, it throws off the electricity on to the nerve. When reaching the ends of capillaries and the blood turns to make its way back through the sluggish veins; the electricity flashes along the nerves like so many telegraph wires to the brain. There it is stored away in that great nerve centre, and acting upon that delicate organ generates the phenomenon-mind. The mind thinks and throws off the thoughts in radiations. A sensitive brain can feel the thoughts leave it almost as plainly as something leaving the hand."

NATURE: "What becomes of these rays of thought?"

SCIENCE: "What becomes of the

heat and light the sun throws off, and has thrown off for countless ages? Why don't the world get full and run over? Imagine all the thoughts thrown off by the myriads and myriads of human beings who have existed since the creation. Is each separate thought an immortal soul? Or do they gather themselves together and collectively form an immortal soul? The sun throws its rays of heat and light millions and millions of miles to reach the earth and the other planets: but the great fountain of heat and light remains with the prodigious body which produces it. I can throw radiations of thought with the rapidity of lightning to China or the Poles, but my mind remains with the organic body which produces it."

NATURE: "But we can see and feel the effects of the sun's rays—does the mind likewise produce effects?"

SCIENCE: "Assuredly, yes. The greatest power among men is the power of mind over matter. If turned into a right channel, it is Godlike. We see the creative force of Deity as revealed in nature; but the keenest perception and most powerful penetration of thought in man has egregiously failed to find anything of the mind of God revealed in nature. Hence 'tis said there is *no God*. Fools—all."

NATURE: "Where is the mind of God revealed?"

SCIENCE: "In the Bible. Nowhere else under Heaven is to be found why earth and man were—and by whom created. No where else is revealed how man may rise to a higher plane of thought—endless life, close relationship to the All-Father. We see the ideas presented in the

bible—grasp the thought and *feel* the stupendous power of God's mind."

NATURE: "And is it only by reading that we feel the power of human thought?"

SCIENCE: "Spoken thoughts do just as well. But there is another way. Flowers throw off fragrant odours or perfume. Putrefying bodies throw off effluvia. These are influences plainly felt by sense of smell. One is agreeable and healthful, the other disagreeable and poisonous. In the same way all bodies throw off an influence, good or bad, pleasant or hurtful. Human beings throw off *nervo-vital fluid*, or electrical influence, positive or negative, according to their nature. How often have we been repelled by one person and drawn by invisible influence to another, without being able to give a reason for our aversion in the one case or preference in the other. We could say with Dr. Johnson when questioned as to why he did not like Dr. Fell—

I do not like you, Dr. Fell,
The reason why I cannot tell,
But this I know and know it well,
I do not like you, Dr. Fell.

I once read of a sea captain who could rub his hands along his cane, set it out from him, whistle a tune, and it would dance. He did not know what power he possessed, and the people looking on thought him bewitched, and the influence supernatural. We now know that he simply possessed the electric current of *nervo-vital fluid* very strongly. He influenced the stick just in the same way that so-called mediums influence a table, causing it to tip or rise. All spiritualistic manifestation

(when it is not humbug) can be accounted for on the same scientific principles."

NATURE: "But how can one individual tell another of his past life at a first interview—how describe his friends, dead, perchance, long before?"

SCIENCE: "That is one of the ways in which we can *feel* the power of the human mind. Most people let their thoughts fly off at random, as it were. They think to very small purpose. It is the few who have the power of concentration of thought. There are to be found Archimedes, few and far between, even in our day. Mind reading is simply (where the mind is in a normal condition) the power of gathering, by a master mind, the wandering rays of a subject mind, and blending them into one strong beam as it were. This is called *en rapport*. Now, every act performed, every word spoken, and every thought conceived is indelibly impressed upon the sensorium of the brain. A master mind has the power over a subject mind to draw the radiations of thought to himself, and blend them with his own. For the time being the two brains are as one. The subject brain gives up its secrets and the master reads off the pictures he sees with his mind's eye, and is thus enabled to describe the subjects—childhood, home, his dead father and mother, etc. It is all very simple. Not much more wonderful than that a man, powerful in physical strength, can gain the mastery over his weaker fellow. The world has become more familiar with brute force than mind force—that is all. Who shall say that the mind power of Bismarck, who, like a prodigious

spider, weaves mighty webs involving whole nations in snares, is not as great a force as that all-conquering power of Napoleon. The great masses of people do not recognise the force of mind, because they have so very little power of thought themselves. That is why they fall so far short in realising the power and glory and wisdom of God. All shut out by gross sense. Behold the starry heavens! "He telleth the number of the stars; he calleth them all by their names." They are all in motion, yet how silently they move through space. They move by the *will* of God, and will is a power of the mind."

NATURE: "And the thoughts don't live when thrown off?"

SCIENCE: "Only in the effect produced. Most assuredly not as separate entity. I once heard a lecturer say that all the different influences thrown off by bodies terrestrial, ascend, and form a sensorium around the earth. And that on this sensorium, all the thoughts, words, and acts of man, are impressed. When one is awake, and reason has sway, the nerve-fibres, or grey matter in the convolutions of the brain, stand erect. In sleep, trance, somnambulism, the fibres become relaxed, and instinct holds sway. When one is in a normal condition, he don't walk in his sleep, he don't go into trances, but by submitting to certain influences, he can become witch, wizard, necromancer, which the Bible condemns. The spiritists are what, in ancient times, were called by the above names. The body may be given up to vile practices, drunkenness, gluttony, &c. Just so may the mind. One so doing, can put himself *en rapport* with the

latent impressions afloat in the air, and can tell what is transpiring thousands of miles away, which afterwards is corroborated by telegraph. All that the spiritists do can be accounted for by science."

NATURE: "But what becomes of the injurious influences arising from the earth?"

SCIENCE: "Becomes purified by chemical action. House plants are said to have a beneficial effect in a room, by absorbing the impurities, spent breath, &c. What is poison for the human is food for the plant. *Eucalyptus* trees (grow well in California, but indigenous to Australia) are said to be very useful in malarial districts, for they absorb the malaria, and so on."

NATURE: "Still that don't account for what becomes of it; something cannot become nothing."

SCIENCE: "True. Put acid on certain substances and they disappear. What has become of the substance? Throw a certain chemical on ice, and the ice burns. What becomes of the ice? Dissolved into constituent elements."

NATURE: "Then I should think these ever-changing elements might be seen?"

SCIENCE: "We cannot see the wind, nor heat, nor light, only the effects. The earth is a great laboratory. Nature is the chemist. There is constant change. Growth and decay; life and death. As it is now, it has been from the beginning. As it is now, it will be to the end. The silent forces of nature will do their silent and sure work. Immutable, immovable, inexorable nature, will hold sway until He come, whose is the power and right to command '*Peace be still.*'"—ORIANA.

THE DESTINY OF MAN.

"A FRAGMENT OF THE TRUTH."

Brother C. C. Walker, of Prahran, Australia, forwards a copy of the *Melbourne Review*, for Jan., 1884, and writes thus:—"I send you by this mail a copy of the *Melbourne Review*, containing an article on 'The future destiny of man,' by a church of England clergyman (H. N. Wollaston), whose name, I am almost sure, appears in a back number of the *Christadelphian*. I have written to him, sending at the same time a copy of the *Declaration*, and pointing out to him his true position. It would not, however, surprise me to find that he is acquainted with the *Christadelphians* and their literature; indeed, part of p. 47 might have been culled from the *Declaration* itself. The reference to the Archbishop's logic, I have also noticed, in a back *Christadelphian*. It is cheering to see even a fragment of the truth set forth by the leaders of the people. But how dark the night! What a strange mixture of pedantry, blasphemy, and general fog there is throughout the magazine. What a scouring must await the press in the age to come. I told Mr. Wollaston of brethren Ashcroft and Chamberlin, and offered him every assistance in the way of books. The difficulties are great, but we cannot tell who will courageously face them. At any rate I could not let the chance pass."

MR. WOLLASTON'S ARTICLE.

The dogma of the universal salvation of the human family as taught by Origen—the ultimate restoration of all men, good and bad, Christian and heathen, in this world or the next, to the image and likeness of God in which Adamite man was originally created—is much more common now in the Christian world than it was formerly, and the number of its adherents is daily increasing; and this view of man's future destiny has been adopted by those who . . . have discarded the pagan belief of eternal torments for the "wicked" in Tartarus or Gehenna, whilst still clinging to the equally pagan doctrine of the natural or inherent immortality of man; and thus are necessarily and logically driven to the adoption of the belief in universal salvation.

Every Christian man who accepts the New Testament Scriptures as his rule and standard of faith and practice, and who refuses to believe in the eternal suffering of the lost as incredible and unscriptural, but who, at the same time, maintains that man by nature is immortal, that he can never die or perish, has obviously no option but to adopt the belief in the ultimate salvation of all men. His argument is this:—1. That man, being by creation and nature immortal, he can never die or be destroyed, but must live on for ever in a future state of existence. 2. That God, being infinitely just and good, cannot, and will not, consign any man to an endless life, or immortality, of pain and misery as a righteous and equitable penalty for finite sin and disobedience committed by him during his few short years of life on earth. 3. That therefore, all men, in all times and in all countries, must of necessity be made the subject of God's redeeming love in their restoration to his divine image, and of everlasting salvation, either in this life or in the life beyond the grave. And, certainly, if it can be shown that man is immortal by nature, so constituted by his creation, we, who reject the terrible and God-dishonouring doctrine of eternal agony for the lost in hell or Gehenna, are bound—nay, compelled—to accept the inevitable conclusion, that all men will, and must, be saved at the last, and that "Tennyson's splendid hope" is not a poetic dream, but a sublime fact.

My object in this paper will be to endeavour to show that the doctrine of the inherent and unalienable immortality of man is a false and untenable doctrine, and can form no part of the Christian's creed. I do not deny that every man is *capable* of immortality, and that, as a matter of fact, under certain spiritual conditions some men—many men—do actually attain to immortality (*i.e.*, the divine right thereto—Ed.); but I shall try and show, upon such evidence as we possess, that man is NOT inherently immortal; that no man is created an immortal being, or an "immortal soul;" and that to live for ever, either in a state of happiness or misery, is

no necessary part of his nature and constitution; and, therefore, that the Laureate's "splendid hope" is a mere poetic fiction, having no foundation in reason or revelation.

The theory of man's inherent, or natural, immortality has no doubt been generally, although by no means universally, held as an incontrovertible truth by Christian men in all ages of the Church; but, admitting this fact, the questions suggest themselves—Whence has arisen this popular belief? On what evidence has it been founded? How, when, and with whom did it originate? It is usual for writers and preachers on this subject to assert, with equal confidence and recklessness, that "all mankind, heathen and Christian alike, believe in the natural immortality of the soul of man;" that "there is a common sentiment of all mankind in favour of the constitutional immortality of man; and that "there has existed in man in all ages a natural craving, or yearning, for a future life and immortality;" and, therefore, man *MUST* be immortal. But these statements are mere assertions, and not facts; they are pure assumptions, accepted by Christian men without investigation and without proof. They are not true, either as regards the ancient or modern heathen, or as regards professing Christians in all ages; but are contrary to the facts of history, to experience, and to the teaching of the Christian Scriptures.

Let me take the ancient heathen first. No doubt, certain philosophers of Egypt, Assyria, Persia, Greece, and Rome taught this doctrine of the immortality of man; but that it was the common opinion in these countries is by no means the case. On the contrary, only a small school of the disciples of these philosophers believed in it; and some of the latter, although they taught it in public, doubted it, or privately, and even publicly, repudiated it.

The most famous and most influential of all the ancient philosophers, and who taught the doctrine of the immortality of the soul of man with the least reserve and the greatest success, was undoubtedly Plato, who lived B.C. 400; and to him the Christian Church is almost entirely indebted for the adoption of this pagan doctrine as an article of her creed; nearly all the Greek and Latin Fathers, and the most prominent of the early

Christian writers, being ardent Platonists, who grafted the esoteric philosophy of their master into the Christian system. But Plato's doctrine of immortality was by no means accepted by all his brother philosophers. No one prized the Platonic argument more than Cicero, and yet he says, "I have read Plato's book (the 'Phædo') over again and again; but, I know not how it comes to pass, so long as I am reading I agree with it, but no sooner is the book out of my hands than I begin to doubt whether man is immortal." Socrates, concluded his defence before his judges with this remark: "I am going out of the world, and you are to continue in it; but which of us has the better part is a secret to every one but God." The same philosopher asks, as quoted by Plato in his "Phædo," "Can this soul of ours, being such, and of such a nature, when separated from the body be immediately dispersed and destroyed, *as most men assert?*" which clearly shows that in the time of Socrates "most men" did not believe in the natural immortality of the soul. Aristotle is said, upon the authority of Plutarch, to have held the dogma of the immortality of the soul, and yet, in his "Nicomachean Ethics," Aristotle uses the following language: "There seems to occur to the dead man something both good and evil, just as to a living man, *though he has no perception of it*, such as honour or disgrace, or the fortunes, or misfortunes of friends." And again, "Death is most dreadful, for it is the *end*, and beyond it there seems to be for the dead man *nothing more, either good or bad*." Seneca, writing to a bereaved friend, says: "Death is the relief and end of all pain, beyond which our evils do not pass. It restores us to the same tranquility in which we were before our birth." And in another letter he says: "I was pleasing myself by inquiring, yet believing in the immortality of the soul. I could easily fall in with the opinions of great men promising, rather than proving, a most desirable thing. I gave myself up to the *splendid illusion*, when suddenly I was interrupted by the receipt of your letter, and lost so fine a dream." Pliny says, "The vanity of man, and his insatiable longing after existence, have led him to dream of a life after death. A being full of contradictions, he is the most wretched of creatures, since the other creatures have

no wants transcending the bounds of their nature. Man is full of desires and wants that reach to infinity, and can never be satisfied. His nature is a lie, uniting the greatest poverty with the greatest pride. Among these two great evils, the best thing God has bestowed on a man is the power of taking his own life."

These quotations are sufficient to show clearly, from their own evidence, that however much in their lifetime they may have contributed to the promulgation of the dogma of natural immortality in man, and desired to impress it on the popular mind from motives of policy or expediency, five of the most eminent heathen philosophers, Aristotle, Cicero, Socrates, Seneca, and Pliny, died in unbelief—died firmly believing that there was no future life for man; that he is not by nature endowed with immortality; and we have no historic evidence whatever, that in any age of the world, or in any country, this doctrine has been generally accepted or believed in by mankind prior to the Christian era. It was the dream, or the "splendid illusion" of a few philosophers, who, even when they professed to believe it themselves, failed to impress it upon the minds of the heathen; and it was only through its incorporation with the Christian system by the early Fathers of the Church, who were the disciples of Plato, that its acceptance became at all general amongst Christians, although the dogma has never been universally received or accepted down to our own time. It is, therefore, a purely pagan doctrine, which has insinuated itself into the Christian theology through the instrumentality of eminent Christian men in the early days of the Church; and especially of Tertullian and Augustine, who were Platonists, and whose theology has to a great extent moulded that of Christendom.

And if there be no historic evidence to show that the heathen before the Christian era held any such dogma as that of the natural immortality of man, which was only half believed by a handful of philosophers, it is certain that there exists no proof that the heathen nations of the present day either believe that doctrine (until they are taught it by Christian instructors), or have any "longing" or "yearning" for a future life and immortality. We are assured by travellers of repute that there are tribes and nations

scattered about in various parts of the world who have no idea whatever even of a God, still less of a future state, and who are quite contented to live and die without the "splendid hope" of immortality. At the present day the Buddhists constitute one-third of the whole population of the earth, and they are to a man materialists pure and simple, disbelievers in immortality, and reject all ideas of a future state. The Hottentots and Bushmen in Africa, the inhabitants of the islands in the Japanese seas, of the Indian Archipelago, of Polynesia, of Patagonia, of Australia, and many other heathen tribes and peoples, are at this day just as ignorant, in their savage state, of the doctrine of immortality and a future state, and have as little care or "yearning" for these blessings as the pagan populations had in the time of Plato and Socrates, of Seneca and Pliny. It is, therefore a mere assumption, utterly unsupported by fact and experience, that "there is a common sentiment of all mankind in favour of the natural immortality of man," and that all men possess an instinctive "craving" or "yearning" for immortality; at least as regards the heathen generally, who have almost as little perception or thought of the immortality of the soul and a future existence, and who live and die just as happily without this belief, as the beasts of the field and the fowls of the air.

I next propose to show briefly, by indubitable testimony, that this doctrine of the natural immortality of man has not been universally received by professing Christians in all ages. Amobius, who lived in the third century, arguing against this doctrine, asks, "Who does not see that what is immortal and uncompounded, can feel no pain, and that which feels pain cannot be immortal? For souls are of middle nature, as Christ has discovered to us, and such that *they can die* if they know not God, or be delivered from death if they embrace His gifts and favours." The Council of Lateran, A. D. 1513, passed a canon which shows there was a class of Christians at that time who did not believe in inherent immortality. The following is an extract:—

"Some have dared to assert, concerning the nature of the reasonable soul, that it is mortal; we do condemn and reprobate such, seeing that the soul is immortal, and we strictly prohibit all from dogmatizing otherwise."

It was at this Council, held 1,500 years after Christ, that the proper immortality of the soul was first made an article of the Christian faith; up to that time it had been left an open question by the Church. Martin Luther met this doctrine with a vigorous opposition, and, in language more forcible than polite, rejected the dogma of man's inherent immortality. "I permit the Pope," he says, "to make articles of faith for himself and his faithful, such as *that the soul is immortal*, with all those monstrous opinions to be found in the Roman Decretals." Müller, the great German philosopher, writes—"The Christian faith in immortality is indissolubly connected with the promise of a future resurrection from the dead, and this we abundantly prove elsewhere." Bishop Tillotson says—"The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." Bishop Watson says—"That the soul is *naturally* immortal is contradicted by Scripture, which makes immortality a gift dependent upon the giver." Olshausen says—"The doctrine of the immortality of the soul, and the name, are alike *unknown to the entire Bible*." Archbishop Whately says—"To the Christian, indeed, all this doubt would be instantly removed if he found that the immortality of the soul was revealed in the Word of God. *In fact, no such doctrine is revealed to us.* The Christian's hope, as founded in the promises contained in the Gospel, is the resurrection of the body." Archdeacon Blackburn says—"All these fine-spun notions of the immortality of the soul, and all the artificial deductions from that principle, teach nothing but the art of blowing scholastic bubbles." Lord Macaulay thus writes in the *Edinburgh Review*—"As to the other great question—the question what becomes of a man after death—we do not see that a highly-educated European, left to his unassisted reason, is more likely to be right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians can throw the smallest light upon the state of the soul after the animal life is extinct. In truth, all philosophers, ancient and modern, who have attempted, *without the light of Revelation*, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably." Professor Moses

Stuart says—"The light of nature can never scatter the darkness in question. This light has never yet sufficed to make even the question clear to any portion of our benighted race—whether the soul of man be immortal or not. If there be any satisfactory light, then, on the momentous question of a future state, it must be sought from the Word of God. After all the toil and pains of casuists and philosophers, it remains true that the Gospel, and the Gospel only, has brought life and immortality to light."

The common assertion and popular belief that all men possess an instinctive faith in the immortality of the soul, which gives to everyman a natural "craving" or "yearning" for a future life, if not found amongst the heathen, which I have shown that it is not, is wanting also in professing Christians generally, although they have been taught to believe that they are all "immortal souls." It may be that some of the most thoughtful and meditative amongst them sometimes entertain the "splendid hope" of the Laureate, that they are immortal, and can never die, but their number must be very small indeed. Suppose we were to question every one of the 123,000 professing Christians who attend Flemington racecourse on the last Cup day, and to ask each one separately, as he or she came out of the grounds—"Are you conscious of any craving or yearning after immortality? Do you ever feel a longing desire for a future life, any deep-seated conviction that you will live for ever in a future state?" How many in that vast concourse could honestly answer in the affirmative? Perhaps one in a thousand. And suppose we put the farther questions—"Do you ever think of eternity at all? Do you ever contemplate what will become of you when this short, troublous life is ended?" How many would acknowledge that their minds were ever exercised on this subject? Certainly only a very few. And yet we are told by writers and preachers that every man has that within him by nature which tells him with unerring certainty that he is an "immortal soul," or an "immortal spirit," and must live for ever, either in happiness or misery, in a world beyond the grave! The fact is that very few persons calling themselves Christians ever reflect upon the subject of a future life at all, although they have always professed to believe man to be

immortal, because they have been taught this as an article of the Christian creed. They are not influenced in any way by the consideration that "it is appointed unto all men once to die, and after death the judgment;" and scarcely ever allow it to occupy their attention or their thoughts.

That some of the most earnest and thoughtful of men in all ages have had a strong desire or yearning for a future and immortal life, even when they did not believe the doctrine, such as Cicero and Seneca, is freely admitted, and may be accounted for by the fact—which we learn from the Christian Scriptures—that every man is constitutionally *capable* of immortality, and this natural capacity for living again and for ever beyond the grave, of which such men are intuitively conscious, would probably create in them the desire to possess and enjoy eternal life. But even if it were true, which it is not, that this longing or strong desire for immortality were universal, or even general, amongst men, it would afford the strongest possible evidence that man is *not* by nature immortal; for men who long for a thing, do so solely because they do not possess it. If a man be famished, he longs for food to appease his hunger; but so soon as he has satisfied his wants, he no longer desires it. We cease to desire a thing when we have obtained it; and if by nature we *possess* immortality, a craving or yearning for it would be an impossibility. No truly Christian man was ever known to long for immortality as a thing to be greatly desired, because he is conscious he has it already in reversion, as the gift of God; and if any do covet this blessing, it can only be because they do not possess it.

The point, then, at which I have arrived is this:—

1st. That it is contrary to historical evidence that "all mankind, heathen and Christian alike, believe in the natural immortality of the soul of man."

2nd. That "all the philosophers, ancient and modern, who have attempted, without the light of revelation, to prove the immortality of man, from Plato to Franklin, have failed deplorably."

3rd. That neither heathens nor Christians, ancient or modern, give any evidence that they had, or have, any natural or instinctive desire or longing for a future life and immortality.

4th. That we can know and learn absolutely nothing concerning man's future destiny, except what we can gather from the Christian Scriptures, in which this popular doctrine of man's immortality cannot be discovered; or, in the words of Olshausen already quoted, that "the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

Ten years ago, in some sermons I preached and published on this subject, I used these words:—

"I affirm, without fear of contradiction, that this common and popular belief in the natural immortality of the human soul is not supported by a single text, or a single line, or word, in the whole Bible, from the first of Genesis to the last of Revelation; and, moreover, that it is essentially a pagan doctrine, introduced in the early days of Christianity into the theology of the Church by learned Christian writers and preachers, who borrowed it from the great heathen philosopher Plato, whose disciples they were, and is, therefore, the doctrine of men, and not of God; that we have overwhelming evidence in the pages of Holy Writ that the human soul is not by creation and nature immortal, that it is not the condition of man's being that he should live for ever, either in happiness or misery in heaven or hell."

This statement I now repeat; it has never been refuted, and never can be. Attempts, indeed, have been made to deduce the doctrine of the natural immortality of man from the Scriptures, but they have all "deplorably failed." The following incident will illustrate, in a remarkable and curious manner, the kind of dilemma in which learned Christian men are sometimes placed when driven to defend this doctrine from Holy Writ:—In the year 1867, a newspaper, published in the South of England, offered a reward of £100 to any person who should produce a text or passage of Scripture, proving the immortality of the soul. An old man, who had been servant, or gardener, to clergymen all his life, but who had just been thrown out of employment by the death of his last master, and who could not of himself find any such text in the Bible, presumed upon his clerical connections so far, as to address the following letter to no less a personage than the Archbishop of Canterbury, whom he fully expected would be able, if any man could, to furnish him with the necessary passage, if only he would condescend to do so:

"MALDON, *March 16th, 1867.*

"ARCHBISHOP,—I believe from what I have heard that you are very kind to the poor, and willing to help the needy. Upon this consideration I take the liberty to apply to you. I do not ask for money, though I greatly need that at present. I was church clerk at Bulphan, in Essex, &c., &c. I have had a very large family to provide for, but my last master, the Rev. Dr. Robinson, dying in 1866, has thrown me out of employment, and I am now considered too old to take a situation. Under these distressing circumstances I shall feel very grateful if you will take the trouble to help me in the matter I have to apply to you about. I believe that you will if you can. There is £100 offered to anyone who can show any passage of Scripture to prove that man is immortal, or has an immortal soul. Can you tell me where to find such a passage? I assure you if I can get the £100 it will be of great service to me.

"An answer will greatly oblige your humble servant,

"JAMES BARRETT MANN."

In a few days the Archbishop's chaplain wrote to Mr. Mann to say that his letter had been received, and that his Grace suggested 1 Cor. xv. 53—"This mortal must put on immortality"—as a likely passage to secure the reward! "I was satisfied," says Mr. Mann, "that the Archbishop did the best he could for me." I need hardly point out that the text selected by the highest ecclesiastical authority in England to prove the natural immortality of man, is one which, above all others, proves his inherent *mortality*, and that there is no immortality for any until the resurrection, and then only for those who have died in the faith of Christ, and have been changed from the mortal to the immortal nature by the *putting on* by this mortal of immortality, and by this corruptible of incorruption. This passage proves conclusively that man, in the opinion of the Apostle Paul, is mortal now; but that, when invested with eternal life at the resurrection, he shall become immortal—shall *put on* immortality, or, in the words of the Book of Common Prayer, "shall rise to the life immortal," which he could not do if he were immortal by nature. St. Paul also tells us that "God *only* hath immortality;" and if God, the Creator, *only* hath it, how can man, the creature, possess it, unless it be given to him? He also declares that "life and immortality were brought to light through the Gospel;" and if this be

so, then it follows that only through the acceptance of the Gospel can man become immortal; and hence he teaches us that those who, "by patient continuance in well-doing, seek for glory, and honour, and *immortality*, shall have eternal life;" and, clearly, if we are to seek it in order to obtain it, we cannot possibly *possess* it by nature.

The uniform teaching of the Christian Scriptures is that man is by nature mortal—soul and body—the "soul," or animal life, perishing with the man at his natural death; that every man who hears the Gospel may become immortal, and live for ever with God, under certain conditions—viz., by spiritual union with the Christ through a living faith, evidenced by a Christ-like life of holy obedience to His commands and precepts; that immortality is the free gift of God in and by His Son, given to His people at the resurrection of the just; that there is no eternal life or immortality out of Christ; and that, without "Christ in him the hope of glory," man must "perish everlastingly"—must, in the words of the Christ Himself, be "destroyed, both body and soul, in Gehenna," at the great day of doom, when God shall "give to every man according as his works shall be."

So long as Christians continue to adhere to the Platonic, unscriptural, and pagan doctrine of the natural, or inherent, immortality of man, whilst rejecting the equally Platonic, unscriptural, and pagan doctrine of conscious and endless suffering for the lost of our race, so long will they be universalists in creed, and disciples of Plato and Tennyson. They cannot be otherwise and retain their Christianity; and it will only be by abandoning their position as believers in the indestructibility of man as an immortal creature, or an "immortal soul," or "an immortal spirit," that they will be free to accept the only true and scriptural doctrine, that man by nature is mortal—body and soul—and only becomes immortal* when he is made "a new creature in Christ" at his (baptismal) birth, through faith in the Lord Jesus Christ, the Son of God, and obedience to that Gospel by which "life and immortality were brought to light."

*A man becomes immortal at his baptism only in the sense of his changed relation to futurity, and even that is contingent upon a patient continuance in well-doing to the end.—Ed. C.

THE SIGNS OF THE TIMES.

EVENTS IN EGYPT AS THEY LOOK
IN ENGLAND.

ANOTHER EXPEDITION PREPARING.

FORMIDABLE SPREAD OF THE
MAHDI'S MOVEMENT.

PROPOSED CONFERENCE OF EUROPEAN
POWERS.

INCREASE OF JEWISH TROUBLES.

The Egyptian question is becoming of a fiery complexion. It has engaged the attention of the House of Commons at nearly every sitting, in some form or other, for weeks past. Several attempts have been made to pass a vote of censure on the Government for their part in the business. The fire of indignation has been blown to a red heat.

What the enemies of Mr. Gladstone blame his Government for, is their want of discernment of the needs of the situation, and the want of sagacity as to the effect of their own actions, coupled with an un-intelligent compliance with the clamour that arises on the occurrence of the catastrophes that their own vacillation provokes. There is some justice in the complaint. There is no doubt that the policy of the Government has been a series of spasmodic endeavours, unconnected in plan, and only put forth under the immediate pressure of the moment, resulting in the unsettlement of everything connected with the Egyptian problem, and in the bringing on of greater perils. But there is an explanation of this so far as the human ingredients of the affair are concerned.

Mr. Gladstone is a home statesman. He thinks England has an empire quite already too large, and that her safety lies in preserving her home (commercial) interests, and curbing all further developments in an imperial direction. He came into power four years ago with this profession of political faith on his lips, and under a pledge to give it effect. He honestly tried to carry it out, and succeeded beyond his own expectations in the case of Afghanistan and the Transvaal, from which British troops were withdrawn amid the plaudits of the world. His very success here was the cause of the trouble that is now almost killing him. His non-intervention policy encouraged Arabi to make the attempt to throw off the foreign yoke which had been established on the banks of the Nile, with the connivance of the Khedive. The attempt was so successful that nothing but English force could save the Khedive from his own army. Mr. Gladstone might not have exercised this force but that Arabi was unwise enough to point his guns at the English fleet. Even this Mr. Gladstone might have endured, but that there had been a too successful molestation of foreigners in the country, which afforded Mr. Gladstone's Conservative antagonists occasion for loud-voiced and exasperating censure at his inaction.

Under the irresistible pressure, Mr. Gladstone ordered the bombardment of the forts of Alexandria, intending merely a "measure of police," and hoping that the demolition of a few casemates might succeed in making Arabi pliable, and clearing the field of all further obstruction to his policy of allowing the Egyptians to govern their own country. With this order, fearing the sacrifice of his policy, he carefully coupled instructions that there was to be no landing of troops. But lo, Alexandria burst into flames; and the landing of troops became a necessity which Mr. Gladstone's utmost ingenuity could find no means of evading, and he re-

luctantly consented, and in meagre numbers. He hoped still to stave off a measure so repugnant to his principles as an Egyptian occupation; but Arabi (strong in his knowledge that he was dealing with Liberals) would not yield, and there was no alternative but an English military expedition to dispel the military apparition that Mr. Gladstone's unmilitary policy had raised.

The victory of Tel-el-Kebir disposed of Arabi, but did not extinguish Mr. Gladstone's policy. He had been compelled to go against this policy; but he would not go further than compelled. He would put Egypt in order again under the Khedive, and withdraw. He tried his best to do so, and was succeeding fairly well when first the cholera, and then the Mahdi, stopped his hand. He was obliged both to arrest the evacuation and increase the British army of occupation.

He hoped the Khedive would succeed in putting down the Mahdi, and so end all further trouble. He, therefore, winked at the employment of a British general, Hicks, but lo, Hicks and his whole army were annihilated. Again, he was face to face with circumstances, which not only would not bend to but circumvented his policy. The Khedive wanted to get up another expedition: but Mr. Gladstone would have none of it. He saw in such an idea the opening up of an endless struggle, from which England could scarcely be kept out. He, therefore, ordered the Khedive to stop it, and leave the Mahdi alone with the Soudan. The Khedive was willing to obey orders, but not his ministers. So Mr. Gladstone said the ministers must go, and go they did, and Englishmen took their places.

"Evacuate the Soudan!" became their watchword: but how to do it? There were nearly 30,000 Egyptian soldiers scattered up and down the enormous country so named; were they to be sacrificed to the Mahdi? No, said everybody: they must be rescued. Mr. Gladstone said, "We will rescue, and then retire. But

there must be no employment of force. It must be done kindly. We will tell the Mahdi that we own him master of the country, and ask his permission to allow the troops to come away." But who will go on an errand of this sort? General Gordon was proposed. The very man: a former governor of the Soudan, and very popular. Away he goes, with assurances of entire support and unlimited discretion as to the measures necessary to carry out his errand. With extraordinary celerity General Gordon gets to Khartoum, the heart of the country. He is enthusiastically received, and all goes well for a few weeks. But by-and-bye (Mr. Gladstone, goaded by Tory jibes, having ordered General Graham to slaughter thousands of Arabs near the sea coast, in the hope of saving Sinkat and Tokar), the surrounding people became unfriendly, and the Mahdi sent back an insulting and threatening message. What is to be done? General Gordon thinks he ought to have British troops. He applies for them. None come. But the Mahdi's Arabs come, and all the neighbouring tribes join them, and the whole country around Gordon joins the insurrection. Berber, far in his rear, falls. There are masses of fleeing fugitives. The telegraph is cut, the communications are interrupted.

In the last messages passed to Gordon, Gordon is given to understand there will be no expedition on his behalf. Gordon returns an indignant reply, imputing to the British government the "indelible disgrace" of abandoning the garrisons; and refusing to desert his post; and declaring he will not be taken by the Arabs alive.

At this there is an outburst of indignation in England. A vote of censure is defeated by a majority much smaller than the Government's previous majorities and it is known that many of the majority agree with the censorists.

ANOTHER EXPEDITION.

The Government's answer is that they

never sent Gordon on the understanding that he was to be backed up by force: and that they cannot undertake the reconquest of the Soudan; which, of course, is perfectly reasonable from the point of view of the Government's policy, though repugnant to a large-eyed view of the situation. The supporters of the Government are themselves ashamed; and under the pressure both of friend and foe, the Government is, after all, actually preparing an expedition for the relief of Gordon.

A telegram from Egypt in the *Daily News* (the organ of the Government) reports preparations, though saying nothing of the pressure. It is dated Friday, May 16th:—

“The forward movement for the relief of Berber and Khartoum began this morning with departure of a half-battalion of Egyptian infantry to Wadi Halfa. This force left under the command of Colonel Trotter, and will proceed to its destination by steamboat and barge. In a few days the second half of the battalion leaves for Korosko.

“Major Kitchener has succeeded in securing the services of some 500 Arabs of the Abbadiéh and Bisharee tribes, to act as scouts. They have been sent already into the desert towards Abu Hamed, and a further contingent of 400 Arabs is expected to arrive here to-morrow from the North on the same service. They will at once be pushed forward to Korosko.

“The river-road to Dongola by the Eastern bank is still open. If the Government intend to push on the expedition to relieve General Gordon at once, it should go by this route. Water can be had all the way except in one short stretch of desert, which can be passed in two days. This route is much longer than that via Korosko and Abu Hamed, but has the advantage of being practicable at all seasons. By it troops can be pushed on immediately in large or small detachments, and the appearance of the head of the English column at Dongola would check the spread of the insurrection. By marching three or four hours in the early morning and the same time after sunset, European infantry ought to be able to reach Dongola from Wadi Halfa in fifteen days without much suffer-

ing. Thence to Berber could be done in ten or twelve days.

“If the object of the expedition be the re-conquest of the Soudan at least 50,000 men should be sent to avoid danger of disaster. If the only object is the rescue of General Gordon it could be effected more certainly and more quickly by a purely naval expedition. One thousand sailors and marines, with a dozen small gunboats, could take General Gordon and his garrison from Khartoum and Sennaar at Nile time, with the certainty of success, and the minimum cost of blood and money. Such an expedition could start from Sarros about twenty-five miles south of Wadi Halfa in the early Nile time. The gunboats would of course have to be sent out at once and put together at Sarros.

“The advance of a large military expedition to Khartoum will inevitably lead to a prolonged struggle with the people of the Soudan, and compel England to undertake the re-conquest of Kordofan and Darfur. This would be an undertaking of great difficulty and enormous cost.”

THE MADHI'S MOVEMENTS BECOME THREATENING.

Thus, it will be seen that the same process of helpless surrender to the pressure of events is in progress, and that England is being hopelessly drawn into the position from which, of all others, the English Government would be thankful to be delivered. God rules in the kingdom of men. The movements of the Mahdi have been quickened by the apparently aimless dash of General Graham on the Red Sea coast. The whole country seems to have risen in his favour in response to the defeats inflicted on him. In that movement we read (*Daily News*, May 17th):—

“The Mahdi has left Obeid, either to attack Daggacia, which it is alleged refuses to obey him, or Khartoum, more probably the latter. He set out after the news of General Graham's victories reached Obeid, and signs of disaffection began almost immediately to show themselves along the Valley of the Nile south of Abu Hamed.

This spirit was promoted by the indiscretion of some of General Gordon's lieutenants, who fired rather indiscriminately on the villages from their steamboats. Villages like Chargia, which had always been faithful to the Government, were fired on, and the people immediately joined the rebels, not liking to stand between two fires.

"The doubts about the fidelity of the Mudir of Dongola seem confirmed. By his order an officer of Bashi Bazouks has seized 1,000 Remingtons and 400,000 cartridges at Wadi Halfa by force. They looted the Government stores, and carried off the guns to Dongola."

The Mahdi's movement is evidently developing into formidable proportions, and is likely to prove an important element in latter-day complications. The movement may threaten even Egypt itself, in which case, poor Mr. Gladstone will again have to throw his Liberal sentiments aside and buckle on the armour in the presence of events that take no refusal. We read in the telegram already quoted :

"A Government official, who escaped from Obeid about five weeks ago, reports that Slaten Bey has surrendered Fascher to one of the Mahdi's commanders, Zugel Bey, at one time Mudir of Dara, and one of the first Egyptian officers who went over to the Mahdi. Mohammed Ahmed is now secure from attack in the rear, and has behind him an enormous tract of Central Africa, inhabited by fanatic Musulman populations, Arab and negro. The surrender of Fascher has added 9,000 old soldiers to his forces, and also supplied him with 20,000 additional Remington rifles. He now disposes of 50,000 or 60,000 breach-loaders and an unknown quantity of older firearms. He has also a formidable cavalry, as the Baggara, Gowameh, and Hamar tribes, with Darfur, can put 100,000 horsemen into the field.

"Too much importance should not be paid to reported dissensions among the Arabs. These stories are principally invented by Government officials for obvious reasons. It should always be remembered that the Mahdi's movement, is essentially a religious movement, notwithstanding General Gordon's statement to the contrary. It is therefore less exposed to danger from internal division than a merely political movement."

A CONFERENCE OF THE POWERS.

Mr. Gladstone has asked for a conference of the Great Powers. It is necessary to find a way out of the money difficulty. This difficulty is a great one in Egypt. It may be recollected how this comes about. The late Khedive borrowed enormous amounts during his reign ; which, at last, amounted to a sum on which the Khedive found it very difficult to continue paying the interest. He was about following the example of his then master in Constantinople, and stopping all payment, when France and England stepped in, examined his affairs, found them sound enough with proper management, and compelled him to make an arrangement, by which a reduced interest would be paid, and a certain amount regularly put past (called the sinking fund) for the repayment of the borrowed money. To this arrangement, the European powers were made parties. When the Khedive tried to break away from it, he was deposed, and his son—the present Khedive—appointed in his place. The son has struggled along, paying the interest, and the sinking fund, but he can do so no longer. The troubles which Egypt has passed through, has deranged trade, and lessened the revenue to a serious extent ; besides which, the Khedive is called upon to pay several millions, in compensation to those who suffered by the burning of Alexandria ; and a large annual contribution towards the maintenance of the British army of occupation. Some re-arrangement is necessary, and Mr. Gladstone asks the Powers to meet and discuss what it is to be. He proposes the abolition of the sinking fund, and some changes in the mode of paying interest on the debt of the country, with a view to enabling the country to make ends meet.

France wants something else considered besides the finances. She wants to know England's intentions with regard to the country itself, and what guarantees she offers for the carrying out of any arrangement

that may be agreed upon. England refuses to submit such questions to the conference, but has no objections to a little private conversation on the subject beforehand. This private conversation is now going on. If it ends amicably, the conference will meet—if not, things may drift until the force of events pulls all parties helplessly into a controversy that cannot be settled by words.

Meanwhile, the state of things in Egypt is well depicted in the following extract from a letter by Sir Samuel Baker:—

“A common exhibition of our streets is that of the ‘happy family,’ where cats, dogs, hawks, sparrows, an owl, together with chickens and a fox, enjoy a peaceful existence within a cage under the benignant rule of their exhibitor. What the unexpressed feelings and appetites of the peculiar inmates may be it would be impossible to define, as they are suppressed by their despotic proprietor; but it may be accepted that they represent with tolerable accuracy the “happy family” of Egypt under the benign administration of Great Britain. The administrative dogs and cats may in their hearts be cats and dogs, and may growl, but must not fight; the British, Irish, and foreign representations may snarl among themselves, but the Egyptian chickens and smaller creatures prudently withdraw to secluded corners, and seek safety in retirement.

“Who is the proprietor of this exhibition? That is the question which no one appears to understand. He should be the Khedive; but he has retired within the corner, and with the wisdom of the owl sits calmly upon the perch, or his divan, and with both eyes open observes the ill-assorted companions of his fate. The actual proprietor of this happy family is reported to be in Downing Street; but as he has declared that he has positively no connection with the exhibition, some say that the Sultan is sole owner. At any rate, the proprietorship is vague, and in the absence of any recognised authority the discipline that had hitherto preserved order has been withdrawn, and there will be a rough-and-tumble among the inmates that will be unfavourable to the smaller animals.

“It is simply appalling to observe the frightful condition of Egyptian society in its political aspect, and it is a humiliation and disgrace to England, upon whom the actual responsibility undoubtedly must rest. This state of Oriental Ireland is the natural result of a cowardly and unjustifiable policy which commenced when the first shot was fired at the forts of Alexandria, at the same time that instructions from Downing Street prohibited the landing of a military force to protect the city. Alexandria was pillaged and destroyed, and Egypt will be mulcted, in nearly five million sterling for indemnities.”

“Call it an ‘Alliance,’ call it a ‘protectorate,’ call it what you will, but let Egypt understand, and let above all others England and Europe understand, the true object of our presence in this country. It is impossible that this miserable state of tension can continue; we are losing our prestige, and are incurring the contempt of those very people whom we pretended to improve. Every week is increasing the hatred to our rule; every hour is adding to the animosity of the Egyptians and extending the flame of insurrection in the Soudan, which, if unchecked, will ignite the fuel in the Delta. England must support Egypt with material aid of men and money without delay or prevarication. Then, and not until then, will Egyptians welcome that radical but only cure, ‘the protectorate of Great Britain.’”

RUSSIA WITHIN STRIKING DISTANCE OF INDIA.

While England is pre-occupied with the Egyptian question, Russia moves into striking distance of British India. The Russian occupation of Merv was recently announced. On this Sir Richard Temple, an Indian authority, comments as follows:—

“There is now but one barrier between the Russian outposts and British India. That single barrier is Afghanistan, doubtless a very strong one. Formerly there were other barriers, such as the Turkoman country, the country between the Oxus and the Jaxartes, and so on. These have disappeared one by one. A declaration by Russia that Afghanistan is beyond her sphere has been, and will be, insufficient.

Its insufficiency was proved by the events of 1877-8. Russia was then expecting war with England about Constantinople; but peace between the two powers still subsisted externally. Nevertheless, Russia sent a mission to Cabul, avowedly as a preparation for possible war, never considering the mission to be an act of war actually. This was the mission which—as is well remembered—caused the despatch of a British army to Afghanistan. Russia, indeed, withdrew the mission quietly, and has not since overtly interfered with the Afghans. The Berlin Conference established amicable relations, and England has remained for the time content with the understanding that Afghanistan is beyond the Russian sphere. The events of 1877-8, however, supplied a warning, if any were needed, and proved specifically—what might otherwise have been clearly inferred—that, in the event of war with England from general causes, Russia would attempt a diversion through Afghanistan towards India."

THE JEWS AND THE HOLY LAND.

INCREASE OF JEWISH PERSECUTION.

Israel's troubles increase in bitterness as the end draws near—after the analogy of Egypt in the days of Moses. The St. Petersburg correspondent of the *Jewish Chronicle* says:—

"It is with the utmost regret that I commence this letter by harping on the old theme, "When will the sufferings of the Russian Jews come to an end?" Years come and years go, and the condition of my unhappy co-religionists becomes worse and worse. To many persons it may seem almost impossible that an entire body, four millions strong, can be reduced even to a sorrier plight than they are in at present, but the misery of the Jews has no bottom, like the malevolence which gave birth to it. Our foes plot and scheme day and night how to extend and increase our misery, and their inventive genius, in this respect, is but too successful. When the most inhumane anti-Semite of the present age, I refer, of course, to Count Ignatieff, devised his "temporary regulations," one might well be pardoned for believing that the persecution of the Jews had reached its highest point, and that anti-Semitism

had done its worst. It has, however, been left to the Governor-General of Kieff (General Drenteln) to convince the world to the contrary, to show, in fact, that even an Ignatieff can be far outstripped in the formulation of restrictive measures against the Jews. The pupil has surpassed his master.

"General Drenteln at present stands at the head of the Administration of the Governments of Kieff, Wollhynia, Podolia, Tchernigow, and Poltawa, this region contains fully half of the entire Jewish population in Russia, a large proportion of whom live in the villages, so that it will easily be seen how many thousands of Jews have become homeless wanderers through the inhumane proceedings of the General. The number of his victims cannot be less than half a million.

"The first point, in the 'temporary regulations,' ordains that henceforth the Jews are forbidden to dwell outside towns and 'boroughs.' As a complement to this point the right was given to the village assemblies, to demand, by a simple majority of votes, of the higher authorities, that the Jews should be removed from their midst. This power had been used by General Drenteln to the utmost. I say General Drenteln advisedly, for when the villagers did not act spontaneously, it was he who inspired agitators to make the necessary application. Thousands of Jewish families have thus been plunged into the lowest depths of misery. But even this has not been enough for General Drenteln. The Jews residing in 'boroughs,' were also Jews like the rest; why, then, should they escape the fate which had befallen their brethren who lived in less pretentious localities? And, so he came to a clever determination. According to Russian law, the inhabitants of 'boroughs' are entitled to apply to the higher local authorities to convert these places into villages, General Drenteln complied with the applications thus made to him; and as soon as the necessary transformation had taken place, the same process was gone through, as had been pursued elsewhere, of expelling the Jews.

"Besides the expulsion from villages, the expulsion of Jews from St. Petersburg is still one of the events of the day, in spite of the circular to which I have previously alluded, addressed by the Governor to the Pristaws. It is not my desire to harrow

the feelings of your readers by minutely describing the scenes which accompany these expulsions, and some of which have come under my personal knowledge. In some instances the expulsions of Jews, whose residence in St. Petersburg is perfectly legitimate, are due to the false information which has been given to the police, and which the latter have not even taken the trouble to sift. Most brutally, too, do these officials carry out their orders. Women in daily, nay, even in hourly, expectation of their *accouchement*, have been obliged to accompany their husbands in their exile, their tearful entreaties to be permitted to remain behind until after their confinement having met with the coarsest and most inhuman response. These sufferers unfortunately belong chiefly to the poorer classes.

THIRTY THOUSAND JEWS DEPRIVED OF THEIR LIVING.

So also from Roumania comes a loud and bitter cry. *The Jewish World*, of May 17th, reproduces from the *Israelit* a letter from Jassy, signed by a Jewish Rabbi and medical man, in which the following statement is made :—

“A calamity has just befallen the Jews of Roumania, such as has not, perhaps, occurred for hundreds of years. It differs from those which have happened in Russia in that it has come to pass, silently, slowly, and with careful observance of the forms of the legislature ; but its power is none the less fearful because it sacrifices its victims quietly without arousing the pity of Europe's humanitarians.

“*Since yesterday more than 30,000 Jews have been given up to starvation by the enforcement of the interdiction against carrying on the trades of pedlar, hawkker, or retail seller.* We pass over what has already happened in other quarters, and what the Jewish working-man may have to expect in the near future from a new legal dispensation. The present misfortune is too overwhelming. We write these lines with a feeling of oppression, while hundreds of miserable fathers of families are almost besieging our house and entreating for speedy help.”

A VISIT TO THE PALESTINE COLONIES.

A correspondent thus writes to the *Jewish Chronicle* :—

“I have now completed my first tour in Palestine, having visited Jaffa, Ramleh, Jerusalem and neighbourhood ; Bethlehem, Bethsany, Jericho, Dead Sea, River Jordan ; central Palestine, including Nablous, Samaria, Sanur, Duthan, Jenin, Beisan, Sulem, Nain, Mount Tabor, Nazareth, and across the plains of Esdraelon to Haifa. From the latter town, I passed down the sea coast by Athlit, Tantura, and over the plains of Sharon to Samaria ; thence to Cæsarea Palestina, and returned by the plain again to Haifa.

“At Jaffa I visited the colony of Rishon-le-Zion. Rain prevented me inspecting the other colonies in this district. I spent about three hours at Rishon-le-Zion, and found the colonists numbered 23 families, and 120 persons all told. The colony owns 3,360 dunums of land, the cost of which was 42,900 francs ; 23 houses have been erected at a cost of 40,000 francs ; 14 stables, 11 of stone and 3 of wood, complete their list of buildings at date. One well, 42 metres deep, is completed, and a second well is in progress, 28 metres having been so far dug out.

“The land is fairly fertile. About 2,000 dunums are under cultivation with wheat, barley, kitchen vegetables, &c. ; vineries are being planted, and the remainder of the land was ploughed almost for seed being embedded in the ensuing summer.

“The colony also possesses 24 houses, 2 cows, 1 sheep and 6 mules. Of the total expenditure in the colony, the colonists themselves have subscribed 33,000 francs for the land, the cost of the two wells and six of the buildings or dwellings. The remainder has been borrowed chiefly through the good offices of M. Erlanger, of Paris.

“The colony of Petach Tikva possesses 14,787 dunums of good, fertile land, the cost thereof being 83,400 francs. While the land is fertile, there are some marshy plots in it, from which much evaporation takes place, spreading fever and sickness at certain portions of the year. The situation of this colony would be unhealthy until these marshes are dried up in cultivation and plantation. The land is divided into two parts, at a distance of one hour one from the other. The first portion is situated at the village of Emlabes, and the second—the lesser part—at the village of Yahoud.

"One-third of the land at Yahoud is sown with wheat and barley; the rest, with the exception of a small plot still uncultivated, is sown with sweet melons, kitchen vegetables generally, and summer produce. There are six stables, a synagogue, one well, one pool, one bath-house, and seven new dwellings, with some decayed dwellings, the remains of the former unsuccessful colony. The colonists also possess 10 horses, 14 mules, 8 oxen, and 5 cows. The colony comprises 67 families, numbering 107 souls, of whom 37 perform the agricultural work of the colony.

"I paid a visit to Samarin, staying over two nights in camp on the colonists' ground with their kind permission. I found this colony situated on one of the South-Western hills of the range of Carmel, in a very healthy bracing situation, very fertile land, well supplied with three main springs of continual flowing water. This colony was started about eighteen months ago, the land comprising 6,000 dunums, being bought from the French Consul in Haifa for 46,000 francs. A good part of the land has been cleared

of useless growth, and is now covered with wheat, barley beans, kitchen produce, a number of olive, orange, grape and other fruit trees; a good wagon road has been made through the estate, and two wells have been made for collection of part of the water supply. The colonists number about 300 persons; the male working portion reside on the estate in temporary erections; their families remain in Haifa, pending the erection of permanent dwelling houses.

"The colonists wished me to say that they were now doing very well, having nothing to complain of, and are very hopeful that within five years their labours will be rewarded with success, and by that time they will be free from debt. They also informed me that the colony at Rosh Pinah, which I was unable to visit from Nazareth, on account of stormy weather, are now doing well, the aid extended to them by M. Erlanger having raised them from their previous precarious condition, and that they now believe that they are also on the road to an early attainment of success."

"BECAUSE THE LAW OF MOSES WAS DIVINE."—"It is not often that economists turn to ancient history for an illustration of the practicability of their ideals. Were they to do so oftener, Judaism would not have to complain of so much injustice. Men of the stamp of Mr. Henry George search in vain the records of Greece and Rome for aspirations which accord with their own; but they find them in Jewish law and literature."—*Jewish World*.

A JEWISH VIEW OF THE GREAT PYRAMID.—The *Jewish Chronicle* says: "Astrology, and astrology only, could have induced an Egyptian king to take so much pains in correctly orienting and levelling the top of his pyramid. We may be quite sure that he could have no disinterested scientific object in so doing; still more may we be certain that he did not wish to hand down to posterity important but recondite religious dogmas, thus practically lithographed in so very mysterious and problematical a manner that no one has been able to read them aright except a few enthusiastic and crotchety pyramidalists in our own day.

At the same time it seems improbable that the prime purpose of the building was to serve as an astrological observatory, rather than a tomb. When we recollect that the pyramid is in its origin almost certainly a development of the primitive tumulus or barrow—an earth-mound crystallized, as it were, into solid stone—we can hardly doubt that its real first object was to serve as 'a tomb.' Still, there is nothing irreconcilable in the two ideas. Each Khoofoo or Khafra may have begun building his own tomb on astrological principles, and have used it for his own horoscope during his lifetime: and yet he may have looked upon it in the main as a tomb only, for to a people so profoundly impressed with the belief in immortality as the Egyptians, the tomb seemed, in fact, the real future home of the man himself for all eternity. No wonder, then, that he should be very careful about its astrological implications."

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 to the truth of Wm. ROWIE and his wife, Mrs. MARGARET ROWIE, formerly Congregationalists, who, after having made the good confession, were immersed into Christ, on the 19th April. Brother Robert Roberts (chief engineer on board the *Glenroy*) and his family have removed from here to London.

LECTURES.—April 6th, "Eternal torment" (Brother Jno. Henderson); 13th, "The devil" (brother Andrew Marr); 20th, "The Trinity" (brother Jno. Henderson); 27th, "The land for the people" (brother Andrew Marr).

ALDERLEY EDGE.

Brother Pickering reports the obedience of JOHN WHITELANE (43), formerly a leading man among the Wesleyans; also that of GEORGE JENNER (38), formerly Church of England; and MARY COOPS (27), formerly Methodist.

BATH.

Brother Keenpe reports a visit to this place on March 30th, by brother D. Clement, of Mumbles, who gave two excellent discourses. Several brethren from Radstock were present. On April 13th the brethren met in their new hall, the Temperance Hall having been felt to be too far out of the town. They now meet in the Odd Fellows' Hall, Westgate Buildings, which will seat about 300 persons. Obedience has been rendered by Mr. GREGORY, brother in the flesh to brother Gregory, of Neath. His immersion took place on May 4th. He has since left here for Bristol, and will meet with the brethren there.

BIRMINGHAM.

During the month, obedience has been rendered to the truth by the following persons:—Miss ELIZABETH J. HARVEY (21), formerly Congregationalist; SOPHIA TOWNSHEND (25), daughter of sister TOWNSHEND; PRUEBE COOK (17), warehousewoman, formerly neutral.

Brother Baldwin emigrated on Wednesday, the 23rd of April: destination, Canada. Brother Walter Deakin and sister Maud Godwin have been united in marriage; also brother Walter Griffin and sister Kate Flower. Brother and sister Hadley are in deep sorrow for the loss of an interesting boy of three years from diphtheria. Brother J. E. Walker is suffering from the effects of a bad machinery accident to his hand. He is slowly recovering.

The Temperance Hall, having to be closed for three weeks for cleaning during the month of August, arrangements are in progress for a special effort (partly in the Town Hall) during that time (viz., on the 10th, 17th, and 24th).

A debate was held on Wednesday and Thursday, May 21st and 22nd, between Mr. Jackson, of Derby—who is a Campbellite in fellowship with

the Baptist denomination)—and bro. Roberts, in the Temperance Hall. The debate was partly conducted on the Socratic method. Mr Jackson affirmed that the promise of the land of Canaan to Abraham and his seed was entirely fulfilled in the occupation of the land by Israel after the flesh under the law of Moses, which it was not difficult for bro. Roberts to deny. There was a large audience and much interest. There were no arrangements for the publication of the debate, but there will probably be a considerable sketch of it in our next number.

Brother Williams (who has fallen away from the faith) has published a pamphlet in defence of his course. The pamphlet takes the form of an attack on *The Trial*. Bro. Roberts has written a reply. He hesitated for a moment in the midst of much other brain-wearying occupation whether to take any notice of it or not. But inferring from incidental remarks that the pamphlet might cause distress in some cases, he allowed himself to be drawn into the idea of writing an answer, which he has since accomplished. It will be ready before the issue of this number of the *Christadelphian*. The title of it is "SCEPTICISM ANSWERED, in rejoinder to S.W.'s attack on 'THE TRIAL,' in a pamphlet, wherein that ex-believer vainly tries to undermine the hope of eternal life in Christ, as assured to the believer in the Resurrection of Christ from the dead." Price 4d.; by post, 4½d.

LECTURES.—April 27, "Religious unrealities" (bro. Ashcroft); May 4, "The starry heavens" (bro. Roberts); 11, "The writings of Moses" (bro. Chamberlin); 18, "The true confirmation" (bro. Roberts); 25, "Progress and poverty" (bro. Ashcroft).

CARDIFF.

Bro. G. A. Birkenhead announces the removal of bro. Monaghan from Greenock to this place. In the last intelligence the name "William Barn" should have been "William Bann."—On "Good Friday" there was a tea meeting, at which there was a goodly number of brethren and sisters. The evening was spent in the usual way—addresses, singing, and prayer.

LECTURES.—April 13, "Conflagration and restoration" (bro. M. Rees); 20, "The Christadelphian's Hope" (bro. Ch. Rees); 27, "The glories of the coming kingdom" (bro. Birkenhead); May 4, "A bird's-eye view of the truth from an orthodox standpoint" (bro. Lloyd); 11, "What is the truth?" (bro. M. Rees).

CHELTENHAM.

Bro. Otter reports a visit to this place by bro. Andrews, of Birmingham, on March 17th, who lectured on "The Devil;" and again, the following Sunday, on "Christ and the Clergy." There were good audiences on both occasions. Bro. Taylor, of Gloucester, has also lectured on "The nations mustering to the battle."

DERBY.

Since our last report it has been our pleasing duty to assist two others to put on Christ in the way appointed, viz.: WILLIAM CLARK immersed March 27th, and WILLIAM M. MENZIES immersed May 9th.

LECTURES.—April 13th, "The age to come" (brother J. S. DIXON, Leicester); 20th, "The Bible plan of redemption" (brother P. H. HORSMAN, Nottingham); 27th, "Spirit, what are we to understand by the term?" (brother REID); May 4th, "Angels, do they exist, if so, what for? are they real substantial beings or ghosts?" (brother RICHARDS, sea, Nottingham).—J. COATES.

DUDLEY.

Brother Hughes reports the following additions by immersion into the saving name:—W. SMITH (33) and M. SMITH (34) his wife—formerly New Connexion Methodists. Also JAMES SHAW (54) formerly Baptist. Brother and sister Smith were baptised March 23rd, and brother Shaw May 2nd.

LECTURES.—April 20th, "The house of many mansions" (brother R. ATTWOOD); 27th, "The holy spirit" (brother CHALLINOR); May 4th, "The better land" (brother HARRINGTON); 11th "The commission and authority of Christ" (brother J. THOMAS).

EAST LINTON, PRESTONKIRK.

It is with deep sorrow I have to report the death of our beloved daughter, Eva. She fell asleep on the morning of the 10th inst., after nearly two years of declining health. Latterly she suffered much from exhaustion, but all through her illness she manifested the greatest patience, with her feet firm on the rock. She met the last enemy without fear.—It is only two years since she was immersed into the sin-covering name (viz., on the 5th April, 1882). She was then in her 15th year, and now she rests till she "hears the voice of the Son of God" awaking her up to become radiant with immortality. She was closely confined to bed for 16 weeks previous to her decease, yet on each "first day" joined with us in remembering our Lord's death till he comes again. We now long more than ever for that blessed day when sin, suffering, and death shall no more be known, and when joy shall be complete in Christ and his ransomed ones.—Your sorrowing brother, in hope of eternal life, R. ARMSTRONG.

EDINBURGH.

See East Linton. Our number has been increased by the removal of sister Robert Paterson from Kirkinilloch, and sister Meal from Aberdeen, while we lose brother Pettigrew, who has returned to Glasgow.

LECTURES.—May 4, "The four kingdoms" (bro. Jas. Grant); 11, "The gospel as found in the Prophecies" (brother C. Smith); 18, "The good thing promised" (brother Blackhall); 25, "The unity, power, and goodness of God" (brother Wm. Grant).—W. SMITH.

ELLAND.

Brother Riley reports the holding of the annual gathering of brethren and sisters here, on "Easter" Monday. About 200 were present. After tea, the meeting was profitably addressed by brethren Firth, of Halifax, and others. A Mr. Rippon has been lecturing in a large local school-room, on "The Christadelphian teaching concern-

ing God, Jesus Christ, and the Holy Ghost, examined and exposed." He dealt largely with the *Twelve Lectures*, and the audience were carried away with his subtle misrepresentation. The brethren were not permitted to bring him "to the law and to the testimony," because arrangements had been made by the proprietors of the school, prohibitory of questioning and discussion. The next best thing, however, was done, handbills and *Finger-Posts* have been delivered to every house in the district.

Since last report, the following have been immersed:—BETSY ANN TAYLOR (37), Free Church; SARAH JANE MASON (45), Methodist; HENRY HALL (39), Free Church; and EDWIN ARMITAGE, latterly neutral. Brother and sister Greenwood have removed from Halifax; and sister Bartlett has left for America.

LECTURES.—April 13, "The mark of the beast" (brother MARSDEN); 20, 22, 23, "The day of Christ"; "On the Mount of Olives with Christ"; "Near Damascus with Paul" (brother ROBERTS, of Birmingham); 27, "The parable of the rich man and Lazarus" (brother WORSNOP); 29, "Reply to Mr. Rippon" (brother Z. DRAKE); May 4, "The Kingdom of God" (brother D. DRAKE); 11, "Who are Atheists" (brother R. BAIRSTOW).

GLASGOW.

Brother Leask reports the baptism, on 27th April, of ARCHIBALD MAUSLAN, clerk (18), brother of brother Robert MAUSLAN, whose immersion was recorded last month. Brother David Handley, of Maldon, is with us at present, and lectures every Sunday in May, and in surrounding districts during the week.

LECTURES.—April 20th, "The Trinity" (brother JAS. NISBET); 27th, "Man's state in death" (brother JOHN RITCHIE); May 4th, "The Lord our Righteousness"; and 11th, "The Three Baptisms: Spirit, Fire, and Water" (both by brother Handley).

GLOUCESTER.

Brother Rogers writes to say that the report of an immersion, which appeared last month, should read, "Brother Clark, by trade a tinworker, &c.," not "Brother Tinworker."

LECTURES.—April 20th, "Some wonderful Trees of Scripture" (brother OTTER, Cheltenham); 27th, "The Hope of the Gospel" (brother BENDALL, Cheltenham); May 4th, "Present Theology" (brother TAYLOR); 11th, "Christendom Astray" (brother BISHOP, Birmingham). For this lecture, in addition to the usual advertisements, the brethren distributed a considerable number of the handbill announcement of *Christendom Astray*.

GREAT BRIDGE.

I have to report a special course of four week-night lectures, at the end of March and beginning of April, by brethren Shuttleworth (twice), Chamberlin, and Ashcroft. There was a good attendance at each lecture, and three of them were noticed in the local paper. The attendance at the Sunday evening meetings has also improved considerably since the above lectures were given. On Easter Monday we were cheered and strengthened by the presence of a large company of brethren and sisters from the surrounding ecclesias. Before tea a profitable hour was spent in mutual conversation, and an enjoyable meeting afterwards was brought to a close about 8.30.—W. H. HARDY.

HALIFAX.

Brother Skelton reports a visit, on April 27th, from brother Shuttleworth, of Birmingham, who delivered two lectures to large and appreciative gatherings.

LECTURES.—April 20th, "The Second Advent; its certainty and purpose" (brother J. Bramley); 27th, "The Land Question" and "The Babel of Sects" (brother F. R. Shuttleworth); May 4th, "The Heavens and Earth that are to be dissolved" (brother R. Smith); 11th, "Eternal Life" (brother R. Dyson).

HUDDERSFIELD.

Sister Sanderson, referring to the Intelligence from this place last month of the immersion of Charlotte Kendal (daughter-in-law of our brother and sister Kendal) and Mary Sanderson, says that the latter only was from the Sunday School. The other never attended.

KEIGHLEY.

Brother Silverwood reports the obedience of PHILIP STOLIFFE (30), who resides at Haworth, and is brother in the flesh to brother Charles Sutcliffe, of the same place. He was immersed April 20th. Brother Chamberlin, of Birmingham, lectured on April 29th, on "The moral purpose of creation—the question scripturally answered." There was a good attendance.

LAXEY (ISLE OF MAN).

An interesting communication has been received from this place relative to the death of sister Fayle, which was announced in the *Christadelphian* for April. The writer is Mr. William Tupper, who, desiring to obey the truth, says: "I am sure you will be much pleased to learn that Mrs. Fayle was instrumental in bringing the truth to my notice. She had been personally known to Mrs. Tupper and myself for nearly twenty years. (She lived in a different part of the island.) In August last, two gentlemen from Liverpool, with Mrs. Tupper and myself visited Peel, where she resided, and after seeing the castle and grounds and all that could interest us, Mrs. Tupper left us to call on Mrs. Fayle. When she returned, she had in her hand two *Christadelphian Magazines*, with a kind and urgent request from Mrs. Fayle that I would read them. Mrs. Fayle informed my wife that she had found the right people at last. Had I known she had become a Christadelphian I should most probably have gone to Peel to converse with her on the subject."

LEEDS.

On May 2nd, SARAH BLAKEY (55), cap maker, formerly United Methodist Free Church, was immersed into the saving name. Our sister first had her attention directed to the truth by receiving a *Finger Post* on leaving one of Sankey and Moody's meetings during their mission in Leeds, when we distributed nearly 10,000.

LECTURES.—April 20th, "The thief's request and the Lord's reply" (brother Mitchell); 27th, "Does the Bible teach the literal return of Christ to the earth?" (brother Philipotts); May 4th, "What is a soul?" (brother Andrew); 11th, "The natural and spiritual seed of Abraham" (brother Mitchell).—W. H. ANDREW.

LEICESTER.

Brother Gamble reports five additions. Brother Coleman, who has been out of fellowship a

long time, has returned again, which is the cause of general thanksgiving, and we have assisted the following to put on the name of Christ by baptism:—POLLY MARLIN, formerly of the Salvation Army; MARY WEST; WINNIFRED KATE COLLYER (daughter of brother and sister Collyer), and ELIZABETH ANNIE COLE (daughter of brother and sister Cole), all three members of our Sunday school. Brother Archer has returned to Mansfield.—"The lectures are much better attended now, which we think is the result of a daily advertisement, both in a morning and evening paper, as well as the usual weekly advertisement. We pray that God's blessing may follow our work, and, with patience, wait for the manifestation of our Saviour Jesus Christ. Brother Ashcroft gave us a splendid lecture on Sunday, May 10th. Subject, 'Religious pretence.'"

LINCOLN.

Brother F. J. Roberts reports that a tea meeting was held by the brethren here on "Good Friday," and thrown open to the interested stranger. A lecture succeeded, on "Christ Crucified," given by brother S. Richards, of Nottingham. The Sunday school now consists of 25 scholars. The work of the truth in this place encounters not a little ridicule on the part of the alien, whereat, however, the brethren are not dismayed.

LECTURES.—March 6th, "The strongholds of Christendom" (brother Henry, of Nottingham); 13th, "The Lord's day" (brother Scott); 20th, "Living again" (brother Healey); 27th, "Hell" (brother Wright).

LIVERPOOL.

Since the date of the last report, there have been two immersions here, viz., on April 26th, HENRY BALL (21), book-keeper, Wesleyan; and on May 3rd, MARGARET HUGHES, domestic servant, formerly Calvinistic Methodist. Sister Hughes wishes it stated that she owes her enlightenment to the instrumentality of sister Hopper, who now rests from her labours. Bro. W. B. Randles has returned to Liverpool from Barrow.

LECTURES.—April 20th, "Religious Shams" (bro. R. Ashcroft); 27th, "The Kingdom of God" (bro. R. Roberts); May 4th, "Divine Realities" (bro. R. Ashcroft); 11th, "The Lord God Omnipotent reigneth" (bro. J. U. Robertson).—H. COLLENS.

LLANELLY.

Bro. Green reports the holding of a tea-meeting here on Easter Monday, when the little company of brethren in Llanelly were greatly cheered by the presence of a number of brethren and sisters from Mumbles, Swansea, Gower, and Neath. After tea a lecture was given by bro Roberts, of Birmingham, on "Reasons why we believe the Bible to be the Word of God." There was a good audience, but not so many as there would have been at an ordinary time. Being Easter Monday, there were many Bank holiday attractions, in consequence of which, though the brethren from other places were in good muster, the stranger was not so numerous in attendance as could have been desired. The brethren, however, were greatly edified. The Sunday evening lectures are still kept up by brethren W. and D. Clement, occasionally assisted by others. The Llanelly brethren are very anxious their South Wales brethren should not forget them.

LONDON.

NORTH LONDON.—(On *Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.; Wednesdays and Fridays, 69, Upper Street Hall, 8 p.m.*)—Brother Owler reports an interesting incident which is thus described by bro. Andrew:—The enclosed announcement (METHODIST FREE CHURCH, Charlotte Street, Caledonian Road.—May 6th, lecture by J. J. Andrew: "England, Egypt, and the Mahdi: why they have been brought together: the Bible solution of the Eastern Question") refers to a rather unusual incident in Christadelphian warfare. It originated through one of the members at this Methodist Chapel, with whom I am acquainted through a business channel, hearing a lecture on Egypt at Wellington Hall, about two months ago. He spoke about it to his minister, who suggested its being delivered at their chapel. On being asked I consented, on condition that I was not fettered as to what was said. The chapel is of moderate size, and is situated in a poor neighbourhood. The evening being wet the audience was not large; it comprised more brethren and sisters than their own congregation. The minister, who presided, opened with singing and prayer, the hymn selected by him being—

"Jesus shall reign where'er the sun."

During the latter part of the lecture, when the Scriptural testimony was being dealt with, I was told that he looked rather uncomfortable. At the close he said that it would be very interesting to discuss some of the passages quoted as to whether they were literal or figurative, and intimated his willingness to take part in such a discussion, adding that perhaps they might have the same lecturer on some future occasion. Whether this was anything more than conventional courtesy remains to be seen. I afterwards expressed my willingness to discuss the question when mutually convenient. Among the passages referred to during the lecture was Ezekiel's vision of the Valley of Dry Bones. So, when coming out, one young woman laughingly asked me what was to become of the "dry bones sermon." Not being familiar with this phrase, I said what is that? "Oh," she replied, "they have a sermon in which everything in the valley of dry bones is spiritualised." "Burn it," I said. "Well," she remarked, "it certainly will not fit in with what we have heard to-night."

Brother Owler says: The weather was unfavourable to a large audience—there being a thunderstorm, and very few of the Methodist flock were present. Notwithstanding the thunderstorm, the brethren mustered in strong force. Everything passed off satisfactorily, and the shepherd of this almost absent flock was good enough to say that many debateable points had been broached by the lecturer, and it was probable he might be invited again. We imagine, however, that the shepherd is more sanguine than the sheep. If a Bible Class is started for the elucidation of prophetic times and the brethren are invited to take part, we shall take advantage of the opportunity.—The lectures at Islington and Bow are still fairly well attended.

LECTURES.—*Wellington Hall.*—May 3rd, "The Gospel" (brother G. (F. Lake); 11th, "Jesus of Nazareth" (brother H. H. Horsman); 18th, "The world to come" (brother Elliott); 25th, "The gifts of the Spirit" (brother J. J. Andrew).

Bow.—79, *Burdett Road.*—May 4th, "Hell" (brother Atkins); 11th, "The bitter cry of outcast London" (brother J. J. Andrew); 18th, "Conditions of salvation" (brother Bosher); 25th, "Conversion" (brother G. F. Thirle).

WESTMINSTER (*Wilcocke's Assembly Rooms, Westminster Bridge Road.* *Sundays 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—Bro. F. G. Jannaway reports the immersion, on April 27th, of Miss MARY ANN AKERS (23) School Board teacher, formerly Church of England, sister to brother Akers; May 8th, Miss VIOLA BLENMAN (26), needleworker, formerly met with the Renunciacionists, daughter of our sister Blenman. The ecclesia has been further increased by the removal of sister Nellie Hopper, and brethren William Sydenham and Thomas Dennis, all from Islington, and brother and sister Thomas Barker from Devonport. Bro. and sister Simpson have left for Australia, bearing letter of recommendation to those of like precious faith. Ill health is the cause of their leaving London. The special effort (referred to last month), at Deptford has now come to a close, and we trust that the seed sown will bear much fruit. Three lectures were delivered to fair and attentive audiences; questions were allowed at the close of each, and were made good use of. As an ecclesia we intend (if the Lord will), having periodical special efforts during the coming months, both in the vicinity of Hyde Park and South London. We also intend casting the bread on many waters, in the shape of tract distributing. We had a very interesting and profitable tea meeting on Good Friday, when about 120 sat down to tea. Addresses were delivered by brethren from Waltham Green and Islington Green, as well as our own. The lectures continue to be well attended. We anticipated a debate between brother H. Horsman and the "Rev." Cornwell, pastor of Brixton Tabernacle, but after accepting the challenge the "rev." gentleman retreated, because our brother denied the truth of inherent immortality.

LECTURES.—May 4, "What is man?" (bro. F. Dunn); 11, "The approaching end" (brother A. Jannaway); 18, "Everlasting burnings" brother T. Swindell; 25, "Ezekiel's vision" brother A. Andrews.

FULHAM.—*Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 8 o'clock p.m.*)—Bro. Marshall reports that the meetings continue to be well attended, and that the truth is progressing in this neighbourhood. The brethren have commenced their outdoor campaign, with the earnest prayer that God will bless their efforts. The following additions, by immersion, have taken place:—On March 16th, WILLIAM JOHN STEVENS (17), formerly Baptist, and THOMAS ATKINSON (16), formerly Baptist; on March 23rd, THOS. EDWARD STUDLEY MANNING (40), formerly Baptist; on April 9th, AMOS BARTON (25), formerly neutral; and on April 23rd, EMILY WEBB (36), formerly Church of England.

LECTURES.—April 6, "Moses—a type of Christ;" 13, "Where is he that is born King of the Jews?" (bro. Dunn); 20, "The London poor—the only real remedy" (bro. Hutchinson); 27, "The hope of Israel, the only Christian hope" (bro. Marshall).

MANCHESTER.

During the past month our number has been increased by the obedience of Mr. J. JACKSON, formerly independent, and Mr. BRENNAN, formerly attending the Church of England, both of whom were immersed on the 17th of April.—THOS. YARDLEY.

MANSFIELD.

Through the liberality of a sister, arrangements of an enterprising nature were made for the delivery of two lectures, on April 30 and May 1, in the Town Hall, by brother Roberts, of Birmingham. The subjects were the Mortality of Man, and the Kingdom of God. There were present about 400 persons each night, a large audience for a small place like Mansfield (population about 12,000). Brother Roberts lectured for an hour each evening, and an hour was then placed at the disposal of the audience for questions and remarks, subject to regulations submitted by the Chairman (brother S. Richards, of Nottingham). A large number availed themselves of the opportunity, and interesting evenings were spent. The brethren, in stupendous posters, had asked the religious leaders of the people, to come forward and defend their assailed faith: but, of course, none responded. Those who did so were mostly such as take an amateur part in religious exercises, in Sunday School, class leading, &c. A number of the brethren and sisters of Nottingham drove over each evening in a hired conveyance, as there was no convenient train to take them back. On the second night, there was a breakdown shortly after the return journey was commenced. There were, fortunately, no evil consequences, except the discomfort of having to return to Mansfield and spend a roughish night, for which no preparation had been made; also the alarm of friends at Nottingham, at the unexplained non-return.

MUMBLES.

Brother D. Clement reports the death of sister Mary Rose Clements, after an illness of only three days' duration, and at the early age of 21 years. He expresses the hope that her sufferings were not so intense as they appeared to be. She was interred in the new cemetery, on May 9th, in the presence of many grief-stricken brethren and sisters, and friends. Her brief resting-place is contiguous to that of sister Minnie Jones—a very appropriate arrangement, on more accounts than one! The funeral service was conducted by brother Gregory, of Neath, whose remarks were calculated to have a good effect upon all present.

NEATH.

Bro. Tucker reports the holding of the annual tea meeting here on Easter Monday, which was a profitable occasion. Tea was followed by an interesting programme, which comprised suitable and instructive recitations. On April 10, Mrs. JANE A. TILLIN, wife of brother Tillin (34), formerly neutral, put on the sin-covering name, in the way appointed.

NORTHWICH.

Bro. Lawton writes:—"The books which were furnished by the Fellow Service League have awakened an interest in many minds in this locality. Some are much interested, and I hope some fruit may soon be seen. We followed up the effort on Sunday, May 11th, by a public lecture in the Town Hall, by bro. Cunningham, of Crewe, subject, 'The second coming of the Lord Jesus from heaven.' There was a fair audience, who gave a very patient and attentive hearing to the truth. We have been much helped and encouraged in the work by the companionship of bro. W. Roberts, of Warrington (who is working in Northwich, but goes home at week ends). He

has assisted in the private proclamation of the word of life, and also in arranging for lectures, &c. We met in my house in the afternoon to break bread. Sister Hillman, from Mold, was present. Bro. Cunningham gave us some earnest words of exhortation, and I read "Waiting for Christ," from *Seasons of Comfort*. It was a time of refreshing and comfort to us who are living in isolation. We hope to renew the effort as soon as possible, and should be very thankful to any of the brethren who have it in their power to give us a helping hand."

NOTTINGHAM.

Since our last report, two others have rendered obedience to the truth by baptism, viz.: March 23rd, MARY ANN ELLIS (38); and on April 13th, ELIJAH HARRIS (16), who, although so young, has suffered much persecution for the truth's sake. We have lost by death our sister Clark, the mother of sister Booth (late of Pilsley). Sister Clark had only been in the faith about one year, and calmly fell asleep in full assurance of a resurrection to eternal life. She was buried in the presence of a number of brethren and sisters, April 17th. Brother Sulley delivered an appropriate address at the grave side.

LECTURES.—April 6th, "God manifest in the flesh" (brother Sulley); 13th, "The resurrection of Jesus Christ from the dead" (brother Chamberlin); 20th, "To die is gain" (brother Horsman, of London); 25th, "The Lamb of God" (brother Richards).—J. KIRKLAND.

SWANSEA.

Brother Randles reports the immersion of Miss FLORENCE RAYNER, who, after an intelligent confession of the things of the kingdom and the name of Jesus Christ, was baptised on Monday, March 31st, and has since been united in marriage with brother J. H. Goldie.—On the 3rd April, the tract distributors held their half-yearly tea meeting which was of an encouraging character. The evening was profitably spent by the brethren exhorting each other to continue steadfastly in the work. The mutual improvement class, since its reorganisation in November last, has greatly improved in every way. The system on which it is worked seems to give great satisfaction, and, as a consequence, the numbers increase, and the interest in no way abates. The members and brethren and sisters who attend, express themselves benefited by the meetings. It is evident that these classes are powerful agents in fitting the brethren for the work to which the truth calls them.

LECTURES.—April 13th, "The Religious Census. Christ's answer to the question, 'Are there few that be saved?' in its bearing upon the present religious census;" 20th, "Life from the dead" (brother Gale); 27th, "The impending personal return of Jesus Christ; the clergy silent; the people wondering! Why?" (brother Beddoes, of Abergavenny); May 4th, "What must we do to be saved?" (brother Usher); 11th, "The Devil" (brother J. T. Jones).—P.S.—In a later report, brother Randles records the death, at the age of 79, of brother Bird, on May 8th. He was buried in the Swansea Cemetery, in the presence of many brethren and sisters, on May 12th.

TODMORDEN.

Brother Lord reports the obedience of Mrs. SCARR, of Summit, formerly Independent. She was immersed at Eland, on Tuesday, April 22nd

YARMOUTH.

During the past month we have had the pleasure of welcoming bro. Ashcroft to Yarmouth for the first time. With a view to obtaining a more conspicuous platform for the truth, we secured the Corn Hall for the special course of lectures on the evenings of April 13th, 15th, and 16th, the subjects of the lectures being "The Divine Solution," &c.; "Why I gave up the Ministerial Office," &c.; and "The Reformation of the 16th Century," &c. Notwithstanding a liberal distribution of posters and hand-bills, the attendance of strangers did not exceed 150 on any one of the evenings. At the breaking of bread on the morning of the 13th, the brethren and sisters were cheered by the word of exhortation from bro. Ashcroft. The ecclesia was glad to have in its midst on the occasion in question the presence of several brethren and sisters from a distance. We were also pleased to have the company of bro. Boshier, of London, on May 11th, who, in passing through the eastern counties, assisted in the proclamation of the Truth, the subject of his lecture being "The Good Time Coming." In consequence of the exigencies of business, brother and sister Bore with family have returned to London, after a brief sojourn here.—J. H. DIBOLL.

CANADA.

St. JOHN (NEW BRUNSWICK).—I am pleased to announce an addition to our ecclesia by the obedience of two, viz.:—Mrs. LAVINIA DALTON (55), formerly Church of England; and Mrs. ALTHEA M. RALEIGH (29), formerly Free Baptist. Our new sisters were brought to the knowledge of the truth principally through the efforts of our brother Raleigh, of Boston, Mass., who is a son of sister Dalton.—B. J. DOWLING.

EGYPT.

CAIRO.—Brother Witts, sergeant-cook in the 11th Staffordshire Regiment, stationed at Cairo, writes:—"I was very sorry to hear of the loss (only for a time) of brothers Sheppard and Townsend. Their death tells us to be on our guard, to watch and be sober, for we know not the day when our life also may be required of us. Things here remind me how near must be the approach of our Lord. Our Arab interpreter (a very learned man) speaking of England and Egypt, states that our Government cannot give up the country, and that the British Flag will, ere long, be flying over the whole of Egyptian territory. I see, in the *Egyptian Gazette*, that Turkey proposes the withdrawal of English and the substitution of Turkish troops. Another telegram in the same paper states that England refuses to have anything whatever to say to Turkey on Egyptian affairs. I have sent you a copy of the above paper. Speaking to the interpreter on Jewish affairs, he considers that there is more than half-a-million Jews in Egypt, and states they are the richest people of the land, a great number being money changers. He has recently returned from a visit to Jerusalem. He was in that city 20 years ago, and he says that since that time there is a wonderful change. There are not only Jews but people of all nations there. A great number of

officers have gone on leave, some to England, some to Jerusalem to have a little leisure before the Autumn Campaign, which is looked upon as a certainty. I am stationed in the barracks adjoining the Khedive's Palace, and of course see him often. If he sees an English soldier, in fatigue dress even, he salutes him. The love for him by his own people you may guess when I state that a man and woman threw stones at him as he was leaving the palace a day or two ago. They were arrested but I saw nothing of it in the papers. The signs of the times certainly show that the eventful day is near at hand; may we all be found watching, with our lamps ready trimmed, when the master cometh."

UNITED STATES.

DAVENPORT, IOWA.—Bro. Lee reports the arrival in this city of bro. Edwin Smith and family, from Waterloo—lately from Birmingham, Eng. This increases the number of faithful brethren here to six.

ELMIRA, N. Y.—Bro. Walker writes, on March 7th: "I received a dispatch from Bro. Todd's son (Saratoga Springs) that his father was dead, and a request for me to come at once. I left the same evening, and arrived at Saratoga Springs the next day. I found sister Todd in great affliction. Bro. Todd had stumbled on the icy pavement and fractured his skull, and was unconscious about three days. The sudden calamity is almost overwhelming to his dear wife. Bro. Todd had given much evidence that he loved the truth, and was sister Todd's only companion in the faith, which makes the trial the more grievous. He had lived many years in the town, and was well-known as an honest and upright man, which reputation brought out a respectable company to his funeral, mostly church-goers, with two of their clergymen. They listened to the word read and spoken with great attention, especially to the reading of brother Ashcroft's address that he delivered at the grave of a sister, which was received in printed form the day before I heard of the death. After a short prayer, we laid away our esteemed brother in his temporary resting place, to wait the return of the Lord from heaven."

JERSEY CITY, N. J.—Bro. J. C. Washburne reports the obedience of Master WALTER VREDENBURGH, son of bro. C. Vredenburgh, baptised February 19th. Mr. HARVEY BEDELL, brother in the flesh to sister Cecil Miller, baptised on March 30th, and Mrs. ELMIRA SHERWOOD, wife of bro. Sherwood, who was introduced into the saving name April 20. Sister Sherwood lives in Orient, L. I. On February 10th, the *Ecclesial Guide* was formally adopted by this ecclesia. After several careful readings, we came to the conclusion that it was the best thing in print for ecclesial government, embodying, as it does, rules for guidance in many of those trying and vexatious circumstances which are almost sure to arise. The result of "30 years' experience" will be a great help to those who are just starting out, and we are sanguine of success in this new departure. It is very difficult to get out of the old ruts, but where a determined effort is made, it can be done. Let the commandments of Christ, then, be faithfully-obeyed, not only individually, but also ecclesially.

and we will have an abundance of peace, where now, too often, discord and dissatisfaction exist. On account of our numbers, &c., we were compelled to make a few changes in the "Guide," but no very radical alterations were necessary.—The lectures here are *not* well attended. We cannot bring any power to bear, in this evil day, to get men to listen to the "good news." Perhaps we shall be happily privileged in a time not far distant, to command, where now we are compelled to entreat. Oh, the dearth of divine things in this part of the earth! God is not present in all their thoughts.

LECTURES (for the last four weeks).—March 30th, "Baptism" (brother Vredenburg); April 6th, "The signs of the times" (brother Tichenor); 13th, "Resurrection" (brother Vredenburg); 20th, "The bondage of corruption" (brother James U. Robertson, of Liverpool, Eng.).—The visit of brother Robertson to our ecclesia, about two years ago, was productive of much good. To-day, he heard an acknowledgment, from several of our brethren, of a sense of the obligation, which, it is felt, is due him for arousing us from the lethargy into which we had fallen, a state of affairs due more to a want of knowledge of such things, than anything else. His reproof, which formed part of an account of his American trip (published in the *Christadelphian*), hit pretty hard in this locality, but it did us no little good. I hope he will do so again, if he saw anything amiss in us this time to warrant it. His lecture this morning, was all that could be desired. Just the kind to energise and upbuild. After showing man's natural subjection to the bondage of corruption (Rom. viii. 2), he beautifully unfolded the splendour of Messiah's age, when deliverance shall come to all who enter into the glorious liberty of the children of God. What a grand system to unfold? So replete with "good things" for those who love God, and are the called according to His purpose.

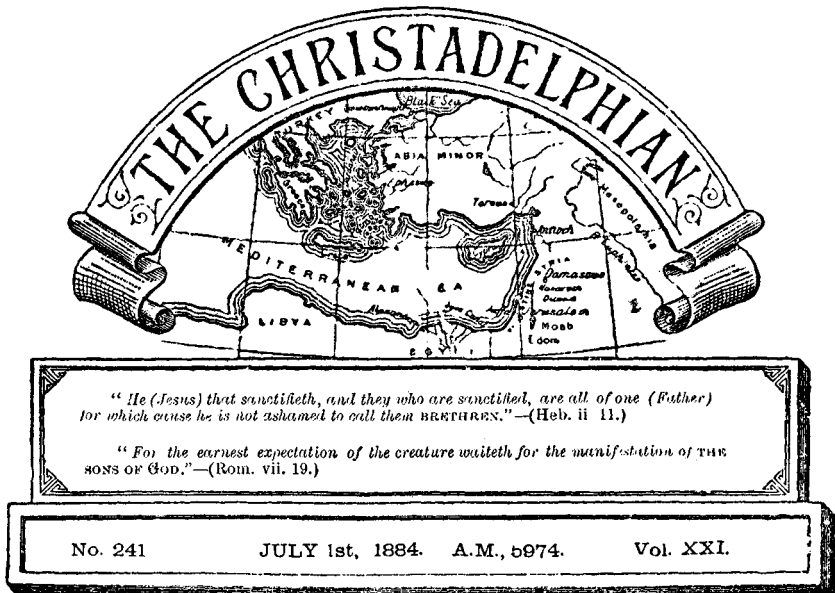
WARD'S MILL, WILLIAMSON CO., ILL.—Brother Thomas Williams, of Waterloo, Iowa, held a five days' discussion here, with a Baptist minister, beginning on April 8. Many are deeply interested in consequence. Brother Williams is well able to defend the truth, both in debate and in public lectures.

WASHINGTON.—A newspaper cutting, forwarded by sister Lasius (Dr. Thomas' daughter), announces the death, on April 18th, 1884, after a protracted illness, of Miss Jane Thomas (Dr. Thomas' sister), in the 78th year of her age. She was a believer in the truth brought to light by her brother, in most of its material particulars. Through brother and sister Hayes, with whom she was acquainted, she received the *Christadelphian* regularly to the day of her death. Her copy will now, by brother Hayes' direction, go to her surviving brother, Dr. A. Thomas, who, it is understood, does not actively sympathise in the glorious matters to which his brother's life was devoted. Death garners his harvest steadily from year to year. The new generation comes with alacrity and hope, but departs too like its predecessor, with disappointment, to death. There will be an end to this dreary round, some day.

WATERLOO (IOWA).—Bro. Pym reports the delivery of a course of lectures by bro. Williams, at a Methodist Chapel in the country, a few months ago. He says:—"Bro. Dr. Bickley had some conversation with some of the members of the Chapel, who promised to secure the use of the building for us, which they did, with the above

result. A good congregation attended on each occasion, and several appeared interested. We have lost bro. McRae, who has removed to Dacona.—Bro. Dr. Charles Bennett and sister Mamie Bickley have been united in marriage. Bro. Bennett has commenced to practise in his profession at Cedar Falls, and will meet with us most Sundays, of which we are glad.—An interesting case of obedience to the truth occurred here a few weeks ago. A Miss Wilson met with an accident about four years ago—being thrown out of a vehicle, which broke the spine of her back, causing her to become prostrate ever since, and to suffer at times intense agony, especially when moved in the slightest way. Bro. Dr. Bickley was summoned to attend her at the time of the accident, and, upon leaving, placed, unobserved, a few tracts in her Bible. She found them, and read them several times, and when bro. Bickley paid her the second visit, she questioned him and desired further information upon the matter. He talked to her as much as she could bear it. A sister of hers came to nurse her, and stayed with her twelve months, and she, too, became interested in the Truth, and soon obeyed it in baptism; she is now sister Horne, of Bedford, Iowa. During the time she was with her sick sister, the latter asked to be immersed, but as she was not sufficiently advanced in her apprehension of the truth, compliance was deferred. Meanwhile she made progress, and a few weeks ago she again pressed her case, asking assistance, to enable her to sever her connection with the old Adam, and to place her in fellowship with the new. This she herself and Dr. Bickley knew must occasion her great pain, but at her entreaties, brother Bickley and brother Williams, who is a carpenter, went to work and constructed a temporary bath, when after much difficulty in placing her upon a board, propped up with pillows, &c. With the greatest care they lowered her into her symbolical grave. "A more complete likeness to a burial I never saw in all my life," said Dr. Bickley.—I have to report the death of Sister Stearns, of Aurelia, in this State, which occurred on March 22nd, after a lingering illness of three months. Brother Stearns is much dejected, and feels his sad bereavement very keenly. We pray the Lord may sustain him under his affliction, and that he may soon come who shall swallow up death in victory.—Yet another has been temporarily removed from the present sphere, and has become numbered with the dead. I refer to our aged sister Fenton, of Davenport, with whose writings we have, most of us, been made familiar. She had to succumb to the universal enemy about three weeks ago, after a protracted illness, and was brought to Waterloo to be buried; there to remain until he shall come who will renew her intelligence, with more than former vigour. We have learned to "sorrow not as others sorrow, who have no hope," knowing that the dead in Christ are blessed, and that very soon now we shall meet them again.

WORCESTER (MASS.).—Brother Brigham writes to say that the brethren here are much pleased with the *Ecclesiastical Guide*. It would, he thinks, have been still more highly valued in the troublous times that have gone by. All here are endeavouring to keep the unity of the spirit in the bond of peace. Brethren coming this way will find a welcome at 13, Mechanic's Street, or 199, Union Street.



THE VISION OF NAHUM INTERPRETED.

By DR. THOMAS.

(Continued from page 245.)

The crisis was one of trouble, rebuke, and blasphemy. Nisroch seemed to have it all his own way. The word of Jehovah appeared powerless, for Judah could not stand in the battle; and his little army was cooped up within the walls of the beleaguered city. In this extremity all that could be done was to keep the gates closed; and to wait and see the salvation of Jehovah. Hezekiah sent to Isaiah informing him of the King of Assyria's "reproaches against the living God;" and requesting him to pray to Jehovah for their deliverance, and the vindication of his own name. The prophet told his messengers to tell the king not to be afraid of the words with which the king of Assyria had blasphemed Jehovah: for Jehovah said, that "he would send a blast upon him," and he should hastily retreat, "and fall by the sword in his own land." Rabshakeh having returned to Sennacherib, at Libnah, without an answer, he sent a letter to Hezekiah by others, saying, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast 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 Reseph, and the children of Eden, which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and

the king of the city of Sepharvaim, of Hena, and Ivalh." The prowess of the forces of Nineveh he knew to be great, for it was pre-eminently "the city of bloods"—the blood of all the nations had been poured out by her sword: nevertheless, he would not yield; for though reduced so low as to be unable to keep an army in the field, he had faith in the promises covenanted to his father, David's house, and in the present assurances of Jehovah. Hezekiah acted as a man who considered that the controversy was *between Nineveh and Jehovah*; and not between himself and Sennacherib. He therefore laid the king of Assyria's letter before Jehovah: in the temple, where "he dwelt between the cherubim;" and earnestly invoking his attention to the document, besought his interposition, "that all the kingdoms of the earth might know that thou art Jehovah of Gods by thyself." Jehovah did not answer Hezekiah in the temple; but communicated with him through Isaiah in answer to his prayer. Concerning the king of Assyria, he said, "The virgin daughter of Zion hath despised thee, laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy of Israel. By the hand of thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of my mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the shadow of his

borders, the forest of his Carmel. I have digged and drunk foreign waters, and with the soles of my feet have I dried up all the rivers of places besieged."

This was the boasting of the Ninevite power, which attributed to its god Nisroch, the great Eagle, by whose wings its Lion soared aloft over all the earth, its exultation and grandeur; and its triumphant invasion of Jehovah's land, which it flattered itself was destined to remain, in its totality, a vassal province of its dominion. With the ancients as with the moderns, success was the criterion of right; because with the world at large it is a maxim, that "*might is right*"—yea "divine right;" by which it justifies the most cruel despotisms, and sanctifies the most debasing superstitions. All the "*order*" and "*civilisation*" concentrated in Nineveh, believed that *the Lion winged by the Great Eagle* was more powerful than Jehovah the founder and proprietor of a contemptible little kingdom in Judea. Not being of faith they judged by sight. Had not Shalmaneser, the Great Eagle's vicegerent, overturned the kingdom of the ten tribes, and carried Israel away into Assyria, and at his pleasure placed them in Halah, and in Halor, by the river of Gozan, and in the cities of the Medes? (2 Kings xvii. 3-6). Was not all that portion of Jehovah's land in the possession of Nisroch? Was he not monarch of the mountains of Lebanon, whose valuable cedars and firs he disposed of at his pleasure? Had Jehovah been able to stay his conquests, or to save his cities from his power? Here were facts, and facts were stubborn things. Could the "order" and

“civilisation” of the world be blamed for despising the name of the God of the Jews, seeing that He could not protect His People and land from the oppression of their enemies. It was despised, and, being despised, it was reproached and blasphemed; and He was taunted as a deceiver of his too-confiding and credulous friends and partisans. “Let not thy God in whom thou trustest, O Hezekiah, deceive thee!” Could anything be more insulting, more calculated to arouse the indignation and fury of Jehovah? But Nisroch’s servants (whether the agents of the Great Eagle [Rev. 12, 14], “the Bird of Jove,” adored in Nineveh or in Rome,) judge of facts by reason’s natural light, which always leaves in outer darkness those who are unfortunate enough to be led by it. They know not the ways and purposes of God; for, not being His servants, He has not revealed His plans and intentions to them. Jehovah, no more than prudent and sagacious belligerents, reveals not His strategy to His enemies. He keeps their powers in the dark, that, in digging pits for him, they may be taken in their own traps. What the kings of Assyria had done against Israel and the other nations, was not by the power of Nisroch, which was no god; but by Him whom they blasphemed. In regard to Israel, they had been conquered and broken up, not because He was unable to defend them against Nineveh and her god, but “because they had sinned against him,” and because they walked in the statutes of the nations which occupied their country before they acquired possession of it, and in the statutes of the kings of Israel. “Therefore

Jehovah was very angry with Israel, and removed them out of his sight” —out of their own land, to Assyria.

As to Judah, she was not blameless in His sight: but walked in the statutes of Israel. Therefore it was that they also had been visited with war which hitherto had expelled them from the open country, and shut them up in their castles and fenced cities. Their calamities would have been fatal to their commonwealth, only that they had a king that loved and venerated Jehovah’s name, above Nisroch and all other idols, which he detested. This zeal for Jehovah he had displayed in “removing the high places, breaking the images, cutting down the groves, and *breaking in pieces the brazen serpent* that Moses had made, calling it *Nehush-tan*,” a piece of brass; “for unto those days the children of Israel did burn incense to it.” He trusted in Jehovah the Gods of Israel;* so that after him was none like him among all the kings of Judah, nor any that were before him. This high character of the King of the Jews procured for Judah an arrest of judgment, until the controversy concerning the holy land and city was settled between him and the Ninevite vicegerent of the Great Eagle, by plucking off its wings from “the old lion” (Dan. vii. 4; Nah. ii. 11). By the time this crisis had arrived, the cup of Jerusalem’s transgressions overflowed. Her kings and her citizens had sold themselves to do evil against Jehovah, therefore He sold them unto the hands of their enemies to afflict them. Hence

* *By yehōwāh elōhai-yioradil*; therefore he hoped in God Almighty and in his Christ, who are “the Gods of Israel,” as we have rendered it.

it was for Israel and Judah's wickedness, and the wickedness of contemporary nations, that He had made Nineveh to triumph over them. But the kings of Nineveh did not think so; for Isaiah testifies that the Winged-Lion power said, "By the strength of my hand I have done, and by my wisdom, for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man, and my hand has found as a nest the riches of the people; and as one that gathereth eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped" (Isaiah x. 13). He knew not that he was a mere rod, axe, or saw, in the hand of Jehovah for the punishment of Israel and the nations. He boasted as if he were the workman, instead of a tool—"the rod of Jehovah's anger, the staff in whose hand was Jehovah's indignation." The pride of his magnificence and power was great and ostentatious. "Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and Samaria; shall I not, as I have done unto Samaria and her idols, *so do to Jerusalem and her idols?*" True; but says Nahum, "Thy crowned ones (are indeed) as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; but when the sun ariseth they flee away, and their place is not known where they are" (ch. iii. 17). But,

in answer to this question, "Shall I not so do to Jerusalem and her idols?" Jehovah's reply was "No; thou shalt 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 thou camest, by the same shalt thou return, and shalt not come into this city. For *I will defend Jerusalem to save it for mine own sake, and for my servant David's sake,* saith Jehovah." It was true that Nineveh had done terribly, and that no power had stood before her; but, said Jehovah, addressing his vicegerent, "Hast thou not heard long ago that I have done it; of ancient times, that I have formed it?" As if he had said, "Didst thou not understand that I, Jehovah, arranged all this, as the Arbiter of nations? didst thou not know that I am the Almighty Ruler, when thou repentedst at the preaching of Jonah?" "Now I have brought it to pass that thou shouldst be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power; they were dismayed and confounded: they were as the grass of the field, and as the green herb; as the grass on the housetops, and as corn blasted before it be grown up. But I know thy sitting, and thy going out, and thy coming in, and thy rage *against me*. And because thy rage against me, and thy tumult, are come up into my ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (Isaiah xxxvii).

Such was to be the end of the old Ninevite lion's attempts upon Jerusalem, by which "all the kingdoms of the earth might know that he was

Jehovah of gods by himself." This superiority over the Assyrian, the greatest power on earth, was displayed in the overthrow of its hosts at Libna, when 185,000 perished by a blast from Jehovah in a single night.

This Armageddon was the beginning of woes to the Assyrian in its controversy with Jehovah concerning the holy city and land. The situation was remarkable, and, we believe, typical; the elements whereof may be thus enumerated:

1. Jehovah and the king of the Jews (Messiah's ancestor) were in Jerusalem in a time of great peril to Judah;
2. The king of the Jews breaks in pieces the serpent to which the Jews had long burned incense;
3. The land of Israel is covered with the forces of Assyria, whose object is the possession of Jerusalem;
4. The armies of Assyria, destroyed by a blast from heaven, which is the putting of a hook in the nose of its king, by which he is turned back; but the end of the power is not yet;
5. Jehovah having expelled the Assyrian from his land, stirs up peoples to attack it in its stronghold, and to subvert it. These circumstances and events grouped together in one epoch, which constituted the "latter days" of the first, or Ninevite Assyrian Monarchy, form *a mystery in type*, and a very striking one, too, of the future contemporary overthrow of the Constantinopolitan Assyrian confederacy of powers, and deliverance of Jerusalem and Judah, by "*the King of the Jews*," energized by Omnipotence, in "the latter days" referred to by Daniel in his interpretation of Nebuchadnezzar's dream (ch. ii. 28). But, as the putting a

hook into the jaw or nose of the Ninevite power, and the turning of it back to its stronghold by the terrible defeat of Sennacherib, was not immediately subversive of the Ninevite Assyrian dominion, so, neither will the first stroke from heaven that shall fall upon Gog, the Prince of Rosh, when his myriads shall cover the holy land as a cloud, be the consummation of the Constantinopolitan Assyrian dominion. The first concussion will deliver Messiah's land from Gentile sovereignty; and in so doing, be a hook in the jaw of Leviathan, and the turning of it back to the place of its throne. It will inaugurate "the latter days" of the Assyrian in the *Iron and Clay period* of its existence, during which, like its Ninevite predecessor, it will be reduced to chaff, and its territory become the province of a new dominion. Here, then, is a period typically defined by the defeat of Sennacherib, and the subsequent fall of the Ninevite Power; and anti-typically illustrated in the smiting and grinding to powder of Nebuchadnezzar's image. Nineveh did not fall at the instant of Sennacherib's disaster. This was only the beginning of woes for "the bloody city, full of lies and robbery." It retained its dominion nearly a hundred years after his supernatural defeat—a *period beginning with the defeat, and ending with the fall, of Nineveh*.

This period comprehends what is styled by Nahum, "the day of Jehovah's preparation;" that is, when He prepares the Medes and Babylonians under Cyaxares and Nabopolassar, for the destruction of the city.

The reader will be better prepared for acquiescence in this interpreta-

tion when he is made acquainted with the history of the period before us. We shall, therefore, at this point,

narrate the conclusion of Jehovah's controversy with Nineveh.

(To be continued).

OUR BRETHERN IN THE FIRST CENTURY.

PAUL.

“When the blood of thy martyr, Stephen, was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.” Paul could never rid himself of the dreadful reminiscence. It is impossible for us to say precisely what impression the spectacle of Stephen's fidelity and suffering produced on a mind naturally sensitive and benevolent. The collision between sentiment and conviction of duty in Paul's case must have been very severe. And when the discovery was made that he had only exercised an unenlightened firmness, and had really been engaged in persecuting the saints of God, his sorrow was proportionately intense. Probably there was a necessity for such antecedents. Without them the Apostle of the Gentiles might never have become such, or might not have been so eminently suited as he was for the work to which Christ called him. It will be interesting to learn, as we hope eventually to do, the exact part performed by the events of our experience in the formation of personal character. We shall doubtless see how needful many occurrences were on which it is impossible for us to reflect with satisfaction. There may have been an important sense in which Stephen's martyrdom was necessary to Paul's conversion to the faith he then destroyed.

The juxtaposition of these two names gives enormous strength to the argument for the divinity of the gospel. It is matter of unimpeachable history that this man was once possessed of the enthusiastic conviction that he “ought to do” and actually did, “many things contrary to the name of Jesus of Nazareth.” Men do not experience so complete a revolution of feeling towards any person without good reason. And we know how good the reason was in this particular instance. “Have I not seen Jesus Christ the Lord?” and did he not appear unto me to make me a minister and a witness of what I then and afterwards beheld? We are not in the position of being able to say that our eyes have looked upon Christ (would to God we were!) but the next best thing to that, is undoubtedly to have access to the well-accredited testimony of one who has seen him, and particularly of one who saw him under the most unlikely and unlooked for circumstances.

Regarded in any other light than as a thing of divine authority and appointment, the apostolic enterprise would certainly seem to have been one of the maddest and most hairbrained undertakings ever started in the

history of the world. It would have presented the extraordinary puzzle of intellectual power and disordered reason side by side! Calenture of the brain, coincident with the calm and unfevered mental sobriety which Paul exhibited on all occasions! It is simply impossible. That a man of acknowledged culture and good sense should have suddenly changed front in relation to a public movement which had engaged the attention of the authorities; and that he should have done this against all his interests and predilections, simply at the bidding of his own imagination, and have steadfastly persisted in such a course during a long and painful career, in which there was every chance of hallucination being rectified, and every conceivable motive to induce careful reconsideration of the step! This must surely be pronounced unimaginable. It is equally impossible to suppose that such a case was the literary invention of any writer who personated Saul. The motive for such a freak would be as absent as the capacity necessary for its accomplishment.

Men sometimes change what they are pleased to call their religion, on very slight and insubstantial grounds. It is a matter of policy or preference with them, rather than of painfully-acquired conviction. One church is more respectable than another, and better for business; the preacher discourses more eloquently, or the music is finer, or the place is more conveniently located. At a loss for any better reason to account for Paul's conversion to the faith of Christ, some writers have gone so far as to credit him with an *arrière pensée* of this unworthy character. They trump up a spiteful story of Jewish invention to the effect that, having aspired to the hand of the daughter of the High Priest and been rejected, he allowed his mortification to take the form of personal identification with the sect of the Nazarenes! We thank them for the ridiculous and unauthentic suggestion. It illustrates the straits to which hostile criticism of the Pauline history is necessarily reduced.

The apostle never displayed pique towards his kinsmen, according to the flesh. He bore them witness that they had a zeal of God, but not according to knowledge. He had great heaviness and continual sorrow of heart on their account. To them belonged the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. He was never embittered towards them, though he had great occasion so to be. It was, indeed, because his respect for the faith of his fathers was profounder and more enlightened than theirs, that he made the change. He did not make it in a moment of passion, nor through any love of sensationalism or novelty. There were memories connected with Judaism which he felt to be of the tenderest and most hallowed description. There surrounded the whole system a traditional glow which indicated a divine ordination. Its ceremonial had been angelically communicated to Moses. The divine breath had quivered upon the lips of its prophets, and the light of God's mysterious presence had flashed forth from between the Cherubim in its most holy place. No devout son of Abraham was in advance of Paul in grateful and enthusiastic appreciation of all that appertained to that "pattern of things in the heavens."

It needed a strong and unmistakable demonstration of the divine will to convince such a man that the system which had so engaged his affection had "waxed old and was ready to vanish away." And so irresistible was the evidence supplied, that he never faltered, nor went back upon it after it had once been given.

Tried by every human test, Paul's life must be pronounced an ignominious failure. He sacrificed honour, friendships, prospects, and every conceivable worldly interest, to his hope in Christ. A place in the Sanhedrim was one of the strong probabilities of his future as an orthodox Jew—"a Hebrew of the Hebrews." The alternative was odium and persecution of the most malignant kind—a life of privation and misery, with few alleviations, and many tears and perils. Mere stubbornness would never have held out so long. There was a strong back-bone of sanctified logic which supported his firmness to the last. Christ himself, every now and then, was present at his side. Friends could not seduce him, gold could not bribe him, place could not tempt him, suffering could not daunt him, treachery could not move him, death could not appal him. He had reckoned matters up, and counted not his life dear unto him, so that he might finish his course with joy. His was a clear case of a man who has given up all idea of comfort and enjoyment in the present life, and who has done so not by compulsion, nor hastily, but voluntarily and deliberately. He saw that the processes of nature were hurrying mankind, without exception, along the path that leads to the open grave. In a few years, the cares and toils of mortal existence would be over and gone for ever. In Jesus of Nazareth, God had been pleased to place an instrumentality by which men might be rescued from the power of the grave. There was no other way. The problem was that of attaining unto a resurrection from among the dead. It was a problem in whose practical solution Paul judged it wise to be ready to do and suffer anything that might be divinely demanded of him. With the life to come there would be associated every conceivable satisfaction. It was not to consist of the bare consciousness of being. There was honour, and power, and glory connected with it, such as had never entered into the heart of man. There would be the gratification of seeing the world wisely and beneficently governed in a day when the abhorred dominion of Rome would be a vanished terror, and himself taking an active and prominent part in the glorious work—the joy of seeing the earth populated by intelligent, obedient, truth-loving, contented human beings; the wicked rooted out of it, and every square yard of its surface flooded with the light of the glory of God—the pleasures of science and benevolence and companionship such as no mortal ever realised—the ecstasy of a nature from which the law of sin and death has been eradicated, a nature which knows no sensation of weakness or inefficiency or dullness or pain, and whose every atom thrills and pulsates with an energy imperishable and divine!

Paul was fully persuaded of all this, and being so, he counted all else as dung and dross. Who would not applaud his decision?

The chronological distance which removes us from our brethren in the first century is great, but we do not seem to feel it so. We are consciously in the channel of their sympathies and aspirations, and when we meet them in the long-looked-for day of Christ, we shall hardly need an introduction to those of them, at least whose names and recorded labours have been handed down to our generation as ensamples to us who are endeavouring to carry forward "the work of the Lord."

R. ASHCROFT.

NO FEARS OF THE SUN BURNING OUT.

—What keeps the majestic ball hot and bright? This has greatly engaged physicists and astronomers, and various have been their theories. If the sun shone only by mere combustion of its own materials, the calculation is that its fire would not last five thousand years. If it simply radiated the heat and light of old conflagration, the extinction would come yet sooner. The solar furnace must, somehow, therefore, have fresh fuel and active stokers; for the aspect of our own globe is thought to testify to influences maintained during a million years at least. Whatever view was advocated, scientific men have all been dismally agreed that there must arrive an end at last. The sun must either burn itself out—as they believe many a star has done—or be kindled into insufferable combustion by the impact of some comet, finishing up everything in a blaze of brilliant death; or grow too big and potent for the equilibrium of the system—a tyrant, instead of a benefactor and sustainer. It is very kind, therefore, of Dr. Siemens to come forward with an entirely new theory, which holds out the hope that the men of science are all wrong with their dismal forebodings, and that the Creation is not schemed on the poor footing of a German stove, or a suburban gas company. The learned ironmaster and physicist believes that the sun may go on illuminating and warming our world and the family of sister planets for an indefinite, if not infinite time. He supposes interstellar space to be filled with an extremely attenuated hydrogen, and interplanetary space with denser gas, albeit more rarefied than the atmosphere drawn round each world. The sun, he thinks, whirling on its axis, draws into its poles

the thin hydrogen, hydro-carbon, and oxygen of our sphere, and these being kindled are projected outwards at his equator into space. Dr. Siemens argues that this heat and light do their chief work in decomposing the carbonic oxide and watery vapour which were produced by the kindling at the solar poles, so that the sun itself perpetually renews its own supplies, and restores by its energy the waste matter which has fed that energy." —*Daily Telegraph*. — [We may be quite sure that God, who has pledged the everlasting permanence of the sun, has made it upon a principle that will secure its continuance. Dr. Siemens is, therefore, very likely to be right from a scriptural point of view.—Ed. C.]

OPPOSED TO DARWINISM.—Among the many Continental celebrities who visited Scotland, on the occasion of the recent Tercentenary Festival of Edinburgh University, was Professor Virchow, of Berlin. In the course of an address, on the last day of the Festival, the Professor said he was supposed to be an opponent of the Darwinian theory. "He had never denied the possibility of Darwinism being true, but he required proofs. It was quite possible that atoms might produce the white of eggs (albumen), for it consisted of carbon, nitrogen, oxygen, and hydrogen. It was possible, but it had never been done, and nothing but proof could be taken. In this country, which had produced Lord Bacon, they must follow the inductive method. So, with regard to man, he may have been an ape, but the anthropomorphic ape has never been discovered, not even a small piece of him." Professor Virchow is one of the most prominent scientific men of the present day. He is, says brother Thirtles (Hanley), "a king among thinkers, and has, from the first, opposed the pretensions of the disciples of Darwin."

 COMING ON APACE.

Sometimes we say,
That the time seems long to us who watch and wait
For "that great day,"
As if Time loitered, and that great day came late.

Did you ever stay
A moment, to think how the time is hasting away,
And we cannot hinder a moment as it flies,
But one week dies
And another comes straight, straight on,
And is partly gone,
While we are pausing to think it has begun ?

Time pauses never—the day of grace
Is shortening ever, at one unfaltering pace,
And the day of decision
Is travelling onward, with steady, unswerving precision,
And suddenly,
Or ever we are aware—that day will be.

Blessed are they,
Who, with good cause, can say :
"Amen, even so Lord Jesus, hasten the day."

Mr. C.

GOD MUST BE.—"1. 'It is absolutely and undeniably certain that something has existed from all eternity, and is therefore self-existent. Since something now is, it is certain that something always was ; otherwise the things that now are must have arisen out of nothing, absolutely and without cause, which is a plain contradiction in terms.

"2. 'That this "something" that has existed from eternity is necessarily One Unchangeable and Independent Being.' Because the universe is One and Dependent. If that which that preceded the universe was not an intelligent Being, the universe could never have come into existence, because unintelligent matter has no power to make, arrange, and organise itself. Eternal intelligent power could incorporate itself, or give itself concrete form : but eternal unintelligence must have remained for ever unintelligent. Hence, as a mathematical necessity, the power preceding the existence of the universe must have been an intelligent Being of invisible power.

"3. 'The substance or essence of that Being, who is self-existent, is Spirit, but what this is we can have no idea, neither is it possible for us to comprehend it.'

"4. 'Though the substance or essence of the self-existent Being is itself absolutely incomprehensible to us, yet many of the essential attributes of His nature are self-evident, such as eternity, immensity, immutability, and omnipotence.

"5. 'The self-existent Being must of necessity be infinite and omnipresent.' The idea of immensity, as well as of eternity, is so closely connected with that of self-existence, that a self-existent Being must of necessity be both infinite and omnipresent. This is the God of the Bible, who is a personal, conscious intelligence, existing everywhere and in every part of everywhere. He is the only God, Who is from everlasting to everlasting, filling the regions of immensity with His presence."—*A newspaper review, condensed and amended.*

RESTLESSNESS AND REST.

[BY ORIANA.]

(Oriana once heard a discourse that impressed her. She endeavours by adaptation to make it something of her own, thus.)

With men, all is feverish restless strife. We find peace only when away from man. We see the calm energy of nature's forces: the forests rise in column after column of gigantic growth: the rivers flow in majestic silence onward to the sea, all unlike the rearing of human temples or the restless tramp of human feet. People talk of the fever and hurry of our times as if it were something new. It is the history of the human mind repeated over and over and over through all ages. Men are ever rearing Babels to be confounded in their shadow. Building lofty stairs that lead nowhere. This fever and unrest is a chronic disease of the human mind, and the heroes and conquerors of history are but expressions of it. There have been a few above all these whose minds were not in sympathy with the universal jar and tumult. They have tried to prescribe for this sick man—this diseased humanity. Among these was Confucius, who said, "The future is beyond your reach. Do not struggle for what you can never grasp. Live in the present; it is all that is given you." One fourth of the people of the world have tried this. In Hindoostan other sages tried to calm this fevered humanity, but in a different way. They said, "This is a jarred, restless, marred world. You cannot make it right. Turn from the real dream till absorbed into the infinite dream, which is nothing." But all remedies have failed. The human restlessness is too strong for any human power to allay. Its strength is best illustrated by the infuriated mob of a great city. But the green wave that sweeps noiselessly over the ocean is not less strong than that which breaks in thunder against the rocks. "To me it seems that whenever a thing is really grand and potent it has a quiet majesty about it that is altogether unlike the frothy and flustering manner of smaller matters." Jesus Christ will subdue the restless bluster that now obtains upon the earth with as much quiet ease as a giant would grasp a pigmy. "All things are possible with God." The Chinese, swept from the half-calm of ages, are looking to see if we can give them anything better than they now have, and the Hindoos have fallen from their dreams into idolatry. But they also seem to be awakening out of their lethargy to a preparation for that perfect time when "the knowledge of the Lord shall fill the earth as waters cover the sea." In "Meditations of a Hindoo Prince" he is aroused to think:—

All the world over, I wonder in lands that I never have trod;
Are the people eternally seeking for the signs and steps of a God?
Westward across the ocean, northward ayont the snow,
Do they all stand gazing as ever, and what do the wisest know?

And the myriad idols around me, and the legion of muttering priests,
The revels and nights unholy, the dark unspeakable feasts!

What have they wrung from the silence? Hath even a whisper come
Of the secret—whence or whither? Alas! for the gods are dumb.

Shall I list to the words of the English who come from the uttermost sea?
“The secret, hath it been told you, and what is your message to me?
It is nought but the wide-world story how the earth and the heavens began,
How the gods are glad and angry, and a Deity once was man.”

For the dark nations to be made acquainted with no more than the name of the *true Deity man*, is a gain. We have no call to rail at the missionaries and condemn their work. Just because it is not *our* mission to go to preach to barbarians, is no reason that it may not be *theirs*. We know very well that we must keep our individual selves in the narrow way, but we can look out and take broad views. We must remember the whole universe is at God's command. That Christ has had the power given him to turn (by invisible agency) every movement among men to his own purposes, if he choose. The low, ignorant rabble would have slain Paul without a hearing, but King Agrippa not only gave him a patient hearing, but was himself almost persuaded of the truth. It is ever so, There *must* be enlightenment—a preparation of the soil before the seed can be sown, with any hope of profitable yield. “Woe unto him that striveth with his Maker!” “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” We are low, weak, finite beings, and can see but a little way. All is restless unrest. We are in danger of striving with our Maker if we take up either the affirmative or negative of any of the questions of the day. We are safe only, when we keep in the narrow way, and watch and pray. There was a man who lived on the shores of Galilee. He looked as other men looked; lived as other men lived; suffered as other men suffered; and sympathised with other men's suffering. Others gave advice, forms, ceremonies. *He gave himself*. Others wrote out doctrines, creeds, ordinances. He wrote nothing. His life and his death is his message to us. He said, “Come unto me and I will give you rest;” words on the lips of a mere man, be he the purest, and we should consider them arrogance—blasphemy. But Jesus was meek and lowly. For him to assume this unparalleled position was wonderful condescension. “Come unto me *all* ye that labour and are heavy laden, and I will give you rest.” The message is for *all* who have weariness and unrest, if they will come to him in the way he has appointed. The first great cause of feverish restlessness *is sin*. We all feel it. We all know it. Not only sin against our fellows, but against our God. We are not like an apostate Christadelphian in Oregon, who, when lecturing to a deluded people, would raise his hands on high, and declare himself *perfect*, and that it was impossible for him to sin. Carlyle, with his great mind full of the wisdom of this world only, knew better than that. What saith he? “The greatest of faults is to be conscious of none;” and again, “It is more profitable to look up our defects than to boast of our attainments.” Right, sir, but we have a brother, one we are glad to honour and exalt far above all

sons of men, be they never so wise, for he is a faithful and true witness with wisdom from on high. What sayest thou, Paul, with thy words of truth echoing down the ages? "We know that the law is spiritual; but I am *car-nal* sold under *sin*." But, dear brother, how *can* that be, and you a son of Deity and a brother of the Lord Jesus? Why, because "of *sin* that dwelleth in me. The *good* that I would I do not; but the *evil* which I would not that I do. Now if I do that I would not, it is no more I that do it." What's that? Then you do not sin after all? Oh, yes, I do, but "it is no more I (the inward man, which delights in the law of God) but sin which dwelleth in me." But what is the remedy? What sayest thou, dear brother James, "Confess your faults one to another." And thou John, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," for "if we say we have no sin we deceive ourselves, and the truth is not in us." "Be not righteous overmuch," *i.e.*, don't set yourself up for a piece of perfection, for no one is going to believe you if you do. I have no patience with those who, with a smirk of complaisancy, seem to say, "do as I do, and you will do right," without ever a hint at a fault. "Do as I do in as far as I am right, but beware, I have faults as well as other people," will do. We need not be any the less certain of the truth in that we are not quite so sure of ourselves. We must strive for perfection, just in the same way that we must strive for immortality. The one won't come before the other. Flesh and blood never can be absolutely perfect. It will do us no harm, in the estimation of the wise, to confess our faults openly and freely. It is the only way in which we can keep on a safe footing with either God or man. "The sacrifices of God are a broken spirit: a broken and contrite heart, Oh God, thou will not despise."

"And have the humble left the Church without a trace behind them,
 Where shall I go, where shall I search? that I once more may find them.
 Adieu! ye proud, and rich, and gay! I'll seek the broken hearted,
 Who weep when they of Zion say, her glory is departed."

The second source of unrest is the faults and incompleteness of our work. Nothing, nothing we can do is perfect. We can only turn from the tangled web of efforts, and go to him who said on Calvary, "It is finished." He has pledged his word, "I *will* give you rest." Though heaven and earth pass away, his word cannot fail, not in one single instance. He *has* given, *does* give rest. The first-century brethren all died in his rest—his wonderful peace. Paul must have done so, that he could face death so calmly. In that time, when, without Him, the mind is rent with passionate restlessness—the hour when death is near, those who have come to him, do have this gift—*rest*. "I will give you rest," said Jesus. No one else can give it. All men, in all ages, have sought for it, and no where else has it been found. One man set himself to work, having this for his aim. All wealth, all honour, all wisdom, and all earthly pleasure were at his command, and he sought in them *peace*. He gives us the result. "Vanity of vanities, all is vanity." "Come unto me all ye that labour and are heavy laden AND I WILL GIVE YOU REST."

Softly fell the touch of twilight on Judea's silent hills ;
Slowly crept the peace of moonlight o'er Judea's trembling rills.
In the temple's court conversing, seven elders sat apart ;
Seven grand and hoary sages, wise of head and pure of heart.

"What is rest!" said Rabbi Judah, he of stern and steadfast gaze.
Answer, ye whom toils have burdened through the march of many days."
"To have gained," said Rabbi Ezra, "decent wealth and goodly store,
"Without sin, by honest labour—nothing less and nothing more."
"To have found," said Rabbi Joseph, meekness in his gentle eyes,
"A fortaste of Eden's sweetness in home's blessed paradise."
"To have wealth, and power, and glory crowned and brightened by the pride
Of uprising children's children," Rabbi Benjamin replied.
"To have won the praise of nations, to have worn the crown of fame,"
Rabbi Solomon responded, royal to his kingly name.
"To sit throned, the lord of millions, first and noblest in the land,"
Answered haughty Rabbi Asher, youngest of the reverend band.
"All in vain," said Rabbi Jairus, "If not faith and hope have traced
In the soul Mosaic precepts, by sin's contact uneffaced."
Then uprose wise Rabbi Judah, tallest, gravest of them all,
"From the heights of fame and honour even valiant souls may fall ;
Love may fail us, Virtue's sapling grow a dry and thorny rod,
If we bear not in our bosoms the unselfish love of God."

In the outer court sat playing a sad-featured fair-haired child,
His young eyes seemed wells of sorrow—they were God-like when he smiled.
One by one he dropped the lilies, softly plucked with childish hand,
One by one he viewed the sages of that grave and hoary band.
Step by step he neared them closer, till encircled by the seven,
Then he said in tones untrembling, with a smile that seemed of Heaven,
"Nay, nay, fathers! Only he within the measure of whose breast
Dwells the human love with God-love, can have found life's truest rest ;
For where one is not the other must grow stagnant at the spring,
Changing good deeds into phantoms—an unmeaning soulless thing.
Whoso holds the precept truly owns a jewel brighter far
Than the joys of home and children—than wealth, fame, and glory are!
Fairer than old age thrice honoured, far above tradition's law,
Pure as any radiant vision ever ancient prophet saw.
Only he within the measure fair apportioned, for whose breast
Throbs this brother-love with God-love, knows the depth of perfect rest!"

Wondering gazed they on each other, "Praised be Israel evermore ;
He has spoken words of wisdom no man ever spake before!"
Calmly passing from their presence to the fountain's rippling song
Stopped he to uplift the lilies strewn the scattered sprays among.
Faintly stole the sounds of evening thro' the massive outer door.
Whitely lay the peace of moonlight on the temple's marble floor,
Where the elders lingered, silent since he spake the undefiled,
Where the wisdom of the ages sat amid the flowers—a child!

APPOINTING THE SUCCESSORS OF THE APOSTLES.—Tom Cannon, a celebrated jockey, who lately bought the Black Dog Inn, at Oadby, near Leicester, has more recently, according to the *South Wales Daily News*, acquired by purchase the ad-

vowson of Oadby, near Leicester, for £1,500. Bro. W. Beddoes, of Abergavenny, who sends the item, remarks: "Of course, this jockey will appoint one of the successors of the apostles to the living."

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 158.

“Exhort one another daily.”—PAUL.

We have had our attention directed, in the reading this morning (Prov. viii.) to a beautiful parable of wisdom. It is a parable deserving and requiring our closest attention. We are commanded to walk in wisdom; and we cannot do this if we do not know the way. The parable will help us to know the way, but to be helpful to us it must be discerned. We must “understand the parable and the interpretation; the words of the wise and their dark sayings.”

What is the wisdom so extolled? In a sense we can know, and in a sense not. We may know it in its expression—in its application. But in its origin, its nature, its essence, its mode, we cannot know. At this, we need not be distressed. It is the applications of wisdom that are important to us; and here, there is no obscurity. The first idea that the subject exhibits is the common idea. We say a course is characterised by wisdom which leads to good results. We say a piece of mechanism is wisely constructed which is adapted to fulfil the object of its invention. In this sense, David uses the term in its application to God: “*In wisdom hast thou made them all*”—that is, all things in heaven and earth. We look around and see the truth of the statement. Everything is wisely constituted in the sense of being adapted to fulfil the object of its being. From the courses of the planets to the movements of animalculæ in the blood, things are skillfully contrived to serve their purpose. Everything is wisely made, in the ordinary or common sense of the phrase. The face of the earth for life and beauty; the sun for illumination and warmth; the universe

for being a glorious whole to every little part of it; the insects and flowers of a day, everything—absolutely everything—shows the stamp of wisdom. The very fools of the earth (and they are many) polluting the air with their folly and their blasphemy are illustrations of matchless wisdom if their anatomy be considered. The eye of any of them with its delicate and self-adjusting lenses is a masterpiece of wisdom with which the finest invention of the optician cannot be compared.

The origin of this wisdom, we need not ask in the philosophic sense. If we ask, we shall ask in vain. We could not be informed in any plainer manner than in the declaration of the Scriptures, God is wise; His understanding is infinite “WISDOM AND MIGHT ARE HIS.” This is perfectly satisfactory. It meets every demand of reason. It accounts for all that is: which no theory of human wisdom does. The talk of “force” and “tendency” is barbaric jargon. It is to take us back to a beginning that had no beginner nor power to begin: to a wisdom that was not wise: to a force that had no impact: to a skill that had no initiative. The demand to have an explanation of God if God is introduced, is not reasonable. The demand assumes that while God cannot be explained, “force” can. Consider how fallacious this is. Who can explain eternal force and wisdom even if the idea of God be excluded? You are with the inscrutable then, as much so as in the presence of the Eternal God—nay, more so: for if there were no God of Power and Wisdom to contrive, start, combine, unfold and guide things, then it is unaccountable how the process com-

menced. Whatever view may be taken of the universe, the mind is bound to acknowledge that that which was at the beginning cannot be explained. It is therefore unreasonable to demand that God be accounted for. He cannot be accounted for. He is THE ETERNAL POWER, and of necessity, the Eternal Being, philosophically perceptible as a necessity, but philosophically undiscoverable. He has revealed Himself to us : and it is our glory and our joy to receive and believe in the revelation, as demonstrated in the work of Moses and of Christ, the prophet like unto him.

But it is wisdom in its application to ourselves that is all-important for present purposes. God is wise : are we ? It is possible to be foolish although we are so wisely made. Yea, it is easier to be foolish than to be wise. We are not born wise, and we do not naturally become wise. Every form of wise attainment among men is the result of effort ; and it is easier to refrain from effort than to put it forth. Refrain from effort and we remain foolish : and it is written, "The foolish shall not stand in thy sight" : "He taketh not pleasure in fools." "Wisdom," then, as Solomon truly says, "is the principal thing ; therefore get wisdom."

But the question recurs, what is wisdom ? It is not knowledge. You cannot have wisdom without knowledge ; but you may have knowledge and not be wise. Wisdom is the right use of knowledge in all things. Surely, it is the doing of those things—the adoption of those courses—the observance of those conditions, that will lead to life and well being. This definition will cover all thought and action. It will justify our assembly this morning and the concentration of our minds upon Christ. Yea, it will compel the attitude we now occupy : for the working out of the principle will show us that no man is truly wise who does not embrace Christ with all his heart and purpose.

True wisdom is a complete affair. If it only goes half way, it loses its character

like only half a bridge. To be wise in small things and foolish in those that are great, is to be foolish on the whole. Some people are wise in those things that concern the flesh, and foolish in those that appertain to the Spirit ; of what avail will their flesh-wisdom be in the long run ? It is as if people should be wise on one side of facts only. It is wise to eat, but what if a man were to go on eating,—he would find death in that which gives life. It is wise to rest, but if a man go on resting, he is a sluggard, and on the road to ruin. It is wise to be warm, but death to have too much of it. So with everything under the sun. Wisdom means everything in its right place—no extremes in anything ; observing the right measures to secure life and well-being—putting in every element that wisdom calls for. A man may be wise in business and make money ; but if at the same time he is foolish in the way he uses himself, death comes, and his success in business goes for nothing. Folly in one point destroys the whole.

Here, we may bring the matter home. There is an application of wisdom to which the mass of mankind are totally blind. They are, many of them, disposed to be wise concerning life as it is for the moment, but almost all of them are foolish as to the bearing of futurity. The facts are simple enough for a child to receive and apply. Here we have a weak frail dying life that will certainly disappear from the face of the earth in a short time. But forward, as we gaze into futurity by the light shed on it by Christ, we see an incorruptible, perfect, everlasting life, which the risen Lord will give to those who have pleased him, when the gloom of the grave shall be chased away by his presence. In view of these two simple and indisputable facts, who is the wise man ? Is it he who labours for the present life alone in disregard of the Lord's will as to how it should be used ? For the moment, such a man, especially if he succeed, is considered the

wise man, and seems the wise man. But manifestly, it is a fallacious appearance. The successful man of the world seems wise, but is a fool. His wisdom is a partial affair. He secures good results for a moment at the sacrifice of the permanent results of an age that has no end. He lives not for God, but for himself; and he will reap as he sows. He has no life in himself. His life draws daily to its end: and the hour will strike at last when his power will fail him, when his eyes will glaze, when his heart will cease to beat, and when he will be carried from his house to the grave, leaving behind all he holds dear, no more to return.

Is not wisdom truly with the other man who redeems the present evil time by allying himself with the only name under heaven given among men whereby we must be saved? He may have to appear a fool for the time. It often is so in the operations of wisdom. The man on board a sinking ship within sight of land who unbuckles and throws away a belt of sovereigns from his waist that he may swim for dear life, would appear a fool if his action were considered apart from its bearings. The day that is coming will show the wisdom of the man who loses the life that now is that he may obtain that which is to come. It is wisdom to lay hold of life everlasting. "All that hate me," saith Wisdom by Solomon, "love death,"—not that they love death in the abstract, but loving the way that leads to death, they may be said to love death itself. Wisdom calls to the sons of men to come away from death: to embrace life. "Hearken unto me, O ye children," she says imploringly, in the chapter that has been read, "My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment. Riches and honour are with me, yea, durable riches and righteousness. Blessed are they that keep my ways. Hear instruction and be wise, and

refuse it not. Blessed is the man that heareth me, waiting daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord."

Is it possible for true intelligence to resist such enticing entreaty—the entreaty compared to that of a gracious and enlightened woman? "Length of days is in her right hand: in her left hand riches and honour. She is a tree of life to them that lay hold on her. Happy is everyone that retaineth her." The parable is beautiful and the interpretation sweet. It is one of the desolations of the present age that it should be so disregarded. The man who follows wisdom is considered an undesirable person every way. The mass of people are wholly absorbed with the affairs of this fleeting existence, which while of some importance in their place, become positive evils when exalted out of their place. They are taken up with that which pleases the eye; that which fills the pocket; that which gratifies the sentiment of self-consequence. Speak of God to them, you strike no chord of the understanding; speak of Christ, you solemnise them with a superstitious solemnity; speak of the promises made to the fathers; of the day when there will be peace on earth, when the Lord will build again Jerusalem, and establish His kingdom, and govern the nations upon earth,—and you seem a fool in their eyes and worse—a person scarcely fit to be at large. Under such circumstances, the pursuit of wisdom is difficult. It requires determination as strong as iron and death. If you slack your grasp, you will inevitably be carried away with the current that is everywhere drawing all to folly and death.

Remember that in this Christ himself has set us an example. He was alone in the midst of many people, doing the Father's will—hated of those around him because he did not and could not speak and act in harmony with the instincts and sympathies of the carnal mind. He held

fast to the Father's work in spite of the indifference and the opposition of such as had no sympathy with it. For the time success seemed with those who hated him. He recognised that it was their time to be up and prosperous and to prevail against the sons of light. "Now is your hour, and the power of darkness," said he to his enemies. In this he gave us a useful motto or watchword. We are often made to feel, and feel bitterly, that the way of error and the way of sin is the prosperous way. The wealth and the honour of success are with those who know not God and obey not the gospel of our Lord Jesus Christ. If we view the situation wisely, we shall not envy them. We shall say "Now is your hour; it belongs to you to shine now and to carry all before you now. We are not of your world. We have here no continuing city; we seek one to come. We have accepted the position that still belongs to Christ in the present evil world, and we are content to wait the great reversal that will take place at his coming."

How greatly are we helped to endure the small share of the sufferings of Christ that comes to us when we contemplate what Christ himself went through on the occasion described in the portion read from the gospel narrative. The derision and crucifixion of Christ are so familiar to us as facts, that we are in danger of failing to realize how dreadful they were as realities. Think of the best friend you know, whom you have every cause to love and prize as your own soul. Think of him wrongfully getting into the hands of the authorities. Imagine him dragged before them by a jeering and relentless mob, who think it fine sport to insult him, and who are unrestrained in their murderous ferocity by the officers of the law. Imagine him spit upon and hustled; blindfolded and smitten; undressed and scourged. Realise the bitterness of a mock trial; imagine him, above all, condemned, and dragged again by the surging mob, in the company of

convicted thieves, amid buffetings, to an eminence outside the city, and there impaled in the cruellest manner possible to a piece of carpentry with nails, as a murderer or a felon. If these things were to happen to a personal friend whom you knew to be the purest and best upon earth, you would not need the added horrors of prolonged agony—death—desertion by friends, and the heart-breaking shame of being held up to the gaze of all as a reprobate unworthy to live. Your heart would sink within you, overwhelmed in pity and grief.

Such were the dreadful realities attendant upon the finishing of the Lord's course upon earth. The facts are ours to dwell upon. They whet our love for him: and they strengthen our resolution to fill up the measure of his sufferings: for his sufferings are not over till the last constituent of the body of Christ has finished his course. We were crucified with him on Calvary. We suffer daily with him in the self-denial and the dishonour that are associated with the profession and service of his name. We may be very bold and resolute. Our part is a light one, compared with his. None of us will be called upon to go through what he endured. All the more ought we to take our little share with courage, and even enthusiasm. We live in a day when we can assemble, under the protection, instead of the fear, of human law. We are at liberty to devise, do, and speak as we like, for the name of Jesus. All we have to encounter is the contempt, pity, and perhaps avoidance of worldly friends and neighbours. What if we play the coward in the presence of this? What if we shrink from that part of the shame and the cross left for us to bear? What if we weary in the slight labour and waiting that belong to our age? Shall we be worthy to stand in the day of recompense and glory, with him who endured such contradiction of sinners against himself, and laid down his life for us? Our own hearts would condemn us. It is a rule of

the service, and one that reason endorses, that "No man coming after Christ, is fit to be his disciple, unless he take up the cross daily, and follow him" "Take it up!" This is something more than waiting till it comes. It means deliberate and preferential initiative—a voluntary, earnest, and decided participation in all that belongs to Christ at the present time. Let a man set about obeying the commandments, and he will soon find out what taking up the cross is. Let him let the light shine which the darkness comprehends not and thanks him not for, and in which our own flesh can find little pleasure. Let him do good to the unthankful and the evil. Let him refrain from all retaliation in speech, action, or suggestion. Let him keep himself unspotted from the world. He will soon find in such a course that a present life in the truth is a life of taking up the cross. Often he will find it grievous. The flesh faints and fails under the discipline, but the Lord will uphold him, and there is a sweet end. The cross has only to be carried for a short time, and only as a preparation for what is to come. What is to come is everything that heart can desire—rest, peace, health, wealth, company,

song, joy, honour, glory, beauty, and gladness for ever. The Lord brings it all with him at his coming, and for this we have to consciously wait no longer than death; for in death there is not a moment's conscious interval. The vision, therefore, is but a little way ahead.

Be steady in the conflict then. The crown waits the victor, and the victory is not an impossible one. It requires but the constancy of a faith that works by love: that faith which is the confidence of things hoped for—hoped for because they are coming, and coming because they are promised: and promised because they are purposed as the only reasonable object in the framing of so glorious a world as this. God asks this honour at our hands—the honour of faith in His promised goodness. It is the highest honour mortal man can have—the honour of having it in his power to honour God; and it will be found in the glorious issue of things that no higher proof exists of the wisdom of God in requiring, as a basis of our friendship with Him, obedient faith, which not only honours Him, but purifies those who render it, and sows for them a harvest of unspeakable goodness and joy.—EDITOR.

SOLILOQUY OF A THINKER (No. 3).—Such a radiant angel, true Love! What a hideous demon, vile Lust! They met once and the encounter was keen; but, the angel of Love sent one flash of his eye, and the demon of Lust decamped with the scowl of hell on his front. Such an expediency, an aim in life! O Diligence! Such success to a steady adherence and firm perseverance! Such a grand idea, Emigration! Think of it, sturdy son of the soil, and embark. Such notable news! What omens and signs! and rumours! and startling surprises! Such a resolving and failing, and failing and once more resolving! Such a dreary indifference dulls and darkens the spirit at times! Such grotesque wags! What ridiculous eccentricities, now then, all for renown! Such! yes, and Such!! ay, and

Such!!! Such an upstart altogether is man! Such an age as this is! What enterprise! What discovery! What development! Halle-lujah! Science is in the ascendancy! Such huge enginery! Foundries and Furnaces, railways and mines, and electric realities! Such accidents, sudden and unexpected! Such outlets for the rage of ambition! Disappointed aspirant, reflate the fire of enthusiasm. Such genius! Up and down in our land, Cæsars, Shakespeares, and Newtons walk, in nus their fame. Such books! What a literary chaos! What libraries! What anarchy intellectual! What a hail of folio volumes incessantly falling! What flying scrolls from the press hourly! What broad sheets of learning blowing about on the winds!—*Things.*

 THE "PROMISED LAND" DEBATE.

The debate which was announced a few weeks ago in the *Visitor*, between brother Roberts and Mr. S. Jackson, of Derby, on the question of the fulfilment of the promises made to Abraham, duly came off, in the Temperance Hall, on Wednesday and Thursday evenings, May 21st and 22nd. I have been asked to furnish a report. Had I known beforehand that this would be expected of me, I would have made notes, which would have enabled me to do my part with more satisfaction. Having to draw entirely on memory, my report must be a merely descriptive one.

On both evenings, the hall was well filled by the brethren and Mr. Jackson's Campbellite friends. Brother Ashcroft presided with satisfaction to both sides. Happily, the interference of the Chairman was little needed, as the disputants and the audience managed to exercise a commendable amount of self-control. Brother Roberts succeeded in checking his characteristic ardour just in time, and as for Mr. Jackson, if he sinned at all, it was rather by showing a want of earnestness than by any exhibition of heat and temper.

The debate was undertaken by brother Roberts, not so much with the idea of calling the stranger's attention to, and enlightening him in, the first principles of the truth as affording an opportunity of shewing to the brethren, by the aid of contrast, the simple scheme of the truth with its continuity of design, over against the broken and disjointed purpose which orthodoxy fastens upon God. And in this sense, the debate will have been helpful in the work that is being done among the brethren who listened to it. For though two nights afforded scanty time to shake all the sophistry out of the orthodox arguments, the glaring rents that were in that time made visible, showed plainly what collapse must have ensued had the shaking proceeded.

Mr. Jackson showed ability in a certain way. Not remarkable for great powers, he made the best use of them. He was fluent but not eloquent; bold but not earnest; unblashed though not courageous. His speeches were persistent efforts to present one side of the truth as the whole aspect of it, while his answers to questions were

remarkable pieces of hesitation and evasion.—If the whole discussion had been conducted on the Socratic principle it would have resulted still better for the truth, for it would have been then impossible for Mr. Jackson to have spun such a cob-web of reasoning as his speeches contained, and in which only he seemed able to get any intelligent assent. I believe that Mr. Jackson has, in a letter written subsequently to the debate, expressed his opinion that the Socratic method is a very useless instrument in discussion. It certainly is to one who is on the wrong side of the argument.

The first night opened with an endeavour on Mr. Jackson's part to show that the promise of the land of Canaan had been fulfilled to Abraham and his natural seed. This it was sought to prove by quoting copiously from the Old Testament such passages as Joshua xxi. 43, Nehemiah ix. 8. The greater part of the first night was occupied in quoting all the texts that could be found affirming God's fulfilment of the promises. As I listened patiently to the end of the first half hour, I felt that one touch of the critical finger would burst the bubble, for what explains one of these texts explains the whole. It was quite needless to quote *every* passage on the subject for they all contained the same affirmation and meant substantially the same thing. The critical touch was not long in coming, for when bro. Roberts arose he simply pointed out that the quotations given were only part of the truth and which, taken as the whole truth, left an entirely false impression illustrating his observation by remarking that if the testimony concerning Christ were limited to what is said of his death, our conception of the case would be quite false. In his opening address and also later on, bro. Roberts showed how Mr. Jackson's mistake both resulted from, and led to, a misunderstanding of God's great purpose with the earth and man; a purpose which bound all His dispensations together and secured in the end a perfect triumph to His wisdom and goodness. He showed that the promises in their complete significance, as expounded by inspiration itself, overarched all that had been done for the children of Israel under Moses, and while

including the temporal blessings of that dispensation, carried us forward to the time when Christ the one Seed should completely fulfil them. The passages quoted by Mr. Jackson could be thus understood as a fulfilment *though not a final fulfilment* of what God had promised. As working towards that end, when, in the one seed, all the families of the earth should be blessed, the possession of the land by Israel was strictly in fulfilment of God's covenant, nevertheless, Bro. Roberts showed that God did not regard this as all that was contemplated in the promises, but was a temporary measure taken till such time as the promised seed should come. It was not difficult to show this, for Galat. iii. 16-19, Rom. iv. 13 and 14, Heb. xi. 13 were too plain to be misunderstood. The seed was Christ; the promise was heirship of the world; the inheriting was not under the law, but under the promise.

It was necessary to Mr. Jackson's argument to draw a hard and fast line between Abraham's natural and spiritual seed, and to limit the promise of the land, etc., to the former, and make what he termed the spiritual blessings of the covenant to belong only to the latter. It is needless to say that the effort to maintain such a distinction failed. In his first effort in questioning bro. Roberts, Mr. Jackson sought to get the admission that Abram's seed (mentioned in Genesis xii. 7.) was not the seed of Gal. iii. 16. Bro. Roberts stuck well to the point that the seed was *one* (Christ being of Abraham and David's line according to the flesh) and that the seed of faith, embracing other nationalities, was only the *flowering* of the stock which was rooted in the ground of natural relationship. All Mr. Jackson's tugging to pull this position to pieces was in vain; on the buckram of the truth he could get no hold; his questions merely recoiled and led nowhere, and at the end of his fifteen minutes he had scored absolutely nothing.

A very different result was soon apparent when it came to bro. Robert's turn to interrogate. Mercy forbids that I should describe the naked discomfiture of Mr. Jackson when under the Socratic treatment. Nearer and nearer to the fatal verge was he pushed until seeing his peril he clung to his position so desperately

"tinting his reason a'thegither"

that nothing short of polemic violence would have succeeded in pushing him out of sight. It was, perhaps, better to give him a little quarter, that the audience might have a further opportunity of witnessing his hopeless struggles. Calling attention to Luke xiii. 28 ("Ye shall see Abraham, Isaac, and Jacob in the kingdom of God"), questions were put to elicit when and where this promised good should be fulfilled. Mr. Jackson admitted this was future, but declined to say, though urged to do so, *where* the kingdom would be. It was evident that he leaned to the celestial world theory, but dare not commit himself to it; and, though he attempted to cover his confusion by saying, "The Old Testament is not very clear on the subject," he increased that confusion and ran into the jaws of the lion by quoting John xiv. 2, 3.

It was important to get it recognized by the audience that Christ's kingdom was to be in the earth, so that the force and scope of the promises made to Abraham might be discerned, so Mr. Jackson's attention was called to Isaiah xxvi. 1, and the last verses of the previous chapter. Mr. Jackson admitted that chap. xxv. 8 had not yet been fulfilled, but refused to acknowledge that the two chapters had any connection. He had no explanation to give of the "song sung in the land of Judah." When his attention was called to the promise that "the meek shall inherit the earth" Mr. Jackson said that they did inherit it, that Christ inherited it, but *how* of course he could not explain unless his explanation were hidden in some observations which about this time were intelligible. At the end of bro. Roberts' quarter of hour it was evident that nothing but confusion awaited the Campbellite when held to the point of Scriptural Interrogation.

With wonderful self-possession Mr. Jackson elected, on a sort of go-as-you-please principle, to spend the next quarter of an hour, in a speech throwing out a few questions at the end. His address ignored bro. Roberts' remarks in reply to the first speech, and went on in much the same strain as at first, filling up the gaps of the argument by fresh texts piled on the bodies of those that had been slain. But no fresh gas will inflate a rent balloon and after bro. Roberts' explanation, no amount of mere quotation was of any use. In

reply to further questions, bro. Roberts contended that the evidence that Abraham in his seed should possess the earth, consisted in all that was involved in the revelation of the kingdom of God: that the prophetic announcements are Spirit-disclosures of what the promises contain, and that Rom. iv. 13 logically implied possession of the whole earth or soil. None of these positions Mr. Jackson could touch and they were left standing in the minds of the audience to witness against the view that the promises concerning the land have been fulfilled.

Mr. Jackson's last address on the first evening was simply the reiteration of what had gone before, even quoting again texts which had been disposed of, he seeming perfectly unconscious that anything like refutation had been suffered. Undaunted and smiling and fluent as ever, he rose to shew that his propositions had not been overthrown; that God had fulfilled His Covenant and *again* the passages did duty which affirmed it.

Brother Roberts wound up the evening by again shewing how far Mr. Jackson's quotation bore in the direction of truth, and where he carried them forward in the illegal service of error. Commenting significantly on the fact of Mr. Jackson's dilemma respecting the location of the kingdom of God, it was shown how all this grew out of a failure to perceive the scope and meaning of the promises.

The second evening's contention turned principally on the question, what were the blessings promised to the "believing" seed of Abraham, and the cognate question, what was the substance of the message of the gospel preached by Christ and the apostles.

Mr. Jackson began by reiterating that Abraham *legally* possessed the land, in that it was covenanted to him by God, though he did not actually possess it. When reminded that Abram and his children were called the *heirs* of the promise, Mr. Jackson took a most curious and absurd position as to heirship. He contended that an heir might be one who was in legal possession, Bro. Roberts insisting that an heir meant one who was in legal expectation of an estate. Again, the Socratic method did capital duty in the interest of the truth, making Mr. Jackson's position obviously untenable, Mr. Jackson argued that if Abram had not legally possessed the land, his des-

cendants could not have inherited it, forgetting, as brother Roberts pointed out, that these held it under the covenant that God made with them at Sinai. This covenant was triumphantly referred to, when Mr. Jackson boldly denied that any proof could be found of Israel inheriting the soil under the law. There it was clear that only so long as they observed the law of Moses, were they to expect a prosperous and peaceful enjoyment of the country.

Mr. Jackson was completely lost in theological mist, when attempting to define the blessings which, in his view, pertained to the spiritual seed of Abraham. Some scholastic phrases supplied the place of definite Bible promises, "Justification by faith" was put prominently forward as one of the promises. Brother Roberts pointed out how this was confusing the method and instrument of the blessing with the blessing itself, or rather, mistaking the former for the latter. By pertinacity of questioning, rendered necessary by Mr. Jackson's equivocation, brother Roberts extorted the admission that Paul's quotation of the promise in Gal. iii. 8 was not to be found save in connection with the promise of the land. This, taken in connection with prophetic announcements concerning that land and the kingdom upon it, made it clear what was meant by Christ and the apostles preaching the kingdom of God. Mr. Jackson contended that the families of the earth were being gradually blessed in Christ; that plenty of time yet remained for the work to proceed and be perfected; and actually contended that already "men were learning war no more!" There were quite a number of such contentions urged by Mr. Jackson, which needed no reply, and which were passed by without notice.

In the conclusion of the debate, Mr. Jackson irrelevantly indulged in a tirade against certain parts of Christadelphian interpretation, which certainly were only indirectly related to the subject under discussion. He sought to cast ridicule upon the testimony touching the future priesthood of Christ and the order of things outlined by Ezekiel and other prophets. Mr. Jackson spoke with much repetition of himself, of all this as being a going back to "carnal ordinances" He could not however get rid of the testimony with which he was steadily confronted. The

ridicule recoiled upon him who professed to accept the Scriptures and then denied their contents. As an impressive and memorial spectacle to the nations the future order was justified to the intelligence of him who believed the Scriptures.

Mr. Jackson also ridiculed the picture of blessing presented by the facts attendant on Christ's second coming. He argued that according to the Christadelphians that coming would be a curse to the majority of mankind. It was easy to reply to all this when his neighbour came and sifted him. Bro. Roberts pointed out how such views ignored the testimony that when God's judgments were in the earth the people would learn righteousness; that they failed to see the glorious end and result of Christ's operations among men; and he succeeded in shewing how in the end contemplated a fulness of blessing would accrue to the whole human family.

In his concluding speech, brother Roberts contrasted the two sides of the case that had been submitted to the meeting, showing how Mr. Jackson's argument made nugatory a full half of God's working and providence among men; giving advantage to the sceptic where really there was none, but who, accepting Mr. Jackson's view as the Biblical one, declares God's plan a failure, a purpose all confused and broken. On the other hand, the truth shows us God

steadily working forward from the beginning, with a purpose centring in the earth which He declares shall be filled with His glory; which He has made to be inhabited and which He will establish for ever. From the Garden of Eden, through the selection of Abram and David by the preparatory work of Christ and the calling of the Gentiles, the light of the promises has been steadily advancing, and we are led to look for the enthronement in Jerusalem of him who shall be King over the whole earth, as the end of the divine purpose.

It is hardly necessary to say that the brethren in Birmingham were quite satisfied with the result of the debate. They feel sure that the truth cannot be dislodged from its place of strength and munitions of rocks. Cleverness and sophistry may for a moment confuse the perception of its harmony and beauty, but the films and glosses of human thought will be seen through when our eyes have been opened to behold its outline. The coming of Mr. Jackson to Birmingham, therefore, has only fortified the brethren in their previous full assurance, and I know of more than one interested stranger who has testified to brother Roberts having decidedly the better of the argument.

J. H. CHAMBERLIN.

THE UNIVERSE.—“The universe is too wonderful to be understood, and general annihilation is less conceivable than omnipresent life. To solve the problem in a despairing spirit is never so likely to be right as to await its issue in a hopeful and happy trust. It is too vast for any mind to take in a title of the cosmical conditions involved; and, since the only thing certain is that we cannot know, those are to be most applauded who show how much may be expected from the boundless power and inexhaustible beauty of the universe that surrounds us.”—*Daily Telegraph*.—(Endless perfection and glory; this is the revealed destiny of things, and much more in harmony with the natural presumptions arising out of the present glory of the universe than the burnt-cinder theory. God is in the universe, and the universe in God. Therefore it cannot perish. The earth is our part of it, and therefore we are very much interested in God's purpose

with it. The gospel shows us this and guarantees it.—ED. C.)

GENERAL GORDON ON FUTURE LIFE.—“The future world must be much more amusing, more enticing and more to be desired than this world, putting aside its absence of sorrow and sin. The future world has somehow been painted to our minds as a place of continuous praise, and though we may not say it, yet one cannot help feeling that if thus, it would be monotonous. It cannot be thus; it must be a life of activity, for happiness is dependent upon activity. Death is cessation of movement. Life is all movement.” “I believe,” he writes on another occasion, “in our active employment in future life, and like the thought. We shall, I think, be far more perfect in a future life, and indeed go on towards perfection, but never attain it.” Doubtless General Gordon is right, for reasons which he does not state.

GENERAL GORDON AND THE SIGNS OF THE TIMES.

At England's call poor "Chinese Gordon"
goes—

The "swordless victor" 'mong barbarian
foes!

No fear of danger—risk or death—he
knows,

Nor kindred ties of LIFE to interpose!

Nor wife, nor child, nor kith or kin to
claim

The faintest hold on his illustrious name;
Nor patriot's sympathies, nor cynic's

blame,
Deters him from pursuit of martial fame!

But through a martial halo gilds his way—
Enshrined by prestige, foregoing half his

"pay"—

He asks no martial escort, nor display,
As peaceful Pioneer to strike dismay.

But simply trusting that Paternal care,
That guides and guards creation e'vry-
where,

He hastens forth to Afric's deserts bare,
To meet the Mahdi—and his madmen
there!

Ferocious Arab tribes, of slavish mind,
By prowling habits, well nigh conscience-
blind!

Fanatic "fatalists", of Moslem kind,
Inflamed with tragic hope, Messiah to
find!

Whose herald-king the Mahdi claims to
be,

As Allah's Seer, by self-impos'd decree!
Thus Egypt's desert tribes assume to see
How Moses-like he comes, to set them
free!

But Pharaoh's tott'ring throne must
crumble down,

Beneath Jehovah's unrelenting frown,
Till vengeance, for His people's sake shall
drown,

With tears and blood, its glory and re-
nown!

ISAIAH XIX. 1—4.

Meantime, rebellion, twice of late, reveals
The hopeless wreck of empire Egypt feels!

Whilst fiscal treachery but ill conceals
The cause of international appeals.

To which both France and England each
respond,

By sending experts in financial Bond;
But soon the touch of Treason's "magic
wand"

Brings Arabi's revolt—and THEY abscond.

Yet though this panic scares our Gallic
friends,

Old Albion's interests prompt some fresh
amends—

By means of MARTIAL experts, whom she
sends,

Till open strife at Tel-el-Kebir ends.

Thus while the haughty rule of Egypt
fails,

When retributive anarchy assails:

The British Lion's roar at length pre-
vails,

To seize the reins of State, whatever ails!
For now that Heaven recalls the "Wan-
dering Jew"—

Whom "Gog and Magog," both alike pur-
sue—

It thus "gives Egypt for his ransom" too,
And bids him seek the Promised Land,
Anew!

ISAIAH XLIII. 3.

By secret treaty with Usurper Turk,
The "Tarshish lions" now in Cyprus
lurk:

To watch and guard the Restoration work,
As sacred DUTY—which they dare not
shirk!

EZEKIEL XXXVIII. 2-8-16. XXI. 27.

And thus the hand of Providence prepares,
To "overturn" once more the world's
affairs!

By means of which, as Holy writ declares,
Christ brings the kingdom of His peoples'
pray'rs.

Meanwhile we note the times' appointed
signs,

Which through the world's "gross dark-
ness" brightly shines:

For e'en "as diamonds light the darksome
mines,"

So beams the truth of God's prophetic
lines!

ISAIAH LX. 2. MATT. XVI. 3.

Surveying men'ry's startling epitôme,
Of wars and troubles—since the Pope of
Rome

Declar'd himself "a Pris'ner" bound, at home—
The world, like angry seas, seems all a-foam!

REV. XI. 18. XVI. 14-16.

The foam of Garibaldi's fury first,
Display'd the chains of papal thralldom burst!—
Its temp'ral pow'r—and troops so quick dispers'd,
That now "His Holiness" appears accurs'd!
Thus sixty-three score years of Popedom's sway,
Collaps'd at once—like iron mixed with clay"!
For Heav'n had long foretold this sign's display,
Should mark the Roman empire's swift decay!

DANIEL II. 43-44. VII. 25.

And thus by "frog-like spirits" sorely vex'd,
Rome's "Elder Son" thereby at length perplex'd,
Provokes the Franco-Prussian campaign next,
In blind fulfilment of the sacred text!
Defeat and suff'ring plead a shortlived peace,
In which, although the shrieks of battle cease,
The armaments of nations all increase!—
And soon the "frog-sprites" play their third caprice.
Amphibious reptiles—as they always are—
They seek the "dried-up River's" banks afar,
And coax "the Dragon" there to help unbar,
The floodgates of the Russo-Turkish war!

E'en so, by frousome diplomatic pranks,
Those elfin genii, of the land of Franks,
Bring desolation o'er Euphrates' banks,
And hugely swell the whole world's army ranks!
For e'en the Orientals, further East,
Those "pigtail" cousins of "the Dragon" Beast,
With whom the "spirit-frogs" had coalesced—

Resolve to join the world's great slaughter feast!

JOEL III. 9.

Seditious, regicides, and social hate,
With ev'ry form of anarchy, of late—
Alike in Nature, Commerce, Church and State—
PORTEND the angry world's impending fate!

LUKE XXI. 25, 26.

To whom "the secrets of the Lord" apply,
Still further sigus of this, they now descry:
The Persian Shah becomes the CZAR'S ally—
Who gains "a hundred thousand horse" thereby!

EZEKIEL XXXVIII. 4-5.

Those "Tekke-Turcomans," of daring nerve,
Endure the Northern King's advance to Merv;
Whose march for Palestine will never swerve,
Till time and chance that purpose further serve.
And now that "Gentile times" seem rip'ning fast
To that fulfilment signall'd ages past,
E'en Afric's serfs perceive the die is cast,
And blindly hope Messiah comes at last!

LUKE XXI. 24; DAN. XI. 42-43.

Revolting too, against Egyptian laws,
They have to place the British Lion's jaws:—
Whose roar distracts poor Gordon's peaceful cause,
Which like the clime there now, demands a pause.
But hence those Nubian hordes will soon prepare.
To fight this "Lion," with the "Russian Bear":
Whose stealthy footsteps sure will follow there,
And drive him, too, from this Egyptian lair!
This much we know by that prophetic word,

Which, unlike human speech, has never
err'd :
And though the world may think our faith
absurd,
We feel assur'd, 'twill not be long de-
ferr'd !

When "Egypt's treasures" lure those
beasts of prey,
And "Bruin" holds the "Forest King"
at bay :
Behold ! all nations gather to the fray—
And "thief-like" comes Messiah's judg-
ment day !

DANIEL XI. 42. REV. XVI. 14-16.

But ere we close this programme in ad-
vance,
As o'er the sacred page we daily glance,
We note that monarchy once more per-
chance,
May shape the international rôle of France.
But who of all the world's distinguished
ones,
BELIEVES the truth that through this
programme runs ?
Or who of all its "reverential" sons,
Regards those matters otherwise than
puns ?

Yet "Chinese Gordon," whom they all ap-
plaud,
As true Philanthropist, at home, abroad,
By sad EXPERIENCE now seems overawed,
To find the world's religion—all a fraud !

1 TIMY. IV. 1-3. 2 TIMY. IV. 3-4.

The ruder elements of Nature's plan,
Amidst the deserts of the fierce Soudan,
Have thus inspir'd the heart of this great
man,
With greater love of Truth, than priest-
craft can !
With childlike faith in God's supreme con-
trol,
O'er all creation's works, from pole to pole :
He scorns the world's ecclesiastic rôle,
As truthless piety—that mocks his soul !

And justly asks his friends the reason
why
They dare impugn the grace of God on
high,
With DOCTRINES—which His Word and
Works deny—
Of "souls, and torment fires that never
die ?"

EZEKIEL XVIII. 4. JOHN VI. 53.
REV. XXI. 8.

No wonder that his gen'rous mind revolts,
At all such priestly schemes and vile
assaults :
The God whom Reason loves, and Faith
exalts,
The world accuses of inhuman faults !
Oh would that those who vainly take His
Name,
Might learn this simple lesson to their
shame :—
That all the "Gospel" creeds which
priests proclaim,
Are void of Truth, as God is free from
blame !

DANIEL VIII. 9-12. MATT. XXIV. 15.
REV. XVII. 2-5.

Let those who doubt this think of Gordon's
word—
That "Truth, throughout the world, is
scarcely heard !"
While pious myths, and formulas absurd,
Display how MUCH the word of God's
preferred !
But those who search that Word, and
comprehend,
Well know what all those dismal facts
portend.
The world is nearing its appointed end,
O'er which "the terrors of the Lord"
inpend.

EZEKIEL XXXVIII. 22. LUKE XVII. 29-
30. 2 THESS. I. 7-8.

But not till wrath from Heav'n shall sore
afflict
The rebel world whom conscience won't
restrict,
Will tongue or pen be able to depict
Such proofs of error as will e'er convict !

"The Lion-of-the-tribe-of-Judah's" roar,
Will terrify the world from shore to shore,
Till nations all confess—and THEN de-
plore—
How false and vain was all their faith
before !

ZECHARIAH XIII. 3-4. JEREMIAH XVI.
19. REV. V. 5.

May all who yearn for Truth "remain
alive,"

Till Christ, its great Exemplar, shall
arrive—

To bless for ever, those who nobly strive,
To keep the only faith that will survive.

ACTS I. 2. JOHN XIV. 3. EPHESIANS
IV. 5.

And so, like good Cornelius of old,

(To whom the "Way of Life" an angel
told)

May Gordon's noble name become enroll'd
As truly one of Christ's fraternal fold.

ACTS x. 1-6.

E. C.

Cheltenham, April, 1884.

THE BIBLE AGAIN PROVED TRUE.—A brother hands us the following clipping from a Birmingham paper:—"Mr. George N. Walsh, of Western Bank, is the author of a chart which, while giving ample evidence of much care and research, affords a remarkable illustration of the truth of the Bible even on chronological matters. Mr. Walsh has succeeded in effecting a perfect and complete agreement between the Biblical and Assyrian chronologies without changing or straining a single passage of Scripture, and, except in one instance, without altering the duration of any Pagan monarch's reign from the period assigned to it by history and Assyriologists. This exception is the monarch Evil-Merodach, whose reign Mr. Walsh has changed from two to eleven years, in order to make the Babylonian line of kings accord with the seventy years Babylonish captivity, which Mr. Walsh is convinced should date from the eighth and not from the first year of Nebuchadnezzar's reign. Since the chart was published Mr. Walsh has received a letter from Professor Sayce, the eminent Assyriologist and professor of philology at Oxford, informing him that his surmise as to the length of Evil-Merodach's reign has proved singularly correct, a tablet having been discovered within the last few months which shows that this king's reign lasted eleven years, instead of two only."

IN A BLAZING WRATH.—A correspondent thus writes to the *Logan Witness* (a Cape Colony paper):—"I have just finished reading a book that was brought to me by one of my neighbours, and, if you will allow me, I will transcribe a few notes to mark the event. Were the book mine I should burn it, and a bushman's fireplace would be the end of it; but foolish thought, on opening it again, I am reminded that it has gone through five editions, and that it is now stereotyped and can be supplied to any extent. Well, in view of this state of things, my only chance is to hang out some of the mat-

ter propounded. The book is composed of 'Twelve Lectures on the Bearing of the Bible in relation to the Faiths of Christendom.' All our efforts at reforming the world are the merest impotency. 'Poverty will degrade the millions, war destroy its prey and impose its burdens, and sin will reign until the Lion of the tribe of Judah comes in righteous indignation to vanquish iniquity and establish righteous government amongst the nations of the earth.' And all this in 'virtue of the covenant made with David.' Whereat one is almost disposed to curse the stupidity that could thus kill the 'spirit' of interpretation, and, like Shylock, stickle for the bond, though consigning to annihilation or eternal perdition all but some favoured few. I would rather be a whelp suckled into being by a she-wolf's teat than own my existence on any such conditions. Either he or the Scriptures are mad—lunatic—lost the chart of all rational reckoning. The sooner they are done with and we get a fresh start the better. He considers the 'doctrine of the immortality of the soul' the life of orthodoxy—'to be the great central delusion,' 'the monster fiction of Christendom,' and the future state of popular orthodox belief no more to do with it than decaying vegetation. And he sits in the same easy judgment upon Plato—the Father of Philosophy—without whom Emerson wrote we should almost lose faith in the possibility of a reasonable book. And any man must surely be a religious coxcomb of the first water who holds a faith opposed to the general interests and happiness of the race to which he belongs."—(The letter reminds us of the first effect produced by the command of the Lord Jesus to the unclean spirit to come out of the man. It threw him on the ground in a foaming paroxysm. Afterwards, it came out, leaving the man calm and sane. So may it be with our honest bushman whose anger flames for want of knowledge.—Ed. C.)

AN ANALOGY FROM BEE CULTURE.

The children of light are naturally more inquisitive and thoughtful than the children of darkness. Were they not so, it is probable they would never have attained to the light.

We are all aware of the importance of spiritual food. A certain amount of it must be taken in order to insure a healthy spiritual growth. That it has power to sustain and work a great change in those who partake of it I have experienced. It is truly a royal food. It has power to change a person from a low and inferior state—a state of mental darkness, into a higher and more exalted state—a state of mental light, and eventually into a king. To some this may seem more ideal than real; but my experience in eating has convinced me that it is certainly real enough, even though I had no farther experience of its reality.

There are various forms of spiritual food. We may get some where it is not expected. Is the plan of salvation (which is intended "for, and will eventually result in a divine manifestation") carried out on a "natural law principle?" I think it is on some points. The reason why I think so, is because I have observed many a similar "manifestations" developed, and perfected in nature.

This, to most readers, may seem rather strange. Nevertheless, it is quite true, as the reader will admit, should he chance to be a well informed bee culturist. The two plans—the plan of developing bees and the plan of developing saints—are wonderfully analogous. The one, in fact, answers very well to illustrate the other.

Important spiritual truths can often be illustrated by facts in nature, as we see in the parables, symbols, &c. Paul compares the resurrection state to the sowing of grain.

Presuming that but few of the readers know anything about apiculture (or bee culture), I must explain somewhat in detail some of the facts (well known by all intelligent bee-keepers) concerning the tenants of the hive, in order to make my comparisons intelligible. As I am not writing on apiculture, I shall not attempt to give much of a history of the honey-bee, only so much as is necessary to serve to

illustrate by comparison, and thus give an answer to my inquiries. Should the reader desire to investigate the subject farther, he can very easily do so by reading one of the many different publications on bee-keeping.

The following is a brief extract from the "Manual of the Apiary," by A. J. Cook, of the State Agricultural College, Lansing, Mich. (price of book, 1 dol. 25 cents), which will give some idea of what a wonderful and interesting subject it is. Very little has been known till recently of the mysteries of this insect creature. This is the extract:—"There is a fascination about the apiary that is indescribable. Nature is always presenting the most pleasurable surprises to those on the alert to behold them, and among insects, especially bees, the instincts and habits are so inexplicable and marvellous that the student of this department of nature never ceases to meet with exhibitions that startle him, no less with wonder than admiration. Show me a scientific bee-keeper, and I will show you an enthusiast. A thorough study of the wonderful economy of the hive, must from its very nature go hand in hand with delight and admiration."

In a prosperous colony of bees we have a miniature world. Its inhabitants are of three classes—the workers, the drones, and the queen—the first being undeveloped females—called neuters; the second, males, and the last, the fully developed female. The functions of the worker bees is to do all the manual labour of the hive, while that of the drones is solely to fertilise the queen. The functions of the queen is to lay all the eggs, and thus keep the colony populous. The first named are by far the most numerous individuals of the hive, there being from 20,000 to 70,000 in every good colony. The workers and drones are short lived in comparison to the queen, whose allotted span is from 5 to 7 years. The young bees when they first emerge from the cell (or are resurrected) are gray, soft and tender, and appear unsophisticated. It will require five days at least, after the queen emerges from the cell, before she is sufficiently matured to become perfected. This, to her, is the resurrection state, during which she does not marry; but after this period she can,

and does. She goes forth on her wedding tour, becomes perfected to accomplish the purpose for which she was created and designed, viz., to develop another swarm, colony or manifestation.—*Question*: “Had she not been thus perfected, what would have been the result?”—*Answer*: She would not had the power to create another swarm; and a still worse result would have occurred: the whole colony would have been in danger of perishing. Let us examine this royal personage still further:—*Question*: “How did she attain to her state of royal highness?”—*Answer*: “By eating the royal food, the necessary length of time.”—*Question*: “Is this food different from the food of the other bees?”—*Answer*: “It is.”—*Question*: “Can this special prepared food change the larva of a worker bee into a queen.”—*Answer*: “It can. The development of a queen is much the same as that of a worker bee, though she is fed on richer and more plentiful food—called royal jelly.”

To farther illustrate, we will suppose the queen has returned to her own household, and has been depositing her eggs in the brood cells for the last 21 days. We lift out a frame of brood comb, and examine it; we now find the brood in all stages of growth, from the egg to larva, to pupa, to imago, and the full-grown bee, ready to emerge from the cell. What a good comparison we have here, to my mind, of both the mortal and the immortal state, and also of how God can be near us (through His angels) and yet we cannot see Him. Notice how the bees cling to their brood, to protect it—keep it warm. What a host of miniature guarding angels. How powerful in contrast to their brood, to protect and defend it. How fearless and brave. How quick they can come and go—like the wind. How near they are continually, day and night, and necessarily must be, in order to rear their brood; yet the brood cannot see them, because it is sealed up—capped over by the bees after the fifth day from the egg, for a very important and necessary reason, which I will not stop to explain and compare. What a wonderful change? how delighted the young bees appear when out for a fly, or play spell, in front of the hive on a sunny summer afternoon, as we often may see. What a glorious time they must have (during a “manifestation”) when they swarm. Where the queen goes

they go. When she alights, they alight, quite comparable to the “Living Creatures” (Ezek. chap. i.)

To further illustrate, we will suppose that, as the brood advances to maturity, it can realise something of its condition, and begins to think, talk and reason. Let the drone bee represent the unbeliever, and the worker bee the so-called Christian, and see what conclusions they come to, in regard to their future destiny.

Drone.—This is the real life; there is no other.

Worker.—True, this is the real life, but there is another, the immaterial, the unreal, where our spirits go; the unseen spirit land—just behind the veil.

Drone.—How do you know? where do you get your evidence?

Worker.—O, we get that from a certain kind of food we eat.

Drone.—Nonsense—ignorance, and superstition; our food is just as good, if not better than yours. See how much larger we are than you. If you claim that you are going to be wiser, stronger, and happier than you are at present, without having a material body, I cannot believe your doctrine, because I cannot conceive how such a body can exist. They say we have a very wise queen, suppose we consult her on this subject.

Worker.—For my part I would rather not. You can do so if you wish, but would advise you not.

Drone.—Why? I believe she gets her evidence from the same source you do.

Worker.—True, she does, but her belief is so peculiar. It is altogether too real to suit me. I think it would not suit you at all. You would not care to do much more in the future than wear a crown and sing songs, would you? Besides, her belief is not popular enough to suit you. You know we are short lived here, and everything about our future life is so uncertain, and imperfectly understood, that we quite naturally prefer this life to the other, and as long as we are quite comfortable and contented here, why should we trouble ourselves about the future? This trying to learn anything to a certainty about the future life is quite unnecessary. Besides, it may only bring us more responsibility, and we certainly do not want any more of that than we already have. The idea that we were created only to do all the manual labour, and to help to sustain and develop

the queen and her progeny, and that our food will not give us as long a life as hers—how absurd—I think she would not tolerate us at all if she did not think we were doing one good work at least. You see, she values us at just what we are worth, and no more.

Drove (eyeing worker suspiciously).—She has never driven your generation entirely out yet, and I have no fears of her ever driving mine out. Her progeny appears to me so very small in proportion, that I cannot see how she dare undertake it, to tell you the truth, I have more fears of your people doing so than hers.

It is not necessary for me to illustrate farther, I have merely touched on these points. Perhaps others, more competent than I, can draw them out, add more, and farther illustrate the subject. To me the subject seems an interesting enigma, or riddle, which was once the cause of another riddle, the

solving of which resulted in a singular victory,* and a remarkable defeat† (See Judges xiv. 8). If a mere taste of the food of these little insects had such a wonderful effect (in enlightening the eyes to the obtaining of a signal victory), on a certain occasion (See Sam. xiv. 27-29), how much more may another kind of food, when eaten produce a similar effect and result. If the apiarist has the power to increase these little miniature worlds to almost any extent he may desire, how much more may the Creator of all things, who has all power, be able to create myriads of larger worlds. True, the contrast is great. So, too, it is between the tiny snowball set in motion and the overwhelming avalanche, or the tiny drop to the ocean.

D. STRICKLER, JUN.
So. Buffalo, N. Y.

* Samson's wife over him by deceit.

† Of the Philistines by Samson.

THE SUN.—To get an idea of the magnitude of the sun, suppose it represented by a house, twenty-six feet in length, height, and breadth. Jupiter, the giant of our system, would be about as large as a wine-cask; Saturn of a butter firkin; while Uranus and Neptune might be symbolised by foot-balls, the earth would be but a large marble. The central Lord of those little globules which we call planets outweighs them all put together seven hundred and forty times. As we behold his glowing nucleus, it is about eight hundred and sixty thousand miles in diameter. Every one of the glittering stars seen outside our little family of worlds is also a sun, and some of them probably immeasurably grander than our own. But for us the sun is all in all—a crowned monarch whom no astronomical revolutionaries can depose, an unspeakably marvellous creation, which, in ceasing to be the actual God of mankind, must remain for them the symbol of Divinity, the sign and outcome of an ineffable existence and unbelieved glory. Still more amazing does the central Ruler become when latter-day science tells us that we see only a small portion of his orb. Round the visible nucleus is said to be a solar atmosphere four hundred miles deep; outside this leaps and blazes an envelope of glowing hydrogen, from five to ten thousand miles thick, and beyond both

the "coloured prominences" and the "solar corona" are jetted forth, until we must consider the real photosphere as measuring eight hundred thousand times the area of the sun as we witness him on one of these days of awakening spring.

CONVENTIONAL RELIGION versus A TRUE SUBMISSION TO CHRIST.—An interviewer of General Gordon says: "No one could have a fiercer scorn of conventional religion than Gordon has. Our religion as professed, he maintains, is utterly insufficient to give peace, amounting as it does to a decision to go as far with religion as we can without inconvenience, but no further; whereas true faith implies absolute submission to God, irrespective of the opinion of our fellow-creatures. 'Act up to your religion,' he once said, 'and then you will enjoy it. The Christianity of the masses is a vapid, tasteless thing, and of no use to any one. The people of England care more for their dinners than they do for anything else.' It is this, no doubt, which leads so many people to speak of General Gordon's 'mad tendency.' For, as he writes himself, 'whosoever acts after the true precepts of our Lord will be considered a madman. His precepts are out of the question, and cannot be followed.' As General Gordon endeavours to follow them to the best of his ability, he is often classed as a lunatic."

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. C. A.—*Bible Finger Post*, No. 43 ("Where is hell?") is not intended to exclude the Bible doctrine of Gehenna, but merely to show that where the original word is the Hebrew *sheol* or the Greek *hades*, it is not possible that the orthodox hell can be signified. A like result follows from the consideration of the word Gehenna. Although a more active form of the punishment awaiting evildoing, it is not the orthodox hell.

A Brother says:—"Our greatest enemy lies within. The fighting him forms a continual combat, and the hardest thing is to conquer and subdue ourselves, and yet unless we do that, we are doing nothing. We require to look continually to the goodness of our merciful and wise Creator, who in His love has provided a ransom in His beloved Son, and has offered us a position with him, eventually to become his companions, and to share in the glory and company of Yahweh when sin and death shall be abolished."

S. T. B.—It is true that in neither Hebrew nor Greek is there a word that corresponds to the English word "represent," that is, as an equivalent term. But the idea of one thing standing for another, is not absent from the original tongues and could not be so long as the fact existed. The relation is differently expressed: that is all. One thing was said to be the other in such a case: e.g. "It is your life" (Deut. xxxii. 47); "I took your sin" (Deut. ix. 21); "This is my body" (Luke xxii. 19); "I am the door" (Jno. x. 9); "That rock was Christ" (1 Cor. x. 4); "The seven candlesticks are the seven churches" (Rev. i. 20).

T. C.—You must not think it strange that the truth makes such slow progress; or that salvation-armyism can make "300 converts in four months" in a small town. Salvation-armyism comes with errors which the people already believe; secondly it comes to a prepared soil of depraved consciences (men habitually living at war

with what they think to be right and predisposed to a violent recoil). Thirdly, it has an easy way of salvation to preach; fourthly, it is all in harmony with the instincts, prejudices and sympathies of the natural mind; fifthly, it comes with sensational novelties that appeal to the vulgar mind; and sixthly, the conversion it asks is a very superficial and quickly-induced affair: and as ephemeral as it is quick. The truth, as you say, "has everything beautiful and worthy to commend it." But its appeals are to a state of mind not common among the people. Hence its triumphs are few and slow. But they are lasting, in most cases, when made.

Light Before the Sun.

D. D.—Although the sun is the ordinary source of light to the earth, it does not follow that there can be no light from any other source. The myriads of the heavenly hosts shine with another light than that derived from our sun. There is latent light all over the earth which can be developed by friction, or by combustion, or by the electric current. The Spirit of God can manifest light whenever God wills. The glory of the Lord shone round about the shepherds on the plains of Bethlehem by night. It glowed with electric brightness from the tabernacle every time the mutinous turbulence of the congregation in the wilderness placed Moses in danger. There is, therefore, no difficulty about Gen. i. 3-5 making light appear before the sun. It is all as the wisdom of God requires. He can do anything.

Anticipating the Verdict.

E. B.—The existence of Enoch, Melchizedek, Moses, Elias, and those who came forth from the grave at Christ's resurrection (if they are alive), is no more inconsistent with the judgment seat than the fact that Christ at his coming finds "those who are alive and remain." It may seem to, and probably does, anticipate the verdict of the judgment seat, so far as indicating the Lord's approval beforehand; but it does not exclude the actual operation

of the judgment seat, before which "we must all appear." Christ anticipated the verdict of the judgment seat in promising twelve thrones to the apostles: but the apostles will none the less appear before him and receive the welcome, "Well done, good and faithful servants," as shown in his parables and plain statements on the subject.

Not Good.

J. AND J. B.—The troubles arising from the superficiality of some believers, and the unsanctified character of others, are not confined to any part of the world. They exist wherever flesh and blood exist; and are a great affliction to the godly in Christ Jesus. We must not expect this trouble to cease, till the Lord make his choice from the dead and the living. We must not be discouraged by it, though it is very discouraging. We must not think of retiring into a corner before it, or of "finishing our days alone." The Lord does not allow this: and it would not be good for us. Patience must both be developed and tried, and this cannot be done in solitude. The plan is to act as you say, striving, in the way of duty, like David, to have the Lord always before your face. He exists, though you see Him not yet: and He is coming, however unlikely it may seem. Our time here is short. It will soon be gone, at the longest: and when gone, it is gone for ever. There must be no thought of giving in. Patience, kindly speech, conciliatory action, with a steady and consistent adherence to the ways of God, whoever may fight or fall, will enable you to extract some good, even from the present abounding evil. Read the Bible daily and pray: and you will be upheld.

Our Dead Children.

E. B.—When David said concerning his dead child, "I will go to him," he meant to the grave. It was the language of resignation—not of hope. It would have been pleasant to the parental feelings of all of us if God had provided for the salvation of dead children. But what we have to do is to recognise truth, and not follow desire. There is no promise or provision for unjustified sinners, which all our children are, in relation to divine principles, however interesting they may be to

the parental instincts of nature. God has a higher rule of working than the gratifications of an animal state. Although to our animal minds, this rule may seem unattractive and stern for the time being, results will justify the wisdom of God, and shew the greater excellence and beauty of the law by which eternal life is available only for enlightened and obedient faith that works by love.

Not Unitarians.

J. S. and D. L. E.—The Christadelphians would not like to be described as "Unitarian in their conceptions of God," though it is true they believe in one God, and one only. Their objection would arise from the association of the name Unitarian with reference to Christ. The Christadelphians are by no means Unitarian in their conceptions of Christ. They implicitly accept the apostolic testimony of his miraculous conception, and the apostolic definition of who he was as the result of that operation of "the Power of the Highest"—viz., the Son of God, and the Word made flesh." They have no sympathy with the Unitarian glosses by which the significance of such definitions is explained away. The "word made flesh" in Christ they believe to be the same Word by which the heavens were made—not the truth or the purpose of God as an abstraction—but that living energy out of which all truth and purpose spring. The Word of God is the spirit and volition of God in combination—the spirit of God in an active state through the impulse received from the will of God. In this combination there is omnipotence for the accomplishment of anything the Father wills, whether the creation of a world or the begetting of a Son to express His character and execute His purpose. Some Unitarians may call themselves Christadelphians, but the Christadelphians are not therefore responsible for Unitarianism.

Poverty and Riches.

A Brother, whom the Editor commiserated on the hand of the Lord having gone against him in temporal affairs, responds thus:—(He marks his letter "private," therefore we suppress all clue to the individuality. The sentiment was too good to lose in the silence of absolute privacy): "You send 'greeting in the Lord,' whose hand is against me, to the extent my letter

indicates.' I cannot exactly endorse that sentiment, for since I rightly knew the Lord, I have accepted both good and evil from His hand, as working together for good to His unworthy servant. It is certainly no great evil to wax *poor*, in the light of the spirit, through the Apostle James and the teaching of our blessed Saviour. I have come to learn that the richer men grow, as a general rule, the more likely they are to turn aside from the simplicity, purity, and humility of the truth, and the less 'able' they 'feel' to spare from their abundance a free-will offering in the service of the Lord. They may profess to love God, but that love grows cold by reason of another love, which illustrates the truth that it is difficult 'for a rich man to enter the kingdom of God.' But, dear brother, this cannot be your case, else you could not say 'send the substitute in the shape of love, and I will understand.' Please accept the *heart's offering of love* for the saying. But however much you may think the Lord is against me, I trust He will not allow me to be in that case when I shall add, in the least, to the burden of his already overtaxed and faithful servant."

The Pre-Mosaic Reign of Death.

R. M.—Romans v. 13-14 does not seem to require explanation. It explains itself:—"Until the law, sin was in the world, but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." The Mosaic law was not given till the Adamic world was over 2,400 years old. Yet sin prevailed, since men everywhere did those things which are contrary to God's will and pleasure. Still, it was not imputed: that is, men were not held individually responsible for it, because no law had been promulgated: for "sin is not imputed when there is no law." Nevertheless (though sin was not individually imputed), death reigned in all the interval between Adam and Moses—(namely, the death sentence evoked by Adam's transgression)—even over all Adam's descendants, although they had not personally participated in Adam's transgression. Death necessarily extended to them, because they were all in Adam—(bundled up in him as it were—undeveloped from him)—at the time he sinned

and was sentenced. When they were born, it was Adam's nature or being, drawn out, so to speak, and therefore necessarily having the physical death quality which the sentence of death had implanted in Adam before their birth:—what Paul styles "the sentence of death in ourselves" (2 Cor. i. 9). Paul's object in laying down these facts is to pave the way for introducing the mission of Christ as the bringer of life by obedience, death and resurrection. He styles Adam "the figure" of Christ in this matter—"the figure of him who was to come." The meaning of this is evident from Paul's own application, that "as by one man's disobedience many were made sinners, so by the obedience of one had many been made righteous." Adam had brought death by sin, and this death reigned among the members of his propagated mystical body, who were sinners through the state of things established by Adam's sin, though not having personally participated in that sin. So Christ had brought life (by his obedience, death and resurrection) for all those becoming members of his mystical body through the spiritual generation of the truth. They are made righteous by his obedience though having had no personal connection with that obedience: not that there is an imputation of Christ's obedience to any other, but that righteousness is developed in them by the belief and obedience of the testimony concerning his obedience. Their faith and obedience in Christ as counted for righteousness, on account of which God has given to Christ the power to receive and save them.

The Coming of Elijah.

R. M.—The fact that there is no indication of a two-fold appearance of Elijah in the prophecy of Malachi (iv. 5, 6) does not prove that a two-fold appearance is not meant. There is no indication of a two-fold appearance of Christ in most of the prophetic foreshadowings of his coming. Yet we know his appearing was to be two-fold. The prophecies speak of his coming as if it would be a complete and victorious event without preface, failure or delay. Take as an example the prophecy of Moses: "A prophet shall the Lord your God raise up unto your brethren like unto me: him shall ye hear." Or the prophecy of Isaiah, "The spirit of the Lord God is

upon me . . . to preach the acceptable year of the Lord, and the day of vengeance of our God, to build the old wastes, &c." It all seems one coming; yet we know there were two involved.—The fact of a double Elias-manifestation is proved in this way. The angel declared concerning John the Baptist that he would fore-run Christ "in the spirit and power of Elias" (Luke i. 17), and when John had come, Jesus said that in him "Elias had come already" (Matt. xvii. 12). This was the first manifestation. The second is declared by Christ, when he says (in reference to the Rabbinic tradition that Elias would precede the Messiah) "Elias truly shall first come and restore all things" (Matt. xvii. 11). And it is required by Malachi's own words, which describe a result only partially realised in the work of John the Baptist. Your further questions are best answered categorically.

1. Elijah will return personally at the second advent of Christ—not necessarily before that advent though his work with the tribes of Israel will come before Christ's work with them. The case of John the Baptist is a guide here. Though John began his work before Jesus, Jesus was in the earth when he began. So Jesus may be in the earth a second time before Elias begins the reorganisation of the ten tribes, though he will have no dealings with the tribes till Elias has done his preparatory work.

2. Elias will doubtless be known by name at his manifestation to Israel. The Jews are looking for him, and have been doing so for ages. They even look with more confidence for him than for the Messiah.

3. The saints are not looking for Elias except in the sense of knowing that he will take part in advent work. They look for Christ and not for Elias, because Elias is no fore-runner of Christ to the household of faith. He is only Christ's fore-runner to Israel after the flesh.

4. We are therefore in the right in looking for the thief-like advent of Christ, and not for Elias, who does not come first except to Israel after the flesh.

Cutting out Work.

A brother says:—"I should like to see a series of good articles on the types of the law, dealing seriatim with the various sacrifices, the tabernacle and temple and

their contents, the garments of the priests and high priests, &c. I think they would do much to instruct the brethren on such subjects as the law of sin and death, the sacrifice of Christ, the privileged position we occupy as the people of God, the scrupulous exactness with which God requires His commands to be obeyed, as well as confirming their faith in the Bible, by showing the perfect agreement of the types with the antitypes, an agreement quite beyond the inventive power of the human mind. An appropriate sequel or accompaniment to such a series of articles would be another series of articles dealing with the prominent characters of the Old Testament as types of Christ. From remarks I have heard from time to time, I am sure that exposition of this and other kinds would be received with delight by a very large number of the brethren in different parts. In fact, I think you cannot be aware of the extent of this desire, or you would have made an attempt to satisfy it to a greater extent in the *Christadelphian*, that is, supposing that time and strength would have permitted. (Ah, quite so:—two most important elements of the case not always at command.—Ed.)

"The general appreciation of 'The Ways of Providence' and 'The Visible Hand of God' is a proof of the truth of what I have said, although those articles were of a somewhat different character from those now suggested; still they tend in the same direction. It is thought by many that the space occupied by 'The Clerical Adversary Belligerent' would be better filled with exposition, (We quite agree with the 'many' in this case: subject to the last editorial parenthesis.—Ed.) whilst I have heard only two expressions of pleasure at those articles, and they were from those who have not advanced much beyond first principles. . . . You may remember that in the 'Ambassador' you commenced a series of articles expounding the Psalms. A resumption of these would, I think, be a good thing. In conclusion, I think we have quite enough periodicals, and I should be sorry to see them increased in either number or size, as too much reading tends to superficiality, especially considering how little time most of the brethren have for reading and study. What should be aimed at is to make what we have as good as possible, and that I think can best be done by the introduc-

tion of more expository matter, either mixed or accompanied with exhortation, leaving the agitation of, and instruction in, first principles to be supplied by the lectures to the alien and the pamphlets on first principles which are issued from time to time."

Testatorship and the New Covenant.

Bro. H. W. Hudson, of Plymouth, Mich., U.S.A., writes:—"I have the book written by J. J. Andrew on Atonement, and if all that is put forth in that book is sound doctrine then I have got some things to learn over again. On p. 12, 'Though made with Abraham it does not come into force until his resurrection,—yet future—and Christ's return from heaven.' Query; what don't come into force till Christ's return from heaven? Again, bro. J. J. says, Christ was not a substitute (as I understand him) in any sense. But in 'Elpis Israel' (p. 213) I read that the appearing in sinful flesh was necessary for the dedication (or bringing into force) of the covenant by the death of the *substitutional testator*. Now I understand that bro. Arthur and J. J. Andrew both discard the idea of '*substitutional testator*'; is that sound doctrine? I am in much perplexity on that point. Will you at the earliest opportunity explain to me why Dr. Thomas should use the words '*substitutional testator*,' and the two bro. aforesaid utterly discard it. I have believed and taught '*substitutional testatorship*' for more than 30 years. Now, if it is false, then I have got to learn the Gospel over again. Don't it look so?"

"The word Atonement I am a little shy of, unless it is in skillful hand. The word is highly theological in the religious world; with them it simply means, 'get rid of sin and its consequences, die and be happy in heaven for evermore.' The religious world has a natural hatred to all idea of banded inheritance, being brought into force by the death of a '*Testator*,' they utterly discard it. . . . If there is a harmony, by all means will you be so kind as to point it out to me at the earliest opportunity and relieve much anxiety,—for I am strongly inclined to the Dr. Thomas's side of all things '*doctrinal!*'"

REMARKS.—We unite with our correspondent in being "strongly inclined to

the Dr. Thomas side of all things doctrinal," because the Dr. Thomas side is found in the long run to be the Scriptural side. Dr. Thomas had no other teacher than the Scriptures; and he had a very clear eye to their meaning. It is possible, however, to be on his side, and not be able to endorse his particular method of exhibiting that side in some matter of detail. You may endorse his conclusion without agreeing with every argument by which he gets at it. You get into the same road, but not by the same byway. This we apprehend to be the explanation of the discrepancies referred to in the foregoing. The Doctor contended against the popular view that Jesus died as the substitute of man. The brethren Andrew do the same. This is the conclusion in which there is agreement. But one of the Doctor's arguments against Jesus being the substitute of man was that he was the substitute of God. Here is the divergence. If we say, "Wherefore?" the answer is forthcoming. The Doctor's idea was founded wholly on Heb ix. 16-18. If this authority fail, the idea of testatorship in the modern sense of the maker of a will of what is to be done with his property after death, fails with it, for it rests upon no other part of the word. It fails in two ways: first, as a matter of translation, and secondly, as regards the logical requirements of Paul's argument before and after. The word "testament" ought to be *covenant*. The original word is *διαθηκη*, the word always translated covenant. If the word testament is retained (for which there is no need), it must be understood in the sense of covenant, because Paul defines covenant to be the sense of "testament" by referring to the law of Moses as "the first testament" (verse 20 in connection with 18). The law of Moses was certainly not a will, ordering something to be done after the death of Moses; but a covenant or mutual agreement between God and the people, negotiated by

Moses and ratified in the blood of sacrificial victims. This Paul calls the first testament or covenant, which gives us the sense of the second testament or covenant, not as the will of a dead man, but as an agreement between living subjects, ratified in blood.

But it is not only in the word "testament" where the common translation is faulty, but in what the verse is made to say about it. Paul is made to say: "A testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." This seems clearly to point to the idea of a will which requires the man making it to be dead before the legatees can have any benefit from its operation. But Paul did not speak in this way; and we can only suppose it did not occur to the Doctor to look into the original particularly, when he made the statement in the English version the basis of the idea of Jesus being the "substitutional testator." Paul did not speak of men dying, nor of men at all, nor of wills. He spoke of the established practice with regard to covenants. His words literally rendered into English are: "*For where a covenant, death (is) necessary to be produced of that having been appointed (to ratify). For a covenant over dead ones (is) firm since (it is) never strong while lives that having been appointed.*" (The words in parenthesis are supplied). Anyone able to read a Greek Testament will recognise this as a literal and faithful equivalent of Paul's words, justifying a translation to this effect: "Where there is a covenant, it is necessary to produce the dead victims appointed for its ratification. For a covenant over these is in force; it is of no force at all while the appointed victims live."

That this correctly represents the idea before Paul's mind is proved by his immediate allusion to the ratification of the Mosaic law as a parallel, "Whereupon, neither the first (testament covenant) was

dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, *he took the blood of calves and goats* saying, 'This is the blood of the testament (covenant) which God hath enjoined unto you.'" He proceeds to argue that, as the first covenant was thus ratified by sacrifice, it was fitting that the new covenant should be confirmed by the antitypical sacrifice to which the sacrifices of all early practice pointed.

But this is not the idea of a will or testament in the modern sense. A will requires a man to be dead and to remain dead before it can confer any benefit upon those named in the will, but here is a covenant which would have been of no force if the mediator had remained dead. "If Christ be not raised, your faith is vain" (1 Cor. xv. 17). The principle involved is altogether different from that of a will. Under a will, the right of a legatee arises on the death of a testator: but under the new covenant, the rights remain in abeyance until secured by a living Christ, who secures them in his own right by obedience, death, and resurrection, and is empowered to confer them by his own living hands at his second coming upon those with whom he is well pleased.

Christ is the confirmer of the new covenant, in the sense of removing out of the way that which hindered the fulfilment of its promises, and in the sense of providing in himself that executor and administrator of its provisions, without whom it must have remained a dead letter. The adoption of the idea of a will compels the view expressed by the Doctor, viz., that as God, who made the will, could not die in Himself, it was necessary He should die by a substitute. But as this idea of a will rests on only one portion of Scripture which is not adequately translated, and is incompatible with the real principle involved in the Father's requirement of the death of His Son (viz., the putting away of sin by the sacrifice of himself), there seems no

reason why we should not disembarass the subject by emphasizing the idea of covenant-confirmation over that of will-validating. But this is no new gospel, brother Hudson. It is simply the correct description of the same glorious gospel. The gospel is God's promulgated pledge of good things to come,—even life for evermore in the glorious inheritance of the earth. The foundation of it was laid in covenant: and the death and resurrection of the mediator were the necessary steps in the process of removing the obstacles to the fulfilment of that covenant. If it has been called a will, and the mediator has been called a testator, it has not affected or even concealed the facts themselves. The death of Christ, as the Lamb of God,

bearing away the sin of the world (and thus making the promises valid and sure), has always been seen through the slight mist of the will idea. ("To do thy will" is a different idea from making a will). There is no need for perplexity. It is not a case of "learning things over again," but only of seeing them in a clearer light. When brother Andrew speaks of the covenant made with Abraham, "not coming into force till his resurrection," he means in so far as concerns Abraham himself. In the abstract, the covenant came into force with the death and resurrection of Christ: but, obviously, its glorious provisions are not realised to the full by the heirs of promise till "the day of the manifestation of the sons of God."—EDITOR.

The Christadelphian.

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

JULY, 1884.

Dr. Thomas expected—and many joined him in the happy expectation—that the Lord would come during the epoch 1864-8. Time has disappointed that expectation. Because of this, some have jumped to the conclusion that the grounds of the Dr.'s expectations must have been wrong. We have never been able to share this apparently inevitable conclusion, because of certain incontrovertible facts pointing the other way. For the same reason, we have never been disposed to listen to any suggestions or new theories which required as a premise the dismissal of what was undoubtedly true in the Dr.'s calculations. A view is now put forward which, while accounting for the disappointment of our expectations, does not involve the assumption that the Dr. was wrong, except in the sense of deficiency. That is, it recognises the Dr. was right so far as he went, but

that his scheme of the prophetic periods did not give full effect to all the facts embraced in that scheme, and, therefore, committed him and his fellow-believers to premature expectations that did not truly belong to that scheme, but only to a defective construction of it. This view we hope to place before our readers next month, or, at the latest, the month after. It is sufficiently plausible to deserve serious attention. It seems more than plausible. It will have some weight with men of Scriptural discernment. It is the result of ten years' patient study on the part of brother Thomas Meakin, of Derby, who has been 35 years on the prophetic watchtower.

CHANGES AT BIRMINGHAM.

Some are distressed at changes impending at Birmingham, as more or less indicated in the intelligence. It seems wise to say that there is no need for their distress so far as concerns those unfavourable inferences they may be disposed to draw from them. There is nothing "the matter," though it would seem as if there were. By an extraordinary coincidence, three remo-

vals have come into question at one and the same time without in the least manner being connected with one another, and having no relation to any common root.

The first is that of brother Ashcroft, as to whom alone it is necessary to say anything in particular. In a note to the Editor, he complained of sleeplessness, stating that he could not endure the constant incapacity that afflicted him, and asking the Editor to regard it as a probability that he would have to cease literary effort altogether. This was a surprise as regards the conclusion to which bro. Ashcroft's letter pointed, but not as regards the affliction complained of. All who have been in close relations with brother Ashcroft, are aware of the agonising efforts which all his services have cost him, whether in speaking or writing. It may be recollected that in the note conveying his final decision against going to America, he said, "My sense of personal inefficiency will probably never be entirely overcome, and I may have to regard this as the temptation which is in my flesh." The ordinary reader would put this down to brother Ashcroft's extreme modesty: to those who know accurately, it represented an actual physical disability with which brother Ashcroft had to contend even in the days of his pulpit ministrations, and which he has felt to be greatly aggravated by the circumstances of Birmingham life ecclesial. He has always declared his services there to be a "terror" to him. We have all lamented this, because of their great acceptability, but we could not be ignorant of the real distress he laboured under. His letter was no surprise in that sense, and having repeatedly striven to fortify brother Ashcroft against his depressing experiences, we felt called upon to surrender to the inevitable, and no longer insist upon a position of things so uncongenial to him, the more especially as the financial responsibility resting on the Editor made the proposed release acceptable. An eligible business offer is likely to take brother

Ashcroft to another part of the country, where we may hope he will be congenially circumstanced, and at the same time enabled to offer occasional service to the truth which has so few friends in a great and busy world.

THE SIGNS OF THE TIMES.

EUROPEAN CONFERENCE ON THE EGYPTIAN QUESTION.

BAD STATE OF THINGS IN EGYPT.

ENGLISH PREPARATIONS TO WITH- STAND THE MAHDI.

RUSSIAN ADVANCES AND THEIR MEANING.

THE EASTERN QUESTION LOOMING.

The Conference of the European Powers on Egypt is likely to meet. France and England have been in close communication during the month, and have come to a preliminary agreement as to England's future intentions. It amounts to very little, and seems more designed to soothe France into a complacent acquiescence than to make any changes in favour of French interests. France would like the re-establishment of "the dual control," which she abandoned on the day the French fleet steamed out of Alexandria before the bombardment of Alexandria commenced. She would like to deprive England of the sole occupation and responsibility that commenced with the firing of the first gun. But England will not listen to it; and France, in view of her isolated position in Europe, cannot afford to insist to

the point of alienating England. So England, anxious to conciliate France, and France anxious to be content with just as much concession as will save her honour, have agreed to give and take very small accommodations.

England agrees to withdraw her troops from Egypt by 1888 IF—the “if” is large, complex, and improbable—if “law and order” are sufficiently re-established to admit of it. The withdrawal may take place before if “in the view of Her Majesty’s Ministers,” this re-establishment is sufficiently realised to justify it. The British troops will remain after 1888 “if in the opinion of the British Government, supported by any ONE of the other great Powers, the withdrawal of the forces then is inexpedient.” The President of the International Board, having charge of the Egyptian debt, to be always an Englishman, and to have a casting vote in the event of a tie. Any loan to be advanced by England to get Egypt out of her difficulties, is to have preference, as regards the payment of interest, over any part of the existing debt.

It will be seen at a glance that this arrangement is all in England’s interest. A French paper says: “It terribly resembles an official recognition by Europe of “the preponderant situation of England in “Egypt; and that is what ought to have “been prevented at any price.” The only point in which France seems to be favoured is England’s expressed willingness to evacuate Egypt at a given date *if she can*. More, of course, France could not ask, nor England concede. Still it is equivalent to a French sanction of the British position in Egypt; for who that considers the elements at work in Egypt can have the least expectation that England will ever feel herself at liberty to relinquish the country? She may, and, ultimately, will be forced out of it by the Russian armies, swarming from Asia Minor, through Syria. But that she will ever leave it voluntarily, under such a political agreement as that now

arrived at, must certainly be reckoned as high on the list of human improbabilities—if not impossibilities.

THINGS GOING WORSE IN EGYPT.

While arrangements are being made for the conference, affairs in Egypt are sinking into greater anarchy. The carrying on of the Government of the country depends upon the revenue, but the revenue has shrunk away, and owing to the badness of trade, the people are not able to pay their taxes. They have crops, but they cannot sell them. To get over the difficulty, the Government offered like Joseph, to take corn instead of money, trusting to sell it. But even this is a failure. The *Daily News* correspondent telegraphs (June 9) as follows:—

“The financial condition of Egypt is becoming daily more desperate. The policy of collecting the taxes in kind has proved a complete failure. The fellahen in Upper Egypt obstinately refuse to pay the taxes. Neither the arrears nor the current taxes can be collected. Only £5 sterling was paid last month in the Moudirieh of Esnieh. The Moudir has been removed. The fellahen complain that the price of produce allowed by the Government is insufficient. They will pay neither in coin nor kind.

“There are no disorders, but a sullen passive resistance is everywhere offered. This attitude is encouraged by the Sheiks and Notables. The Egyptian Government is on the eve of absolute bankruptcy. A great part of the money borrowed on the security of the taxes in kind, and not yet collected, has been spent already. I am assured on good authority that on July 4th there will not be a shilling in the Treasury to meet the ordinary expenses.

“The Ministry of Finance has issued orders to the Moudirs to compel the immediate payment of the taxes, and to warn the fellahs that if not paid at once their land will be sold. This action is equivalent to a general eviction of the population. The wisdom of this energetic course is doubtful at a moment when the insurrection is creeping north, and the Mahdi’s agents are known to be inciting the fellahs in Upper Egypt to revolt.

“An attempt to collect the taxes by force will probably lead to a social war, which might spread over all Egypt. The attitude of the population in Upper Egypt is so threatening in several districts that the European residents are sending their families to Cairo as a measure of precaution.”

ENGLISH PREPARATIONS TO STOP THE MAHDI.

Little has been heard during the month of the relief of General Gordon. Her Majesty's Government have sent him a message to come away from Khartoum; but it is doubtful if the message can reach him. Meanwhile the government are adopting measures exceedingly distasteful to them as Liberals anxious to get out of Egypt. The measures are forced on them by the progress of the Mahdi. They are preparing an Egyptian military expedition under British officers to stop the Mahdi's progress, in case he should think of invading Egypt, which he declares he will do; and they are getting ready for despatch, the means of laying a railway from Souakim to Berber, with the object of being able, in that eventuality, to throw a strong force rapidly upon the Mahdi's flank, should he attempt to descend the Nile. The last measure is wise. The other is very questionable, and looks like one of those mistakes that have before time led to disaster. The *Daily News* correspondent, who is with the force mustering between Assouan and Wady Halfa, expresses this view; speaking of the composition of the Egyptian force, he says:—

“When dealing with such deceptive material, it does not do to venture too confidently on prophecy, but my own conviction is that if Wood's army is allowed to enter on any independent enterprise, there will be another disaster, involving the sacrifice of an admirable staff of young officers. The political and military results of such a disaster might be very serious indeed, because the Soudan insurrection now touches the confines of Egypt, and a false step might carry the struggle up to Cairo itself.

From a purely military point of view this would, perhaps, be an advantage, for I have no doubt that it would be far easier and far less expensive to fight the Mahdi movement in Egypt than in the Soudan; but it is evident that the approach of the insurrectionary movement towards the Mediterranean would give rise to the gravest political complications, and that at whatever cost the insurrection must be met at the southern frontier of Egypt, and there driven back to the vast limbo of Central Africa, where it can be allowed to seethe in comparative safety until rivalries and jealousies destroy the cohesion and power of the tribes who at present follow Mohammed Ahmed.

THE EGYPTIAN ENTANGLEMENT AND RUSSIAN MOVEMENTS.

This movement of the Mahdi seems the one element of the situation that Mr. Gladstone cannot control, and that is forcing Britain more and more into her right position. The upshot may any day be much more decisive. The fall of Berber and Dongola before the Mahdi's arms (persistently reported during the month) must be followed shortly by that of Khartoum, and then the rising tide, sweeping northwards, would compel England to extreme efforts, which could not be without effect on the attentively-watchful European Powers. Russia is already making the most of England's entanglement. This will be discerned in the following extract from an able political commentary, published during the month by Sir Richard Temple:—

“Why is Russia in such haste to make good her advance upon Afghanistan? The only answer is that she foresees clearly—what England perceives but dimly—that what is known as the old ‘Eastern Question’ is sure to be re-opened; and that this re-opening may come about at any moment, or at all events is likely to happen soon. The cause prospectively of such re-opening is the growing infirmity of Turkey—Russia is well informed on this point, better informed than is England. Individual Englishmen may be posted up in regard to the present con-

dition of Turkey ; but England, in her totality, does not seem to heed as yet. But Russia, with her information, accurate as usual, comprehends that Turkey is breaking up ; and wishes, when the disruption shall occur, to assume a dominant position in Constantinople, Asia Minor, and the Levant. In this case she apprehends opposition from more than one of the European Powers, but principally from England. She attaches more importance to the opposition of England, than to the opposition of all the other Powers put together. Her hope is to neutralise the opposition of England by making a hostile diversion towards India by way of Afghanistan. Doubtless, she is too well advised to think of invading India. But short of that, she certainly thinks that she could make such a diversion as would seriously embarrass India, and would compel England to augment the British forces there. Thus, she reckons that England would be too much distracted to offer effective opposition to Russian designs upon Turkey in Europe and Turkey in Asia."

THE EASTERN QUESTION LOOMING.

It is highly satisfactory to see the thorough stirring of the political maelstrom produced by the English entanglement in Egypt. It is not only his anti-imperial tendencies that have led Mr. Gladstone to disavow the policy of annexation, and wish himself out of Egypt as soon as possible. He has acuteness enough to perceive that any avowed action of England in that direction would be the signal for European disturbances of a far-reach-

ing character. As the *Daily News* says :— "England permanently in Egypt would mean before very long France in Syria, Austria at Salonica, Russia at Constantinople, Germany, possibly, in the German provinces of Russia. It might mean a European war, into which we should almost certainly be drawn." No doubt the *Daily News* is right, hence Mr. Gladstone's fears and shifts. But his utmost precautions are inefficacious to guard against them. He has honestly tried to get away from Egypt ; but the purpose of God is too strong for him. He is drawn more and more deeply into the meshes of the Nile, and now stands committed to a term of occupation which is practically unlimited and final. Mr. Gladstone cannot even hope with certainty to be alive in 1888 ; and should the Tories meanwhile come into power, who can doubt that the provisional state of things at present prevailing on the banks of the Nile, would soon be converted into the permanent form of a protectorate or even annexation ? The prospect looming is most cheering to the saints. The scramble for the Turkish inheritance cannot long be postponed ; and in the scramble, England's pre-emption to the Holy Land, arising under the Anglo-Turkish Convention, would come into force ; with the certain result of the large development of the Jewish colonisation movement, and the unspeakable sequel noted in the Scriptures of truth.

INTELLIGENCE.

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

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

ABERDEEN.

Brother Craigmyle reports the obedience of ISABELLA CAMPBELL, student, Church of Scotland Training College, Aberdeen. She was immersed into Christ on 24th May, and now meets with the brethren in fellowship. The annual tea meeting in connection with the close of our Sunday School for the summer holidays, was held in the Music

Hall, on May 31st. (The report will appear in the *Children's Magazine*.) The name "Rowie" appearing in last month's intelligence, should have been Bowie.

LECTURES.—May 4th, "A Great Man's Dream" (brother John Henderson) ; 11th, "Social Reform and its ultimate results" (brother Andrew Marr) ; 18th, "Impeachment of a Nobleman, a wicked message" (brother John Henderson) ; 25th, "A

Coming Reform, and how to profit by it" (brother Andrew Marr); June 1st, "The Priests who profane the Sabbath (brother Henderson).

ALDERLEY EDGE.

The name Whitelane, appearing in last month's intelligence, should have been White-law.

BEITH.

Brother J. D. Gillies reports the obedience of the wife of brother Wallace, who put on the sin-crowded name, after a very intelligent confession of the truth. She now meets with the ecclesia here.

BIRMINGHAM.

Obedience has been rendered during the month, by Mrs. ADA BEDDALL (31), formerly Church of England.

Great disappointment has been caused to the brethren, by the decision of brother Ashcroft, that he is physically unfit for literary work, and must accept commercial employment offered to him away from Birmingham. They can but accept the event with resignation, in the confidence that all things, even those that are apparently adverse, work together for good to those who love God, and who are called according to His purpose.

Brother Chamberlin who has been in the office 12 months, is in treaty with the brethren in Glasgow, with a view to his removal there.

The *Visitor*, after a 12 months' existence, is about to be suspended, in consequence of the Editor's inability to safely endure a continuance of the strain of this weekly addition to other work.

The usual open tea-meeting was held on Whit-Monday. There was a pleasant muster of visitors from various parts—London, Liverpool, Mumbles, Swansea, Abergavenny, Leicester, and other places were represented. The day being fine, a large number of brethren and sisters went to Streetley, and spent a few hours together in the usual manner—very enjoyable and very profitable: quietness and order securing the ascendancy of the spiritual. The hymn-singing on this occasion was pleasanter than usual from the adoption of a new mode. The company divided themselves into two bands. One stood on one side of the valley, and the other on the other. While one band sang, the other listened and rested—hymn by hymn alternately. This gave us all the pleasure of the singing without the labour.

Brother Green and sister Harvey were united in marriage on the last day of May.

Sister Susan Jones, of Camden Street (formerly of Lee Bank Road), fell asleep, after a time of prolonged debility and suffering, on Friday morning, May 31st. She has had a troubled life since her acquaintance with the truth; but she finished her course with steadfastness, and now rests in peace. It will be to her but a moment ere she see the more glorious rest of the Kingdom of God. She was interred at the Old Cemetery on Thursday, June 5th.

Brother and sister Lyons, who emigrated to Queensland, have suffered severe affliction since their arrival in that country. They mean to return to Birmingham as soon as they are able.

Brother Thomas Thompson thinks of getting up a private contribution to help them to do so.

Sister Bent, of Mahanoy, Pa., U.S.A., visited during the last month, and was well pleased to find the truth in so flourishing a state. She emigrated originally from the neighbourhood of Birmingham 22 years ago.

Bro. Butler, gardener, and sister Butler, his wife, remove from Birmingham to Wembourne, near Wolverhampton.

Bro. Zechariah Adams, gardener, from the neighbourhood of Peterborough, having come to a situation near Birmingham, has united with the Birmingham ecclesia, with whom he met, for the first time, at the table, on Sunday, May 18th.

The brethren and sisters who take part in the monthly work of *Finger Post* distribution held their first half-yearly tea meeting in the Garden Room on Saturday, June 14, and were mutually encouraged by the interchange of their sentiments and experiences.

At the half-yearly meeting of the Sunday School teachers (June 7), it was resolved to postpone the summer holiday from the month of July to the month of August, on account of the closing of the Temperance Hall for re-painting during August. For the same reason a postponement of the Midsummer "treat" was necessitated to Wednesday, Sept. 3.

There was some talk of the possibility of getting the Town Hall for more than one Sunday during the time the Temperance Hall is closed, and some effort made in that direction; but it has come to naught. We shall only have it for one Sunday, August 10th. The Lecture Theatre of the Midland Institute has been secured for the other two Sundays (August 17th and 24th).

LECTURES.—June 1st, "As it is written" (bro. Roberts); 8th, "The millennial age" (brother Shuttleworth); 15th, "The parable of the Ten Virgins" (bro. Bland, of Kidderminster); 22nd, "Paul's invocation of joy and peace" (brother Roberts).

BRISTOL.

Brother Chandler writes: On the 1st June, we had the pleasure and honour of aiding ALFRED JOHN CLARK (30), shoemaker, formerly neutral, and Mrs. CLARK, his wife (28), formerly Church of England, to put on Christ in the waters of baptism. Our Sunday evening meetings are fairly well attended, and we have grounds for believing that many of our hearers are very interested in the things set forth. We pray that they have the moral courage to take up their cross and follow Jesus. Halting often leads to indifference, and indifference to the final rejection of the truth. Our hands are quite full just now, as we have to supply the Bath Ecclesia three Sundays in the month.

LECTURES.—June 8th, "The one God. 'The Trinity?' or 'The God of Abraham?'" 15th, "The one Spirit, and the occurrences on the day of Pentecost"; 22nd, "The One Lord: Preached by Paul as Jesus Christ, and Him crucified"; 29th, "The One Faith: Contrasted with the one hundred creeds of the present day."

CHEL TENHAM.

Brother Otter writes:—"Besides addresses by our own brethren, we have been aided lately by

brethren from other ecclesias. On May 18th, brother H. Smither (late of Sheffield), spoke on '19th century idolatry, and the purposes of God in relation thereto.' On June 1st, Brother Osborne, of Tewkesbury, subject, 'The stone cut out of the mountain without hands'; and on June 8th, Brother J. Wilson, of Gloster, subject, 'Men's dreams and God's truth.' We have lost, by removal, to Bristol, our brother and sister Bradley, which we regret, but pray that they may be blessed in their new home."

CINDERFORD.

We are pleased to report once more, that we are enabled, to hold the truth before the public. We know our efforts are weak, but still we must not despair. We are told to be faithful—not successful. This we may hope for.

LECTURES.—May 18th, "The revolutionary character of the divine purpose" (brother Gilbert, of Birmingham); 25th, "The kingdom of God—the instrument of human redemption;" June 1st, "Paul before Agrippa;" 8th, "The first and second Adam."—R. WORGAN.

DERBY.

From the *Visitor* we quote the following:—"On Sunday, June 8th, I was at Derby, where there is a prospect of an improved state of things. A number of worthy brethren (associated with bro. Thomas Meakin) have been standing aloof for some year or two in consequence of a misapprehension of duty, the removal of which is likely to lead to re-union. In the evening there was a crowded meeting. I lectured on 'The Mount of Olives,' in its associations with Christ at his first and second Comings. On Monday evening I lectured on 'Hell and the Devil,' and, by request of the brethren, answered a number of questions, the putting of which, being un-governed by regulations, led to the usual result of confusion and clamour. It was this result in past times that led to the abandonment of questions in Birmingham and other places. Mr. Jackson proposed to put some questions, but having no relish for quibble-spearng on t e holy subject he wished to ask about (or indeed on any subject with a man of his propensity), I declined to answer."—R. R.

Bro. Chandler writes: You will hardly have expected to hear so soon that the efforts put forth recently have resulted in a thorough re-union of our ecclesia. It has been a long sorrowful separation, but we hail the event with joy unspeakable. We met this morning (June 15) all together—first time for three years—quite a gathering; about 50 of us. Let us give God thanks; and try to avoid in the future all causes of grievance. I have also to report the obedience of Ellen Menzies (wife of bro. Menzies recently immersed), she being buried in baptism on Friday evening, and broke bread this morning. Several others have applied for membership of the one body—so we are encouraged in the work in hand."

DUDLEY.

We have made a special effort here to set forth the word of life. Bro. Ashcroft lectured on Monday May 12th, to a respectable audience of about 150. Subject, "The Battle of Armageddon." On Monday, May 19, bro. Bishop lectured on the hope of the Gospel when about 60 were present. Both lectures were listened to with marked attention, and we were favoured with a good report of both

lectures in our weekly newspapers, which gives us cause for much thankfulness and hope that the good seed sown will take root and bring forth fruit. We are pleased to report another addition to our ecclesia, viz., bro. W. DAVIES, (17), son of bro. and sister Davies, which is a source of great joy to them.

LECTURES.—May 18, "The Resurrection" (bro. T. Turner); 25, "What is the truth concerning religion?" (bro. Bishop); June 1, "The Kingdom of God" (bro. E. J. Woolliscroft); 8, "The festival of Whitsuntide" (bro. W. Taylor).—H. HUGHES.

EDINBURGH.

We have this month more pleasing intelligence than has been our lot to communicate for some time. THOMAS TARRANT (31) was assisted to put on the sun-covering name on the evening of May 27th, and Mrs. PERFECT was immersed the following Tuesday, June 3rd. Both have long attended the lectures, and have at last yielded obedience. While rejoicing over these additions, we have been reminded of our weakness by the death of our sister McKellop, who for many years has been an invalid, and for the last year closely confined to bed. She died on May 30th, and was buried on June 1st in Rosebank Cemetery, where quite a number of brethren and sisters have been laid, awaiting the coming of him who will call them forth.

LECTURES.—June 1, "Baptism, to whom and when should it be administered?" (bro. Smith); 8, "The coming age introduced by divine war and not by peaceful missionary effort" (bro. James Grant); 15, "Jesus Christ the prince of peace" (bro. Wm. Grant); 22, "Eternal life—a gift to be bestowed upon the righteous" (bro. Blackhall); 29, "Man's mortality, or Scriptural teaching concerning spirit, soul and body" (bro. Smith).—W. M. SMITH.

GRAVESEND.

A course of Lectures has been given on Sunday afternoons in the Bat and Ball Field. The first and second were by Brother G. F. Thistle, and the third by Brother Dunn. All of them were attended by apparently appreciating audiences. Several of the "conditionalists" were present at the last. Brother Dunn met with a little opposition from a deacon of a strict Baptist community, who had come to "discharge his conscience" (as he termed it), by telling Brother Dunn "you don't know what you are talking about." The people were unanimous in their disapproval of his interruption; even a member of the white-neck cloth fraternity reproving him for his "unseemly behaviour." The weather being unfavourable, just before Brother Dunn's lecture, I ran up to the house connected with the field, and took the liberty to ask the landlady if we might have the use of a large room that is in the field, and which is used for picnic parties. The lady consented at once, got a broom and ran down with me and helped to put it in as good order as we could in so short a time, saying, "If I had only known it yesterday I would have had it all straight for you." The lecture which had been advertised to be in the open-air, was held in a room comfortably seated. And as there is nothing lost by asking, I took the liberty (while thanking her for her kindness) to ask if I might expect the same favour in the future? To which she replied "O yes, and welcome." It seems almost too good to be true. Other lectures are arranged for.—C. HOPPER.

GREAT BRIDGE.

I have to report the addition to our number of ELIZABETH MILLERCHAMP (18), eldest daughter of bro. and sister Millerchamp. She was immersed on Wednesday, June 4th, 1884, after giving proof of her knowledge of those things necessary to an intelligent obedience to the gospel.—W. H. HARDY.

GLOUCESTER.

I have only to report for this month the following lectures:—May 18, "Men's dreams v. God's truth" (bro. Wilson); 25, "The stone cut out of the mountain without hands" (bro. Osborne, of Tewkesbury); June 1, "The battle of Armageddon" (bro. Andrews, of Birmingham); 8, "Watchman, what of the night" (bro. Otter, of Cheltenham).—A. H. ROGERS.

HALIFAX.

There is a prospect of brother Shuttleworth's settlement here in the service of the truth in Yorkshire. The prospect is hailed by all the brethren with great satisfaction.—Brother Skelton reports that Sister Martha Lydia Spencer has removed from Elland to Halifax, and meets with the brethren there.

LECTURES.—May 18, "The Apostle Paul at Antioch" (bro. Whitworth); 25, "What are the things to be restored which God has promised?" &c. (bro. Drake, of Elland); June 1, "The predicted state of the religious world at Christ's second appearing" (bro. R. Smith); 8, "Have we a home in heaven" (W. Cundall).

ISLE OF MAN.

Brother Clark, of Derby, visiting the Isle of Man, writes from Douglas as follows:—"You will remember that when you were at Derby I asked you whether there were any Christadelphians on this island, and you said no, but you told me about Mr. Tupper, of Laxey, who was desirous of obeying the truth. Yesterday I walked from here to Laxey (a nice walk of about 8 miles) and called upon Mr. Tupper, who cordially welcomed me when I told him who I was and the object of my visit. He told me that, as he thought he had delayed his immersion long enough, he had got an intimate friend of his (who is also a good way advanced in a knowledge of the truth) to bury him in baptism one day last week, acting upon advice received from brother Shuttleworth. I am sorry I forgot to ask him the day. In a conversation I had with him after this, I found that he had grasped clearly and firmly the first principles of the truth concerning the kingdom of God and the name of Jesus Christ, and that he was doing what he could to spread a knowledge of the truth among his neighbours. If any of the brethren or sisters visit here this summer, brother Tupper will be extremely pleased to see them, especially any brother who is able to speak in the open air, as a room could not be obtained for the purpose of holding a meeting."

IRVINE.

Brother Mitchell reports the "obedience of JAMES MCCRENDLE, formerly Morisomian, who put on the sin-covering name of Jesus in the appointed way, May 16th. He was one of the greatest enemies to the truth at one time. By the earnestness of brother Ferguson, he was persuaded to examine and ultimately accept it. Sister Jenny Mullin has come here from Glasgow, and brother

Isaac Vinds has returned to fellowship. We are comforted by these additions."

KIDDERMINSTER.

The number of the brethren in this town has been increased by two during the past month, WILLIAM COOPER, clerk at Brewery, son of brother and sister Cooper, whose hearts are gladdened by seeing their son walking in the narrow way; and WILLIAM FERRIGO, miller. The latter brother has been with us before, and twice abandoned the truth for Plymouth Brethrenism, to which he was originally attached. We trust that he will now abide faithful, as he is resolved to do, until death—till the Master return. A bookstall has been commenced in connection with our Sunday meetings, which promises to be productive of good. A very enjoyable day was spent by the brothers and sisters on Whit-Monday, when they (most of them) were conveyed by waggonette to Ankerline Hills, and from thence to Worcester, returning home about 10 o'clock.

LECTURES.—May 4th, "One God and Father" (brother Thomeyeroff, of Cannock); 11th, "The Sower, the Seed, the Soil" (brother J. Barker); 18th, "The History and Destiny of the Hebrew People" (brother J. H. Chamberlin, of Birmingham); 25th, "The Devil and Satan" (brother F. R. Shuttleworth, of Birmingham); June 1st, "Baptism" (brother T. Turner, of Birmingham); 8th, "The Millennium" (brother Millard, of Wolverhampton).

KIRKSTALL.

Brother Henry Battye, who has recently embraced the truth, writes: "I have, with you, to thank God that we have found the true hope, and that in the order of Providence. You were the instrument of putting me on the right track. I am very desirous of doing good service in return, and though I stand alone in this village I am determined to make the truth felt if possible (by the distribution of books and pamphlets).

LEEDS.

On June 12th ROBERT SMALLWOOD (44), tailor, formerly in fellowship with the Christians (Campbellites), was immersed into the saving name. His wife is wishful to render obedience as soon as her health will permit.

LECTURES.—May 18th, "God's covenant with David" (bro. Turner); 25th, "God's future covenant with Israel" (bro. Andrew); June 1st, "The way called heresy in the first century contrasted with the way called orthodox in the nineteenth century" (bro. Mitchell); 8th, "Some passages of Scripture generally supposed to teach the doctrine of the Trinity" (bro. F. W. Diboll, jun., of St. Yarmouth).—W. N. ANDREW.

LINCOLN.

Bro. F. J. Roberts reports a visit from brother J. J. Andrew, of London, by which the brethren were much refreshed and strengthened. He gave the word of exhortation in the morning, an interesting address to our Sunday school in the afternoon, and in the evening he delivered an instructive lecture on "Miracles," which was listened to for one hour and ten minutes with the greatest attention. Some wished it had been much longer.

LECTURES.—May 4th, "Spirits and spirit bodies" (brother Healey); 11th, "The Bible Zion" (brother Richards, jun., Notts); 18th, "The Devil" (brother Elwick); 25th, "The

nature and duration of the soul" (brother Hawkins, Grantham).

LIVERPOOL.

The following have rendered obedience to the truth during the past month:—May 17, HELENA WARRINER (15), niece of sister Heming, and RICHARD WILLIAM BABBAGE (24), formerly Church of England; May 31, Mrs. ELLEN WILLIAMS, wife of brother Richard Edward Williams; Mrs. BARBARA WILLIAMS, wife of brother Jabez Williams; and Mrs. MARY ELIZABETH BABBAGE, wife of brother Richard William Babbage.

Lectures.—May 18, "The glad tidings concerning Christ's coming" (brother F. R. Shuttleworth); 25, "The death which Christ abolished and the life and immortality which he brought to light" (brother S. A. Garside); June 1, "The civilisation of the present day considered in relation to that of preceding centuries, and in contrast with the glories of the age to come" (brother R. Ashcroft); 8, "The history and destiny of the Hebrew people (brother J. H. Chamberlin).—HY. COLLENS.

LONDON.

HARLESDEN.—Bro. Purser writes: "We are pleased to be able to report the progress of the truth in another suburb of the great Metropolis. Eighteen months ago, brother and sister J. P. Jones, who removed from Birmingham, commenced to sow the seed by open-air speaking and tract distributing. They arrested the attention of a couple who now rejoice with them in the "Hope of Israel." We now number six, and have taken a vacant shop, and commenced a course of lectures. We had arranged to take a large room over a shop, but the neighbours were up in arms, and eighteen threatened to give the landlord notice if the neighbourhood was to be disgraced by the appearance of such a class of people. This shows the opposition the truth has to contend with, even from those who are entirely ignorant of its teachings. However, we have bettered our position, and now rejoice in being permitted to hold up the light in the darkness which surrounds us. One or two are sufficiently interested to give us hopes of their ultimate obedience."

NORTH LONDON.—(Sundays, Wellington Hall, Wellington Street 11 a.m. and 7 p.m.; Wednesdays and Fridays, 8 p.m.)—Brother Wm. Owler reports several additions by immersion. On May 18th, Mrs. ANNIE FITCH, wife of brother Fitch, and sister of brother Webster, formerly neutral; May 25th, JESSIE WALTERS, formerly neutral of late; May 28th, JOHN CHESTERFIELD ELENMAN, formerly in association at the Lambeth bath rooms; June 1st, JESSIE LOWIE WILLSON, only daughter of brother and sister F. Willson; and on the same evening of the same day, JAMES CHARLES LENG, eldest son of brother and sister Leng. Brother and sister Sharp have come to reside in London, and brother Roberts (engineer) has brought his family to London. In addition to the effort at Bow, another room has been opened near Willesden Junction, and lectures have been arranged for some time. The lectures at Islington and Bow are attended fairly well for the season. The good seed of the kingdom is being well scattered in the Metropolis, and it is our earnest prayer that what we plant, and the other waters, God may give the increase.

LECTURES (Wellington Hall).—June 1, "Solemn testimony" (brother H. Horsman); 8, "The Bible" (brother W. Atkins); 15, "The unknown God" (brother W. Owler); 22, "The first discourse to Gentiles" (brother J. J. Andrew); 29, "Jesus, Paul, and John not impostors" (brother R. Elliott).

Bow.—June 1, "Eternal torments" (brother Burnett); 8, "Jesus of Nazareth" (brother Horsman); 15, "God's estimation of man" (brother O. C. Holder); 22, "All flesh is grass" (brother W. Owler); 29, "The promises."

WESTMINSTER (Wilcock's Assembly Rooms, Palace Road, near the Bridge. Sundays 11 a.m. and 7 p.m.; Thursdays, 8 p.m.)—During the past month, three more have availed themselves of the means by which men and women can leave the Old Adam and unite themselves to the New. May 29th, Miss ELIZABETH GLASSPOOL (18), formerly Renunciatorist, sister of our brother who bears the same name. June 1st, WILLIAM H. F. GODWIN (23), formerly member of Church of England, student of medicine. June 5th, Miss MARIA JANE CORDEN (27), formerly Wesleyan. The name of the brother and sister leaving London for Australia and referred to last month should have been spelt Timpson—not Simpson.

LECTURES.—June 1st, "The Bible" (brother Atkins); 8th, "Pentecostal Preaching" (brother J. J. Andrew); 15th, "The good time coming" (brother Boshier); 22nd, "Binding the Devil" (brother G. F. Thistle); 29th, "The Salvation Army" (brother A. Jannaway).—FRANK G. JANNAWAY.

MANCHESTER.

It is my pleasing duty to have to report the addition to our Ecclesia of three who have believed and obeyed the truth of the gospel, as made known by Jesus and His Apostles, viz.:—ELIZABETH LINGARD (18), formerly attending the Congregational place of worship. JAMES EDWARD BAMFORD (21), formerly Methodist Free Church, and WILLIAM COCKROFT (22), also formerly among the Methodists. They all reside at Oldham, and will make the number of Brethren in that town 13. They are looking out for a room suitable to meet in, and will then form themselves into an Ecclesia. I think you will have heard of Brother Bamford before, as I understand he has written to Birmingham for books, &c. The growth of the truth in Oldham is very gratifying to us, as showing that God's blessing has been upon our labours. It is our purpose (D.V.) to continue the work, hoping there may be many more willing to lend an attentive ear to the truths of the Scriptures.—THOS. YARDLEY.

Bro. Bamford referred to by bro. Yardley in the foregoing, writes as follows, :—"I am thankful to say that after two years careful study of the word (assisted by your excellent works) I can now rejoice in the hope of eternal life, having been immersed in water for a union with Him who died that we might have life. In adopting Christadelphian doctrines and renouncing those of the Methodist Church, I have realised the truth of our Lord's saying, 'I came not to send peace but a sword.' My great trouble has been at home; my parents have been methodists from childhood, and loving them as I do, you can understand how hard it has been for me to give up chapel and school. At first they were in great trouble over my neglecting school, chapel and class meeting, they could not tell where it would end, they feared I should become an infidel or something worse: such were their ideas of the

truth. But I am now thankful to say that not only are they allowing me peacefully to meet with the brethren, but they have expressed desires to attend some of the meetings themselves and I am living in hope that before long they will accept the truth as it is in Jesus, and lay hold on eternal life. Of course they believe they have it now, but, oh! the delusion they are under. I can never forget the help you have given me in relation to the parts of Scripture which lend apparent sanction to orthodoxy. I have just finished "Man Mortal," and a more complete upsetting of the popular theory I never saw. It is one continual demonstration from first to last. I have had several conversations with an excellent bro. in Manchester, I mean bro. Donald. He has greatly assisted me in my search for truth, and I was immersed at his house a little over a week since. I feel the Bible to be doubly precious, and having found the "pearl of great price," I am doing my best in a quiet way to spread the *true* gospel."

MANSFIELD.

I have to report the loss of sister Evans, who, after intense suffering, died on the first of this month. We have hope in her death.—G. W. ALLSOPP.

MATLOCK BANK.

The regretted removal of brother J. Smith having deprived the brethren of a meeting room, and there being no suitable place available, we have necessitated the meeting for break fast of bread being held at my house at 10.30 a.m., which brethren and sisters, who may visit Matlock, will please note. We have been much cheered by a visit of brethren J. Dibol, of Yarnouth, and A. Andrew, of London, brother Andrew lecturing in the afternoon on the "Burning up of the earth," and brother J. Dibol in the evening on "Equal to the angels." The attendance of the stranger was very spare on both occasions. Should there be any lecturing brethren who have decided to spend their holidays at Matlock, we should be glad to make arrangements for one or more lectures. A brother who contemplates removing to Dover, would like to know if there are any brethren in that place. (Not that we know of.—Etc.)—W. WRIGHT.

OLDHAM.

See *Manchester*.

PETERBORO'

On May 15th, LUKE TERMAN (29), was baptised into Jesus Christ, and on June 8th, HARRIET TERMAN (32), his wife. Both previously neutral.—Bro. J. THOMAS and sister Agnes Cheshire have been united in marriage. God bless the union.—T. ROYCE.

SWANSEA.

We have the pleasure of reporting the obedience of Mr. DAVID JONES (57), who was immersed after giving satisfactory evidence of his knowledge of things concerning the kingdom of God and the name of Jesus. He was formerly a Baptist, and is a brother to our bro. J. T. Jones.

On Whit-Monday the brethren and sisters repaired to the Mumbles Hill. After remaining about for some hours, they collected together and read the daily portions, and addresses were given.

LECTURES.—May 18, "The second coming of the Lord Jesus Christ" (bro. Usher); 25, "Jews and Gentiles, all under sin" (bro. Winstone); June 1, "What think ye of Christ? Whose Son is he?" (bro. Davies); 8, "He that liveth and was dead" (bro. Gale).—THOS. RANDES.

SWANWICK.

Two more have obeyed the truth in this place, Mrs. TAGG, the wife of brother Tagg, which should have been reported in May. She was formerly in fellowship with the Campbellites; and Mrs. HANNAH BLOWER, the wife of brother Blower, formerly neutral.—JOSEPH DRAYCOTT.

SYSTON.

Bro. Jones and myself, with our sister wives are residing in this village. We meet together as an ecclesia for breaking of bread in remembrance of our absent Lord, on the first day of the week, when we try to build each other up in our precious faith. Thanks be to our God for bringing us to understand something of His purposes concerning the sons of men, and for giving us such a glorious hope which we now possess. Well, brother, we are not satisfied to keep the knowledge of God's kingdom to ourselves. We want to help others to understand, to enlighten the minds of some of those around us by giving them the truth. We think if we could circulate some *Finger Posts* here we may be able to do a little in this respect, but at present we are not in a position to buy them. Could the Fellow Service League help us?—S. CLARK.

WARRINGTON.

On Sunday, May 11th, JOHN WAKEFIELD, farmer (48), applied for immersion, and having been examined on the things concerning the kingdom, etc., he put on the Saving Name at the house of bro. Unsworth.

WISHAW.

We recently had the pleasure of a visit from brother Handley, who lectured thrice to small audiences. His earnest counsels to purity of heart and living will not soon be forgotten by the brethren here.—CHARLES REID.

WOLVERHAMPTON.

We have, through the providence of God, passed through another half year's labour in the truth at Wolverhampton, having made what efforts we could with the funds at our disposal to disseminate it in this ignorant and Godless district. On March 11th and 17th brother Ashcroft and brother Shuttleworth delivered, in the Exchange Hall, two lectures respectively; but the attendance was but small considering the efforts made. The attendance at our Sunday evening lectures has not been very good just lately; but we had a good audience last Sunday evening to listen to our brother Chamberlin who lectured for us, and which has much encouraged us. Brother Cooper, of Bradley, who formerly met with us, now breaks bread with the Dudley ecclesia, being more convenient for him than Wolverhampton. On April 3rd, Mrs. E. EVANS, late of Barrow-in-Furnace, Renunciationist, was immersed at Dudley into the saving name, and as several more are interested, we hope they will give proof that they are the good ground in which the good seed of the kingdom will take root, and bring forth fruit.—T. PARKES.

AUSTRALIA.

ST. KILDA.—Bro. Gordon reports the following additions:—Sister Harrison and bro. Hodges by union in fellowship; also the wife of bro. Stephens by immersion on Jan. 23, and also J. Hewitt, formerly Primitive Methodist, who was immersed March 6. We are glad to state that an understanding has been arrived at with the Melbourne Ecclesia, and that, although we are still two separate Ecclesias, we are one as regards fellowship. Last Sunday (April 13) the two ecclesias broke bread together, on the occasion of the Melbourne Ecclesia taking a new hall. A fraternal gathering was held on the following day (Easter Monday), at the Odd-fellows' Hall, Windsor, at which a goodly number of brethren and sisters were present. Exhortations were given by various brethren, and a very pleasant and profitable day was spent. We are still holding forth "the word of life" to our fellow mortals, though attendance at the lectures has been small of late.

ITHACA CREEK (BRISBANE).—Bro. Yardley answers the warning letter of bro. Robertson, of Liverpool, appearing in the *Christadelphian* of Jan. last, headed "For those who are thinking of emigration." He says there are some totally unfit for colonial life, and from these unfavourable reports may come, but the man who would compare Queensland with England as an abode and field of labour for the working class, knows not what he speaks nor whereof he affirms. The Liverpool brethren came at a time when emigrants had been pouring into Brisbane at the rate of hundreds per week. Therefore it was not to be wondered at that Brisbane, so far as labour is concerned, should be overdone, but then Brisbane is not Queensland, a country that boasts 800 miles in breadth, 1,300 in length, and a sea-board of 2,500 miles. This requires more than a few days' subject to qualify one to speak or write upon the subject at all, and, therefore, it does not follow that because labour was scarce in Brisbane, that it was scarce everywhere else. Brother Yardley gives particulars of brethren having readily obtained employment at good wages, and proceeds: "Kindly allow me to say a word with reference to the Leicester brethren, for the information of many who are anxiously enquiring. Bro. Weldon told me a few days ago that he had benefited himself more during the six months he has been here than in all his previous career. Bro. Waite being unable to get permanent employment here went up to Maryborough, where he is doing better than he ever did in his life. As regards myself, I seem to have been the least fortunate, for having elected to follow pastoral pursuits, I have had to face the most serious drought which has ever affected these parts. Hitherto they have never operated so seriously on country bordering the coast, but this time these parts have suffered equally, if not more severely than many parts of the interior, and although the effects of the drought have not yet passed away, I am prepared to hope and expect that the picture I fancied to myself before leaving England, will be fully realised.—J. YARDLEY.

SYDNEY.—Brother Burton reports the obedience of JOSEPH ISAIAH GOODING (26), and his wife CATHERINE ANNIE, both formerly Episcopalians. He says:—"Our Lectures are well attended, and our Lecturers have increased of late, and we trust soon to have other immersion to report. When

"Christendom Astray" arrives we mean to make an effort to procure its public sale by a leading bookseller here."

AUCKLAND.—Brother Taylor (per C. Cooker) writes:—"The arrival of brother Cowperthwaite in our midst we anticipated would have commenced a new epoch in the history of our little ecclesia. We expected great help from him in our humble, feeble, but loving endeavours to spread the glorious truths of the "One Faith and One Hope." But we have, to a great extent, been disappointed (through no fault of his). Our dear brother, through not being able to obtain employment in our little town, has not been able to help us very much in the furtherance of the truth. But we trust we shall have an occasional visit by him, and then he will be enabled to help us in sowing the good seed of the kingdom. The truth in this part of the world is very slowly, but surely, making progress, although we have a fearful lot to contend with to damp our ardour and love for the one faith. Yet, with all our trials and difficulties, we have much to be thankful for. We have much to encourage us in our contention with the exponents of ignorance, superstition, and unbelief. When we see one and then another coming forward and acknowledging that the one Lord of Israel is God, and he alone, and intelligently confessing their belief in the gospel of the kingdom of God, and the things concerning the name of the Lord Jesus Christ, and when we see them putting on that previous sin-covering name in the watery grave of baptism, I think that we have much to be thankful for, and I think we are justified in saying the truth is slowly forging ahead. We have had the pleasure of helping one put on the sin-covering name lately—Capt. PEARSON, of the good barque *Lutterworth*. Last winter, in Portland, Oregon, U.S., he became acquainted with the truth, through brother Capt. Roberts, of the *Trevolgan*, and coming out to our beautiful port of Auckland, he came to hear us lecture. He at last decided to come out from among the Gentiles, and become one of the chosen seed of Abraham. This he did after an intelligent confession of his faith, in the One Faith, on Monday, March 10th. We have also received into our number another brother—brother Leitch, originally from Philadelphia, U.S., whom we are right glad to see with us. We are endeavouring to do our best in bringing the truth before the masses. But we do earnestly desire that some talented brother could only find his way to our city, and take up his abode with us. In the absence of this taking place, I suppose we must do our best. Brother Conley delivered a series of lectures, being a review of a "Rev.'s" sermons, on "Conditional Immortality" lately; also brother Freeman, on "Immortality Conditional"; brother Taylor, on "Burning up of the earth"; brother Cooper on the "Thief on the Cross"; brother Cowperthwaite, "Clerical and Scriptural Devil"; brother Spragg, "Judgment and resurrection." We shall give another series shortly."

ABBOTSFORD (TENT HILL).—Brother John Robinson also refers to the letter from brother Jas. C. Robertson, of Liverpool, on the probable ill fortunes of the brethren who left that place for Brisbane during 1883. "I am glad," he says, "to inform you that the whole of them are in steady employment, and I do not think they have any reason to bewail their lot in so far as the requirements in this life are concerned." This ecclesia (Tent Hill) meeting at our house now

numbers 12, who, I am happy to say, are all of one mind, and dwelling in unity. It consists of brother Tucker and sister wife, brother Eaton and sister wife (from Liverpool), brother Guard and sister wife, brothers Walter and David Robinson, sisters Gertrude and Bella Robinson, brother Taylor (a late arduous and recently immersed) and myself. We had a visit from Ipswich, on the 12th, of brother Butler and sister wife, late of Liverpool (Birmingham?—Ed.), brother J. A. Robinson and brother Alex. Orr, and our meeting on the morning of the 13th was of a most refreshing character. The books ordered have all arrived, with the exception of the 2nd vol. of *Seasons of Comfort* (not yet published—Ed.) The truth, I am sorry to say, makes but little progress here, the distribution of *Finger Posts* and the lending of pamphlets being the only course at present within our power. I had a discussion with a "Rev." Paterson, Presbyterian, of my acquaintance a few weeks ago whom I met one morning on horseback. I asked him how it was that he did not preach the kingdom of God, and to my astonishment he told me that he both believed and preached the kingdom, and gave me an excellent scriptural account of the same. He believes that the sixth vial is poured out, and that we are living in the time when Christ may be expected to return to the earth, and that he prayed for it. I asked him how it was that the people neither understood nor believed in it; was it not the fault of the preachers? and he admitted that the latter were to blame, and did not desire to screen himself. Before he left me, he promised to read *Eureka*, which I have just sent him. He is one of those who preached against us on account of that terrible F.P., "Bible faith and pious feeling," having reached him through a mutual friend to whom I sent it with some others, and who returned *Elpis Israel* two days after lending, and, consequently, unread. I am now kept at a distance as one fever stricken. I pray God that I may be able in time to stand and declare His word in public, but at present I lack the coolness necessary, and utterance of thoughts which come in such rapid succession that they crowd one another out. Our clerical friends refuse to discuss in public, as they say it could not lead to any beneficial result—probably not for them. It has been suggested by bro. Tucker that we might receive a visit some day from bro. Jas. U. Robertson. I only hope it may come to pass, or that any brother of ability, who can spare the time, could come, and wake up the Gentile mind in these colonies, for there is a large field. I have to report the obedience of WILLIAM TAYLOR (32), of Eilcoln, England, formerly Primitive Methodist, which took place December 29th, 1883. He rejoices in having been immersed into the only name under heaven whereby a man can be saved, and in having thereby become an heir to the Commonwealth of Israel, through faith in the hope of the covenants of promise.

UNITED STATES.

BOSTON.—Brother Rileigh reports that the signs of increase from the continued sowing of the seed look favourable at present. W. H. FORBES (43), painter, recently applied for examination, which proved most satisfactory, and showed a thorough comprehension of the contract he was about to enter into and a full faith in its realisation and

the responsibilities attending it. With this understanding he was immersed into the sin-covering name. We hope this is but the first fruits of the harvest that awaits the patient labourer in this dark corner of the vineyard. There are a number who are reading other books, and the attendance at the meetings for the alien is larger than formerly. We are all watching with great interest the signs in the East, hoping for the rising of the Son of Righteousness with healing in his beams.

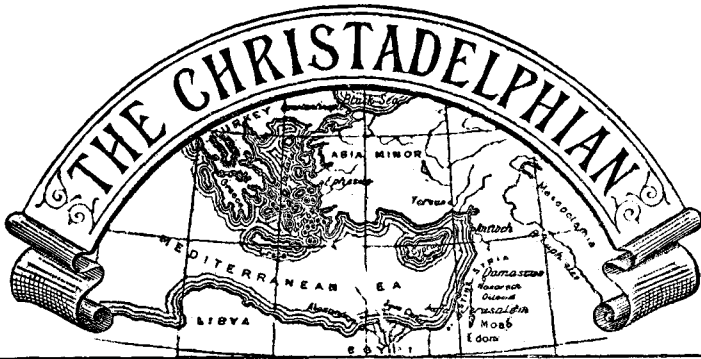
LEXINGTON.—Brother J. Lowe reports the obedience of THOMAS RICHARD PHYTHIAN (33), formerly Methodist, who was assisted in putting on the sin-covering name, May 18th. Several others in these parts are almost persuaded.

WATERLOO (IOWA).—Brother W. O. Stearns writes:—"You have been informed of the death of my dear sister wife. By her loss, I am broken up, as to a home: an old man, childless, and homeless, only as I find one with kind brethren. I would like to have you mention in the *Christadelphian* than any brethren wishing to correspond with me, can direct to me at Waterloo, Iowa." (Dear brother Stearns, accept our sympathy in your great affliction.—Ed.)

WAUCONDA (ILL).—Brother Spencer writes:—"Will you please announce in the next issue of *Christadelphian* that the seventh annual fraternal gathering of brethren will take place at the house of bro. North, at Wauconda, Lake Co., Ill., on Sunday and Monday, Aug. 24th and 25th. A very cordial invitation is extended to all of like precious faith to meet with us, the secretary will be pleased to answer letters from any brethren who contemplate attending.—Address J. SPENCER, Wauconda, Lake Co., Ill.—In the early part of last winter I sent you a notice of the obedience of Sister Jane Smith, who put on the Christ name in the appointed way last September. We have now to record the sad news that Sister Allensby, the mother of our new sister, passed away from us on April 18th. Quite a number of brethren were present from a distance at the funeral, and the hope and expectation of our sister was clearly set forth by our able Brother James Wood. We hope for the speedy return of the Master who will put an end to these sad scenes of sorrow."

SOUTH AFRICA.

PIETERMARITZBURGH.—It is natural that men in this place who may have "remained faithful to the divine commands" should be pained by the paragraph which appeared in the *Christadelphian* for May, 1883: but that they should call it "defamatory," and threaten the editor with withdrawal if it is not cancelled, is not reasonable. We had letters before us on that occasion from three conflicting parties, all bitterly accusing each other of wrongdoing. These had been preceded by letters of a similar character for a considerable time. It was impossible to judge between them; and we could not consent to let them fight each other in the *Christadelphian*. What could we do but close the door and wait a better state of things. If such a state of things has arisen, we shall truly rejoice, and shall gladly announce it: but the letter now to hand is not an evidence of it. Brethren of Christ are reasonable men; and no reasonable man, even if wronged, would take the attitude of those who write this letter. We are sorry we cannot comply with their request.—Ed.



"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. 242. AUGUST 1st, 1884. A.M., 5974. Vol. XXI.

THE VISION OF NAHUM INTERPRETED.

BY DR. THOMAS.

(Continued from page 294.)

Being so terribly overthrown by the blast of Jehovah, Sennacherib returned with the remnant of his shattered forces to Nineveh. His hatred of Israel was enhanced by his late disaster. Instead of making peace with them, and doing homage to Jehovah their God, by whom he had been expelled from Judea, he was filled with rage and cruelty against them. Multitudes of them resided in Nineveh, and its subject cities. Every day he caused great numbers of them to be massacred, and their bodies left exposed in the streets and broadways, forbidding any man to bury them. Tobit, to avoid his cruelty, was obliged to conceal himself for sometime, and suffer all his effects to be confiscated. In short, Sennacherib's savage temper rendered him so insupportable to his own family of "young lions," that two of his "whelps," named Adrammelech and Sharezer, conspired against him and killed him in the temple in the presence of the Great Eagle, as he lay prostrate before it. But the assassins fled to the mountains of Ararat, leaving the throne of Nineveh to a younger brother, named in Tobit, *Sarchedonus*, who was the same as the *Esarhaddon* of Isaiah. This ruler of Nineveh had a long and prosperous reign of 39 years. In the early part of his career, the line of hereditary governors of Babylon, who had made themselves independent of Nineveh, in the days of Baladan (2 Kings xx. 12), became extinct; and Babylon was filled with troubles and com

motions for eight years. Esarhaddon, taking advantage of this juncture, made himself master of the city, and, re-annexing it to his former dominions, reigned over his united acquisitions 13 years. The lion of Nineveh still continued his controversy with Jehovah for the possession of his land and sovereignty over Israel. The country having been rent from Assyria in his father's reign, he determined to re-unite it. He accordingly invaded the territory of the Ten Tribes, and took captive as many as were left, and carried them into Assyria; and then planted colonies of idolaters there in their stead.

The prediction of Isaiah was then fulfilled, which said, "*Within three score and five years shall Ephraim be broken, that it be no more a people.*" This was exactly the space of time which elapsed between the prediction and the event; and the people of the Ten Tribes did then cease from being a visible nation, a situation from which they have never recovered until this day. Esarhaddon having possessed himself of that part of Jehovah's land tenanted by the Ten Tribes, sent some of his forces into Judea to subject it to his authority likewise. His generals defeated Manasseh, the King of the Jews, and carried him captive to Babylon. Having remained there some time, he was at length released, and permitted to return to Jerusalem. This national calamity is alluded to in Judith in these words: "The children of Israel that dwelt in Judea were newly returned from the captivity, and all the people of Judea were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the

profanation" (Jud. iv. 3). This was the captivity of Manasseh, and profanation of the temple by the Assyrians, while Jerusalem was in the hands of Esarhaddon's forces, and not to be confounded with the return from Babylon under Cyrus' decree. Esarhaddon was succeeded by his son, Saosduchinus, who is styled in scripture Nebuchodonosor. This man carried the controversy of the Winged Lion of Nineveh, against Jehovah, to its *ne plus ultra* of impiety. He made proclamation that "He was the lord of the whole earth;" and decreed the destruction of all the gods of the land, "that all nations should worship Nebuchodonosor only, and that all tongues and tribes should call upon him as god." This was assuming the position of the Antichrist of modern times. He commissioned Holofernes, the generalissimo of his forces, to go through all the countries of the west with 120,000 infantry, and 12,000 mounted bowmen, to reduce them to an obedient recognition of his godship. This vicegerent of the Ninevite Deity entered upon his mission with great zeal in service of his lord, who swore by his life, and by the power of his kingdom, that whatsoever he had spoken he would do by the power of his hand. Wherever the Ninevite forces appeared, everything belonging to the rebellious was wasted and destroyed. The gods of the nations were abolished, their groves cut down, and the worship of Nebuchodonosor the First established on their ruin. But the little kingdom of Judah, confiding in Jehovah, to whom it belonged, refused to acknowledge the anti-Jehovite pretensions of the old lion, and prepared for war. Achior, the

chief of the Ammonites, advised Holofernes to avoid a contest with the Jews, "lest their Lord should defend them." This counsel, however, was opposed by the other chiefs, because "Israel was a people that had no strength nor power for a strong battle." The clamour against Achior having subsided, Holofernes said, "Who art thou, Achior, and thou hast prophesied among us to-day, and hast said that we should not make war with the people of Israel, because their God will defend them? And *who is God but Nebuchodonosor?* He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them; but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nebuchodonosor, lord of all the earth; for he said, *None of my words shall be in vain.*"

This, however, was one of those "lies" of which Nahum says, Nineveh was "full;" for many days did not pass over ere Holofernes was a headless corpse by the hand of a Hebrew woman; and their encampment in the plain of Megiddo, the scene of confusion, slaughter, and dismay. Bethulia's widow, the feeble and beautiful Judith, by the help of Jehovah, silenced the vain boasting of the "god," whose myriads "perished by the battle of Jehovah." The wickedness of Nineveh had now become very great. The impiety of

Nebuchodonosor was the culmination of its opposition to the God of Israel, to whose people and sovereignty its enmity was bitter and intense. Tobit, of the tribe of Naphtali, who had been brought to Nineveh by Shalmaneser, was still living there. But perceiving his end approaching, he forewarned his children of the sudden destruction of the city; of which at that time there was not the least appearance. He advised them all to quit the city before its ruin came on, and to depart as soon as they had buried him and his wife. "Go into Media, my son," said he to Tobias, "for I surely believe those things which the prophet Jonah spake of Nineveh, that it shall be overthrown, and that for a time peace shall rather be in Media." Tobit having soon after died, Tobias removed to Ecbatana, the capital of Media, where he lived until he attained the age of 127 years. "But before he died, he heard of the destruction of Nineveh, which was taken by Nebuchodonosor and Assuerus: and before his death he rejoiced over Nineveh."—Tob. xiv. 4-15.

Nebuchodonosor died, and was succeeded by Saracus, a contemptible and effeminate prince. Nabopolassar, a native of Babylon, and general of his army, rebelled, and usurped the Babylonian section of the Assyrian empire, over which he reigned one-and-twenty years. Assuerus, or Cyaxares I., king of Media, hearing of the defeat of Holofernes by Israel, determined to attack Nineveh and destroy it before it could recover from the disaster. He engaged the remnant of the great army, which he defeated, and drove back upon Nineveh. Pursuing his victory, he laid

siege to the city, which was upon the point of falling inevitably into his hands when he was obliged suddenly to raise the siege, and return to Media to repel an eruption of the Scythians, which, with the war against Lydia that followed it, delayed the fate of Nineveh about nine years.

In the meantime, Nabopolassar, king of Babylon, having become old and infirm, associated his son, Nebuchodonosor, called "the Second," with him on the throne of the kingdom. This young king is the celebrated Nebuchadnezzar spoken of in the Book of Daniel. His exaltation to the joint occupation of the throne of Babylon with Nabopolassar occurred in the fourth year of Jehoiakim, king of the Jews; and two years before his father's decease. Having mediated a peace between Assuerus and the king of Lydia, Nebuchadnezzar for himself and father contracted an alliance with Assuerus, king of the Medes, for the conquest and destruction of Nineveh. Having therefore united their forces they besieged the city, took it, killed Saracus the king, and utterly destroyed it. The two armies enriched themselves with the spoils, and Assuerus prosecuting his victories, made himself master of all the cities of the kingdom of Assyria, except Babylon and Chaldea, which belonged to Nabopolassar. Thus Babylon and Chaldea became the nucleus of a new Assyrian empire. The wings of the Great Eagle were plucked from the Assyrian Lion, and it was made to stand upon its feet, and a man's heart was given unto it. Nebuchadnezzar commenced his career as general of the kingdom; and by the conquest of

Syria and Judea, he succeeded to the sole inheritance of a throne which at his father's death comprehended under its dominion Chaldea, Assyria, Arabia, Syria, and Palestine, over which he reigned in Babylon, the capital of the empire, forty-three years.

The destruction of Nineveh by the kings of Babylon and Media fulfilled the prophecies of Nahum and Zephaniah. The latter who prophesied in the reign of Josiah, king of the Jews, said, "Jehovah will stretch out his hand against the North, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows: desolation shall be in the thresholds: for he shall uncover the cedar-work. This is the rejoicing city that dwelt carelessly, that said in her heart I (am supreme) and none beside me: how is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss and wag his head" (ch. ii. 13). Such is Nineveh, and such has she been for ages. Until the late discoveries of Layard, the site of the city was a matter of dispute. Nineveh and Babylon, the destroyers of the kingdoms of Israel and Judah, are both fallen and vanished; but Israel, Judah, and Jerusalem, the people and city of Jehovah, remain, and are preparing to "blossom and bud, and fill the face of the world with fruit!" The historical outline presented before the reader will show him the fitness of Nahum's introduction, in which he says:—

"Jehovah is a jealous and an avenging God; Jehovah avengeth, and is very furious. Jehovah recompenseth his adversaries; and he reserveth wrath for his enemies. Jehovah is slow to anger, though great in power."

Jehovah is jealous of the honor of His name; therefore, He avenged it in fury upon Sennacherib, Nebuchodonosor, and their city. Of Nebuchodonosor, Nahum says to Nineveh:—"From thee hath there gone forth one who imagined evil against Jehovah; a most wicked counsellor." But though this pretended God was obeyed by myriads, "thus saith Jehovah, Though they are victorious and so many, yet shall they be cut down and pass away."

Then addressing Israel, He says: "Though I afflicted thee, I will afflict thee no more; for now will I break his yoke from off thee, and I will burst thy bonds in sunder. And Jehovah will command concerning thee, that thy name be no more scattered abroad."

Then to Nineveh, He says:—"From the house of thy gods will I cut off the graven and the molten image; I will appoint thy grave; for thou art vile."

But Judah shall live in peaceful independence when her oppressors are no more. Nahum saw this in his vision, as the consummation of "*The Controversy of Zion*." Nineveh and all her successors, in her

great contest with Jehovah for sovereignty over His people and land, should be destroyed; for the decree is that "the wicked shall be wholly consumed and cut off." Therefore saith the prophet, "Behold upon the mountains the feet of Him that bringeth good tidings, who publisheth peace! Keep, O Judah, thy feasts; perform thy vows: *For he shall no more pass through thee*: The wicked is wholly consumed, he is cut off." The power of the wicked shall no more pass through Judea, because of Him who brings the proclamation of peace to Judea. But the power of the wicked is supreme there to this day; therefore, in these words, Nahum looked beyond the fall of Nineveh. He penetrated into the future indicated by Isaiah in similar words, saying, "How beautiful appear on the mountains the feet of Him that bringeth good tidings. Of Him that proclaimeth peace! Of Him that bringeth good tidings of good, and that proclaimeth salvation! That saith to Zion, thy God reigneth! The watchmen shall lift up their voice; with their voice together shall they sing; for with their own eyes shall they see, *that Jehovah restoreth Zion*." "Burst forth into joy; sing together ye waste places of Jerusalem! For Jehovah hath comforted his people; He hath redeemed Israel, Jehovah hath made bare his holy arm in the sight of all the nations: And all the ends of the earth shall see the salvation of our God" (Isa. lii. 7).

"THE COMING STRUGGLE."—This was the name of a pamphlet that made a sensation and had a large circulation at the time of the Crimean war. It appears from an obituary notice in the *Literary World*

that the author was a "Mr. David Rae, editor of *The People's Friend*, and a well-known novelist," who died in his 57th year in May last, in Perthshire, to which he belonged.

RELIGIOUS PRETENCE.

Although consistency is generally ranked among the virtues, it is, perhaps, in the religious department, that its exemplification is most seldom seen. Men do set some store by it, *theoretically*, at all events, notwithstanding Emerson's suggestion that the word be gazetted as ridiculous henceforth. But, practically, few can be said to be good illustrations of the agreement which ought always to exist between profession and actual life. This is, no doubt, to some extent, the fault of the profession. It is possible to espouse doctrines in strict concord with which human nature cannot act, though it try ever so hard. The mind is burdened with incredible beliefs, which can have no appreciable influence upon the daily life. Men assume positions from which certain things are expected: society jams them into their place and keeps them there, and they must needs make the best of it, and try to wash the soil from their consciences, as well as they can.

The secular world is full of pretence and sham as everybody knows. Business is conducted on this understanding. It is a case of slaying or being slain, and most people prefer the former. The merchant, when most anxious to sell, has to put on an appearance of supreme indifference to the occasion, and so wear an aspect that does not properly belong to him. It is not considered a crime of very great magnitude for a tradesman deliberately to make misrepresentations from motives of gain. Everybody does it, why should not he? He did not create the state of society which seems to demand it; his better nature rebels against it; he would prefer a straightforward and honest way of doing things, but rents are high and taxes heavy and competition keen, and he must either sacrifice his self-respect or his livelihood. Thus many, no doubt, are drawn into the vortex of deceit and falsehood against their inclinations, and when the first lie has been told the second is a comparatively easy affair, and the habit soon becomes confirmed and cannot be shaken off.

If all the people who sell the goods that are better than anyone else's in the world were gathered together, they would form

a vast multitude. If the comparison, necessary to justify such an announcement, had to be made before any article was sold, there would not be much business done. It would take the dealer all his time. If all "Purveyors to the Queen," and all who have received "special appointments from the Royal Family" of a commercial character could be got together, we should be able to form some idea of the immense requirements of the present representatives of the House of Brunswick.

But who does not see through the transparency of such forms of dissimulation? They are taken for granted as necessary factors of our complex civilization, and they are excused because they are so palpable. This does not, however, abate the iniquitous character of them in the estimation of all who love righteousness and truth. Such things could not exist in a community distinguished by integrity and the fear of God.

In the religious realm, duplicity and pretence are not supposed so extensively to prevail. Here and there a case turns up in which a man has been wearing two faces under one hat, and whose flagitious behaviour has created a scandal to religion in the neighbourhood; but these instances are happily infrequent. The general condition of religious society is regarded as such, that no sweeping charge of unrealness and artificiality can be brought against it. And doubtless there are vast numbers who are perfectly sincere, and in thorough earnest. No guile is to be found in their mouths. They would as soon think of cutting off their right hands, or plucking out their right eyes, as of consciously playing the hypocrite. It would be a needless insolence to withhold this tribute to their ingenuousness and conscientious zeal for what they have been taught to regard as right and true. They are not knowingly false to their professions.

This, however, is because they have not duly considered what those professions involve. There is necessarily a glaring disparity between the accepted creed of Christendom, and the lives of church and chapel-going people. The two don't go together, and can't be made to go together. Few appear ever to have attempted to

realise what is meant by the words in which they are accustomed to express their religious thought on many subjects—at some of which I propose here to glance.

This habit of verbal negligence is in most cases formed in early youth. Children are taught to repeat parrot phrases after men supposed to be their religious instructors. It does not occur to them to inquire into the import of such phrases. When a candidate for confirmation in the Church of England is being prepared to meet the Bishop, questions are put to him which can only serve as tests of his memory concerning certain formulas which contain allusions to matters on which the widest disagreement prevails among educated men. He is required to say that he believes things which he can have had no opportunity of examining, and no effort is made to ascertain the grounds on which his profession of faith rests. The things he is made to say he verily believes, have been matters of learned controversy for centuries, and yet he is expected to have no doubts about them! What can be the value of a faith thus easily manufactured? The whole thing is a religious sham. It is as much my duty to doubt what is *not* proved, as to believe what is. And until children are instructed in these rudiments of common candour and integrity, we shall never have a generation of really honest men. Provision was made in the law of Moses for satisfying the curiosity of children who would desire to know the reason for some of its most important enactments. They were not expected to take everything for granted, and go through life without asking any questions. Read Exodus xii. 26-27; Ex. xiii. 14; and D. vi. 20.

We here find that the faith of an Israelitish child was made to rest upon a good intelligible basis of historic fact; and not upon the learning by rote of a series of theological propositions on which the utmost divergence of opinion had obtained.

We might take as another specimen of religious error which passes as truth, owing to the lack of inquiry into it, the ordinance of the first day of the week, which is regarded as so divinely sacred that children are not allowed to indulge in laughter or play on that day. They are given to understand that its sacredness rests upon the Mosaic command to keep holy the 7th day. It is never pointed out to them that the 7th

day is not the 1st—that Sunday has nothing to do with the Sabbath, nor the Sabbath with Gentiles. Their attention is not drawn to the fact that in 2 Cor. iii. 7 the Apostle Paul plainly states that what was written and engraven on stone was done away. Accordingly they grow up in entire ignorance of the subject, and are never made aware of the fact that the law of Moses was an essentially imperfect and temporary system—provisional and disciplinary, but not *final* in its character and scope.

The inconsistency of those who hold to the permanent obligation of the Jewish Sabbath is seen in their habitual performance on that day of works which were distinctly prohibited by the Mosaic law. The fires they light, the food they cook, the journeys they take, are all witnesses against them, and they would see it if they did but take the trouble to read. Their affectation of Sabbath piety is therefore only an unintentional unreason, having no foundation in anything that God has actually commanded them to do.

In the same category of artificial customs must be classed the practice known as infant baptism. It has indeed been historically attempted to trace this rite up to the days of the apostles; but all who have candidly addressed themselves to the investigation of the subject, know how signal a failure every such attempt has been. The arguments from the Scriptures themselves would convince no one who had not some interest in the maintenance of the established custom. Stress is sometimes laid upon the words of Christ to the disciples, when they rebuked those who brought young children to him that he might *touch* them (but not that he might *baptise* them), "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." It has been pointed out, however, that the disciples would not have scolded the little children away, if they had ever been accustomed to baptise them. When the clergyman administers this unauthorised rite, he says:—"Doubt ye not, therefore, but heartily believe that he favourably alloweth this act of ours." But we cannot heartily believe that God "favourably alloweth" things to be done by His authority which He has never commanded to be done. When Aaron's sons offered

strange fire before the Lord, they probably tried to get solace from the same sort of assumption: "Doubt ye not, but heartily believe that Jehovah favourably alloweth this act of ours." The man that gathered sticks on the Sabbath might also have felt safe under a similar persuasion. God favourably alloweth what we do in obedience to His laws, but it is a mockery to pretend that we have His authority and sanction for what He has never enjoined. Ecclesiastical historians, such as Neander, and Church dignitaries, like Dean Stanley, have freely conceded that this practice is unapostolic, although, at the same time, they have expressed their approval of it. When the nearest cabstand has been known to furnish one of the sponsors for the infant, whose unconscious face was about to be sprinkled in the name of the Trinity, the farce surely nears perfection. It shows how little people are accustomed to look into these things, and it certainly would not be to the advantage of their clerical guides to encourage them to do so. Regenerative efficacy is claimed by some for this ecclesiastical rite. Its subject is thereby believed to be constituted "a child of God, a member of Christ, and an inheritor of the kingdom of heaven." The infant is regarded as having been "born of water and the Holy Spirit." It never occurs to the parties responsible to exercise their common sense in relation to such matters. This faculty is indeed proscribed and over-ridden by the authority of mother Church. The alleged regenerative power must either operate physically, or mentally and morally. Nobody pretends that the change so mysteriously effected is *corporeal* in its character. And as an infant is utterly destitute of mind, or moral faculties, it is difficult to see in what particular department of its constitution the regeneration occurs. Who that takes part in such a ceremony, can help feeling at the bottom of his heart that he is perpetrating or consenting to an egregious fraud! What a travesty upon the birth out of water and spirit which qualifies for entrance into the kingdom of God! A person can only be said to be born from that from which he emerges. The waters of baptism can only supply the means of a water birth when the subject is buried in them. And as, according to Christ, that which is born of the spirit is spirit, it would seem that the New Testament "regeneration" is equiva-

lent to a complete change of nature from flesh and blood, which Paul says *cannot* inherit the kingdom of God, to an incorruptible organisation which can and will.

There was a remarkable absence of anything akin to mystery and concealment about the apostolic methods. Everything was open and above-board. There was no legerdemain. These men had no idea of acting a part. They did not feel flattered and elated by an easy credulity. They courted investigation, assigned good and sufficient reasons for everything, were willing to be put to the test. "We," says Paul, "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's, &c."

There is no greater sham than is to be found in the astounding claim to popular reverence put forth by the Episcopal Bench. If there is a useless institution amongst men, here we have it. We are not afraid thus to speak. Of any organisation or appointment conspicuously divine, we should be the last to utter a word of disparagement. These men, however, are supposed to have forsworn the pomps and vanities of this wicked world, just at the precise time when they were about to embark upon a career whose most striking characteristics are peculiarly suggestive of this very phrase. They solemnly renounce "filthy lucre" when on the eve of reveling in its enjoyment. They are selected by the Prime Minister on avowedly political grounds, and then, with amazing indecency, declare that they have been moved by the Holy Spirit, to assume the office of a Bishop! The pretence is here so apparent that the wonder is any man can be found with sufficient courage to go through with the performance. But the people love to have it so. They must be duped, or they are not satisfied. A legal fiction, honoured by time and custom, is what best suits them. In its maintenance they are willing to produce their gold. They cannot digest simplicity and truth.

Indeed when one begins a criticism of the clerical order he hardly knows where to stop. Go to Oxford or Cambridge and take stock of the young men preparing to take the cure of souls! Hear them discourse of the attractions of family "livings" and fellowships, and of a respectable position in society, and of their hopes

of preferment! Note the interest they take in the coming boat-race, and the amounts they are ready to hazard on its issue! The astonishing thing about it all is, that society, by common consent, connects these men with the name and work of Jesus Christ, and is prepared to regard them by-and-bye as his ambassadors, besides whom no man may presume to have exact and sufficient qualification to speak on his behalf. It requires the most vigorous effort of the human imagination to identify such a class in the remotest way with that toilsome and ill-remunerated "ministry of reconciliation," whereof we read in the apostolic Scriptures. We can have no objection to those who can afford it choosing for themselves a literary profession, and moving in the circles to which their tastes incline them. The sham begins when their profession of the religion of Christ is made the stalking horse of their love of social honour and respectability, and of their worldly ambition. Mankind ought to know that a consistent exemplification of Christ's teaching is the most fatal disqualification for respectability that can exist. If you desire modern society to slam its door in your face, then you try to act out Christ's principles before men. You will be put down as deficient in good breeding at once. Men may hunt after high places if they wish to—they may join the world in its amusements and pastimes if their disposition leads them that way—but along with this they can only pass as Christ's representatives and friends with those who have not eyes to see.

It is perfectly certain that if Christ were to re-appear upon the earth He would find little congenial society among some of the men who make the loudest profession of his name. The case would have been worse still centuries ago. It has been declared "clear beyond denial, that for a century after the death of Edward II. the bishops were the tools of court bigotry, and often owed their highest promotions to base subservience. After the revolution, the Episcopal order (on a rough and general view) might be described as a body of supine persons, known to the public only as a dead weight against all change that was distasteful to the Government." Whenever were these men known to take the lead in denouncing any flagrant abuse? Against inhuman or immoral practices what Reformer could ever count upon

their united, spontaneous and vigorous support? When was their outcry heard against cruelty and oppression? When have they been known to take up the cause of the poor? Is it not a fact that their policy has been "to set their hands to no good movement until something else was likely to do it; upon which they have joined it in order to damp its energy, and get some credit from it?" Would Christ feel at home along with such men? Would he not rather have hurled at them invective as biting and remorseless as any he ever levelled at the heads of the Scribes and Pharisees in the days of old?

No one who has taken the trouble to read that description of Christ's religion which is presented in the New Testament, can have the smallest doubt that Christ and his Apostles discountenanced friendship with the world. John says—"If any man love the world, the love of the Father is not in him." James says—"Whoso will be a friend of the world is the enemy of God." Jesus says to his relatives—"The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil." That was the world of Jewish society in the first century. Is the world of Gentile society in the nineteenth century any better? How much does it care for his precepts? How is it disposed to treat his doctrines? What clergyman would be endured who demanded with reasonable earnestness the surrender of the whole heart and life, in untiring service to him, and who himself led the way? What man among their ranks would deliberately choose such a course as the surest way to preferment?

There is many a lady who would feel insulted if her Christianity were called in question, who yet wears diamonds and bracelets and silks and satins of sufficient value to purchase the necessaries of life for a dozen paupers all the year round! And yet she claims to be a follower of him who had not where to lay his head, and who said "Woe unto you that are rich!" I can understand how people should duly consider his example and precepts and then decide that they are not prepared to have anything to do with either the one or other. I can understand how they should, with due deliberation, prefer to live as polished heathens always have lived—surrounded with luxury, and embosomed in splendour, the walls of their dwellings decorated with costly pictures and gilding

and mirrors, and their cabinets filled with rare old china—but for the life of me I cannot understand how they should desire to write the name of Christ upon all this; now how his professed ministers should be able to survey it without consternation and rebuke! Oh! but they go to church and say their prayers. Depend upon it they might just as well save themselves the trouble. “Bring no more vain oblations: incense is an abomination unto me: the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting.” If there is one thing about Christ’s teaching which would seem to be more entirely out of the range of controversy than another it is this. You cannot have your run of worldly pleasure, and then slide into the joys of a future state. You cannot make the most of this life in a worldly sense, and then inherit the glories of the life to come. You cannot have a good time now, and *then* as well! The man or the woman who will not be out-distanced by the most thorough-going devotee of Bacchus or Mammon in the race of pleasure or in the strife for gold, is at liberty to do as he or she may please—only let them not name the sacred name of Christ—let them be content to pass as the cultivated heathens, which they undoubtedly are, and no longer seek to foist upon Christianity a policy which is as distinct from it as darkness is from light!

It has been said that “if the Archbishop of Canterbury were to speak and act like Christ for a single week, he would not have a friend left him in London. If he, and the rest of the Bishops with him, were to issue a solemn protest against the wickedness and extravagance of the rich, they would make themselves at once so absolutely offensive, that no man of wealth or rank would ever receive them into his house again. And this, and nothing less than this, is what Christ would do.” No living man who understands the attitude Christ took 1,800 years ago can have a moment’s doubt upon the point. He has not changed, for he is the same yesterday, to-day, and for ever—the same in his hatred of human selfishness and shameful indifference to a fellow-creature’s need—the same in his abhorrence of a state of society in which the strong oppress the weak, and the claims of mercy and goodness meet with

no response—the same in his unmeasurable contempt of hollowiness and hypocrisy and sham!

The disciples, on one occasion, remember that it was written—“The zeal of thy house hath eaten me up.” And if he were to come again, there would be much more in what he did to call that ancient oracle to mind. The circles of fashionable Christianity would be eager to disown him, and the society which seeks to adorn itself by his name would pray him to depart out of its coasts.

We turn to the ordination service in the Prayer Book, and find that the Bishop is expected to bestow on the candidate for the clerical office the power to forgive or to retain sins! “Receive ye the Holy Ghost! Whose sins ye forgive, they are forgiven: whose sins ye retain, they are retained!” Is there any man who, in his sober senses, believes anything of the kind? Has God really placed my eternal destiny in the hands of a newly-fledged curate, who may be my junior by 20 years, and vastly my inferior in knowledge, and experience, and common candour, and insight into human character. And is this awful power entrusted to him by virtue of a mere outward form? Can there be any imaginable pretension capable of and entitled to a more contemptuous and scornful dismissal by a rational mind? And yet the solemn farce is enacted at stated intervals with pompous circumstance, as though all mankind were in a state of confirmed and hopeless idiocy, and could not detect the sham! Is there any theory of apostolic succession that would not immediately snap under such a strain? What conceivable view of ecclesiastical history can justify such an unmitigated arrogance and conceit? This mere *assertion* of the highest order of spiritual prerogative on the ground of its alleged transmission through centuries of apostasy and corruption, is all the evidence it has to offer for itself. It is an impertinence which grossly insults the understanding of every man of sense. Let a man come before me with such a claim, who can work a miracle in attestation of it—as the apostles could, and I will believe him. But let anyone else attempt it, and I say bluntly with Carlyle—“This is my way, and that is yours; in God’s name, adieu!” I don’t want my sins forgiven, except by someone who is able to do it; and to *show* that he has done it, by releasing me from the

power of the grave in the resurrection at the last day. Anyone else is at liberty to retain my sins as long as he likes.

And what are we to say of a generation who profess to believe in an eternal hell of fiery torture to which the majority of the human race are to be consigned, but who can take their fill of worldly gratifications as though there was not the slightest occasion for alarm. One of the most illustrious exponents of this doctrine (the very mention of which is enough to freeze the vitals and curdle the blood) is yet able to write as follows:—"I laugh louder and longer than any man. To me this world is a rose, and the universe a garland." "Suppose," says one of his critics, "this person were looking on at some horrible railway accident, and were to begin to 'laugh louder and longer than any man'—what construction would the bystanders put upon his demeanour? They would infallibly declare him mad. And yet he can indulge his mirth without limit, while, according to his own shewing, a catastrophe which beggars all description is happening every hour within sight of his spiritual cognition! I tell you, dear friends, that 'sham' is no word for it—you need to alter the pronunciation of the vowel and make it 'shame,' prefacing the word with the strongest adjective of your contemptuous vocabulary."

What a man really believes has involuntary control of him. He cannot, under such circumstances, help himself. If I really believed that my house was on fire, the strongest instincts of my being would compel me to rush to the door. The rapidity of my flight would be governed by the strength of my conviction as to the imminence and destructive nature of the peril. It may be possible for some portly rector to discourse from the pulpit (where he is safe from attack and secure against reply) upon the eternal agonies of the damned, and draw vivid and harrowing pictures of what he supposes is going on in hell—and then throw off his robes and hurry home to a table that is loaded with the luxuries of this mortal life, and get out of temper with his butler, who, in mistake, has brought up out of the cellar the wrong year's bottle of port. I say there may be men capable of such miraculous mental transitions; but the verdict of common-sense is dead and flat against them, and society will know what value

to put upon their lurid anathemas, and how to discount their damnation dealing.

A belief of such inconceivable and overwhelming magnitude and gravity, demands a corresponding behaviour, and will inevitably get it. The man whose thought is oppressed by so frightful a conception, will have no care or thought for anything else. What are the pleasures of society or the table to him? What else can there be in this wide world worth a moment's consideration? How can he do other than go about among his friends and neighbours with frantic gesture and with tear-stained countenance, imploring them to make good their escape from so fearful a doom while yet escape was possible? That such a man should ever think of getting on in this world—that he should ever think of marriage and home comfort—that the prospect of preferment or anything else, should ever have the slightest attraction for him, is utterly out of the question. Men don't behave so in the presence of temporal disaster; their cheeks are blanched with terror and dismay at the sight of earthly and transient misfortune; is it credible, therefore, that they can really contemplate with composure the possibility of one human being spending eternity in motiveless, vindictive, and excruciating torture?

Yet we are asked to extend our respect and reverence to men who profess to believe that in the case of countless millions, this is to be the upshot of God's moral government, and who yet can find time to eat and drink, and joke and play, as if nothing very particular was going to happen!

Now the first indispensable characteristic of any religious system that is propounded for the belief and adoption of men, is that it be capable of real exemplification and thoroughly consistent profession. We want nothing in this line of things that we feel inclined to speak of in undertones, and with bated breath. We want nothing in the way of theory that we cannot admit as a distinct factor among the moral and religious forces which regulate our lives. Let us have something that we can understand, and really and truly believe. Don't saddle us with creeds and confessions that oblige us to play the hypocrite and forfeit every grain of self-respect. Produce your strong reasons—the strongest of all which will be your own thorough-going and uncompromising adhesion to your faith in the ordinary walks of life. We don't want

one creed for the pulpit, and another for the drawing-room. We would like something that will do for both—if indeed both we must have. If you are obliged to say that your doctrines are impracticable in the present state of society, why then abandon them like men, and yield up all the emoluments associated with them. Or, at any rate, let it be openly understood that you are but acting the part of a stage-player. Candidly confess that you are doing it for a living. Let the world know the precise basis on which you are conducting your ecclesiastical operations. You will find many to admire your straightforwardness, and even to support you on this distinct understanding. Men are not over-squeamish about such things now-a-days. They know that it is hard work for a professional man to support his wife and family, if he once gets shunted off the beaten track. They have a suspicion that things are not just exactly square and honest in the theological world, and as they them-

selves are not always ultra-particular about *their* business affairs, they will be quite prepared to measure your corn by their bushel.

But of this be very well assured, that the religion of Christ is condemnatory of all pretence. Excuses founded upon the exigencies and expediencies of this present mortal life, will not avail with *him*. Shuffling and evasion may serve the ends of a worldly ambition, but they are fatal to all participation in the glory that is to be revealed. He will only surround himself with honest men. There shall in no wise enter into that immortal corporation that which worketh abomination or maketh a lie. His name stands for the truth, the whole truth, and nothing but the truth: and that name will last when the whole present system of artificiality and deception, and make-believe, has vanished into the abyss of rottenness and eternal night.

R. ASHCROFT.

GOD'S DISCIPLINE OF HIS CHILDREN.—There is scriptural truth in the following remarks by General Gordon: "God is truth, love, wisdom, and all might. We are, as it were blind. By degrees He opens our eyes and enables us by dint of sore trial to know him little by little. Every time the flesh is foiled by the spirit, so often is a rent made in the veil, and we know more of God. Every time the reverse takes place, so often does the veil fall again and God disappears from our view. The doctrines of men thicken this veil, and the first thing for the acceptance of truth is to unlearn human doctrines and become as a little child. Hence a Publican finds it easier to accept the truth than a Pharisee."

"**AT VARIANCE WITH ORTHODOX CHRISTIANITY.**"—This is said to be the case with General Gordon who is the subject of so much political agitation at the present time. A newspaper writer says: "General Gordon's conception of Christianity and its Founder is strikingly at variance with the ordinary notions of conventional Christians. A true perception of the Gospel, he maintains, is 'entire forgetfulness of self, utter absence of any pretension, and the complete and

entire refusal to accept the world's praise or judgment.' This conception of the associations of the Gospel he found so generally unacceptable that in 1879 he declared, 'any conversation with so-called serious people on religious subjects is for me at an end for ever.' 'There would be no one,' he writes again 'so unwelcome to come and reside in this world as our Saviour while the world is in the state it now is. He would be dead against nearly all our pursuits, and be altogether *outré*.'

"**GOING TO DESTRUCTION.**"—The Constantinople correspondent of the *Daily News* sends a long letter on the present condition of Turkey, in which he says that the Porte's attitude of "opposition all along the line" to the European Ambassadors, combined with the want of will or the inability to make any change tending to the better government of the country, has driven everybody to regards reforms as past hoping for. "Let the Turkish Government alone; it must be allowed to go to destruction in its own way" expresses, the correspondent believes, the conviction even of the majority of those who a few years ago honestly believed that Turkey was worth saving and could be saved.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 159.**

“Exhort one another daily.”—PAUL.

The object of our meeting this morning cannot be better expressed than in the words used by the Lord at the time he appointed it, “for a remembrance.” We come together to call to mind the things we know of Christ. We come together, not because we do not know him, but because we do know him. John says in one of his epistles that his reason for writing it was, not because those to whom he was writing did not know the truth, but because they did know it. Had they not known the truth, he would have had to address them in a different style from what he did. Were we ignorant this morning of Christ, we should have to speak to each other very differently from what is appropriate to a state of knowledge.

It might be imagined that our knowledge of the truth would be a reason for not assembling. Many plausible imaginations are erroneous, and none more than this. Although we know, we are liable to forget—not in the complete sense, but in a sense sufficiently serious for all that. The truth may cease to be a motive-power long before it is absolutely forgotten. It is to preserve it as a motive power that we are invited, week by week, to renew our recollection of it in the breaking of bread and those mutual exhortations which the occasion calls forth. How well this weekly exercise is calculated to have this effect, we know by experience. We see it at once if we compare, on any one morning, the feelings with which we separate with those which would be ours if we stayed at home. We shall have things passed under our review this morning, for example, which would not have come before us in

the passive quietude of our own homes. This experience repeated week by week makes a wonderful difference in a year’s time as to the state of the inner man.

We can never have any portion of the word under our consideration without having something connected with Christ brought near—something related to that remembrance of him which is the object of our meeting. To remember Christ in an intelligent and Scriptural sense is to remember many things. Christ is the meeting point of a past and a future: and that past and that future embrace many details of fact and wisdom, in the contemplation of which, we are brought to him. We shall find an illustration of this in our readings this morning, although, on the surface of them, they bear not much promise of him. Our readings are from Isaiah (liv.) and Rev. (xvii. and xviii.) They bring before us two cities now on the earth—Jerusalem and Rome—which we cannot look at in the past or future without seeing Christ, and learning something for our present profit. Let us look at them for a moment, however, as they now are, and estimate and interpret their position in the light of what is written in the chapters read.

Without this light, we should read the situation wrongly. There is nothing about Jerusalem or Rome viewed by the eye of the mere tourist, that would tell us of the momentous truths that entwine around them. We could take steamer tomorrow at Southampton, and in a fortnight or three weeks’ time, find ourselves outside the walls of Jerusalem. We know the sort of spectacle we should behold. We have never been to Jerusalem, but pictures

have made us familiar with her aspect. We should see an insignificant looking town enclosed within walls on the level top of low-lying elevation—not a town presenting any marked features. With the exception of the mosque of Omar, and here and there a minaret or dome, there is nothing to relieve the monotony of the mass of tumble-down, closely-picked and decaying buildings that lie within the walls. If we were to go inside, we should not find the aspect of things to improve upon acquaintance. Narrow streets, badly-lighted houses, unswept thoroughfares, dirty people—would increase the feeling of dreariness created by the outside view. If we had no Scriptural enlightenment, we should come away disappointed and demoralised—feeling that however interesting Jerusalem might be in an antiquarian sense, it was no place for the life and intelligence of modern times—a place without a spark of nobility not to speak of divinity—a mere Turkish town of ruins and stagnation and filth, which might be wiped out of existence to-morrow, not only without the world being anything the worse, but probably a good deal the better. As mere natural observers, we should be liable to come away disgusted, and with faith considerably dilapidated.

But we look at the place in the light of the chapter read, and we see with different eyes. What is it we read concerning the present position of Jerusalem and all connected with her?—"For a small moment *have I FORSAKEN thee* . . . In a little wrath, I hid my face from thee" (verses 7-8). This explains the present desolation: but it does more. It tells us by implication of a time when Jerusalem was not forsaken: when God's face was not hid from her—when she was not in her present lowly, outcast condition. We look back, and we see such a time: a time long before the greatness of England had risen from the sea: long before these ends of the earth were the abode of civilisation. We see Jerusalem, the dwelling

place of Jehovah's name: the seat of David's throne and Solomon's glory. Jerusalem under the divine defence and basking in the sunshine of Jehovah's favour—Jerusalem for a thousand years Jehovah's candlestick in the midst of the earth, and honoured at last to be visited by Jehovah's own Son—the Messiah promised—the Word made flesh—crucified in her midst, and taken up to heaven outside her walls.

We ask the cause of the great change, and we get it plainly and fully in the writings of the prophets. ISAIAH says: "How is the faithful city become an harlot! It was full of judgment: righteousness lodged in it, but now murderers. Thy princes are rebellious and companions of thieves: everyone loveth gifts and followeth after reward: they judge not the fatherless, neither doth the cause of the widow come unto them" (i. 21). JEREMIAH says: "Run ye to and fro through the streets of Jerusalem and see now and know and seek in the broad places thereof if ye can find a man—if there be any that executeth judgment, that seeketh the truth and I will pardon it. . . . Go ye up upon her walls and destroy: but make not a full end. Take away her battlements for they are not the Lord's" (v. 1, 10). EZEKIEL says: "Thus saith the Lord God, this is Jerusalem, I have set it in the midst of the nations and countries that are round about her: and she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: they have refused my judgments and my statutes: they have not walked in them" (v. 6). AND SO ALL THE PROPHETS MORE OR LESS. Lastly, the LORD HIMSELF bewailed the folly of Jerusalem, weeping over her as he looked upon her beauty from the Mount of Olives, foreseeing the terrible things that should come upon her: "If thou hadst known, even thou at least in this thy day, the things that belong unto thy

“peace, but now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast a trench about thee and compass thee round and keep thee on every side ; and shall lay thee even with the ground and thy children within thee : and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation ” (Luke xix. 42) And again on another well-known occasion, “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.”

With these sayings ringing in our ears, we are enabled to take the right view of the desolate city. We look at her in her degradation, as she sits on the ground as captive under the Turkish yoke, all dishevelled, unattractive, and forlorn. Write over the picture “FORSAKEN OF GOD,” and you give the true interpretation of all that offends the eye or depresses the heart in her present condition. You withdraw from the scene satisfied, if saddened, with this Bible explanation of a thing now to be witnessed on earth, but comforted also concerning a future not yet reached, of which we have some foreshadowing in the present chapter, presently to be looked at. Retracing our steps, we betake ourselves again to Jaffa, board the coasting steamer to Alexandria, and there, at Alexandria, embark in the packet for Brindisi, on the eastern Italian coast, and thence travel by the railway to Rome. Here we find ourselves in the other city which our reading in Revelation has brought before us, and of which by that reading we obtain the divine view, not at all visible to the eye of the mere traveller who goes for what he can see and hear.

Looking at it with the traveller's eyes, we should say, well here is a contrast to Jerusalem at all events. Here are public life and stir: here are importance and prosperity: here are architectural picturesqueness, social activity, political importance,—the wide open streets flanked

by noble buildings, filled with busy people, enlivened by occasional processions of a military or ecclesiastical aspect. But the traveller's eye is not far-reaching enough. More important and more evil than she seems is this same city when seen with the divine eye of revelation. In John's day she “reigned over the Kings of the earth ” (Rev. xvii. 18). We see her as she is in fact and as she appears in God's eye, when we look at her as symbolised under the figure of a whore “sitting upon many waters with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication ” (Rev. xvii. 1-2.) These waters, on which John saw her enthroned on the back of a sea-monster, are interpreted (verse 15) to mean “peoples and multitudes, and nations and tongues.” The picture was a prophetic one—prophecy in symbol. Consequently, as we stand surveying the picturesque aspect of this ancient city, we say to ourselves, under Apocalyptic inspiration, “Here is the centre of a system which has affected all the European nations: by influences emanating from this seven-hilled spot has the world become religiously inebriated. Kings and governments in fellowship with this place and system are in divine detestation as religious fornicators.” This was the picture prophetically exhibited by the Spirit of God at the end of the first century: has the history of the period since verified and established the prophecy? Nothing is more palpable than the answer. The foremost fact in European history for 1800 years past, has been the controlling and influential position of Rome, in a religious even more than a political sense. She has given law and religion to the European system, first as a Pagan, then as a Papal Queen of nations. At the shrine of her greatness and influence have the princes of the earth done homage in all the centuries. Submission to Rome has been the bond of

political connection. The nations have been affected by her influence more than by any other that can be mentioned. The history of the Christian era, so called, has been a history of Rome's prestige and ascendancy as the seat of a central authority claiming to be of divine origin and nature. This position of things continues to be the fact down to the present hour, though we are getting towards the end of matters.

So much for the two cities as they exist upon the face of the earth at the present moment. Their respective positions are such as the Scriptures of truth require. Their past has been all that was foretold. But we turn now to the future. Of this, the mere tourist can know nothing. As he looks upon the desolation of Jerusalem, he is liable to think it will always continue; as he does when he dwells upon the greatness of historic Rome. But appearances are very untrustworthy. The declarations of the word of God are not so. They have proved true in all generations, even when the things declared were contrary to all appearances. Jerusalem's desolation was foretold whilst she was yet established in glory, and prosperity; and the desolation came in spite of the prosperity. Let us see what is written in these two chapters concerning the future yet awaiting both cities.

We turn to the chapter in Isaiah (liv.) We are sure we are right in applying this to Jerusalem, because Paul has done so in Gal. iii. 25-27: and because the prophecy itself compels such an application. Paul speaks of "Jerusalem that now is and is in bondage with her children," and of "Jerusalem which is above and is free, which is the mother of us all;" and he refers us to this chapter as illustrating both these phases of the subject. It is customary to understand "Jerusalem which is above" as meaning a city that is actually in heaven, to which believers ascend when they die. We will not stay to combat this, beyond pointing out that

Paul's contrast is a contrast of time and condition, and not of locality. "Jerusalem *that now is*," is contrasted with Jerusalem as she will be in the day of her exaltation, and said to be "above" at present because all the elements of that future glorious condition are now germinally in Christ, who is above, with whom, when he comes, the kingdom comes, and (new) Jerusalem also "comes down from God out of heaven."

Jerusalem in the two states is the subject of this 54th chapter of Isaiah. They appear at one view in the very first verse of the chapter. "Sing, O *barren*, thou that didst not bear; bring forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the *desolate* than the children of the *married wife*, saith the Lord." The figure is that of a woman—a very common mode of personating a city with its people. God calls Himself her husband: verse 5, "thy maker is thine husband; the Lord of Hosts is his name." He speaks of her as in two states. A married state and a put-away state, to be succeeded by a restored state, thus: "Thou shalt forget the shame of thy youth; and shalt not remember the reproach of thy *widowhood* any more. . . . The Lord hath called thee as a *woman forsaken and grieved in spirit*, and a wife of youth *when thou wast refused*, saith thy God. For a small moment have I *forsaken* thee; but with great mercies will I *gather thee*. In a little wrath I *hid my face from thee* for a moment; but with everlasting kindness will I *have mercy on thee*, saith the Lord, thy Redeemer." Here is a widow who had been married (of course), but in the course of her lifetime had been divorced, "refused," but who is promised a return to greater favour than she had ever enjoyed before. The application of this to Jerusalem (as representing Israel) it is easy to see. Under the law of Moses, they were married. "I was an husband unto them, saith the Lord" (Jer. xxxi. 32.) This was "the married wife" state, but be-

cause of their unfaithfulness to the marriage vow, they were divorced. Jerusalem was cast off with her children, and for many centuries have remained in that state—the desolate—the widowed state.

Now, says this prophecy, “more are the children of the desolate than the children of the married wife, saith the Lord.” This is an enigma which the apostolic phase of God’s work upon the earth enables us to understand. This phase began when Jerusalem had entered upon the desolate state; it will not be complete till that desolate state end at the coming of Christ; and when it is finished, it will be manifest, in the composition of the multitude that no man can number redeemed from among men—(all of them children of Jerusalem)—that Jerusalem in her desolation has begotten many more children than she did in her married days. The multitude of the saints will be found to be more largely composed of those who have been developed by the labours of the apostles, during all the centuries of the Gentile domination, than of the children of faith begotten under the law of Moses. And of this the largest part of her family (to be manifested in the day of glory) Jerusalem the forsaken knows nothing. Nationally speaking, Jerusalem does not recognise them—does not know of them—during these the days of her widowhood. When they are introduced to her in the day of restoration, she opens her eyes in wonder. She is represented in another part of Isaiah’s prophecy as expressing surprise at the unexpected apparition of a multitude of children of whom she had no knowledge: “The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, *who hath begotten me these*, seeing I have lost my children and am desolate, a captive, and removing to and fro? *Who hath brought up these?* Behold I was left alone: *these, where had they been?*” (Is. xlix. 20-21).

We can understand why Jerusalem, the long barren and desolate, should be called upon to rejoice in prospect of such a glorious reversal of her experience. “Sing, O barren, thou that didst not bear . . . thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.” Very emphatic is Jehovah’s pledge of the stability of this restoration of Jerusalem’s glory, “This is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that . . . my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.” And how very impressive is the imagery employed to depict the glory of the state to which Jerusalem, now afflicted, shall then be exalted: “O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children.” This is neither more nor less than a promise of the Kingdom of God. The hope of Israel and the hope of the gospel are one: and they both centre topographically in Jerusalem—now desolate, but to be glorified. Such is the future of the first of the two cities before us this morning.

A very few words suffice to depict the future of the second. We have it in a very few words in a sentence from the 18th chapter: “A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence shall that great city Babylon be *thrown down, and shall be found no more at all.*” This requires no comment. It is the graphic

and unmistakable illustration of the divine purpose concerning the glory of the Gentiles which for ages centred in Rome, where the ecclesiastical light of the world (which is darkness) still shines.

The practical bearing of the matter is sufficiently manifest. We are the children of Jerusalem in the day of her obscurity. It is our part, figuratively speaking, to weep and lament with her while the world rejoices; but it is a blessed part all things considered. It remains true what Jesus said. "Blessed are ye that mourn; for ye shall be comforted." The mourning of such will be turned into joy, when "lamentation and mourning and woe" will be the experience of the children of wickedness; and it will be a joy which Jerusalem will see and share;

for thus hath God said: "Rejoice ye with Jerusalem, and be glad with her all ye that love her. Rejoice for joy with her, all ye that mourn for her. . . . Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck; ye shall be borne upon her sides, ye shall be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servant's and his indignation towards his enemies."

EDITOR.

THE DEVIL.—In a Rabbinic legend of the creation of man, copied out by bro. Mackley, "the Angel of Truth" is represented as opposing the idea of creating man on the ground that man on earth will be "the Father of all lies"—a pretty fair indication, observes bro. Mackley, of who the compilers of the Talmud thought the devil was.

ANGLO-ISRAELISM.—A correspondent sends a Canadian paper containing an article by a Frenchman, entitled "John Bull and His Island," in which the notion that the English nation are the lost ten tribes is amusingly satirised. The article concludes as follows:—"I should like to add one more proof, which appears to me to be conclusive. The house of Judah was told: 'Behold, My servants shall DRINK, but ye shall be thirsty' (Iza. lxx. 13). I find in an official report, got up by the English Government in 1877, that the number of persons arrested for drunkenness in England alone, that is to say, without counting Scotland and Ireland, where tipping is quite as popular as in England, was in the year 1876, no less than 104,174. Out of this number 38,880 were women; and since the year 1876 these ugly figures have not diminished. Since the British nation alone can produce such figures, *ergo* she must be Israel!"

PITCAIRN ISLAND.—H.M.S. *Constance* recently visited Pitcairn Island. One of the crew notices the visit in describing the voyage of the vessel in a letter which has been published in the papers. There is no indication of the truth having arrested the attention of the islanders through the parcel of books sent to them from London. On the contrary, Moody and Sankey's hymns were sung by them with great gusto on the occasion of a visit to the ship. The writer says: "In manner, speech, &c., they are purely English, and look simple and guileless in their picturesque island. Whilst on the island it felt like being in England, and general was the regret at having to leave it so soon. Many wished they could stay, everything seemed so peaceful, and not an angry word was heard to escape the lips of the natives. On leaving them I felt a sort of lump in my throat, it was like parting with old friends at home, though we had only known them a few hours." The islanders will certainly know the truth some day, and that soon, but probably not before the arrival of the day when all mankind will be interesting by reason of their enlightenment and submission to the will of God.—ED..C

WHY THE DELAY?

SUGGESTIONS IN EXPLANATION OF THE NON-APPEARANCE OF THE LORD AT THE TIME EXPECTED.

When a thing expected is very desirable, it is liable to be desired with an intensity that may blind the eyes a little to the details of the interval lying between expectation and realisation. Nothing is or could be so desirable as that which God has promised—the extirpation of all evil among men by the interposition of His own powerful arm. It is natural, therefore, that the ardent believers of the promise (and none others are interesting as believers or acceptable with God) should in all ages have indulged in premature expectation with regard to the time of its fulfilment. Not only in this the time of the end, but in all the weary centuries that have elapsed since the Lord's departure from the earth, the love of the Lord's appearing has taken the form of definite anticipation which the lapse of time has shown to be premature. Even in the first century, the disciples "thought that the kingdom of God should immediately appear" (Luke xix. 11)—not a wonderful thing in view of Christ's actual presence among them, and the marvels which God did by his hand.

For a long time before, yea, from the beginning of things, God had "spoken by the mouth of all His holy prophets," touching a certain "restitution of all things," which God should accomplish in due time, and of which a crowning feature should be the manifestation of life everlasting upon the earth. So Peter testified in one of the earliest of his addresses to the Jews after Christ's ascension (Acts iii. 20). We look into the prophets—or that portion of their utterances which has been preserved in writing, and we find that Peter's statement is strictly true—that from the earliest times, God has announced His purpose of kindness towards the children of men—who meanwhile are "made subject to vanity," and wearying themselves in the futilities of their own thoughts and inventions. The purpose is not always—(indeed very rarely)—linked with any indication of time. Hence the question, "How long?" comes often into prominence in the recorded meditations of the saints. The psalms of David—whether of his own or other penmanship—show this peculiarity strongly. And it is shown in the decisive views entertained at various times when events pointed clearly to the imminence of divine interposition. Moses, David, and Daniel all illustrated this feature in turns.

Daniel, perhaps, had the most cause. He witnessed and was himself involved in that captivity to Babylon which had been long threatened in punishment of the people's disobedience; and he lived to see the end of the specified period of it (seventy years). When that end arrived, it was natural for him to indulge in the highest anticipation as to what would follow. He was not only acquainted with the promises and the covenant made with David, and with the delineations by Isaiah and the other prophets as to what these divine institutes actually and literally meant (in the glorious

era to be realised under them by Israel and all nations), but he was acquainted with what God had specifically said by Jeremiah as to the return of His kindness to Israel at the end of the seventy years; and it would be difficult for him to discriminate between this message of Jeremiah's, concerning the end of the seventy years, and the larger message by the other prophets (and Jeremiah as well) concerning the everlasting establishment of the kingdom of God in all the earth under David's promised Son. It would be natural for him to mix the one with the other, and to expect that now, in his day, the promised restitution of all things would be accomplished, and Yahweh should gloriously reign in Jerusalem "before his ancients gloriously."

The indulgence of this expectation would explain the earnestness of the prayer, "with fasting, sackcloth, and ashes," in which, at the end of the 70 years, he implored the Lord (after confessing Israel's iniquity, for which they had been justly punished), to turn away His anger from Jerusalem and cause His face to shine upon His desolate sanctuary, and return in kindness for His own glorious name's sake. This prayer evoked the disappointing revelation that seventy weeks of years would yet run before the purposed provision would be made for the wiping away of Israel's transgression, and that even after that, there would be another destruction of "the city and the sanctuary," and a further and indefinite prevalence of desolation (Dan. ix. 24-26). This revelation was communicated in other forms to Daniel, with the effect of producing great mental depression—so extreme in one case as to put him off his food for three weeks (Dan. x. 2). In that case, "the time appointed was long, and Daniel understood the thing and had understanding of the vision" (verse 1). The information that disappointed Daniel (because delaying his expectations), is that which has enlightened and comforted the saints of God in our late days of the Gentile supremacy, because of the conviction it has yielded that the long down-treading of all things divine in the earth, has been no accident; and being in the divine purpose, is not properly speaking an untoward experience; and, furthermore, that the end of it is at hand, with the glorious consummation involved in Christ's re-appearing, and the establishment of the Kingdom in all the earth.

Daniel lived to see Cyrus on the throne of Persia, by whom God, two hundred years before, had promised he would restore Israel from Babylon (Isaiah xlv. 28; xlv. 1). In this, Daniel had a pledge that God would perform His word in its ultimately glorious form. We are in a similar position, in one sense. We have seen Christ in the earth, at the end of the seventy weeks spoken of to Daniel, more than five centuries after Daniel went to his grave. We have seen the Messiah cut off, sin taken away, everlasting righteousness brought in, as declared beforehand: and in this, we have a pledge of the more glorious part of the vision remaining, when there shall be given to him "a kingdom, glory, and dominion, that all peoples, nations, and languages should serve and obey him." We have even a more proximate and personal pledge than this. Living at the end of the long periods of desolation foreshewn to Daniel, we have, with our own eyes, seen the

tokens of their ending, in the occurrence of expected events, indicative of the era. We have seen the last vestige of coercive power taken out of the hands of the ecclesiastical element of the Little Horn of Daniel's Fourth Beast (familiar to the newspaper world as the fall of the Temporal Power), and we have seen the actual commencement of events tending to the expulsion of the desolator from the Holy Land, and the return of Israel to their own land. It is, therefore, with a confidence that cannot be shaken, that we look for the accomplishment of the end—the glorious end—foretold—when Daniel himself will “stand in his lot, at the end of the days.”

The one point in which, in common with many saints of old, we have suffered from the fostering of premature expectations—is the non-return of Christ at the falling in of the Temporal Power. We seemed justified in expecting that Christ would come when the Temporal Power should end, from the statement made to Daniel that the Little Horn of the Fourth Beast should “prevail against the saints *until the Ancient of Days came,*” and that the time for which the saints should be given into his hand should be $3\frac{1}{2}$ times, or 1,260 days, or 1,260 years (Dan. vii. 22, 25). Knowing that the divinely-granted Papal lease of power over the saints extended 1,260 years, and that this period expired in 1866-8, and noting also at the same time that the Papal prevalence against the saints was to continue “till the Ancient of Days came,” it seemed reasonable to conclude that the ending of the Papal lease and the coming of the Ancient of Days should both happen together. Time has shewn us that this apparently irresistible conclusion was not inevitable. The lease has run out : that has been distinctly and satisfactorily indicated to all men. The Papacy has no more power to do as it likes with the saints than the Archbishop of Canterbury. The Pope is a political prisoner, glooming in the Vatican, with hands tied. The King of Italy is his providential gaoler. The king who effected his arrest, and put on his handcuffs, so to speak, was significantly named Victor Emmanuel.—But though the lease of coercive power is up, the “prevailing” of the Papal system is not at an end : and it is a prevailing against the saints who are in their graves—literal and figurative. This “prevailing” is to continue “till the Ancient of Days comes.” Between the ending of the coercive lease (expressed by the saints being “given into the hands of the Little Horn”) and the end of the “prevailing” of this same Little Horn, there is a margin of time, during which, events culminating to the end, develop rapidly and with a new turn or drift. This is now evident, both as a matter of fact and as an arrangement discernible in the more detailed visions shown to John in the Isle of Patmos, where, after the “forty and two months” allowed to the Lion-mouth to make war, there are Armageddon preparations east and west, and a final conflict in which the Lamb's antagonists are “the kings of the earth and their armies,” with the Pope in their camp as their inspiring false prophet.

There has been no “failure” of the vision. The vision has spoken truly ; and the Armageddon preparations are rife around us. The only failure has been in the right reading of a matter of detail in Daniel, so framed as almost to invite mistake—the failure to read which correctly has subjected us to the disciplinary disappointment of deferred hope, but has not, and could

not, shake the confidence founded upon so many facts that cannot be disputed or mistaken. It is now suggested that there need not have been any disappointment at all had the inferences arising from the plain facts of the seventy years Babylonish captivity been duly noted. This suggestion is that without altering any of the accepted data of the prophetic calculation, except the allowance of a little elasticity to the world's chronology—(confessedly uncertain at one or two points of the chain)—it is demonstrable that the coming of the Lord could not have taken place within the period ending eight years hence. This suggestion, if sustainable, is so comforting to the minds of weary watchers, as to deserve the fullest exhibition. We referred to it last month: and, in fulfilment of the promise then made, we now endeavour to place the elements of the matter before the reader.

They refer, not to the Papal "time, times and a half," but to that other and longer period of 2,400 years revealed to Daniel in connection with the ram and goat vision, foreshadowing the attitude of Persia, Greece and Rome, towards the Holy Land and people; and also to the still greater period of seven times (2,520 years) limiting the duration of the kingdom of men as figured in Nebuchadnezzar.

The first postulate is, that both these periods stand integrally related to the seventy years Babylonish captivity. That is to say, that the seven times begin where those seventy years begin, and that the 2,400 years begin immediately at the expiration of those seventy years; in point of fact, that the seventy years and the 2,400 years are but subdivisions of the seven times. It will simplify the idea if we think of the seven times as the carpenter's measuring rule, and the seventy years as the first section marked on the rule, and the 2,400 years as the next section, beginning just where the seventy years leave off filling up the body of the rule and finishing a little before the other end of the rule.

That these periods of time occupy this relation to each other, must necessarily be admitted. Dr. Thomas recognises it distinctly several times in the course of his writings, that is, that the seven times of the Babylonian tree commence with the first year of Nebuchadnezzar's reign, and that the seventy years of Judah's captivity commence with the same year. *Cronikon Hebraikon*, page 25-26, will show this to the reader. The proof of it is direct and simple. Interpreting the tree to Nebuchadnezzar, Daniel said "It is thou, O King" (Dan. iv. 22). Therefore the reckoning of these seven times must commence with Nebuchadnezzar, and if with Nebuchadnezzar, naturally with his first year. As to the seventy years, the position of the case is still more plainly marked. Jer. xxv. 1 gives the indication. The word spoken in this case came in "the first year of Nebuchadnezzar, King of Babylon" (see verse 1); and the word was that the nations enumerated, including Judah, should "serve the King of Babylon seventy years." *Jer. xxix. 10 tells us of what should happen to Judah at the end of the period: "After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you in causing you to return to this place." Now, as there were just seventy years from the first of Nebuchadnezzar to the overthrow of Babylon by Cyrus, and as it was in the first of Cyrus that the restoration proclamation

was issued (Ezra i. 1), it follows that the seventy years of captivity must date from the first of Nebuchadnezzar.

Proceeding upon this indisputable basis, the next fact to be taken into account is that the Babylonish captivity of Judah, though commenced in the first year of Nebuchadnezzar, was not accomplished at once, but proceeded in several stages until the result was perfected. The first stage marks the first year of Nebuchadnezzar when Jehoiakim, King of Judah, having rebelled against the Babylonian yoke, Nebuchadnezzar "came to Jerusalem and besieged it, and the Lord gave Jehoiakim into his hand with part of the vessels of the house of God, which he carried into the land of Shinar," with certain also of the Israelitish aristocracy (including Daniel) (Dan. i. 1-6). Seven years afterwards (in the 8th of Nebuchadnezzar), Nebuchadnezzar returned to Jerusalem, and Jehoiakim's son went out to him. "And Nebuchadnezzar, at the same time, carried away all Jerusalem, and all the princes and all the mighty men, even ten thousand captives" (2 Kings xxiv. 12-14.) This appears to mark a second stage. Nebuchadnezzar left a reduced population over whom he appointed Zedekiah, a relative of the king's son, as Babylon's vassal. Nine years afterwards, this Zedekiah rebelled, compelling a third siege, which, after lasting nearly two years, resulted in the total destruction of the city and temple in the nineteenth of Nebuchadnezzar. This was a third, and, apparently, final stage in the process of subjecting Judah to the power of Babylon, mention is made (Jer. lii. 30) of another deportation of captives, five years afterwards, by "Nebuzar-adan, the captive of the guard," which completed the work and desolation commenced by Nebuchadnezzar himself.

This accomplishment of the predicted seventy years Babylonish captivity, in a succession of well marked stages, might not have challenged attention particularly, but for the equally distinct and remarkable fact that the promised recovery from Babylon was also accomplished in a corresponding succession of stages, each seventy years separated from the several stages of captivity. Thus:—

FIRST TWO STAGES.

From the first of Nebuchadnezzar (when the first batch of the vessels of the Temple was brought from Jerusalem to Babylon)	... B.C. 611
To the first of Cyrus, the Persian, who issued in that year the proclamation inviting the Jews to return B.C. 541

Is a period of 70 years

SECOND TWO STAGES.

From the 8th of Nebuchadnezzar, when the young King of Jerusalem (Jehoiakin) surrendered to him, with all his princes and a multitude of the inhabitants	B.C. 605
To the result of Cyrus's proclamation in the full progress of the work of re-building the temple, by the 50,000 Jews, more or less, who had returned, whose activity was arrested by the intrigues of their enemies...	B.C. 535

Is a period of 70 years

THIRD TWO STAGES.

From the 19th of Nebuchadnezzar, when Jerusalem was finally captured and the temple burnt	B.C. 592
To the 2nd of Darius, when that monarch issued an edict for the building of the temple to be resumed	B.C. 522

Is a period of 70 years

FOURTH TWO STAGES.

From the removal of the last batch of captives by Nebuzaradan (Nebuchadnezzar's lieutenant) in the 23rd year of Nebuchadnezzar's reign.....	B.C. 588
To the finishing of the temple in the 6th of Darius	B.C. 518

Is a period of 70 years

The contemplation of these undoubted facts yields this conclusion, that the period of seventy years appointed for the desolation of Judah at the hands of Babylon, was intended in the divine purpose to have a succession of beginnings and a succession of corresponding endings. At first sight such a conclusion is embarrassing. Seventy years seems a simple, complete, clean-cut period, which would be incapable of any complex application; but there stand the facts. And when we consider the nature of the thing to which the period is related, there is, after all, a reasonableness in the facts which does not strike the mind at first. The captivity of a country and its inhabitants is not a thing that can be brought about in a day. It requires a succession of calamities. And if a period is assigned to the duration of the desolation so brought about, it seems fitting that the period so assigned should be reckoned both from the initiation of the calamity and from its

completion as well, as also from any well-marked woe-tending events lying between the one and the other. The recovery from such a state of things is also necessarily a matter of gradual progress; and the confusion arising from such an apparently indefinite way of applying a chronological period is obviated by the steps of recovery lying each 70 years from the steps of downfall. Thus:—

The first downward step	70 years from the first upward step.
The second	„ ditto second „
The third	„ ditto third „
The culminating disaster	ditto crowning event of recovery.

The question is what is the bearing of this on our own day? To see this, we must remind the reader of the fact referred to (and in a hurried way proved), a few pages back, viz., that these seventy years of Judah's captivity are tied together with the seven times of Babylon, and the 2,400 years of the ram and goat vision. The seven times begin with the seventy years, and the 2,400 years begin with the end of the seventy years as was recognised by Dr. Thomas. Both these periods relate to Gentile proceedings, but as it is the relation of these proceedings to Yahweh's "city and the sanctuary" that leads to their introduction into the vision, they must be assumed to be subject to whatever principles may be found to regulate the application of Judah's own period. If the seventy years had several beginnings and several endings, according to the fitness of the events represented, why may not the 2,400 years of the seven times which are incorporate in the same chronological scheme, have the same graduated applications?

If the seventy years began B.C. 611, 605, 592 and 588, why may not the seven times, which begin at the same time as the seventy years, have a reckoning from these several dates also?

If the seventy years ended B.C. 541, 535, 522, and 518, why may not the 2,400 years which begin at the end of the seventy years, have a number of beginnings corresponding with these endings?

This is the suggestion put forward by brother Thomas Meakin, as containing an explanation of the apparent delay that has taken place in the fulfilment of our expectations of the Lord's coming—expectations justified by considerations hinted at in the commencement of these remarks, and especially by the signs of the times as they unfold themselves year by year. So long it was merely a matter of theory, he did not press it forward: but now he thinks events have so far confirmed the suggestion as to justify its approval.

The facts are these: 2,400 years reckoned from the four endings of the seventy years, set forth in the foregoing, end in A.D. 1859, 1866, 1878, 1882; each of which dates are distinguished by events bearing on the recovery of Israel's land and people from the long down-treading of ages past (to which the whole prophecy has reference); thus—

1859.—The Jewish colonisation of Palestine commenced in the establishment of the Jaffa settlement under the provisions of the firman issued by

the Sultan, in 1856, at the instigation of the European Powers, consequent on the Crimean war. This same year, in the west, the Franco-Sardinian war against Austria drove the latter power out of Italy, and thus removed the props that were maintaining the power of Israel's Papal oppressor in Rome.

1866.—Withdrawal of the French troops from Rome (Jerusalem's destroyer), leaving the Pope to the mercy of the Revolution, which, under Garibaldi, made war upon him, and virtually ended his power; for the French returned, and assumed the government of Rome, which they continued till it was taken from them by Victor Emmanuel, four years afterwards, under whom religious liberty and Jewish emancipation were established on the Seven Hills for the first time.

1878.—The Russo-Turkish war, ending in the British occupation of Cyprus, and the Protectorate of Asia Minor. Bro. Meakin says: "This year, we have Russia triumphant, and at the gates of Constantinople. She makes her own terms with Turkey, which are very hard ones. We have England and Europe opposing those terms; we have the Berlin Conference, which allows Russia to have Batoum, Ardahan, and Kars, the strongholds of Asia Minor. These places in Turkish hands were a barrier to Russian advancement, but Russia having taken them, and the Caucasus being a great military base of operations, it caused the British Government to fear, not so much for Constantinople as for Syria, the Holy Land, and Egypt. It, therefore, made a treaty with Turkey, which gave England the Island of Cyprus, near the northern coast of Syria, and also the protectorate of the whole of Asia Minor, including, of course, the Holy Land."

The *Jewish Chronicle*, speaking on the Jewish bearings of the subject, says:—"There has dawned in the East the cradle of our race—a light which deepens in effulgence as the day advances . . . no event of modern times is likely to exercise so important an influence over the ultimate destiny of the Jews."

Christian Herald says: "The sense of insecurity of person and property, that was a barrier to the return of the Jews there, will now be diminished. The way is thus facilitated for the restoration of the Jews."

Britain being evidently the protecting power, and having taken possession of Cyprus and become the protector of the Holy Land 19 years after 1859, which was the first ending of the 2,400 years, proves that 1878 was the second ending, the same as Jeremiah's 70 years was proved. The first ending was 541 B.C., when Darius the Median took Babylon (Dan. v. 31), and the second ending, 522 B.C., 19 years after, when the decree was issued for the resuming of the building of the Temple in the 2nd of Darius, and as they were returning during the 19 years, from 541 B.C. to 522 B.C., so they have been returning to and gaining position in their land during the 19 years from 1859 A.D., the first ending of the 2,400, to 1878 A.D., the second ending.

As a proof that the Lord has begun to favour his people, and that the 19 years from 1859 to 1878 have been a period of advancement for

them, we will contrast their position, as given by the "Rev." Ridley Herschell in 1858, with the following. Speaking in 1858, Ridley Herschell said, in a lecture (as reported by Brother Roberts for the *Herald of the Kingdom*): "He had obtained an interview with the Turkish Ambassador, and complained to him of the grievous breach of law which had been committed, and he assured him that the men should be brought to punishment; but he (the lecturer) had replied that it was of no use talking of punishment in a land where there was neither law, authority, nor order; and that in the present dangerous condition of things in Palestine, there was no power to administer punishment, that the country was ruled by the wild Arab tribes with which it was infested, and that some vigorous remedy was required, and suggested one to his Highness, recommending that the Sultan should proclaim liberty to all Jews throughout the world to return to their own land, with power to possess and cultivate the soil; also that he should offer them protection, and allow them to establish their own forms and municipal administration, empowering them to protect themselves from anarchy and confusion."

Contrast this with the following:—"Mr. Thomas Cook, the celebrated organiser of tours in the East, writing from Jaffa, March 20th, 1877, in a letter to the *Times*, says:—"On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye; along the Jaffa road and on both the north and west sides of the city extensive buildings are in course of erection, and even within the walls, near to the reputed tomb of David, another large group of tenements is being built. These new buildings are designed as homes for the Jews of different nations. *They have now the utmost freedom to purchase property wherever they can get it, to build where they can obtain sites, within or outside the city walls, and to locate themselves wherever they can find residences.* The Agricultural School at Jaffa has several thousands of acres under cultivation, and Jaffa presents evidences of change akin to Jerusalem. During the early part of this year, I was in the Holy Land, and everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people, the Jews are flocking back to the land of their forefathers in great numbers from all countries of Europe; in Jerusalem and its neighbourhood, particularly, every plot of ground for sale is eagerly bought by them."

1882.—England in Egypt, and great outbreak against the Jews, giving a vigorous impetus to the colonisation movement. Brother Meakin says:—"We have seen events which prove the first and the second endings, events of a remarkable character which have not been seen during the 2,400 years, and it is but four years from 1878 to 1882. At the end of these four years, do we find events to mark this ending? An extraordinary persecution of the Jews *suddenly* sprung up in various European countries, which a writer in the *Jewish Chronicle* described as the greatest and most serious that had befallen them since the destruction of Jerusalem.

He also said that no one whose eye is keen for *decisive historical situations* could doubt that the present is one of those critical moments in

the history of our race, which challenge its nerve and its wisdom in an especial degree and put it to a novel proof. The Editor of the *Jewish Chronicle* said "it is becoming evident that the hearts of those down-trodden brethren of ours are turning to the land their fathers loved so well; for them, the return to the Holy Land has become something more than an aspiration; it is now with them a fixed intention which they are bent on carrying out. The same writer says, "Whatever we may think or say as to the practicability of the new exodus, it is evidently to take place; the move ment is irresistible; if we cannot stem the tide, let us at least guide it into fruitful channels. We cannot suffer ourselves to stand by with folded arms when this new exodus is taking place."

In this same year, 1882 A.D., we have Egypt given into the hands of England, in fulfilment of Isa. xliiii., where the detachment of Egypt from its latter-day possessor, and its transfer to some other power, is associated with the latter-day ransom of Israel.

Such then are the suggestions offered in explanation of the delay that has tried the patience of believers for 16 years past. The suggestion is that there has been no delay, but a failure to recognise the gradual stages by which prophetic periods have been working out. There is some force in the view put forth. There is not much to be said against it. It seemed difficult at first sight to accept the suggestion that the seven times of Babylon and the 2,400 years of the Perso-Greco-Roman period could have a number of beginnings; but the difficulty is softened somewhat by the obvious reflection that every well-marked step in Judah's downward career was necessarily a step in Babylon's progress towards the position of complete ascendancy over the Lord's land and people: stages in the one would necessarily involve stages in the other. And as we have seen that the seventy years of Judah's captivity had a reckoning from each of those stages, it is not difficult to conceive that the seven times may have a similar mode of reckoning.—As for the 2,400 years, that is a period of down-treading commencing undoubtedly with the advent of Persia as Babylon's conqueror at the end of the seventy years of Judah's captivity. It is a measurement joining up to those seventy years, and if it is to be understood as forming an inseparable part of a chronological scheme of which the seventy years are the commencement, then several endings to the seventy years would produce several beginnings to the 2,400, and therefore several endings. The idea is plausible, if not absolutely conclusive, and it is certainly favoured in a remarkable manner by the events that in our era have marked the four terminal points as above set forth.

But what is the bearing of these suggestions upon the prospect of the coming of the Lord? It would seem as if the last of the terminal endings of the 2,400 period (1882) ought to have brought us to that event, for the effectuation of "the cleansing of the holy;" and as if, therefore, we are still without the desired explanation of the "delay." It is here where the sliding application of the seven times affords guidance.

Dr. Thomas commenced the seven times with the first year of Nebuchadnezzar, for the reason hinted at early in this article. The reason seems good, and brother Meakin's suggestions do not propose a different commencement. (The only other commencement that could reasonably be proposed would be the year when Nebuchadnezzar was driven from power, and the seven literal times commenced to pass over him, in the personal fulfilment of the tree-vision. But it seems more fitting to reckon the political application of the seven times from the commencement of Nebuchadnezzar's political career.) Adopting then, B.C. 611 (the first of Nebuchadnezzar) as the commencement of the seven times (2,520 years), and observing the four beginnings suggested by the four beginnings of Judah's seventy years of captivity, we would have four endings in A.D. 1909, 1915, 1928 and 1932. What will mark these endings cannot, of course, be known with certainty beforehand; but the analogy of the fulfilled part of the visions would suggest a gradual culmination of events, terminating in the full, victorious, and glorious establishment of the kingdom of God in all the earth. A.D., 1909 might see the kingdom of Israel fully re-organised, with the ten tribes added: 1915, the outbreak of war between the new kingdom and all nations; 1928, the world subdued; and 1932, the new government fully established in all the earth. This, of course, is conjectural, but is suggested by what we know. It would carry the establishment of the kingdom twenty years further forward than the Doctor's chronology. This it does, not by altering his interpretation or dating of the seven times, but by recognising four beginnings to them (as suggested by Judah's experience), and therefore yielding four endings, the last ending being over twenty years after the first ending, is that time later than the one simple ending taught by the Doctor.

But again, it may be said, there is still an absence of indication of the time of the Lord's coming. True, except that if at the first ending of the seven times in 1909, the kingdom of Israel is fully re-organised, the Lord must have come before then. But how long? Dr. Thomas understood Micah's, "*according to the days of thy coming out of the land of Egypt,*" to mean a period of forty years. There are reasons for doubting whether it is not the character, rather than the length of the days of the exodus, that is signified by Micah's words. Bro. Meakin, adopting the Doctor's view, understands them to mean measurement, and therefore places a period of forty years before the final termination of the seven times in 1932—during which period, the whole work of turning the kingdoms of this world into the kingdoms of God goes on. As this work begins with the appearing of Christ, bro. Meakin places the appearing of Christ at the beginning of the forty years. Forty years before 1932 would be 1892—or eight years hence.

There is only one point in which these suggestions come into collision with Dr. Thomas, and that is, as regards the age of the world (Adamic). The Dr. understood that the world would be 6,000 years old in 1909, and that the fitness of things required that the kingdom of God, as the sabbatical era of the world, should commence then. The foregoing construction of the

times takes the kingdom over twenty years beyond that point. This need not, however, be regarded as a fatal circumstance. There are some points in the chronological chain admittedly obscure; and it would not be a wonder if the Adamic world should prove 20 years younger than the Doctor's computation makes it. It is a small fraction of time in so long a period as 6,000 years.

Finally, these suggestions only profess to account for the delay. They do not profess to fix with certainty the time when the delay will end, though yielding a hint on the subject. They go to confirm the convictions we have entertained, that we are in the throes of the time of the end; but at the same time, they leave us in the position that all the Lord's allusions to the time of his coming recognise as the position of his servants: "Knowing neither the day nor the hour when the Son of Man cometh." This conclusion cannot have a slackening effect on those who rightly estimate the solid and far-reaching scheme of truth to which the gospel has introduced them, and who recognise that the Lord's judgment will be brought to bear, not on the state and attitude of his servants at the moment of his arrival, but on the part they have sustained during the weary days of his absence. The uncertainty leaves room for his coming to-day or to-morrow. No better application of the matter can be made than that of the Lord himself, when he said, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." "Blessed are those servants whom their Lord when he cometh shall find watching."

EDITOR.

TUMBLING AND CRUMBLING.—*Apropos* of the allusion on the cover of a recent *Christadelphian* to the lines written by George Herbert at Montgomery Castle, bro. J. Richards who lives at Montgomery says; "Montgomery Castle the birth place of George Herbert is tumbling and crumbling away. It is almost within speaking distance of my back door. A short time ago there was an heavy fall from the walls. We were at breakfast and wondered what it was we heard. Edward Herbert, the Earl of Powis sent men to repair the breach." A curate that was here wrote a poem on Montgomery, commencing:

"The Castle of Montgomery, no Castle is at all,
A few old ruined towers, and bits of broken wall."

THE HEALTH EXHIBITION AND THE LAW OF MOSES.—The *Jewish World*, commenting on the lessons of the

Health Exhibition now open in London, truly says that the Jews have inherited the most perfect code of sanitary regulations ever written, to the observance of which they have in all ages owed their superior immunity from disease. But it makes a very unskillful use of the fact when it says it "shows how very far advanced was *sanitary science* in Biblical times." It shows nothing of the sort. The superiority of the law of Moses was in no degree due to "sanitary science." The law came direct from God, which is the cause of its superiority. The Jews boast in Moses, but they boast of him after the flesh, as if he were merely a superior Jew, as Aristotle was a superior Gentile. O Israel, it would be refreshing to see you rise to the true dignity of your history and your position. But these are not yet "the times of refreshing."—ED. C.

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. E. F.—The article appearing in this number, entitled "Why the delay?" deals indirectly with your question about the 40 years, showing, first, that it is doubtful whether Micah's allusion to the days of the exodus does not mean the character, rather than the length of these days; and secondly, if it mean the length, that it is doubtful whether the time has come for them yet.

T. W. F.—Few men, in our day, have relinquished the truth after having known it. Where they do so, the inference arising from their action is not against the truth, but against themselves. It shows the truth is too high, divine, and intellectual a thing for men controlled by the instincts and sympathies of the natural man. These sympathies lead the subjects of them to prefer systems and connections that give scope for the sentiments and desires of the *flesh*, rather than the truth which crucifies the old man, and invites, at present, to a path of self-denial. Hence, "the Church," Unitarianism, Deism, or blank Atheism, in turn, claims its perverts. Jesus foreshowed that shallow professors would fall away in time of difficulty or temptation. We ought not, therefore, to be surprised at the phenomenon, when it occurs.

C. R. C.—The calculation of the prophetic periods is not affected by the difference between the solar and lunar time, because when years are signified, it is the true and not the lunar year that is meant, as shown by the prophecy of the seventy weeks, and other instances. The article appearing this month, "Why the Delay?" coincides substantially, nevertheless, with your criticisms as to times and seasons.

"Very Beneficial."

F. J. R. says:—"What I have found so very beneficial to myself I delight to convey to others. *Thirteen Lectures on the Apocalypse, Ways of Providence, Seasons*

of Comfort, and The Crucified One. I have wept for joy over them all."

From the Heart.

Bro. C. C. Walker, of Prahran, Australia, writes:—"If the following be any consolation and encouragement, take it from my heart. I can confidently affirm that, under God, the greatest blessings I have on earth are the books and periodicals that emanate from the Christadelphians in Birmingham, reflecting, as they do, the light of the glorious gospel of God. Faithful words of warning, exhortation, and comfort: how excellent are they! 'The words of the wise are as goods,'" &c.

"Eyes Opened."

Sister Marian Seed, of Brandon, Canada, writes:—"The *Twelve Lectures* I wrote for were received in due time, and have been the means of fully convincing my brother in the flesh that our eyes are indeed opened as regards the truth in God's word. I hope and trust to have the happiness of recording his baptism into Christ's name when next I write you. My grandfather lives in Patton, Beds., about 44 miles from London, and, although from what my mother says of him, he does not hold with the teachings of the Church, yet, on my writing him something about our faith, he says—"You call yourself a Christadelphian (what a mouthful!); now, I do not know what it means—should like to know—if you could send me a pamphlet, or something of the sort, in order to enlighten me upon the matter, I should be pleased." This is what I want to do, and I thought I would ask you to please send him a volume of 'The *Twelve Lectures*.' I will enclose his address, also a list of books.

"It is very difficult to awaken any interest in spiritual things, as everyone that comes out here, comes with the intention of making money, and makes everything bow to that. Brother Roberts, there is a matter of great importance to me, and I have been on the look-out for anything

that might answer to my case, although you may have written of it in some of your lectures. It is: Should I, being isolated, break bread every first day of the week, the same as an ecclesia? or does the saying of Christ, "Where two or three are gathered together in my name, &c.," exempt me? I think your *Ecclesial Guide* will help me.

"Brother John McCarter, and his sister-wife, formerly of Walkerton, Ontario, are living in Winnipeg, and they help my brother a great deal. I would like very much to be able to write to 'Oriana L. T.' I like her ideas, especially that of getting back to the apostolic times, in putting aside the customs and ways and conventionalities of the present day, and 'living soberly and righteously' in this evil world.

"I am hoping that I may, some time, get her address, or, better yet, see her.

"It makes me feel a little home-sick when I read how you can all see and talk to your brethren, and comfort and strengthen each other, but then I think perhaps God has a work for me out here, where His name is so little thought of, which reconciles me to it.—The church-goes here in this new country must differ, with what I can understand, very much from those in older places, *i.e.*, England. Here they are proud of 'having an opinion of their own.' The fact of a minister asserting a doctrine to be true, is a reason for some of them holding an opposite view. They do not leave on account of it, as they all agree to disagree, and with some I know that they do not know that their church teaches in opposition to what their reason tells them is right. A minister does not preach 'doctrine' so much as formerly: a good 'practical' sermon is thought to be more fitting the progress of the people, and so it is (such as the progress is). A minister to be popular now must be a reader of the law (of the land), and tell his hearers how to be happy in *this life*: they must not rob the poor, nor lie, nor steal, &c., not just in that language, but that is the idea. They serve their purpose, the same as the Salvation Army, to keep those in subjection who could not otherwise be reached until Christ come. But you would be surprised, I think, if you could know how many 'professing Christians' belonging to the different churches believe that Christ is coming, and that there is no hell of fire

and brimstone, and that the personal devil is a myth, &c. What can we say to people whom, when we expound to them, say, 'That is what I think, too, but that is no reason why I should leave my church.' They are sincere, honest people, too.

"But why should I trouble you further with the ways of the people? I was in hopes that at some future time we might have the extreme pleasure of welcoming brother Ashcroft to this north country and hearing a lecture on those things which are of vital interest to us; but I see he has decided otherwise, and we must abide his decision. Whenever you are out of any of the books I send for, you could send me a postal card to that effect, and, I was going to add, put the money in the 'Fellow Service League' fund, but this might not be convenient. I will send some for that outside; but if I ever do send more than enough for the books I want, will you please put it in that fund. Already I have written far more than I first intended."

God in Christ—A False Growth.

Brother Geo. A. Birkenhead, writing to his brother, who contends for the personal pre-existence of Christ on the plea of having advanced in the knowledge of the truth since his immersion, says:—"I should say we require to be very careful how we apply this 'growth in the truth' to the pre-existent theory for which you contend. To my mind, instead of growth, it appears like retrogression (excuse so hard a term), because before we knew the truth, while associated with the church, we then held that the Son was pre-existent. And got rid of all our difficulties on the subject by one word 'incomprehensible.' When we had our eyes opened to the truth, we renounced such doctrines as false, with good reason too. But now, under the plea of 'growing in the truth,' you are once more holding the doctrine, and defending it by the same argument, that the matter is 'incomprehensible.' You don't use this word; still it is expressive of your remark that we must accept the matter in faith, because we cannot understand how an existing person can be born of a woman. It only requires one or two steps further to take you back to the old Trinitarian ideas. If this doctrine is really 'the truth, I can't see how a person can know the truth who doesn't believe it, and for this reason I can't see how attaining to a knowledge of it

after baptism is a growing in the truth, because a person wouldn't be in the truth at baptism through ignorance. I understand growing in the truth to be a strengthening of the mind and purpose in relation to it, and the development of a more perfect character in it, after the fashion of the natural growth of a person. A child of a few months old has the same organs as a man of 40 or 50 years, but they are weak compared with a man's. They require developing, and strengthening by a gradual process of nourishment. So in the truth, a babe ought to have the same organs as a man. In other words, he ought to know and believe the same doctrines in their entirety, but he must develop himself by a continual feeding upon the Spirit's teachings, thus gaining strength of mind and purpose, moulding himself more in harmony with the divine character.

"Let us be careful, my dear brother, that we do not look at things in a wrong light. I cannot see any reason in the idea of Christ existing as a person previous to his birth of Mary. Nay, it appears out of harmony with the character of God to transform an immortal, incorruptible Spirit person into a mortal, corruptible, weak and suffering human being. The purpose of God is to make weak things strong, human beings spiritual, mortal people immortal. In a few words, to raise imperfection to perfection. You reverse this order in the idea of a Spiritual Christ becoming a natural one. You also put yourself out of harmony with the Scriptures that were before Christ. Where do you ever find Christ referred to in the Old Testament writings as a Son of God living at the time those writings were penned? On the contrary, it was definitely taught the Jews that their God was *one*, and *only one* person, and that they must be very decided in their belief and worship on this basis of the unity of the Deity. In reading the New Testament writings, we must be careful to understand them in harmony with Moses and the prophets—especially as regards the letters of Paul, of whom Peter says that he wrote things that were hard to be understood. It is very unsafe to base upon admittedly difficult expressions of his, ideas inconsistent with what is plainly revealed in the Old Scriptures concerning God. We must remember that Jesus, and also the apostles, in speaking of things that would

come to pass, often used the present and even past tenses, because of the certainty of the matter. As when Christ said that if a man believed on him, he *had* everlasting life. We know that no one will have it till Christ comes again. Let me ask you to give this matter your earnest attention, with many prayers for your present and eternal welfare."

Work and Study in Bed.

Bro. Ballantyne, of Wood End, Linlithgow, Scotland, miner, who met with an accident over a year ago, writes:—"I have been confined to my bed for a year now, but I am still very healthy—thank God for His goodness. I lay for about eleven months in a jacket made of plaster of Paris. But I have got liberty to take it off, and I feel more comfortable without it as I am able to sit up in my bed now. I hope that I may soon be able to sit at the fireside and move about a little bit again, if it be God's will. I have not got the sensibility of my legs yet, but I think there is a little motor power in the legs. Both sets of nerves were cut off, and that is the sensory and motor nerves, but the spine is getting very strong now. I try to keep from getting weary by lying and reading, and writing to brethren whom I know. I write to some of my Edinburgh and Glasgow brethren, and I always get something stimulating from them. I have been hearing a Campbellite preach right opposite our house. I can lie in my bed and hear them expounding. Some of them who know me have been in, asking how I am progressing, so I am just after talking to them about the kingdom of God and other things of the Scriptures. They are very zealous, but it is not according to a good knowledge of the Scriptures of truth. I have been looking into the last chapters of Ezekiel about the parts of the land of promise to be divided to the tribes, also the holy oblation, and I have done a plan, according to my notion of it, since I am able to use my mathematical instruments. I have made a plan of the oblation, showing the city, and sanctuary, and suburbs, and dwellings, and profane place, and the parts for the priests, and parts for the Levites, &c. I cannot rightly show the parts for the tribes, as I am not able to find the places mentioned as the boundaries on the map of Palestine. According to my calculation, the area of the sanctuary is 2,312,500

square feet, English measure. It will hold nearly a million of people, having each about three square feet area. The length of each wall of the sanctuary will be 4,625 feet, and round about the sanctuary will measure 18,500 feet. The length of each wall of the city will be 41,625 feet long, or 8·88 miles each wall. Perhaps I will be able to send you a coloured copy of my own doing ere long."

Bible Reading and Bible Study—New Proposals.

Two "ends of the earth" draw near on this subject—Canada and Australia. Canada, represented by brother C. H. Evans, of Guelph, suggests a new form of *Bible Companion*: Australia (brother Schneider) earnestly recommends a Christadelphian Bible Commentary.

Bro. Evans says:—"Could we not have a Bible Companion indicating a right division of subjects. The chapter and verse arrangement has precluded the pious reader in thousands of cases from a right understanding. In numerous cases the dividing line between chapters is drawn in the midst of the prophet's glowing discourse or the apostle's profound and masterly argument. Again, our consecutive reading in the O. V. is of necessity anachronous, which also cannot help to so intelligent a reading as if the various books were arranged in their chronological or datal order. What I would dearly like to see, would be a Bible arranged in such order and in the paragraph form as in the R. V., say with a few invaluable annotations, likewise our 'Bible Companion' amended accordingly and somewhat on the plan as above. The now nearly completed Revised Bible might be taken as perhaps the best in our reach by the favour and providence of God. The Bible so arranged would thus be holy (in another sense) to the brethren, for by them indeed, as of the Commonwealth of Israel, are the oracles of God inherited, bequeathed by Israel's God and constituted thereby the true 'Defenders of the Faith' in opposition to those of pseudo pretensions erst-while in high places."

Bro. Schneider says: "Since I obeyed the divine command (burial with Christ in baptism for the remission of sins) I have earnestly studied nearly all the Doctor's, yours, and other writings, comparing and marking my English and German Bibles over and over in accord with

the same. I came, by so doing, to the required understanding of the divine plan and purpose for this earth's population, for which I am now thankful to our Father in heaven. Now, in my searching after truth, I did read various versions of the Bible with comment; yet, I confess, the more I read, the more I study, the more I am convinced that what is wanted is a new version of the Bible, with comment according to the truth brought to light in this closing Gentile period. There are many Bibles with comments, but there is more imagination in the comments than elucidation. Commentators (at least, all those I have read) have picked passages, and find their imaginary doctrine on it. For instance, in the Douay Roman Catholic Version, we find (Genesis l. iv. 31): 'And he shall see that he is not with us he will die, and thy servants, shall bring down his gray hairs with sorrow into hell.' On this there is the following comment.—'The Hebrew word for hell is here Sheol, in Greek Hades, it is *not* taken for the hell of the damned; but for that place of souls below, where the servants of God were kept before the coming of Christ, which place, both in Scripture and creed, is named hell.' In 2 Cor. v. 10, there is the following comment:—"In the particular judgment, immediately after death, the soul is rewarded or punished according what it has done in the body."

"Thus we see: To fix a doctrine of the mind of man on the Scriptures is one thing, and to impress the Scripture doctrine on the mind of man quite a different thing. We know that out of the former naturally spring confusion, perversion, heresy, and the going astray of Christendom. Now Brethren, seeing these abominations before our eyes, we should not rest while it is yet called 'To-day,' but earnestly strive to bring a version with comment of God's word pleasing in His sight before the public, to rebuke the works of Satan, and for the rejoicing of the saints. In other respects our new version will be beneficial. Many of our brethren cannot speak publicly or even in private circles. This great obstacle would be removed, in great part, by such a commentary as I recommend. Any brother would be at once able to answer any argument the lover of darkness may bring against the truth. Such a version might find its way into other languages. The God of Abraham, Isaac, and Jacob,

in all nations, ages, and tongues, has used someone to work for His plan and purpose. By His will, Ptolemy Philadelphus caused first the Scriptures to be translated into the Greek. 'The result we know.'"

"I believe Christadelphian literature will be translated into other languages, and our New Version will not stop behind. Undoubtedly it will stir up our well known friend Mr. German Criticism, and his brethren of the other nations. Let us hope it may be for their own benefit. Brethren, a long cherished desire has given me boldness to bring this idea under your notice, knowing that as brethren in spirit and in truth, you will forgive my forwardness."

REMARKS.—There can be no question of the excellence of the suggestions contained in the foregoing communications. But it is one thing to admire a suggestion, another thing to carry it out. The work proposed is of Herculean proportions—both in a literary and commercial sense. The workmen exist, but their hands are full of needful current work, which would have to stop while they were busy underground or some years. There also lack the means to maintain them during the time the work would absorb them. Bro. Schneider truly says that God provides instrumentalities when he wants a work done. But he also provides means and opportunities. In the absence of these, the instrumentalities are powerless. This is somewhat the situation at present. There is a sufficient resource of literary material and ability, but, at the same time, they are so situated as to surrounding circumstances as not to be available to the extent necessary for the execution of the work proposed. What the future may have in store in the matter it is of course impossible to say. The throwing out of the idea may not be fruitless. Ideas precede achievements. The idea is not altogether new. Brother Shuttleworth has the germ of such a work on the stocks. With assistance, it may grow; and if the time of completion come, the necessary financial means might be forthcoming in the way

of subscription for copies of the work by the brethren themselves.

Should nothing come of it, we may conclude that it is not within the requirements of God's purpose. The latter-day portion of the body of Christ will, in that case, be developed by existing instrumentality, the potency of which has been illustrated in thousands of cases. The word of God, when once the right cue is obtained, is able, without annotation, to make men wise unto salvation, notwithstanding its artificial divisions in chapter and verse. Almost any mode of Bible reading is adequate for this, provided it be daily in its recurrence, and is followed with an earnest and intelligent desire to discern the hand of God in the past, His will in the present, and His purpose in the future. The *Bible Companion* has been serviceable for many years, in keeping the brethren in daily contact with the mind of God, as incorporate in the Scriptures. The other literature we have supplies the needful clue to make the daily reading an enlightening and spiritualising process. If God give us further help, we shall be thankful: if we get no more than we have, we may be content.—Ed.

Ethiopia and the Soudan.—Dr. Thomas' Exposition Verified.

Bro. Alexander, of Stow, writes:—"In the June number of the *Christadelphian* bro. J. J. Andrew, of London, asks, 'Have you examined the reference to Ethiopia in the prophetic scriptures,' and says, 'Dr. Thomas fixes it Kushistan near the Persian Gulf.' But he (J.J.A.) says there are reasons for locating it in the Soudan and that Ezekiel and Daniel associate it with Egypt. Yes, and so does the Dr. associate it with Egypt (in harmony with Isaiah xviii. 1, xliii. 3, xlv. 14). In *Eureka* 3, pages 597-8, whilst speaking of the return of Israel he asks, 'What country doth the Scriptures say will extend its political power over them' (Israel)? And answers by saying, 'Whatever land is therein indicated, will, I conceive, obtain supremacy in the *Abyssinian, Ethiopian* or *Cush, Seba*

or Nubia, and Mizraim or Egypt.' This Ethiopia is the one of Isaiah, chapters 43 and 45. Then immediately after, whilst speaking of the one to which brother A. refers, which is the one of the 18th chap., he says 'The reader must bear in mind that there are two separate and distinct regions, known in Scripture by the name of Cush (or Ethiopia—J. A.) The one in Asia, and now called Cushistan, the other in Africa, styled Abyssinia and Ethiopia, the latter at the southwest extremity of the Red Sea, whilst the Cush of our text is at the north end of the Persian Gulf.' But he says 'the protecting power (which he also says is Britain) will have command of both Ethiopias, and even now commands the Persian Gulf and the Red Sea, and is prepared for any advance northwestwards towards Syria or Egypt, deemed necessary by the home government for the satisfying of its interests.' This is now partially taking place in the case of Egypt. And the way this was brought about is remarkably verifying the words of the Dr. in Elpis Israel. On page 398, he says 'That God will bring the rulers of Britain to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced by force of circumstance probably to take possession of.' Did not the massacre of the 11th June, 1882, force Mr. Gladstone into Egypt? and has he not done all he can to get out of it? But one disaster after another is compelling him to remain there. Yes, and if he still persists in not doing so, and extending his power down the shores of the Red Sea, he, the Liberal Government will just be removed out of the way to make room for others who will."

Moderate Drinking.

A correspondent was pleased to see something in the *Visitor* recently to the effect that—"Many things condemn wine-taking altogether, though the commandment does not." The correspondent adds: "I am an abstainer, but I have heard some among the brethren speak as though total abstinence were unsuitable for a brother or sister of Christ. I suppose the idea is that such an one ought to be able to take it in moderation, and, of course, that is true. But the fact remains, that all are not so able, and I think those who disapprove of abstinence must forget that

Paul said, 'it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.' And again, 'We then that are strong ought to bear the infirmities of the weak and not to please ourselves.' I know that 'moderate drinking' is lawful, but I don't think it is expedient, seeing what a temptation the very sight of drink is to some; and for anyone in the truth to speak as though they thought it a mistake to abstain, seems very strange to me. Surely they might wait till they can 'drink it new in the kingdom of God,' rather than offend any weak one by insisting on their freedom of action now." (Words of wisdom, surely.—Ed.)

Edification—not Controversy.

Brother Carruthers, of Glasgow, remarks: "It is the best thing you could do, to husband your energy for the *Christadelphian*. I would be very sorry to see it deteriorate, and would even like to see it improved, if possible, in the direction indicated by a brother in this month's 'Chat with Correspondents,' under the heading 'Cutting out work.' More particularly would I endorse what he says towards the end of his remarks, which I will here repeat:—'What should be aimed at is to make what we have as good as possible, and that I think can best be done by the introduction of more expository matter, either mixed or accompanied with exhortation.' I should be very sorry, however, to see this degenerate into anything like mere controversy. That elucidation of doctrinal matters is needed, is, I believe, quite true, but, at the same time, I think it is wise to guard against fostering a spirit of contention, and striving about words to no profit. Dear brother, don't lose sight of what you have set forth in the title of the *Christadelphian*, as the object aimed at in conducting it—that it is 'with a view to making ready a people prepared for the Lord,' who, I believe, will soon be with us, or, rather, we with him. I think, from the appearance of the political sky at the present time, that we must be very near the time when our hope shall cease to be a hope, and become a reality; how my heart of late has leaped at the prospect." (An editorial "Amen," every way, is the best thing that can be written in response to the foregoing.

There is nothing we have more distinctly feared, or more directly aimed to avoid during all the years we have been permitted to say or do anything on behalf of the glorious truth, than that same "strife of words" which it is so easy to raise, and so hard to bring to end; in which some, otherwise indifferent to the things of the spirit, find the pleasure that a dog finds in worrying a rag, and which, after all is said and done, acts more as a mist on the lenses of the spiritual telescope, than as a help to bring near and make real the great facts exhibited in the prophetic and apostolic testimony. Nothing, in our experience, is more destructive of the real objects of the gospel than this habit of pugnacious nag and metaphysical hair-splitting. Our fear of it, and aversion to it, is one explanation of a policy otherwise misunderstood, which, however, we must pursue, so long as God permits us health and reason. We have only a few days to be on the earth in the present state, and we cannot afford to waste them in bootless fighting with dust-whirlwinds. "The glorious gospel of the blessed God," of which words are only the symbols, is what we aim to promote, and shall continue so to do, to our dying breath. Wherein any may not agree with this policy, we wish them well on their own road, but

will not, please God, be dragged off the right road.—(Ed.)

Cremation and the Resurrection.

Bro. T. Royce, of Peterborough, writes in opposition to the contentions of those who argue that cremation makes the resurrection of the body impossible. True, the substance of those cremated has vanished in fire and smoke, leaving only a very small amount of dust. But what obstacle does that present to the powers of God? It is of no consequence whether the body has been destroyed by fire or corruption. It is just as easy for God to restore an individual who has perished in fire as one who has dissolved in the dust. Abraham was commanded by God to offer up his son Isaac for a burnt offering, and proceeded to carry out the divine mandate, intending to slay Isaac as he would a lamb, and then cremate him upon the altar he had erected for the purpose (Gen. xxii. 10-13). Abraham relied implicitly on God's word, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 19). Isaac having been typically slain and burnt upon the altar and restored again to his father in the flesh, may be fairly taken to represent the resurrection at Christ's coming of those servants of God whose bodies have been actually reduced to ashes by fire."

"IF THE CLERGY HAD POWER."—Attention was called in Parliament, the other day, to a case which illustrates what we should come to if the clergy were to have their old power. It appears that two boys in the National School at Speldhurst, near Tunbridge Wells, were flogged by a clergyman, their father, in the presence of the entire school, for having attended a Dissenting chapel in the village. After the beating, the clergyman called upon any other boys who had attended the chapel to hold up their hands. Subsequently he did the same in the girls' school. The Vice-President of the Committee of Council on Education denounced the occurrence, with the approbation of the House, as a case of "deplorable intolerance."

THE RIGHT LESSON (NEGLECTED BY MOST).—In a letter recently published, Professor Agassiz (himself lately numbered

with the dead) says to a friend about the death of a scientific fellow-labourer: "His sickness and death have deeply impressed me with the instability and uncertainty of all worldly objects, as well as with the wonderful phenomena of life and death. Although these are constantly occurring around us, and must be exhibited in our own case sooner or later, yet they are never fully realised in all their magnitude. How momentous the change! Now a living, intelligent being, and in a minute, perhaps, a mere mass of inert matter. We awake (at birth) to consciousness, and find ourselves in a world of ever-changing scenes, which we call knowledge, amuse ourselves with fleeting shadows, and then sink again into unconsciousness, to awake hereafter—but when? or where? or what? This is the great subject which apparently should absorb all our attention, and render everything else of no account."

The Christadelphian.

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

AUGUST, 1884.

This month we fulfil (earlier than we expected) the promise of placing before our readers the suggestions accounting for the non-realization of the expectations of the Lord's coming in 1866-68. They will be found on page 355 in the article entitled "Why the delay?" The verdict of most readers will doubtless be, "There is something in them." They stand upon a solid basis of fact, and are in their nature reasonable. They explain the delay, and at the same time, "revive our longing eyes" with the light and interest of renewed anticipation. In the highest sense, there cannot be delay. God's purpose must needs be accomplished. But His fainting children are naturally eager in their anticipations of what He has promised; and their eagerness leads to prematureness, and hence only to the idea of delay; as to which, we may take comfort in the idea that their interest cannot be displeasing to Him.

December will be coming on by-and-bye, the first Sunday in which it was resolved last year, we should have our annual contribution in aid of the Jewish colonies. Some have asked us whether we should continue this, in view of the colonies having been taken over by Baron Rothschild. We shall doubtless shortly be hearing from Mr. Oliphant on this point. His last words were to the effect that we should go on contributing, as the certainty was, in the changes impending in Egypt and the Holy Land, all that we could do in this way would be more than required with the inevitable rush of Jewish immigration that would ensue, on the removal of the Turkish obstruction. It is for the brethren to consider.

THE SIGNS OF THE TIMES.

POLITICAL CONTROVERSY AT HOME.

THE MAHDI'S PROGRESS IN EGYPT.

A VEXED AND VEXING QUESTION.

THE EUROPEAN BEARINGS OF THE
EGYPTIAN QUESTION.

For the moment, attention is diverted from the banks of the Nile by the fierce political controversy raised in England by the rejection of the Franchise Bill by the House of Lords. This controversy has not the interest for the brethren of Christ that it has for the British citizen pure and simple; it has *an* interest, but not the same interest. Its interest for the former turns on the probable effect it will have on the foreign policy of the nation, and, consequently, on the political situation abroad, where the field of the "signs" more particularly exists—the signs of the approaching culmination of the purpose revealed to Daniel and the other prophets of Israel. It can scarcely fail to have some effect—perhaps a very powerful effect.

The aim of the House of Lords is to compel Mr. Gladstone to dissolve Parliament and appeal to the country, in the hope that the unpopularity of his Egyptian policy might either destroy the majority he now has in Parliament, or so reduce it as to open the way for a return of the Tories to power. The sons of God are neither Liberals nor Tories: they are interested exclusively in the accomplishment of the divine purpose. This purpose sometimes needs the Liberals—sometimes the Tories. If the time has come for Tory principles to be applied to the regulation of foreign politics, the Lords

will come out of the struggle victorious. If, on the other hand, the strengthening of Mr. Gladstone's hands is necessary, they will go to the wall in the struggle. It will be interesting to watch the battle from this point of view. We may have a leaning in favour of a Tory triumph, because of the very pronounced tendency of the Tory policy in directions that harmonise with prophetic necessities. But experience prepares us to accept even Liberal ascendancy as in its turn equally essential to the working out of the divine purpose. That purpose requires sometimes one and sometimes the other: *seesaw* is in all things more effective than cutting all one way.

EVENTS IN EGYPT.

Whatever may be the result of the struggle at home, events in Egypt will not allow the Government to settle into indifference to that country. The English Government would be thankful were it otherwise; but it is not human wishes that rule events. While the Conference of the Powers is discussing the financial affairs of the country, and the proposals of England with regard to the term of her occupation, the Mahdi in the Soudan assumes a more and more threatening attitude towards Egypt. Berber and Dongola have both fallen. Major Kitchener telegraphs that—

“The operating force is part of the Mahdi's regular Dervish army, which is under the strictest discipline and effectively organised. He says that people in authority have not yet recognised how formidable the Mahdi's movement is. The rebels have sent out a warning that they will give no quarter to persons fighting against the Mahdi, or taking refuge in the infidel lines. This announcement has spread consternation through the population.”

A correspondent of the *Daily News*, near the Egyptian frontier, has had an interview with Major Kitchener, from whom he derived information to the following effect:—

“The Mahdi's movement is fanatically religious, and more formidable and better organized than the authorities imagine. The dervishes are fanatically brave, and are under the strictest discipline. Every profane expression is punished by whipping. An invasion of Egypt after the Ramadan is almost certain. The Emir Abdullah Waddakair is marching on Dongola with the main body of the Berber forces. A train of camels loaded with ammunition for the use of the rebels is reported to be passing Abu Hamad in the direction of Dongola.”

There has been no further word from General Gordon, except in the way of flying rumour. He is said to be holding his own against the rebels so far. Major Kitchener urges the despatch of 20,000 men in his aid. Efforts in the direction of his relief are in progress, but they are combined with preparations to resist the Mahdi. More than one British regiment has been ordered to the front. The Egyptian soldiers are not proving trustworthy. A detachment sent forward broke up on the road; half ran away; and the other half chased them and captured many of them and returned with them as prisoners to be tried. This is like the ominous incidents that preceded the Baker disaster.

A VEXED AND VEXING QUESTION.

King John, of Abyssinia, has been enlisted as a British ally, by the retrocession to him of the port of Massowah and portions of territory formerly taken from him by Egypt. He offers an army to operate from the south. It is hoped he may be useful; but it is not certain that he will not help himself rather than British objects. At all events, the entanglement grows. Egypt is becoming a vexed and vexing question. As a Canadian paper (*Toronto Mail*) remarks:—

“There is enough in the Egyptian question to break the back of several governments. Great Britain might, indeed, annex Egypt and make a colony of it, provided the other powers would consent.

But the other powers will not consent, although such action on the part of Great Britain would ensure the safety of foreign holders of Egyptian bonds, and it is these bonds which form the alleged basis of the proposed conference.

"Neither Bismarck nor the republic, which two powers, so Clemenceau says, constitute Europe, would consent to a new India on the Nile. Even if their consent could be obtained, the expense and danger to Britain would be great. The Egyptian sepoys would be to train; the new colony would require protection from hostile forces on every border. The fanatical and restless nations of the upper Nile would be always troublesome, and could only be quieted by the occupation and development of the Soudan. . . . The only chance of success would be to clear out the natives from all positions of trust, and place the whole administration of affairs in the hands of the English supporting them with a large standing army. The Conservative leaders are probably not ready for so radical a movement as this, even if the powers would approve.

"Short of this step it will be impossible to reach a basis which will be satisfactory to any party. British protection in name Egypt already has. But there is a strong impression that Egypt is not protected. Anything less than the present protection would be the desertion of British interests. Anything more in the same direction would be British possession.

"With France looking jealously on lest he go too far, and with the English people grumbling because the Government has not gone far enough, Gladstone is in a tight place, and if Salisbury should take charge of affairs, he will find anything but a bed of roses."

"And as the 'Eastern Question' may be re-opened any day, Russia deems that she had better be quick in making good her advance *via* Serakhs towards Herat. Hence it is that despite her overgrown and unwieldy territory, her domestic distractions, her embarrassed finance, Russia goes on making these costly efforts in semi-barbarous and distant regions, which she is not bound by any imaginable obligation to occupy, and which are too poor, too wild, too unculturable, to repay the cost of their occupation."

THE RUSSIAN MOVEMENTS IN ASIA.

An Anglo-Russian Commission has been appointed to mark out the new boundary between Russia and Afghanistan, consequent upon recent Russian extensions in Central Asia. The bearings of these extensions will be seen in the following extract from a paper by Sir Richard Temple:—

"Russia—abandoning temporarily her old line of advance on Afghanistan by Bokhara towards Cabul—has of late years struck out a new and even more formidable advance on Afghanistan from the Caspian along the northern border of Persia near Merv, and up to Askabad, on the straight road to Herat. This new line is the more formidable of the two because it is comparatively level, is tolerably favourable for an army, and is practicable for a railway; whereas the old line was mountainous, was hard for an army, and was impossible for a railway. This new advance again was made good by the commencement of a railway from the Caspian eastwards, by the armed subjugation of the Turkomans, and by the annexation of Merv. The foremost Russian post near Askabad was then less than 200 miles from the Afghan frontier near Herat.

"When Russia the other day consummated these proceedings, all well-informed British authorities foresaw that there was nothing whatever to stop her till she reached the Afghan frontier near Herat. Her arriving at that frontier became only a question of time. Hardly have we become accustomed to the idea that Russia is mistress of Merv than we hear that she has lost not a month of time, and has at once moved one stage nearer to the Herat frontier by taking at least a part of Serakhs. From her latest outposts to Serakhs is about 100 miles, therefore the distance between the Russian outposts and the Herat frontier has been diminished from about 150 to less than 50 miles. But from that frontier to Herat itself there is still an interval of 150 miles. The Russian intention, then, to move right up to the Afghan frontier near Herat is clearly exposed, persistently pursued, and nearly executed. This, then is the political significance of the Serakhs event as now reported. The intention of Russia

to seize Serakhs has long been known; years ago she gave us warning by placing Serakhs *outside* the Persian frontier in Russian maps, in defiance, as we vainly imagined, of political geography. But now she adopts a summary method of making the reality correspond with her atlas!

"If Russia should be proved (as reported) to have taken possession of the Serakhs fort and station, heretofore gari-

soned by Persia, then it is clear that she intends to array Persia against England when the day shall come for the Russian advance inside Afghanistan. By the conquest of one section of the Turkomans through Skobelev's victories, and the annexation of the remaining section at Merv, she clearly means, also, to array the whole Turkoman nationality against England. Her preparations for the future are thus proceeding apace."

INTELLIGENCE.

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

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

AYLESBURY.

Brother Wheeler reports the decision of another, after long and careful study—namely, GEO. COOK (30), who was immersed into the saving name July 12th. Brother and sister Pedder have removed to Thame, where the brethren will be glad to receive them.

BATH.

On May 30th, we had the pleasure and honour of aiding GEORGE KNIGHT (75), formerly and for 40 years a member of the Baptist denomination, to put on the sin-covering name. Notwithstanding a liberal distribution of 30 posters per week, and advertising in the daily paper, the attendance of strangers does not exceed 50. (A much larger attendance than at many places, brother.)

LECTURES.—June 8th, "Hell; what is it; where is it, and who are its inhabitants?" 15th, "Paul as a prophet; some of his prophecies fulfilled and unfulfilled;" 22nd, "The one God; is it the Trinity or the God of Abraham?" 29th, "Jerusalem: its past, present, and future;" July 6th, "Has man an immortal soul?"—T. W. KEEPENCE.

BIRMINGHAM.

Obedience has been rendered to the truth during the month by the following persons:—THOMAS STURDY (28), carter, formerly neutral; MISS F. KENDRICK (17), dressmaker, formerly neutral; GEORGE WILLIAM LAWLEY (23), warehouseman, formerly Baptist; MISS HANNAH ALLDAY (19), formerly Church of England; MISS AMELIA SANKEY (17), daughter of brother Sankey.

The usual quarterly meeting was held Thursday, July 4th. Reports were entirely satisfactory. Arrangements are in progress for the Town Hall lecture (August 10th); and two subsequent lectures in the New Lecture Theatre of the Midland Institute, by brother Roberts; subjects as follows:—August 10th, "The Bible and the East: or the light thrown by the prophetic word on the events now transpiring in Egypt and the East in their relation to the divine purpose announced from the beginning, of establishing Messiah's

kingdom in the land of promise with power over the whole earth" (Town Hall); 17th, "The relation of the Kingdom of God to the gospel of Christ, by which men are to be saved" (Midland Institute); 24th, "The connection between the Kingdom of God and the resurrection of the dead, considered in relation to the question of a future life" (Midland Institute).

Brother Shuttleworth's transfer to Halifax has been averted. A number of brethren, strongly disliking the prospect of the loss of his services in Birmingham, have privately combined among themselves to retain him there, while leaving him at liberty to co-operate with the brethren in Yorkshire or any other part of the country as leisure may allow. This combination has taken the form of a resolution to sustain him in the conduct of a weekly paper, not exactly of the character of the *Visitor*, but which will on some points take its place. This is probably a good compromise, which may freshly illustrate the fact that all things work together for good for those who commit their way to God.

LECTURES.—June 29th, "Saving faith" (brother Ashcroft); July 6th, "The divine nation of the past and future" (brother Bishop); 13th, "Divine interest" (brother Shuttleworth); 20th, "The church in the wilderness" (brother Shuttleworth).

BRADFORD.

Brother Freeman, of Birmingham, transmits a report of the death of sister Johnson, the wife of our late brother Benjamin Johnson, of Birmingham, in her 73rd year. She had been an exemplary member of the Birmingham ecclesia for eleven years. She removed to Bradford on the death of her husband some months ago. Her sufferings, which were great, were borne with much patience and resignation. She fell asleep on June 26th, strong in the confidence of seeing the Lord at the resurrection.

BRIERLEY HILL.

Brother Warrender reports the obedience to the truth of FREDERICK ELD, and his wife, ANNIE

ELD, both formerly neutral. They were immersed into the sin-covering name at Dudley, on June 11th. They increase the number of brethren and sisters in Brierley Hill to thirteen.

BRISTOL.

The subjects of lecture during the past month have been:—July 6th, "The One Hope: Its nature, and the reasons for entertaining it;" 13th, "The One Baptism: Its object and value;" 20th, "The Two Adams: Or corruptibility and incorruptibility;" 27th, The Two Covenants: The Abrahamic and the Mosaic."

CANNOCK.

Bro. Beesley writes: "Since I last wrote you we have been holding forth the Word of Life by the aid of lecturing brethren from Birmingham and other places. The attendance is not quite so good as at first; nevertheless it is moderately so; also good attention is paid to the word spoken, and some few interested. We rejoice in the opportunity afforded us of sowing the good seed of the kingdom."

LECTURES.—June 15, "Christ's last message to men" (bro. Thomas); 22, "The Christadelphians, &c." (bro. Dawes); 29, "The destruction of the devil, &c." (bro. Parsons); July 6, "The clergy" (bro. Andrews); 13, "The Salvation Army" (bro. Thomas).

DERBY.

Brother Chandler reports the addition to the ecclesia of Mrs. RUCKWOOD and Miss ISABELL RUCKWOOD, mother and sister of our brother Ruckwood; also Mrs. ELLEN SHEPPARD, wife of our late brother Sheppard; Mrs. STEVENS, wife of our late brother John Stevens; and Mrs. SKILTON.—We continue to have good attendances. Mr. Lakin, one of the questioners at brother Roberts's lecture, has issued an eight-paged tract in commentary of the lecture, and in exposition and enforcement of his strong (and so far correct) views about the devil. Mr. Lakin is very zealous, and partly on the right track.—On Monday, July 7th, the brethren held their usual tea meeting, when a goodly number of brethren and sisters attended, though not so many from a distance as was expected. "We had a nice meeting," says brother Chandler, "and what has been hitherto an almost absent feature on the programme, our own brethren did the greater part of the speaking."

LECTURES.—June 15th, "England's position in the latter days" (brother Gamble, of Leicester); 22nd, "The Kingdom of God" (brother Wood, of Tamworth); 29th, "What think ye of Christ?" (brother J. T. Hawkins, of Nottingham); July 6th, "Why does nature groan?" (brother Chamberlin, of Birmingham); 13th, "Mount Zion" (brother Thomas Meakin, of Derby).

DUNDEE.

Brother Young reports the addition of four to the little ecclesia here. They were baptised into the Lord Jesus, after making a very intelligent confession of their faith, namely, Mrs. BLYTH and her son, ALEXANDER, on the 20th June; and WILLIAM BLYTH, and his daughter, ANN, on the 24th. They are of one family, father, mother, son and daughter. The father, mother and son were among the Dowieites. The daughter was formerly neutral. Their separation from the Dowieites is due to their having come to under-

stand how sin was taken away, and what is the Scriptural doctrine of the devil. They now rejoice in the liberty of the truth. The brethren are much encouraged by this addition.

EDINBURGH.

See Senega (Cal.), U.S.A.

ELLAND.

I have much pleasure in reporting the following additions to our ecclesia, viz., MARY ANN SMITH, formerly Primitive Methodist, and ALFRED HIGHLEY, formerly neutral. Mr. Rippon has given another lecture in the district on "Christadelphian teaching concerning Jesus Christ and the Holy Ghost"—which he professes to have "examined and exposed." Several of the brethren went to hear him, but a tamer lecture I never heard; the man was entirely out of his latitude. He evidently had no knowledge of Christadelphian teaching of this subject, for he set up a theory with which we have no acquaintance, and after beating about the bush with no enemy to fight but his own imagination, knocked it down to his own satisfaction. The brethren had decided that some action should be taken, but after the lecture it was decided to let the matter drop. Mr. Rippon's opposition has done us much good, several having united themselves with Christ since his first lecture, and several are interested.—J. H. RILEY.

EXETER.

Brother Guest writes:—"It may interest some of the brethren and sisters in Birmingham, who know brother and sister Venn, of Small Heath, to know that I had the pleasure of seeing them on Sunday, June 8th, with their daughter and her husband, at Exwick, Exeter, where they now reside. We broke bread together, and had a very happy meeting."

FALMOUTH.

Brother Guest, who travels, thus writes:—"On Sunday, 22nd June, I broke bread with the brethren at Falmouth. There are six who have been brought into the truth by brother Warn. I did not see brother Warn this time, as he was away on his honeymoon. I take great interest in the Falmouth ecclesia, as, when I first made the acquaintance of brother W., he was the only one in the truth in the place. The additions that have since been made is a notable case of what can be done, without speaking power, or lectures—*simply the Word*, and our various publications. If there are any lecturing brethren going in the direction of Falmouth, they will be doing good service by calling upon the brethren there—not one of whom, with the exception of Brethren Warn and Tonkin, have ever been into one of our ecclesias, or heard one of our hymns sung. The Sunday I was there, I, to please them, presided, and sung a verse of one of our hymns. I hope the day is not far distant when singing will form a portion of the service of the Falmouth ecclesia. The addition probably of a sister or two will have that effect, and also increase the numbers, as the soil of Falmouth appears to be well suited for the good seed of the Kingdom."

GLASGOW.

We have lost by removal, of Irvine, sister Jennie Mullins. We have added to our number bro.

Wm. Pettigrew, from Edinburgh. On 25th May, HUGH DUFF, railway servant, rendered obedience to the truth, also brother Wm. MILNE, who left the Renunciationist heresy, was, after examination, received into our fellowship on 1st June, on which date his wife, ANN ELIZABETH MILNE (30), Methodist, became obedient to the faith. This was mainly through bro. Handley's efforts, who, while here, did everything in his power to encourage us to well doing and to purity of life, and his words will not soon be forgot. On 4th June sister McKinnon sailed for America, and on 14th June George Russell, engineman, was baptised into the sin-covering name. This last is an interesting case. Although a comparatively young man he has been seventeen years afflicted with kidney disease, and for the past twelve months has been confined to the house, and is not now likely to be relieved of his complaint. He has been a great student of the Scriptures and gave them much independent thought, and as a consequence was unable to identify himself with any denomination, as he saw the clergy did not teach the truth; although unable to put things in a clear and satisfactory way before his own mind, which he now can do by the aid of the Doctor's works handed to him by our sister Cameron, who had to visit him occasionally on business. Although suffering intense pain at times, he rejoices greatly in being at last enabled to see the beauty and harmony of the Scriptures, and having been privileged to obey the truth, Two or three brothers have since met with him, and broken bread in remembrance of our absent Lord.

LECTURES.—June 15, "The burning-up of the earth a delusion" (bro. Jno. Leask); 22, "The intermediate state: Protestant and Papist both wrong" (bro. Jas. Nisbet); 29, "Eternal life, a gift to be bestowed at the second appearing of Jesus Christ" (bro. Jas. McClement); July 6, "Abraham and Christ and the land question" (bro. Jno. Ritchie); 13, "First and nineteenth century preaching contrasted" (bro. Jno. Leask).—JNO. LEASK.

GLOUCESTER.

On July 9th, Miss AMY C. A. SMITH (26), formerly Baptist, was immersed into the saving name of Christ. Sister Smith is sister in the flesh to sister Skinner. We progress here steadily, and we trust with profit to ourselves and also to some of the alien who attend our lectures, and with whom we otherwise come into contact.

LECTURES.—June 15th, "The soul of man and its parts" (brother Taylor); 22nd, "Religious pretence" (brother Asheroft, of Birmingham). This lecture was exceedingly well attended, and was listened to with marked attention throughout. Brother Asheroft also delivered a powerful and instructive exhortation in the morning at breaking of bread, at which there were a number of brethren and sisters from Tewkesbury and Cheltenham. June 29th, "The soul and spirit" (brother Taylor); July 6th, "The gospel kept back from the people" (brother Bendall, of Cheltenham); 13th, "Christ's transfiguration: one of the many 'evidences' of his divine mission, and a glimpse of the glory yet to be revealed" (brother Gilbert, of Birmingham). On Monday evening, June 23rd, brother Asheroft delivered a splendid lecture to a very fair audience, subject, "Progress and poverty: the civilisation of the present day considered in relation to that of preceding centuries, and in contrast with the glories of the age to come."—A. H. ROGERS.

GREAT BRIDGE.

I have to report the addition of Mr. GEORGE RAVENSCROFT (28), grocer, formerly Churchman. Our new brother first heard the truth at Cheltenham, but has come to reside in this district, and was immersed on Wednesday, June 27th, 1884. Brother and sister Mills, of Walsall, who have been meeting with the Birmingham ecclesia, will now break bread with us, as the distance is more convenient.—W. H. HARDY.

GRIMSBY.

Brother F. J. Roberts, of Lincoln, reports visiting this place, to see brother Sayers and what he is doing, a few weeks ago. Brother Roberts delivered two addresses in the open air, and was requested by the greater part of the audience to visit them again. "I am," says he, "aiding brother Sayers all I can with *Christadelphians* and books for which he expresses himself truly thankful. I trust he may soon have the pleasure of seeing some fruit for his labour."

HALIFAX.

Bro. Skelton reports:—"We have assisted SARAH HANSON, of Stone Chair, Shelf, in putting on the name of Christ in baptism. She lives about three miles from here.—During the month, we have been negotiating with Brother Shuttleworth respecting his projected settlement among us; but the idea of a permanent removal may be said to have fallen to the ground from Bro. Shuttleworth's determination not to leave Birmingham. During Bro. Shuttleworth's visit, for an interview, he delivered two lectures.

LECTURES.—June 15th, "The Apostle Paul at Athens" (bro. R. Whitworth); 22nd, "The Devil bound or Christ ascendant"; 23rd, "The Gospel Heaven" (both by bro. F. R. Shuttleworth); 29th, "The faith once delivered to the Saints" (R. Smith); July 6th, "The Promised Land" (bro. R. Dyson); 13th, "How are the dead raised, and with what body do they come" (bro. R. Whitworth).

IRVINE.

Brother Mitchell reports the obedience of Wm. WALKER (35), formerly of the E.U. He put on the sin-covering name of Jesus on June 22nd. We had brother Campbell, of Glasgow, lecturing here on the subject of "Father and Son and Holy Spirit," also in Dreghorn, he lectured on the subject of the "Future inheritance of the saints." On July 12th, about 18 brethren, including several from Beith and Ayr, spent a profitable time of out-door fellowship together.

JERSEY.

Brother and sister Gallichan, of London, now residing at 4, Ravenswood Villas, Green Street, Jersey, would be glad of a call from any faithful brother or sister visiting the island.

KIDDERMINSTER.

One more in this town has been called from the darkness of Gentilism to the light of the truth—ROBERT HINSLEY, weaver, the son of brother Hinsley, who is gladdened that one member of his family has accepted the truth, and who is cheered with the hope that others will follow in a little while. This brother was immersed at Birmingham, on Saturday, June 21st. The quarterly meeting was held on Thursday, July 10th. The various reports read were of a satisfactory nature; the finances are in a healthy condition; the book-

stall is doing good service; the Sunday School is progressing, and the ecclesia now numbers thirty-seven. God grant continued prosperity to the truth in this town.

LECTURES.—June 15th, "The One Hope" (brother J. Barker); 22nd, "Paul's comprehensive and important statement of doctrine in 1 Cor. xv. 21-28" (brother J. Bland); 29th, "Baptism" (brother A. H. Davis, of Birmingham); July 6th, "The Hope" (brother Caldicott, of Birmingham); 13th, "Light after Darkness" (brother T. Turner, of Birmingham).—J. BLAND.

LEEDS.

On June 16th, JANE SMALLWOOD, wife of bro. Smallwood, formerly in fellowship with the Christians (Campbellites) was immersed into the saving name. On account of bodily infirmity, and the distance she lives from our meeting room, our sister will not be able to meet with us, so the brethren have arranged to break bread with her at home. Another has applied for immersion.

LECTURES.—June 15th, "The Resurrection" (bro. Andrew); 22nd, "The better land" (bro. Mitchell); 29th, "The apostacy foretold in 2 Thes. ii.: its effect upon our own times" (bro. Philpotts); July 6, "Is immortality a birthright or the gift of God?" (bro. Andrew); 13th, "God's judgments on the nations, and their gathering to Armageddon" (bro. Mitchell).—W. H. ANDREW.

LINCOLN.

Lectures have been delivered here during June as follows:—1st, "Miracles" (bro. J. J. Andrew, of London); 8th, "The Kingdom of God" (T. H. Elwick, Lincoln); 15th, "Faith, Hope and Charity" (bro. Healey, Lincoln); 22nd, "Election" (bro. Wright, Lincoln); 29th, "What must we do to be saved" (T. H. Elwick, Lincoln)—F. J. ROBERTS.

LIVERPOOL.

During the past four weeks obedience has been rendered to the requirements of the truth here by Mr. E. SEYMOUR-FERGUSON, formerly Baptist, writer on glass, who was immersed on June 28th, and by Mr. WILLIAM WILLIAMS, lately a believer in conditional immortality, draper, on July 5th.

LECTURES.—June 15th, "The immortality of the soul, a dogma pagan in its origin, and destructive of the Bible doctrine of eternal life" (bro. J. U. Robertson); June 22nd, "Does it matter what we believe?—will any religion bring us salvation?" (bro. J. U. Robertson); June 29th, "The land question" (bro. Joseph Bland); July 6th, "Saving Faith: its ancient foundation, its present value, its final issues" (bro. R. Ashcroft); July 13th, "The true Gospel plainly declared" (bro. George Waite).—HENRY COLLENS.

LIANELLY.

Bro. Green reports that the little company of believers here has been cheered very much by the following persons yielding to the requirements of the gospel:—JENNIE THOMAS, wife of brother Thomas (formerly Baptist); ANN JENKINS (wife of brother Jenkins, (formerly neutral); Mrs. JENKINS, bro. Jenkins's mother (neutral); also, EMILY JENKINS, bro. Jenkins's sister (formerly Baptist). These four were immersed by bro. W. Clement, Sunday, June 15th. And on Sunday, July 6th, THOMAS HOWELLS (formerly Baptist) was immersed by bro. D. Clement. In the even-

ing brother D. Clement lectured to a very attentive audience of about 200, many of whom had never heard the truth before. Many had absented themselves from their respective churches and chapels to be present. The lecture was highly interesting—"The dethronement of all human kings by Christ at his coming." Nebuchadnezzar and Daniel's dream was explained by a chart made by bro. D. Clement purposely for the lecture. The truth has been before the public here now for 21 months, and, since its introduction, that number has been immersed on confession of their faith in the things concerning the kingdom of God, and of the name of our Lord Jesus Christ.

LONDON.

HARLSDEN.—During the past month our contention for the truth in this neighbourhood has continued, with the result of one application for immersion, and the unearthing of bro. Glasgow, late of Crewe, who now rejoices with us in the fellowship of Christ.—HENRY PURSER.

NORTH LONDON.—(Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m.; Wednesdays and Fridays, Lecture Hall, 69, Upper Street, 8 p.m.)—Brother William Owlter reports several additions by immersion:—On June 15th, GEORGE PLEDGER, formerly neutral, who first heard the truth some years ago, at a seaside resort, where brother Roberts was the speaker; on June 22nd, CHARLES WINGFIELD HOPPER, eldest son of brother and sister Hopper, of Gravesend; and CHARLES WEIR, only son of sister Weir, whose deceased husband was in fellowship at Birmingham many years ago. Sister Annie Kay has left Easby Hall, Yorks, and taken up her abode in London. Bro. C. F. Clements has left London for Falmouth; the brethren greatly regret his loss, as he made himself generally useful in the work of the truth in the ecclesia. He was secretary of the Mutual Improvement Society. Brother J. W. Abbott is the new secretary of the Mutual Improvement Society. The annual business meeting of the ecclesia was held on the afternoon of July 6th, when the usual elections took place. Very few changes were made, but the names of C. R. Cookson, Sidney Sherwood, and H. Case were removed from the register—the first named on account of accepting the humanitarian doctrine, and the other two have practically laid the Bible aside.

LECTURES.—July 6th, "The Religious World" (brother H. H. Horsman); 13th, "The Bible" (brother W. Atkins); 20th, "The Book of Revelation" (brother A. Andrew); 27th, "Salvation is of the Je ws" (brother R. Elliott).

WESTMINSTER (*Wilcocke's Assembly Rooms, Palace Road, Lambeth. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—Brother F. G. Janaway reports the obedience of Miss EMMA BRICH (30), nurse, formerly of the Baptist denomination, who was immersed on the 18th of June last. Brother and sister Galliehan have removed to Jersey, one of the Channel Islands, and would be pleased to see any brethren who may be passing or visiting there. We were pleased to have the company of brother Shuttleworth (of Birmingham) on July 6th, upon which occasion he both exhorted and lectured. His exhortations were highly appreciated by all the brethren, and all of the many to whom I have spoken sincerely hope that his services will be retained by the Editor, if possible, even though some of us have to strain a little to

assist in the way of finances, especially after so many years' faithful services to the truth.

LECTURES.—July 6th, "The Millennial Age" (brother Shuttleworth, of Birmingham); 13th, "Bible Teaching" (brother H. Horsman); 20th, "Restoration of the Jews" (brother Swindell); 27th, "Is the Earth to be burnt up?" (brother Thirtle).

FULHAM.—Bro. Marshall reports:—"Our meetings continue to be well attended, and several regular attendants are deeply interested. Our second annual meeting was held on Sunday, 29th June, and was followed by a tea meeting, which was thrown open to interested strangers, the evening being devoted to singing hymns and short addresses from the brethren. A pleasant and profitable time was the result. We still continue our out-door efforts, and trust that by the blessing of God the seed sown may in His good time bring forth fruit. I am sorry to report the loss of Sisters Hutch and Sullivan, who have left London for some place where there is no ecclesia. May our Heavenly Father sustain them in their isolation."

LECTURES.—June 1st, "Salvation is of the Jews" (bro. T. Boshor); 5th, "The Coming King" (bro. F. Jannaway); 15th, "Pentecostal preaching contrasted with the so-called Christianity of the present day" (bro. J. J. Andrew); 22nd, "The Kingdom of God" (bro. Elliott); 29th, Addresses by several brethren.

MALDON.

Brother M. Lewin reports an addition to the Maldon ecclesia by the obedience of LORENZO MANN (32), seaman (son of our late brother Mann). "We hope," remarks he, "he may continue faithful unto death, and receive a crown of life."

MANCHESTER.

Brother Yardley writes: "Since my last report we have been reminded what frail creatures we are, by the death of our brother F. C. Collyer, who, at the early age of 20, succumbed to that insidious disease—consumption, on July 6th. He has been ailing a long time, and for some months past we have seen there could be little hope of his recovery. On July 9th he was laid in his resting place, there to await the coming of him who will have the power to unlock the prison house and let the prisoners free, and to give them a body that shall know no sorrow or pain. A good number of the brethren and sisters were present, and brother J. Donald addressed us in some earnest words suitable to the occasion. We have made a change in our time of meeting, instead of meeting in the afternoon as heretofore it has been decided to meet at a quarter to eleven in the morning. We have also commenced a Sunday school, and we hope by patient perseverance we may shew the true knowledge of God and His son, Jesus Christ, to all who are willing to hear. A room has been taken by the brethren at Oldham, and lectures commenced there on July 20th. We pray that our Father's blessing may rest upon our labours, and that He will crown them with success."

NEWCASTLE-ON-TYNE.

Brother Harker reports the obedience of JOHN LITTLE (27), letter carrier, 26, Percy Street, Newcastle, formerly Presbyterian; also CHARLES H. WILSON (20), gardener, Castle Gardens, Alnwick,

formerly Church of England. Brother Orrick has removed to Low Walker-on-Tyne (Fisher Street).

NORMANTON.

Being unable to obtain a room, we have commenced giving addresses in the open air on Sunday afternoons. On June 29th, brother Z. Drake, of Elland, discoursed on "What is Baptism, and can we be saved without it?" On July 6th, brother Dowkes spoke on "The birth of spirit." On both of these occasions questions were allowed. On July 13th, brother Z. Drake gave an address on "The nature of man," at the conclusion of which a little discussion took place between brother Drake and a Local Board clerk. Brother Drake gave his opponent a challenge to debate, but it was not accepted. We pray God that our labours may result in some being brought out of darkness into the glorious light of the truth.—Geo. Dowkes.

NOTTINGHAM.

The brethren and sisters who have been meeting at Basford for several months past have given up the meeting room, and eight of their number have joined the Nottingham ecclesia, names as follows: Brother and sister Fidler, brother and sister Kerry, brother and sister Rose, brother Webb, and sister Smith. We continue to have good meetings, and the Sunday evening lectures are well attended. The subjects for past month (we have been obliged to drop the practice of reporting more than one month's subjects at a time) have been, June 15th, "The civilisation of the present age in contrast with the glories of the age to come" (brother Ashcroft); June 22nd, "The great salvation" (brother Mabbott); June 29th, "Let the saints be joyful in glory" (brother Richards).—JOHN KIRKLAND.

PORTH (RHONDDA VALLEY).

Bro. Phillips reports the immersion of BENJAMIN JONES (35), a member with the Baptists for the last twenty years. He has for the last eighteen months been earnestly looking into the truth, and finding that the teachings of the Christadelphians are Scriptural, he put on Christ by baptism June 29th, in the Rhondda river. He is brother in the flesh to our beloved brother J. T. Jones, of Clydach, Swansea.

SHEFFIELD.

Bro. Boler reports the immersion on July 5th of MARY ATKINSON (18), who has been eagerly looking into the truth about six months. She was formerly of the Church of England, but now thankful she is of the Church of God and of the Household of the Faith.

SWANSEA.

Brother Randles reports the obedience of Mrs. LIFTON, who, after a satisfactory examination, put on the name of Christ in the appointed way, on July 10th. Sister Ada Evans was united in marriage, on June 7th, to brother Warn, and has left us to reside in Falmouth. The question of Sabbath keeping has been much discussed in this town of late, owing to the action of the Corporation in permitting bands to play in the public parks on Sunday afternoon. Brother Davies, on the 6th of July, took advantage of this agitation, to lecture on the "Sunday Question," and we afterwards, through short-hand notes by brother

Hughes, got a two-column report inserted in one of the local papers. (A red-ink addendum reports the death of Brother Bird, which, it appears, was announced last month, but in some way overlooked. Not having that report before us, we are unable to supply particulars.) Brother Roberts' visit was welcomed by the brethren, and his lecture was attentively listened to by a very good audience.

LECTURES.—June 15th, "Eternal life bestowed only on the righteous at the resurrection, and to be enjoyed on the earth" (brother R. Goldie); 22nd, "The righteousness of God; its Scriptural import" (brother J. T. Jones); 29th, "Christ the door; why stand wondering and admiring when you are invited in?" (brother Winstone); July 6th, "The Sunday Question; the Bible Sabbath compared with the orthodox Sunday" (brother Davies); 13th, "The Prophet Daniel and his prophecies" (brother Roberts, Birmingham).—THOMAS RANDES.

AUSTRALIA.

BALMAIN.—It is with gratitude to our Heavenly Father that we are able to report the induction into the family of God of SARAH ANN HAMMOND (54), formerly Church of England, and ANNE KURTZ (19), formerly Congregationalist, being the first-fruits of the truth in Balmain, and also greatly comforting the brethren. We have removed to a more central Hall in Mansfield Street, known as Pratt and Martin's Hall, and the attendance has been encouraging. We have at present in Sydney some of the symptoms which must develop before "the time of the end"—a cry of distress among the poorer classes. Many forms are suggested to alleviate their sufferings, but the only real policy of reform that fills the brethren's minds here is the *actual return* of the Lord's Anointed to the earth again, when this present puny order of things will be entirely abolished. May God grant a continuance of His great blessings upon our efforts to shed a ray of light upon this beautiful but sin-cursed land, and that many more may be brought into His fold, to His honour and glory.—A. O'TOOLE.

SYDNEY.—Bro. Bayliss and bro. Burton, referring to the intelligence from this place, published and commented on in the *Christadelphian* for April last, state that the discussion had lasted for three months; a continuation of the proceedings would have been destructive of the unity and peace that ought to prevail in every ecclesia: hence the action, which proceeded from no animus, but from a simple desire for a Scriptural state of things, and to maintain the wholesome rule of responsibility laid down by the Lord, that "Light having come into the world," if men knowingly refuse subjection, they come under its condemnation. The Editor regrets it has weakened the hands of those whose paramount aim is to be faithful to the truth and its obligations: such a result was unwitting and unintentional. He only sought to deprecate what seemed a going too far. It is always difficult to judge at a distance. We always wish to be on the side of those who are on the side of the truth and zealous for the maintenance of order, harmony and love in the body of Christ. The number mentioned (75) was, it seems, the total number of names on the roll and did not include several absentees nor those withdrawn from.

UNITED STATES.

BOSTON.—Brother Raleigh reports that JAMES G. THOMPSON (24), of Ban Head, Scotland, and his wife, Mrs. LOUIZA A. THOMPSON (22), of Nova Scotia, put on the sin-covering name, on the 3th inst., at this place. Mr. Thompson was working for the same firm that employs brother Raleigh, and in looking over the men for soil to sow the seed on, brother Raleigh selected him, and watched for an opportunity. One day Mr. Thompson came to him, and enquired if he knew a Presbyterian minister, as he desired to connect himself with the church. Brother Raleigh said he did not, but would try and find one for him if he would read a book on religion that he would bring him. Mr. Thompson agreed to do so. The book was *Twelve Lectures*, which was handed over. After a time, Mr. Thompson wished to talk. Brother Raleigh enquired if he was ready to join the Presbyterian Church. Needless to say this was now far from his mind. He wished to know how long he would have to wait before being immersed, saying that his wife had been reading with him, and that they were both convinced of the truth. A night was appointed, and after a very gratifying interview, they were immersed, and united to the ecclesia.—"At an ecclesial meeting, held on the 9th, we adopted *The Guide*, with some slight alterations to suit our numbers. Our meetings are well attended by the brethren and sisters, and there is a fair attendance of the multitude each week. Some are reading, and there is hope that others will, ere long, see the truth as it is revealed in the word."

CAPRON (ILL).—Please say in the Intelligence Department Aug. No., that bro. Joseph Southill with his wife and daughter (both in the truth) of Harvard, Ill., is now visiting in England for a few months. I write this to commend him to the favourable notice of the brethren with whom he may come in contact. He is an earnest uncompromising defender of the truth in its purity. He has taken a very active part in the Wauconda gatherings for several years. Ecclesias who may receive him will be strengthened by his exhortations. He is visiting with his aged mother near Halifax, and his address while in England will be care of Mrs. Mary Holt, Holywell Green, near Halifax, Yorkshire.—W. H. WOOD.

CHEYENNE, WYOMING.—Bro. Ervin Clarke announces the obedience of his brother in the flesh Herbert Clarke (40), formerly of the Particular Baptists. "He was baptised in the one blessed hope on June 26th, after a good intelligent confession of the faith of Christ. He has been searching the Scriptures of truth for the past two years and has at last come to the conclusion that the only way of salvation is the way Christ has appointed; this addition gives us great joy as it brings our number to 5, and we rejoice in the love of God in giving us the knowledge of His blessed truth. This will be blessed news to my father at Peterborough who now has three sons in the truth with himself. It is a great honour to be called the brethren of Christ and the sons of God. Let us hope we shall meet his approbation at his appearing and kingdom."

ELMIRA (N. Y.).—Brother Spencer reports obedience to the faith of Christ on the part of F. A. FENDERSON (34), dentist, June 1st, aided by brother Hall. Brother Fenderston resides at Corning, N. Y., about 17 miles from Elmira. He was formerly a Methodist, but could never subscribe to all the doctrines of that branch of the

apostacy. How he came out of the darkness into the glorious light of the truth was this: "A few copies of the *Christadelphian* had been left in the care of a shoemaker for safe keeping. He providentially happened to read some of them (his office being in the same building), and was struck with what he read. Brother Spencer working in the same building, came in contact with him, and found in him an ear to hear. He said 'he wanted the truth' if it was to be found. By the aid of *Elpis Israel*, *Psalms Lectures*, and other Christadelphian books, he learnt it was to be found, and heartily embraced it." Brother Geo. Walker, of this place, recently received the sad intelligence from sister Todd, of Saratoga, N.Y., that a short time after the death of Brother Todd (her husband), she accidentally had a needle thrust into her eye, by which she has lost the sight of one eye. We do sympathize with her in her afflictions, praying for her that she may be like Paul, able to "rejoice in her afflictions and to endure unto the end." She intends to come and make us a visit. We shall be very glad to see her again and listen to her conversations in the truth.

JERSEY CITY (N.J.)—Bro. Geo. T. Washburne writes:—"Since my last report death has removed from our little company of 'waiting' ones bro. Harvey Bedell, who died of consumption, on May 21st. Bro. Bedell was only recently immersed, as per last intelligence, and those who were intimately associated with him during his illness, bear loving testimony of the joy he experienced in having 'the answer of a good conscience towards God through the obedience of the faith.' At the funeral bro. Vredenburg spoke words of consolation to the bereaved ones assembled, relatives both by spiritual and fleshy ties; and offered 'words of truth and soberness' to those present, who are alienated from the life of God by ignorance and wicked works. At the grave, portions of Scripture were read (1 Thess. iv. 13 to end; Rev. xxi. 1-7, and xxii. 1-5), and then the remains were laid away to await the coming of Jesus, the resurrection and life of all who have with diligence made their calling and election sure.

LECTURES.—May 25, "The Commandments of Christ" (bro. Walter Andrew, formerly of Leeds); June 1, "Zeal" (bro. Vredenburg); 8, "The coming of the Lord" (bro. Vredenburg); 15, "The perfect day" (brother James M. Washburne).

QUINCEY (ILL.)—Bro. A. L. Sweet reports:—"On Saturday, May the 31st, sister Rebecca Alkire, of Barry, Ill., died, aged about 59. Sister John White, of our ecclesia, attended her in her last sickness. Sister Alkire was alone in the faith, so far as her family was concerned. Her venerable father, dead some years since, was staggered by the truth, but never arrived at a understanding of it. He had, I think, been a Campbellite preacher. Miss Alkire, at the time of her death, was housekeeper for a bachelor brother, older than herself, and who thinks if there is a Christian on earth 'Becca was one, and that she is now in heaven', &c. We think 'Becca was as near perfection as mortals get to be. At the funeral' was another brother of hers, a business man of St. Louis, Mich., who procured a Methodist clergyman to preach her funeral sermon. Had poor 'Becca been living to witness the performance, she would have been greatly mortified, for she did not believe in funerals. Sister White was asked by the preacher to give Miss

'Becca's past history while he jotted it down. It seems she had belonged to some church, I have forgotten the name, and afterwards joined the Campbellites, and lastly the Christadelphians. (See account of her baptism in Nov., 1869, *Christadelphian*). Her St. Louis' brother asked the preacher to read what he had written, and when he came to the Christadelphian part of it, said—'You may erase that.' When the procession was made up, it fell to the lot of sister White to ride in the carriage with the preacher to the grave, and she did not fail to ply him faithfully with the things we most surely believe, during that short ride. 'Becca was faithful to the last, and one great anxiety was to know how to bestow her books. She wanted to place them where they would be appreciated.

"While I am writing, I want to say that we appreciate the *Christadelphian* so long as its Editor remembers and adheres to and works by the following (programme—shall I call it?) of his own getting up: 'The truth has gradually emerged from the fables in which for centuries it had been lost; and only an inexorable policy on the part of those receiving it, will preserve it from a recurrence of the disaster which drove it from among men shortly after the days of the apostles.' 'The truth first; brotherly love afterwards. Pleas for unity are out of place while the truth is being trifled with; they are dangerous; they are treacherous, however well meant. They will not be listened to by those who are set for the defence of the gospel.' These two extracts, and that celebrated encounter with the Dowrites some years back, remind us of what you are, and what we hope you are and will continue to be to the end of the chapter. The fact remains that the poor have the Gospel preached to them and though so poorly educated as to be hardly able to write a letter that can be read, they understand the truth. The motto, 'Cleanliness is next to Godliness,' if insisted on here, where everything is carried to extremes, would soon read 'Cleanliness is godliness.' I like the picture you gave us of the English ecclesias' in a certain statement made in the February, 1866, *Ambassador*, contrasting the true and the false, and which, at George Davies' request, was read, and can be found on pages 254 and 5, December number, 1866. The picture does not seem overdrawn, but is complete. The one 'was zealous for the truth in preference to all other mental hobbies or occupations, the other was not, but diluted the truth with a great deal of respectable carnalism. The one was a candlestick of the truth, if a little rough and inelegant; the other a polished candelabra, shedding a sickly, expiring light, from the combustion of strongly adulterated oil.' How is it now with the one that was a little rough and inelegant? (f or in that one I feel an interest.) Does it hold its own? If so, it is well. But be careful how you polish the candlestick, and don't tinker with the oil. Seeing you cannot visit us, can we have your picture, with a description of the man on the back of it, such as age, height, weight, &c., not to worship, but to see with whom we are conversing, while reading your productions? I went once to Chicago, 263 miles from Quincy, to see Dr. Thomas, but he failed to get there on account of sickness; I never saw him. I had pictured him out as a tall, stately looking man, but it seems he was a small man. I have your picture among a group, taken when you was much younger than you now are, and we had taken you for a small

man, but one of our number has heard, from some source, that you are quite large. If, when you found you could not come, you had thought to send Mrs. Roberts, it would have been the proper thing. She would have been right royally entertained here by all Christadelphians, both high and low. That the Birmingham ecclesia, which I half suspect very nearly resembles (in its machinery) a prosperous Baptist Church, and the Quincey ecclesia, which I know resembles a small dried-up church of the same persuasion, may so deport themselves as to earn the plaudit, "Well done, &c.," when we shall have been gathered at the foot of Mount Sinai, in the presence of the King, is the earnest desire of yours faithfully, A. L. SWEET.

[If the Editor has given brother Sweet occasion to suspect the occurrence of any change in the policy expressed in the extracts quoted, it is time the Editor was setting a guard upon himself, and examining himself anew. So far as a man can judge himself, we believe it is not so, but that we shall be found at the end as at the beginning, striving, as far as poor mortal ability allows, to maintain the apostolic faith unsullied against all corruptions, elegant or otherwise, from whatever quarter.—Ed.]

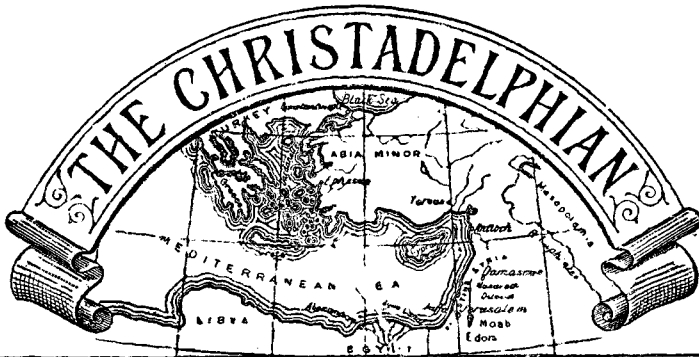
SENEGA (CAL.).—Bro. R. Strathearn writes: "You will be sorry to hear of the death here of our beloved brother Armstrong (of Edinburgh, Scotland). He died on the 1st of June, strong in the faith in which he lived. The blessed hope cheered him in the midst of all his sufferings. His end was in a far off land, yet he was surrounded by kind and loving friends, whose service can only be recompensed at the resurrection of the just. The Edinburgh brethren will be sorry to hear of this sad result after his far journey in search of health. Bro. Green at the interment rendered that service that the truth requires of us in giving expression to the faith and hope of our beloved brother, and read the suitable words of bro. Ashcroft, 'In the presence of death.'"

SPOTTSVILLE (HENDERSON, KY.).—Brother Green reports the death of brother James W. Griffin, who fell asleep on the morning of the 14th of May, 1884, aged 65 years and 8 months. Brother Griffin was baptised by Dr. Thomas just 20 years ago. Since that time, his life has been almost wholly devoted to the truth, and his walk has been that of a most exemplary brother in Christ. He was a continuous subscriber to the *Herald*, and a reader of all the Doctor's works. He was also a subscriber to the *Christadelphian* from its first appearance till his death. Brother Griffin suffered several years from chronic bronchitis, but was confined to his bed only about three weeks. He was much interested in the signs of the times, and died in full hope of the speedy coming of the Lord. "At his request," continues brother Green, "I conducted his burial. On Wednesday morning, the 15th May, at 10 o'clock, after reading a few portions of Scripture bearing on the event, I made a few brief remarks, endeavouring to set forth the faith in which he lived and died. Some two or three hundred neighbours were present." The brethren then placed him in the tomb, and after a short petition to our Heavenly Father for comfort amidst our deep distress, we left him to await the coming of the Lord to awake him out of his sleep and give him an inheritance with the saints in light. Just previous to our bereavement, brother Thomas Williams, of Waterloo, Iowa, had visited us and greatly encouraged us in our warfare for the truth. He remained with us some eight or ten

days and delivered eight lectures while here, five at our meeting house and three at Spottsville, a little village near by. The subjects of the lectures there were: first, 'The Kingdom of God, a political order of things to be established on the earth'; second night, 'The doctrine of the immortality of the soul a delusion'; third night, 'The true teaching of the Bible contrasted with popular theology.' The lectures have caused great excitement in that place, and some are now studying their Bibles as they never studied them before. Since brother Williams' visit three have returned to fellowship, W. Lester and his wife, Mollie Lester, and Thomas Norment. Some others have also acknowledged their error, and contemplate uniting with us."

TOTTENVILLE (STATEN ISLAND).—Sister Lasius writes:—"Permit a few words by way of introducing to you a few of the Lord's 'hidden ones,' who meet for worship in one of the sequestered parts of his fair creation. On Sunday, June 15th, I accompanied brother and sister Coddington to a meeting with the brethren and sisters of Tottenville, Staten Island, N.Y. A cordial reception and kindly greeting was extended to us by bro. Robinson who, with his wife, received us at the railway station on our arrival. A few steps from the depot brought us to the house of our sisters, the Misses Robinson, whose kindly reception made us feel that we were welcome to their hospitable abode. Their private parlours are opened to all who may attend the meetings. The few of us there assembled that morning, were edified in listening to a discourse from brother Coddington, the third chapter of Paul's epistle to the Ephesians formed the basis of exegesis, and certain features of the glorious name of Yahweh were brought vividly before our minds, like luminous unfoldings of the ' manifold wisdom ' of the Deity. After him, brother Robinson arose, and in a few excellent remarks corroborated what had been said, and in the spirit of brotherly kindness courteously thanked brother C. for coming and speaking to them. Partaking of the emblems of the sufferings and death of our absent Lord in the spirit of true devotion and reverence, a closing prayer concluded our morning service to the Deity. A visit to brother Robinson's house in the afternoon, formed the occasion for further conversation upon subjects pertaining to spiritual upbuilding and eternal salvation; at the same time enjoying the sunshine and fresh air of the natural heavens, while seated upon the lawn overlooking the gently flowing stream at the descent of the embankment."

The following report is sent to me to be forwarded to you. It shows another name recently added to the household of faith there:—"Mrs. E. L. ROBINSON, formerly Methodist, wife of brother C. M. Robinson, rendered obedience to the gospel by immersion into the Yahweh name on June 21st; immersed by brother Nils Peterson. This addition makes eight who now meet every first day in Tottenville, at the house of sisters Robinson, for the worship of Yahweh in the spirit of the truth, and for mutual edification and comfort 'in the one hope of the calling,' to the kingdom and glory of God. They desire that the brotherhood at large may know of their existence in Tottenville, Staten Island, as striving together for the one faith and hope of the gospel in its apostolic entirety, so that any brother or sister of the true stamp of apostolic faith and practice coming to these parts, may know where to find some of the witnesses of Jesus Christ."—C. M. ROBINSON.



"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. 243. SEPTEMBER 1st, 1884. A.M., 5974. Vol. XXI.

THE VISION OF NAHUM INTERPRETED.

By DR. THOMAS.

(Concluded from page 341.)

"The Assyrian has not yet abandoned his pretensions to Jehovah's land; there can, therefore, be no peace for Judah until the Assyrian's claim shall be extinguished in the utter consumption of His power. The fate of Nineveh and Babylon is the earnest, as well as type, of that of Rome and Constantinople, the modern seats of the Assyrian's power. Hence, Micah, looking forward to the final deliverance of the Holy Land from the Assyrian of the Latter Days, whose dominion, *as it will be in those days*, Nebuchadnezzar saw in his dream, speaking of the Judge of Israel born in Bethlehem, says: "He shall be the peace when *the Assyrian* shall come into the land. He shall deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders" (ch. v. 5, 6). It is easy to perceive that Nahum, Isaiah, and Micah, all speak of the same person; that is, of *the Christ*. Their testimony exhibits him as the publisher and the giver of peace to Israel—the Shiloh to whom the gathering of the people shall be. When the Assyrian falls upon the mountains of Israel after the manner of Sennacherib, peace shall be upon Israel for evermore. In the second chapter, Nahum announces that the destroyer, the united army of the Medes and Babylonians prepared by Jehovah, marches against Nineveh to avenge the cruelties and desolations inflicted upon Israel. "Behold, saith Jehovah of armies, I am against thee; I will burn thy chariots in the fire, and the

sword shall devour thy young lions ; and I will cut off thy prey from the earth ; and the voice of thine ambassadors shall be heard no more. Hence the destroying army was Jehovah's preparation—his mighty and valiant men, with blood-red shield, and scarlet uniform, brandishing their spears ; with scythe-chariots blazing in the sun, like flaming torches. As they approach the fated city, there are heard "The cracking of the whip and the noise of the rattling wheels, and of prancing horses, and bounding chariots. The cavalry mount, and the flame of the sword, and the glittering of the spear are seen" (iii. 2). Such, in vision, was the appearance of Jehovah's hosts, as they approached the city. Nahum saw them moving in battle-array—an imposing spectacle. But Nineveh was faint-hearted and unprepared. This appears from Nahum's words—"Lo, thy people are as women in the midst of thee : The gates of thy land are set wide open to thy foes." "Thy shepherds slumber, O King of Assyria ; thy nobles give themselves up to repose." The issue would, therefore, not be doubtful, when the shock of battle came. Having passed through the gates of the land, Nahum saw them at the gates of the city, preparing for assault. This is expressed by the phrase, "He shall recount his mighty men." They shall be brought into line—they shall be arrayed for the onset. "The chariots shall rage in the suburbs ; they charge one against another in the broadways ; they appear as torches, they run as lightning : He shall recount his mighty men ; they cast down as they march on ; They hasten to the wall, and a covert is prepared. The gates of the river

are forced ; and the palace and the citadel are dissolved." The Assyrian captains try to rally their dismayed troops, who, they perceive, are disposed to turn their backs upon the assailants : "Stand, stand, they cry, but none looketh back. Their hearts melt, and their knees smite together ; and there is great pain in all loins, and the faces of them all gather blackness. There is a multitude slain, and a heap of dead bodies ; And there is no end to their carcasses, over which they stumble" (ch. ii. 8-10 : iii. 8).

The city being taken, the victors proceed to secure their prisoners, to collect the spoil, and to demolish the towers. Referring to this, Nahum says, "She is led away captive ; she goeth up ; her maids are led away moaning as doves, and smiting their hands upon their breasts" (ch. ii. 7). As to the spoil, he says, speaking of Jehovah's troops, "They seize the silver, they seize the gold, and there is no end of the glorious store, because of all kinds of desirable furniture" (v. 9). The result of this pillage is that "Nineveh is void, and empty, and waste" (v. 10). The walls and towers of the city, whose men of war had become effeminate, and whose kings and nobles had given themselves up to luxury and repose, however thick and lofty and numerous they might be, would be but an indifferent protection to its inhabitants, and offer but a feeble resistance to the enemy. This was the case with the fortifications of Nineveh, which, as Nahum foretold, were easily subdued by her destroyer. "All thy strongholds," says he, "shall become like fig-trees loaded with the first ripe figs : If

they be shaken, they fall into the eater's mouth" (ch. iii. 12). This was not the case with Sevastopol. Her stronghold, though much shaken, did not come so easily into the mouth of the eater. A slight shaking will bring down a shower of ripe figs from the tree. The figure is, therefore, very expressive of the facility with which "The habitation of the lions, and the feeding place of the young lions:" and all the dens and lairs, or strongholds of Nineveh were captured by the Medo-Babylonian army of Jehovah, the omnipotent and victorious God of the Jews. Thus, the skirts of the well-favoured harlot, the mistress of enchantments, who trafficked in nations and tribes, were reversed upon her face, and her nakedness exposed to them she had deceived. She was made vile, and set as a gazing-stock in a deserted land. "And it shall come to pass that all who see thee shall flee from thee, and shall say, NINEVEH IS DESTROYED! Who shall bemoan thee? Whence shall I seek comforters for thee? THOU SHALT BE HID. Thy people are scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise; thy wound is become grievous; all that hear the report of thee shall clap their hands over thee. For thy wickedness hath passed continually upon all" (ch. iii. 5, 7, 11, 18, 19). Thus was determined in favour of the truth, the great question of the eighth century before the birth of Christ. *Is Jehovah, God of Israel, or Nebuchodonosor, God of Nineveh, the Lord of the whole earth, and ruler in the kingdom of men?* (Dan. iv. 7.) The truth was established in the defeat of Holofernes, and the

destruction of Nineveh, according to the word of Jehovah's prophets, in the reigns of the impious father and his contemptible and effeminate son. The truth was mighty, and prevailed; not by argument, however, but by the sword employed by Him who has said, "I have magnified my word above all my name." This is a world in which Jehovah's truth cannot prevail by the mere force of testimony and reason. It never has so prevailed, and never will while "sin flesh" is the nature of man. The Christianity of the fourth century was not placed on the throne of the Cæsars without war. The anti-papalism of the fifteenth century did not enthrone itself in the Protestant States without a long and bloody war. *Testimony and reason begin the strife which is victoriously consummated by the sword.* This is Jehovah's method. He dealt so with Nineveh and Babylon, with the Rome of the Cæsars, with German Poperly, and hereafter with the Rome of the Popes. When Gog, the Prince of Rosh, shall rule the Image-Empire of the Latter Days, he will not fall short of the impiety and arrogance of Nebuchodonosor the First. Like him, he will claim the lordship of the whole earth; and oppose and exalt himself above all that is called God, or an object of fealty; so that, as a god, he sits in the temple of the god, exhibiting himself because he is a god" (2 Thess. ii. 4). In this assumption of divinity an issue will be formed between him and Jehovah; or rather the *old issue will be revived*, the time and person chiefly differing. By virtue of this self-exaltation to supreme godship, or lordship, over the earth, God will claim possession and sovereignty

over Jehovah's land and Jerusalem, the city of the Great King. "*He shall think an evil thought*, which will impel him to follow in the footsteps of Sennacherib and Holofernes against Judea. He will occupy the sites of their encampments, as well as the Holy City. The crisis is then formed, and the nations will be taught to know that there is a power claims Jerusalem mightier than the Sennacherib or Nebuchodonosor of the Latter Days. "Then, saith the Lord God, my fury shall come up in my face; and God shall fall upon the mountains of Israel: for I will consume him with the spirit of my mouth, and destroy him with the brightness of my coming" (Ezek. xxxviii. 18; xxxix. 4; 2 Thess. ii. 8). From this declaration, then, of what the Lord will do, it is evident that He has not departed from His old method of settling questions pertaining to His sovereignty over the earth and Israel. He is now holding back until the principles of the apostacy shall develop themselves into full maturity of blasphemy in the impiety of Gog. Some may think that it is impossible for a man to stand up in the nineteenth century, and to declare of himself in the old formula, that "There is no God of the earth but Nebuchodonosor;" but, when we find, in the "enlightened city of Boston," a paper extensively patronised, avowedly hostile to the Bible, and declaring that "its divine authority has no foundation in truth;" and that nature is a better guide to truth and virtue than it;—when

such folly can be gravely enunciated in Protestant America, we believe that it is quite possible for the dark regions of "Holy Moscow," to present the intoxicated nations with a chief, who will not blush to affirm his own godship and omnipotence. Men unenlightened by the doctrine of the Bible, are capable of uttering the most egregious nonsense, and of perpetrating the most flagrant absurdities. The only difference is, the way they manifest their folly. A man at the head of nations defies the God of Israel with a mighty army; a puny editor of a Boston paper insults Him with a lying pen! Extremes meet. Whether armed with a sword or a pen, it is the thinking of the flesh, which is enmity against God; is not subject to His law, neither indeed can be; for the thinking is the mentality of sin. "Mental Liberty," and Romish and Muscovite superstition all hate the Bible, and make a mock at sin. No pretensions are too impious or blasphemous to issue from the mouths of such. Infidelity and superstition are extremes that meet; and when they kiss each other with fraternal and political embrace, the APOSTACY will have produced the LAWLESS ONE in the fulness of his power, whose infidelity of Jehovah and Jehovah's word, will embolden him to claim the Lordship of the world. But enough. The sword will settle the question; and the nations will learn that there is but "One Lord" and "One God," and that Jehovah, the Avenger of Israel, and the hope of His people, is He.—*Herald*, Jan. 1st, 1857.

EVENTS IN EGYPT, IN THE LIGHT OF PROPHECY.

A Lecture Delivered in the Birmingham Town Hall, on Sunday,
August 10, 1884.*

BY THE EDITOR.

The question of the condition and political relations of Egypt has become an irrepressible national question in England during the past two years. It has almost become one of the burning questions of the day—an embarrassment to the Gladstone Government, a cause of disunion among Liberals, and an occasion of intrigue to the Tories, who have not been slow to make the utmost use of it to badger their political opponents. The end no politician sees. Every step taken by Mr. Gladstone to extricate England from the position into which events have forced her, has only entangled her all the more. His very last and most hopeful measure—the Conference of the Powers—has resulted in the throwing of Egypt entirely into England's hands.

There is one class in the country upon whom the British occupation of Egypt has not come as a surprise; to whom, on the contrary, it is the glad-some fulfilment of a long entertained expectation. They are a class microscopically small in number and of no influence in the country, but who have this honour (an honour of the poorest estimation in the community at present), that they know the Scriptures, and have attained to some degree of understanding of them, with the result of their having for many years expected this turn in public affairs which is distressing a large and intelligent class of politicians. For something like 40 years past they have looked to the occupation of Egypt by England as one of the latest-to-be-expected preliminary signs of the far greater event with which it is associated in prophecy,—the re-appearance of Christ in the earth to take hold of universal human affairs, with the result of evoking and conferring that blessedness for man which he in vain struggles from age to age to secure for himself. It would be natural that you should demand some proof of this extraordinary statement, and I supply it in the reading of an extract from a work by an author now in his grave, but who lived to see many of his Scripture prognostications realised. In *Elpis Israel*, in 1848, Dr. Thomas thus wrote: after showing the grounds for expecting the restoration of the Jews to their own land in the age lying immediately ahead of us, he says (page 398-9):—

“The restoration of the Jews is a work of time and will require between fifty and sixty years to accomplish. . . . There is, then, a partial and primary restoration of Jews before the manifestation (advent of Christ) which is to serve as the nucleus or basis of future operations in the restoration of the rest of the tribes after he (Christ) has appeared in his Kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship

* Improved in the reproduction.

of Jesus and of the truth as it is in him. They will emigrate thither as agriculturists and traders (this is being done at the present time—*Author of pamphlet*) in the hope of ultimately establishing their common wealth, but more immediately of getting rich in silver and gold by commerce with India and in cattle and goods by their industry at home, under efficient protection. . . . Some other power (than the Ottoman), friendly to Israel, must then have become paramount over the land, which is able to guarantee protection to them and to put the surrounding tribes in fear. This is all that is needed, viz., security for life and property, and Palestine would be as eligible for Jewish emigration as the United States have proved for the Gentiles.

“But to what part of the world shall we look for a Power whose interests will make it willing, as it is able, to plant the ensign of civilisation upon the mountains of Israel? The reader will, doubtless, anticipate my reply from what has gone before. I know not whether the men, who at present (1848) contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by the Jews; their present intentions, however, are of no importance the one way or the other: because they will be *compelled by events soon to happen* to do what, under existing circumstances, heaven and earth combined could not move them to attempt. . . . The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will *not only be willing but eager to adopt when the crisis comes upon them*. The decree has gone forth which calls upon the Lion of Tarshish to protect the Jews. . . . God who rules the world and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see *the desirableness of Egypt, Ethiopia and Seba, WHICH THEY WILL BE INDUCED* (by the force of circumstances probably) *TO TAKE POSSESSION OF*. . . . *The possession or ascendancy of Britain in Egypt, Ethiopia and Seba will naturally lead to the colonization of Palestine by the Jews*. . . . In view of what I have been presenting, Jehovah saith to them. . . . ‘*I gave (have given—in the sense of purpose) Egypt for thy ransom, Ethiopia and Seba for thee*’ (Is. xliii. 3). . . . To ‘the land shadowing with wings, which shall proclaim the Jews’ return to the land of their fathers, *he (God) will give Egypt, Ethiopia and Seba as their ransom, and enable them, through its power, to lay hands upon Edom and Moab,*’ and to obtain the ascendancy over ‘the children of Ammon.’ Thus *they will settle in these countries of the Red Sea, &c., &c.*”

We are here to-night to look at the Egyptian question from the point of view indicated in these words of a man now dead (he died in 1871). That point of view, as you perceive, is a Bible point of view,—the one least regarded in the discussions going on inside and outside of Parliament. We look at the question to-night, not for its own sake, but because of its relation to very solemn issues that lie waiting in the near futurity, of which the vast mass are unheedful, but which their unheedfulness will not stifle or arrest.

This is not the first time, as you are well aware, that the world has heard of Egypt. There is no country that has filled a larger place in history. It is the first country we read of in connection with civilisation and imperial power. It was a great nation when even the Jews, that most ancient of peoples, had yet to begin their career in the world. Its record is before the eyes of the world in the gigantic pyramids, the numerous temple ruins that abound in the Nile valley, and her myriad mummies; and it is preserved in the ancient and imperishable book of God, which is in the hands of Christendom, though so few appreciate it at its true character.

Bible history is largely interwoven with the history of Egypt. The Jews, as a nation, first appear in that country under the rule of the Pharaohs, as

you know. Moses, the next greatest name to Christ in the Scriptural scheme of things, was brought up in that country; and in that country, laid the foundation of the imperishable fame that lives for him in the Bible, as God's most faithful of servants and most privileged of all the prophets.

It is not, however, to history that our attention is due this evening: it is to prophecy. For there is such a thing as prophecy, although a thing impossible with men. The Bible is full of prophecy, and we have many pledges of the truth of that prophecy—none stronger or more conclusive than this, that the vast mass of it has been proved true by fulfilment. Unfulfilled parts are those only that relate to a time that the prophecies themselves fix as still future.

No better illustration of fulfilled prophecy can be adduced, perhaps, than the state of Egypt for many ages past. You know that in early Bible times she was a great power in the earth—great in every way—great in military resources, and in political power—great in the arts and sciences, such as they were in her day—great, in a sense, in philosophy and religion. She was, in fact, an imperial power—exercising sway over other countries, which she brought into subjection. Among others, we find Judah several times subjected to her arms.

Now, here is a prophecy, written by a quiet man among the captives of Judah, at a time when Egypt was still in the plenitude of her power. Ezekiel, inspired of God, was directed to write thus (xxix. 2): "*Son of man, set thy face against Pharaoh, King of Egypt, and prophesy against him and against all Egypt. Speak and say, Thus saith the Lord God, Behold (verse 8) I will bring a sword upon thee, and cut off man and beast out of thee, and the land of Egypt shall be desolate and waste (12) . . . forty years: and I will scatter the Egyptians among the nations. . . . (13). At the end of forty years will I gather the Egyptians from the people whither they were scattered, and I will cause them to return into the land of their habitation, and they shall be there a base kingdom. It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them that they shall no more rule over the nations.*" How signally these prophecies have been fulfilled, everyone must be aware that has the slightest acquaintance with the history of Egypt since the days of the Roman domination. She has been literally the basest among the nations, not only no more exercising lordship over other peoples, but being herself all the time under the heel of the foreigner. Not only is her land full of desolation, but her people has sunk to the lowest state. They seem to have lost the martial spirit natural to most races. They are despised by their neighbours. Even English soldiers refuse to fight on the same side, for fear they will run away. Egypt has to have her battles fought for her; her taxes collected for her; her laws made for her; her lands governed by foreigners, to pay whose interest on borrowed money, they have to toil in the field from one year's end to another. They are slaves in their own country. Nation could not sink lower.

Thus has prophecy been fulfilled in the long-established humiliation of the past. But there are prophecies that take us forward. God says, "*The*

Lord shall smite Egypt: and he shall smite and heal it, and they shall return to the Lord, and he shall be entreated of them, and shall heal them. (And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation—21). In that day, there shall be an highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hand, and Israel mine inheritance” (Is. xix. 22, 24). There are, therefore, better days for Egypt, in common with all nations, when the divine government is again established in the midst of restored Israel in the holy land,—this time, not in the hands of a fallible and mortal David, but in those of his greater, unerring, glorified and immortal son, Jesus of Nazareth, crucified 1800 years ago, but raised from the dead, and now and for centuries past alive in waiting for the era purposed in the divine counsels, and disclosed in promise and covenant, when the earth, filled with his glory, shall fulfil to the utmost a great part in the great and glorious universe.

But this is not the phase of the subject that answers exactly to the expectations created in your minds by the announcement of the lecture. Between the prophecies fulfilled in long-prevalent Egyptian desolation, and those that exhibit an age of glory on the banks of the Nile, there is an intermediate place in the latter day on which a casual beam of prophetic light falls, revealing the troubles and complications of the time of the end, and showing Egypt as an element in the situation. It is to this our attention must now be directed.

As the end approaches, Egypt comes into view—casually it is true, and only as a minor element, but still as a visible ingredient in the situation. She is in question at the end of Dan. xl. (43): “The land of Egypt shall not escape.” Shall not escape whom? Shall not escape the invader described at verse 40 as “the king of the north,” which tells us of his exploits at “the time of the end” This invader, in “the time of the end,” “shall have,” we are informed in verse 43, “power over . . . all the precious things of Egypt, and the Lybians and the Ethiopians shall be at his steps.” “Tidings,” it goes on to inform us, “out of the east and out of the north shall trouble him.” What tidings are these? We learn from Ezek. xxxviii. This prophecy exhibits the same power, at the same epoch in the world’s history, engaged in the same career of conquest. A reading will show you this almost at a glance. Thus it is “*in the latter days*” (v. 16) the invader “comes out of his *place in the north parts*” (v. 15), and he comes “like a storm . . . like a cloud to cover the land.” The “tidings” that momentarily check his course is the announced determination of an eastern and northern power to oppose his advance. This power is described (v. 13) as “the merchants of Tarshish and all the young lions thereof.”

A mercantile power heraldically answering to lions is descriptive in our age of one power only, and that is THE BRITISH

POWER. To this power has been assigned the work of initiating the recovery of Yahweh's land and people from the desolations of many generations. She is named as *Tarshish*, which the investigation of ancient geography shows to be identifiable with her in every direction in which that name can be located. The Phœnicians (the Bible Tyrians) got their lead and tin from islands in the west, which were called by the Greeks the Cassiterides, or *tin islands*, and by the Phœnicians *Varatanac*, afterwards modified into the name Britain. Now the Bible calls the source of Tyre's tin supply Tarshish, from the name of the first settler (Ezek. xxvii. 12). So that Tarshish and Britain are indetical. But there was another Tarshish in the east to which Solomon sent a navy every three years to bring "gold and silver, ivory, apes, and peacocks" (1 Kings x. 22). These articles point to India. Any confusion there might arise from there being a second Tarshish is smoothed away by the well known fact that in these latter days, India is in the possession of Britain. The same has to be said of the south-west corner of Spain, where some prefer to find the ancient Tarshish in Tartessus: Britain, on the rock of Gibraltar, is mistress of that part of the world as well.

The tidings, then, from the east and north, that trouble the King of the North in the latter day, as he enters upon the invasion of the Holy Land, is the tidings of England's opposition; which, however, do not arrest his progress, for he "goes forth with great fury." Now, if the land of Egypt falls into the hands of the King of the North, at a time when he is engaged in conflict with Britain for "empire in the east," it is a natural inference that Egypt must first be in England's possession. This was one reason why the British occupation of Egypt was expected: but this would not have been enough by itself. It would have been a strong probability, but not the certainty it became in view of the part assigned to England, as Israel's restorer. "The ships of Tarshish first shall bring thy sons from far" (Is. lx. 9). This mission of England would necessitate her ascendancy at the time of the end, in the countries adjacent to the Holy Land, for, how could she have carried out her work in the presence of other powers, possessing those countries? Two other testimonies carry the argument to its final conclusion. In a prophecy of Israel's latter-day restoration, we read, "I will give men for thee, and people for thy life" (Is. xliii. 4). If we ask, what people? we have the answer in the preceding verse: "I gave (have given, in the sense of purpose) EGYPT FOR THY RANSOM, Ethiopia and Seba for thee." To whom? To Israel's ransom, addressed in Is. xix. as "the land shadowing with wings (having wide imperial dominion), which is beyond the rivers of Ethiopia," and to whom this mission is assigned, "Go ye, swift messengers, to a nation scattered and peeled. . . . In that time shall the present be brought unto the Lord of Hosts, of a people scattered, &c., to the place of the name of the Lord of Hosts, the mount Zion" (verses 2, 7). The latter-day ransom of Israel being England, and Egypt being assigned in ransom of Israel, the conclusion was inevitable that, as the hour approached for Israel's restoration, England would come into possession of

that country. The necessity for it, from a natural point of view, becomes evident when we reflect on the influence over the adjacent Holy Land that necessarily appertains to the possessor of Egypt. The power to be providentially employed in effecting the re-settlement of the land of Israel by Jews, must necessarily be lord of Egypt. This, however, we need not stay to dwell upon. It is not the divine philosophy of the case that we need to look at, but at the fact of the divine purpose having been indicated so long beforehand and now fulfilled before our eyes. The possession of Egypt is a political necessity to England in the interest of her immense and valuable empire in India. The Suez Canal is her vital communication with that empire. Her occupation of Egypt is the best defence of that communication; and the same interest will compel her shortly to extend her protection over the Holy Land, in resistance of the ever-downward-moving pressure of Russia, through Asia Minor. The occupation of Egypt will lead to this, for which, apart from that occupation, the way would not have been open.

I know not whether I may have been able to make quite clear to you the line of reasoning on prophetic Scripture which led to the expectation now realised in the British occupation of Egypt. At all events reasonable men cannot fail to be struck with the facts, (1) that the thing was expected on Scriptural grounds, and (2) that the expectation has been fulfilled. Especially impressive must these facts be in view of a similar fulfilment of many other expectations. Had the expected British occupation of Egypt been by itself, it would not have had so weighty a significance, though weighty enough even then. But in point of fact, it is but one of many events that have come to pass within the last 30 or 40 years in accordance with expectations entertained beforehand on Scriptural grounds. These things have not only come to pass but in the very order of their anticipation. The only exception to this was the expected re-appearance of Christ at the falling in of the temporal power of the Pope: of which, on re-examination, there is an explanation. (See *Why the Delay? Christadelphian* for last month.)

It might not be unacceptable to give a brief enumeration of these realised expectations. They take us back to 1848 when Dr. Thomas visited England and lectured through the country on prophetic prospects and wrote *Elpis Israel*. At that time, France was a republic: and the world was looking for the triumph of republicanism throughout Europe. Dr. Thomas maintained that republicanism must disappear from France and that France must come under the rule of an imperial leader of plebian extraction, and exercise a moulding effect on the politics of Europe. Within four years of his interpretation, Louis Napoleon seized the reins of power in France and had himself proclaimed Emperor of the French. Dr. Thomas further taught that under Louis Napoleon France would evoke three wars—from Constantinople, Vienna and Rome, and that the French Empire would then disappear like a meteor. His prophetic interpretation was verified in the most signal manner. All the world know the facts, though they are ignorant that they were expected by close prophetic students. French diplomacy, under Louis Napoleon's inspiration, brought about first, in 1853 4, the Crimean war (initiated by a declara-

tion of war from Constantinople); then five years later (1859) the Austro-Sardinian war (declared from Vienna by the Emperor of Austria); and in seven years after that (1866-7) the war of the Pope against the Garibaldian insurgents. Four years after this, the French empire collapsed like a bubble before the onset of Germany, as Dr. Thomas always insisted it would. France is now a republic; but Dr. Thomas maintained that she would return to the monarchy before the reappearing of Christ. This is one item yet future.

Then, as regards more general matters, in 1849-51, there was a loud cry for peace, and a general belief that the Great International Exhibition would so disincline the nations for war, that an era of arbitration for the settlement of political disputes would set in, and that standing armies would be abolished. Dr. Thomas maintained that the reverse would prove to be the fact: that, instead of approaching a time of peace, the world was entering a period of more extensive war-preparations and war-making than had ever been witnessed. Living over thirty years after the time, we can see how unfounded the popular expectation was, and how true, prophetic interpretation. Since that time, military conscription has become universal in Europe. The continent groans under the weight of enormous armaments. The military peace-establishment of the various countries exceeds what used to be the war-footing of the armies; and, in time of war, Europe can turn out 5,000,000 men. Europe is a vast military camp. The nations have obeyed the prophetic summons: "Prepare war: beat your ploughshares into swords: your pruning hooks into spears."

The next item in which events have realised expectations is the disappearance of the temporal power of the Pope. This had been expected by many students of prophecy for two centuries past. That is, they all agreed that, somewhere about 1866-68, the Pope would cease to exercise any power in the enforcement of his pretensions. Sir Isaac Newton, the great astronomer, was among the expectants. We are now past the time, and we see the Pope a prisoner in the Vatican, as he styles himself. His political power has been taken away: he can now no longer persecute the meanest dissenter. He is obliged to tolerate a Baptist chapel and a stall of the British and Foreign Bible Society under the very walls of his palace. He is still the Pope-ecclesiastical, but he no longer possesses the coercive power which made him formidable in the dreadful times past of his power. The only point in this item wherein expectation has proved premature refers to the appearing of Christ. It was supposed that the end of the Pope's power would be the beginning of Christ's, but a re-examination of the prophecy shows this was not a necessary inference. The fact to look at is that the Pope's dreadful power in the world was expected, for Scriptural reasons, to expire about 1866-68, and that during that epoch, it did, in reality, disappear, for the French occupied Rome in 1867, in suppression of the Garibaldian revolt; and in the name of the French emperor, administered the power and authority of the city, which the Pope never resumed. In 1870, the German overthrow of France compelled the evacuation of Rome, and Rome was then handed over to Victor Emmanuel, under a secret understanding with Germany, and the power of the Pope formally terminated.

Then, as regards Turkey: 30 years ago she was a strong power, and was considered to have been made stronger by the Crimean war, which was professedly waged in defence of "the integrity and independence of the Ottoman empire." Dr. Thomas maintained that that war, though apparently favourable to Turkey, would lay the foundation of a serious and rapid decline from which she would never recover; and that she would go on sinking till she would fall into the hands of Russia. Let any one read the history of Turkey since that period, and they will see that this is just what has come to pass, barring her final overthrow by Russia, which has not yet happened, though at the door. What is the position of Turkey now, as compared with 1854? Look at her territorially. If you were to take a map, and paint out all the parts that have been taken from her since then, you would be astonished at the attenuated aspect she would present. Moldavia and Wallachia (now united as Roumania), Servia, Montenegro, Bosnia, Herzegovina, Bulgaria, Cyprus, Roumelia, the Caucasus, Ardahan, Tunis, and now Egypt are all separated from the Turkish empire—some by incorporation with Russia, two of them by annexation to Austria, two by the occupation of Britain, and several by a recognised sovereign independence. The only two that own connection are Bulgaria and Roumelia; but the tie is merely nominal and must soon cease. The political Euphrates is drying. Turkish independence is a fiction, tolerated by the Powers only because of their inability to agree on the division of the remaining and most valuable parts of the effete empire. But events are forcing their hands, and soon we shall see the last of the Sultan on the Bosphorus.

Next and last, a partial colonisation of the Holy Land by the Jews was expected to occur at the time of the occupation of Egypt by England. As a matter of fact, this movement has commenced, though it has not attracted public attention. It received a marked stimulus from the Jewish persecutions that broke out two years ago in Russia and Germany. Its development has been momentarily arrested by the fears of the Sultan for the loss of Syria. He is jealous of the formation of a Jewish nationality, lest it might lead to another dismemberment of his empire. Therefore he has forbidden the arrival of any more Jews in Palestine. Nevertheless, the foundation has been laid. Several colonies have been formed. They threatened to end disastrously, but Baron Rothschild has taken them in hand with the determination to see them a success. The Sultan's opposition will be unavailing. It will shortly be put aside, and we shall see the substitution of British for Turkish authority on the hills of Judea, with the result of leading to a large development of the Jewish colonisation movement. Thousands of Jewish families in Russia, Roumania, and Germany are kept in a state of willingness, and even eagerness, for this movement by the systematic persecution directed against them in these several countries.

Now what is the meaning to be attached by reasonable men to this long list of verified expectations? It is impossible they can be chance occurrences. They have all been looked for, because they have all been revealed. I have not gone into the proofs of their having been revealed. That would

be foreign to the purpose of their introduction. I have spoken of them merely to strengthen the conclusion that must be forced upon every earnest and intelligent mind by the occupation of Egypt by England after having been so long expected on Bible grounds. It cannot be by chance that so many separate and independent events have come to pass in harmony with expectations that were often at variance with the appearance of things at the time. It is no chance. It is the fulfilment of God's word which Jesus says "cannot be broken."

But now let us look at their bearing in a comprehensive way. I have spoken of these events as revealed signs of the approach of the end. It is the nature of this end that is important to have distinctly before your minds. It is not the end of the world in the popular sense. The conflagration of the material universe is an unscriptural theological tradition. There is an end revealed in the Bible, but not an end of the earth we inhabit, or the magnificent expanse over our heads. The end revealed is the end of a system of things upon the earth, with a view to the establishment of another, styled "new heavens and new earth," in which righteousness will dwell and mankind be blessed. Let us look at this as presented in the simplest, broadest, and most comprehensive light, in the 2nd chapter of Daniel. It is here exhibited in the form of an enigma. The enigma is not doubtful. It is explained, and therefore it has both the interest of a riddle, and the intelligibility of a plain communication. The enigma is that of a statue or image composed of various metals: the head of gold; the breast and arms of silver; the belly and thighs of brass; the legs, iron; and the feet, part of iron and part of clay. While the prophet contemplated this image, which rose to a towering height, he saw another object,—and that was a little stone loosened from its bed on an adjacent mountain side, without human agency. This loosened stone he saw descend through the air and smite the image on its feet. The image so smitten, he saw fall. Falling, he saw it break into fragments. The little stone he observed grow larger and roll over the fragments and grind them to powder. The powder he saw carried away by the wind, and the stone he observed go on growing and growing till it attained the dimensions of a great mountain, filling the whole earth. When the vision ended, the image was nowhere; nothing was visible but the earth-filling mountain. This was the enigma. The explanation was simple.

That image, it was explained to Daniel, stood to represent the course of human power upon earth—the different metals to show the different phases through which it should pass. The head of gold was to represent Babylon, which exercised supreme power in the days of the vision. After Babylon should come another empire, represented by the breast and arms of silver; after that, a third, corresponding with the brass; and after that, a fourth, represented by the iron; after the fourth, not a fifth, but a weakened and divided state of the fourth, signified by the feet being a mixture of iron and clay. When things should reach this stage, "the God of heaven" should "set up a kingdom which should never be destroyed," and which should "break in pieces and consume" all other kingdoms, and should stand for ever.

Living so long after the vision—(which was communicated over 2,400 years ago)—we are in the position of being able to see how completely it has been fulfilled. After Babylon (*the gold*), came the empire of the Medes and Persians (*the silver*), which lasted 200 years; after Persia, Greece (*the brass*), which, under Alexander, the Macedon, established a Greek empire on the ruins of Persia; and after Greece came Rome (*the iron*), which continued several centuries, and then broke up, through the introduction of the barbarian element from the north, and passed into the weakened phase represented by *the clay and iron*—a phase in which Roman territories were parcelled out into a number of independent kingdoms which laid the basis of the present European system of nations. We are now living in the days of the feet. How long those days were to be is indicated in another vision in which the same things were shown to Daniel under the figure of four beasts. The particulars you will find in the 7th chapter. The papal element of the fourth beast is there exhibited under the figure of a little horn with eyes and mouth; and the duration of its power is revealed as 1,260 symbolic days, representing years, after the expiry of which, the whole body of the beast was to be handed over to destruction in the burning flame of war, waged by “one like the Son of man,” to whom there was given (see verses 13-15) “a kingdom, glory, and dominion, that all peoples, nations, and languages should serve and obey him; his kingdom is an everlasting kingdom, and his dominion that which shall not pass away.”

We have seen the image developed during the course of the past twenty-five centuries or so; and we see it now at its full historic stature, standing upon its clay and iron feet. We see the time allotted for the clay and iron phase of things nearly run out in our own day. Where is the stone? It has not yet entered upon the scene. It has been “cut out without hands” in the miraculous conception, life, death, resurrection, and ascension of the Lord Jesus Christ; but it has not yet (in these clay and iron days) descended upon the feet of the image and smitten it on the feet with results of great destruction, and the setting up of an everlasting kingdom of God upon the earth. But it will certainly so descend, as truly as the gold, silver, brass, iron and clay elements have successively appeared on the stage of history. Christ will return as he promised when foretelling his departure; and he will do what the prophets and apostles have foreshown. He will put an end to the system of human government upon earth, and establish a new system in which God only will reign, by the hand of Jesus and the saints.

It is to the approach of this revolution, that the events of which I have spoken stand related as signs. They have been revealed as signs. Because they have been revealed, they have been expected by those who have studied the revelation, and their occurrence, one after the other in the order of their expectation, is a proof that the revelation has been rightly read, and, therefore, that we now stand upon the verge of that great change in human affairs symbolised by the destruction of the image by the stone. It is to call your attention to the approach of that change (as noted in the Scriptures of

truth) that we hold this meeting to-night. As regards some of you, it may be without any result. The majority are too much engrossed with personal and temporal affairs to have their minds open to so great a matter. But there are those who desire something more than mere mortal-maintenance and entertainment. There are those who, besides knowing how to make a living, have some of the interest of rational beings, and some desire to know something of the history of the mighty globe they inhabit and something of the futurity that is in store for it according to God's revealed purpose. To such it may not be a vain thing to have their recollection recalled to facts they know, and to the many of them which they have forgotten or failed to apprehend. It is something cheering to know that there is a divine purpose at work, amid all the ephemerality and mutations of human affairs; that the earth is not toiling in vain, through all the vanities and vexations of human life, as it now is in its changing generations; but that events are being steadily guided to an appointed goal, at which the earth will find rest and blessedness under the shadow of a truly divine and everlasting government. It is something cheering to know that we are individually invited to a participation in that age of glory on condition of faith in God's promise of it, and submission meanwhile to the institutions of His wisdom in the Son of His love. It is something cheering to be able to discern so many distinct and unmistakable tokens of the drawing near of this finality so much to be desired. Will you respond? Will you open your hearts to the glorious matter? Will you buy wine and milk (the verities of divine fact and promise), or will you continue to spend your labour for that which is not bread (the fancies and devices and speculations of mortal man)?

The coming of Christ has been much spoken of since his departure from the summit of the Mount of Olives, 1800 years ago, from the presence of his assembled disciples. Because it has not yet occurred, the mass of mankind treat it as an idle tale. Be not of the number of those who scoffingly enquire, "Where is the promise of his coming?" "As a snare," says Jesus, "it shall come upon all them that dwell upon the face of the whole earth." "As it was in the days of Noah, so shall also the coming of the Son of Man be: they were eating and drinking and marrying and giving in marriage and knew not till the flood came and took them all away." Therefore be not misled by the public indifference and the polite scepticism of the age. It was foretold as a characteristic of the end. Be not carried away by the tide of practical unbelief that swells and roars on every side. Open your eyes to truth and fact; embrace them, however unpopular; hold on to them, however difficult the task for the time. Make yourselves of that little company who will be found faithfully looking and prepared for the Lord at his coming; some of whom have organised this meeting with no other aim than that of doing the duty of believers in their day, generation, and town, by upholding the testimony of God, whether their neighbours will hear or whether they will forbear.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 160.**

“Exhort one another daily.”—PAUL.

We meet here (in the Birmingham Town Hall) in a different place from that which usually witnesses our assembly for the breaking of bread. The difference of place makes no difference to the object of our meeting, nor to those recollections and spiritual pre-occupations which it is calculated and intended to engender. Nevertheless, it may be that the circumstance of our meeting here may help, in a certain way, to give more vividness to our thoughts. We cannot help thinking of the very different meetings that are usually held here—of the very different hope that underlies our assembly this morning, from that which is entertained and pursued by the multitudes that, from time to time, come together in this place.

The people who principally meet here are politicians and religious sectarians. They represent what may be called the national and individual hopes of the town in which we live. Public men harangue applauding multitudes from the platform of this hall, in advocacy of the hope connected with politics. It is a poor hope, looked at every way. At its highest, it means greater liberty as between man and man. This, no doubt, is a great boon, as compared with the oppressions from which the community has suffered in past times, and inevitably suffers at the hands of an oligarchy. To the benefit that has come from political agitation, we cannot be insensible; but we take it from God, who has used the politicians for the development of freedom in the same way that He used Nebuchadnezzar as the unwitting tool of His anger against Israel's disobedience. But after all, it is a poor thing supposing you could get all that

the people shout and agitate for—poor that is, when considered in the light of what we really require in the way of well-being. It really means liberty to look after yourself—liberty to make the best you can of the present evil world, which may mean, as it does in many cases mean, liberty to starve, and in all cases must mean, liberty to be a powerless, and, if you are wise, a distressed spectator, or if you like, an active participator in a state of life based on human insubmission to divine law—a state of life which is a demoralising self-assertive struggle in all departments, in which the weakest go to the wall.

We require something better than this in the way of political reform. We want many things that are unattainable by any human measures. We want a Government that draws the inspiration of its policy from above and not from below: that gives law by inherent wisdom and not by the consent of unenlightened multitudes—a Government that cannot be influenced by popular clamour, or overthrown by popular violence, whose right is both might and right of divine origin; whose laws will over-ride monopoly and obstruction; who will judge righteous judgment, who will shew no respect of persons—a government that will be able to achieve and preserve a right division of the land, a right distribution of property, a right organisation of human life in all that concerns occupation and surroundings—the state of towns, the hours of labour, and the form and spirit of public institutions. We want a government that will bring God to the front; that will encourage and develop the nobleness of earnest submission to His will, and repress

and finally extinguish the frivolities and follies in which human energy is now ignobly expended. We want glory to God, in its real and rational form; peace and goodwill among men as the result of intelligence and godliness.

The hopes of the politicians do not lead us one step in these directions. They are of the world, and the world is the enemy of God, and nothing can come of enmity to God but disappointment, failure, and death. Our hope is not their hope at all. Our hope is what Paul has described as the hope of Israel—described so because it is so—the hope of the promise made of God unto the fathers on which the service of the twelve tribes, day and night, was founded. This hope is represented by the symbols on the table. It is a hope that converges in Christ, apart from whom there is no hope at all. We are looking for his appearing, because we love it, and we love it because we love him and everything associated with him. At his coming, the world will receive all it needs—a king, strong of hand, and wise of heart, who will judge for the poor and needy, and break in pieces the oppressor: who will put away all the wicked of the earth like dross and surround himself with the righteous only—those who fear God alone, and delight in His word and in His service. This King will give laws framed in godliness, and intended to bring the world to God, in whom, the world will find peace, and rest, and joy. We are invited to be of those who will assist him in this glorious work. We are called to be partakers with him in his kingdom. By the gospel, we are asked to prepare for a place among those who will share his throne, who will exercise with him power over the nations, and possess the glory, honour, and immortality of the kingdom which has been in purpose, prospect, and preparation from the foundation of the world. We have accepted the invitation, and having, like Abraham, embraced the promises, like him, we confess, that mean-

while we are strangers and pilgrims upon the earth. We have no place in the political assemblies that in this building often glorify the nostrums of the world's leaders. If we are in the Town Hall this morning, it is to bring him to our remembrance who is shortly coming in power and great glory, of whom the world has no care to hear, but who has said to his faithful servants "Do this in remembrance of men;" "Occupy till I come."

With the religious hope of our townsmen, as represented in the frequent assemblies that are held in this place, we have also entirely broken—both as regards the nature of that hope, and the principle upon which it is to be realised, even if true. With that hope we are very well acquainted, for we have all shared it. It assumes the immortality of our mental being, which, if a separable entity, would, of course, be our true being. It looks to death for the disengagement of this being from the cumberance of a bodily organisation, and its transportation to another state in which a perfect blessedness will be enjoyed if the qualification exist apart from which, it teaches the alternative of endless unhappiness and worse—everlasting torment. As regards the qualification that will ensure the blessedness and avert the woe, it may be summed up in a word—morality. Let a man be kind and just and true, in a respectable degree, it will be immaterial what may be his attitude towards God and his appointments as expressed in the truth. Morality will save him, where an ardent adhesion to the Bible and its teachings may be a crime of narrow-mindedness that will bring him within range of perdition.

Against this, we take our stand with a determination which is not a pleasure, but which simple duty requires at our hands. We reject as a lie the doctrine of the immortality of the soul. We recognise the reality of death. We believe the declaration of the Scriptures that death has

entered into the world through sin ; that all men die, and that the dead know not anything. We believe that dead men are as truly non-alive, for the time being, as if they had never existed at all. Consequently, our hope has no reference to a disembodied state at all. We look to resurrection—the great fact testified by the apostles concerning Christ and concerning those who are Christ's. Our hope is the one expressed by Paul before the Jewish Council, when arraigned as a prisoner, "We have hope towards God . . . that there shall be a resurrection of the dead, both of the just and of the unjust." The nature of it we accept as finally illustrated in Christ himself, with whose experience Paul parallelises the prospects of believers : "He that raised up the Lord Jesus shall *raise us up also* by Jesus." Thus our hope is a hope of coming to life again as our real bodily selves—the same identical persons that lived before—but to bodily conditions as far superior to those of our present mortal body as incorruption is superior to the decomposition of the grave. We place entire faith in the inspired declarations of Paul and John : "He shall change our vile body, that it may be fashioned like unto his own glorious body : " "We shall be like him : " "We shall all be changed : . . . this mortal shall put on immortality."

Unlike our neighbours, we disown a present immortality, but "look for it" "in the day when God shall judge the secrets of men by Christ Jesus." And with regard to the conditions of its attainment, we are not less at issue with them than with regard to its nature and time. We deny that morality of itself will save men already condemned because of their sins. We implicitly accept the teaching of the apostles, that all have sinned : that only forgiven men can be saved : and that those only will be forgiven who submit to the system of justification that God has provided in His son, Jesus Christ : holding, furthermore, that this sub-

mission consists of believing the truth concerning Christ (as embracing both the fact and meaning of his first and second appearances), and of obeying the commandments delivered for the observance of his disciples, commencing with the assumption of his name in the act of a believing immersion in water. A patient continuance in this line of well-doing alone we hold to be the way of salvation, outside of which men are walking without hope.

These convictions we hold for reasons which we know to be unimpeachable. They are inconvenient convictions for the present evil world. They operate as a bar to present honour and advancement. The very holding of them condemns us in popular estimation as disagreeable and unneighbourly people. To lie under this odium is a severe discipline to the natural man. We know the imputation is untrue ; and we know that the entertaining of it by the world is due to the lack of sympathy on their part for divine things which are the best things. Therefore, it is a great cross that we have to carry,—this cross of being looked upon as narrow-minded, for a reason that really proves a contrary state of mind ; as illiberal, when our hearts yearn in broadest kindness to all men : as uncharitable, when charity, in its real form, is the one thing we are aiming to cultivate, in the endeavour to administer the revealed kindness of God to men in the promulgation of His truth.

Well, the advantages of our position are so great that we can well afford to endure, for the few years we are here, the disgrace inseparable from faithfulness to the word of Jehovah's testimony. The position is one of honour when rightly estimated, All men will strongly see it when its issues become visible at the coming of Christ. What an honour to be invited to be the children of God in an age when all the world is astray from Him : what an honour to maintain the declaration of His truth and the integrity of His testimonies

in an age when (for the purposes of probation) He has consigned these to the faithfulness of His children, and when the duty has to be performed in the face of a world in arms against them. Our position is a nobler one than we may at all times realise in the midst of the weaknesses and vexations of mortal experience. Let us look at it from time to time thus, and strive to rise up to it. Let us walk worthy of the vocation to which we are called.

We have every encouragement so to do. There is no hope for life in any other direction. In the direction of Israel's hope, there is everything we can aspire to, or conceive to be desirable. What a comforting glimpse we have had of this in our readings in Jeremiah. It was said of the Jews in Paul's day, "They knew not the voices of the prophets read every Sabbath day in their synagogues." This is the unhappy position of the people of our day from among whom we have been gathered, with this difference against them, that whereas Israel did have the prophets read in their midst, the moderns do not have them read. From this unhappy position we have been delivered, with the result of discerning the great consolation we have in those things "written for our learning." The chapters in question tell us of the promised restitution of all things of which Peter made mention as associated with the sending of Christ again from the heavens. They tell us that God will redeem Jacob and ransom him from the hand of him that is stronger than he. "They shall come and sing in the height of Zion and shall flow together to the goodness of the Lord . . . Their souls shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied

with my goodness." Adopted in Christ, though Gentiles, we have become fellow-heirs with Israel of these great and precious promises. They depict for us the perfect wellbeing that waits the faithful children of God in His Kingdom. Oh, the unutterable release from the rigours of this evil time, when the yearning soul hungers and thirsts in a dry and parched land. How much is contained in those eight words from the mouth of God: "My people shall be satisfied with my goodness." How great is that goodness, as David exclaims. We should think it great if it even took no higher form than deliverance from all burdens and anxieties in the present state, and the conferring of opulence: but how unspeakably great when so glorious a foundation for it all is laid as immortality: the perennial delight of an incorruptible nature: the certainty that our health, and our wealth, and our joy, are for ever, and that there will never more be any encroachment of Adamic barbarism upon the delights of a society founded upon perfect holiness—the rapturous love of God, and of every member of His glorified family.

Our present distresses often afflict us. There is not a son of God who does not come to fitness for God's Kingdom through great tribulation of some sort or other. The moment when we bear the affliction: the easiest, is the moment when we remember the fact the distinctest that this affliction is the very thing that is fitting us for "the eternal weight of glory." One of the grandest attractions of the throng of saints that will be counted "worthy of that world and the resurrection from the dead," lies in the fact, 1st, that they are delivered, by sifting, from all the unspiritual company in which they are compelled to mingle, without and within, during the process of their development in the dark day of probation; and, secondly, that every individual in the accepted multitude will have been purified and perfected by having had a bad time of it

during the process. There is deep meaning in the words of Christ, "Woe unto you that are full now: blessed are ye that weep now." Realising these things, we shall be strengthened to endure. We shall even get to the point of rejoicing in

tribulation, comforted by a knowledge of its divine meaning, and resting with satisfaction on the assurance that after the clouds and tears of night, will dawn upon us the light and gladness of the promised day of God.

"**SALVATIONISM.**"—Modern Salvationism has originated in the conviction that the mass of mankind are exposed to a destiny of endless suffering, the only way of deliverance from which consists in the experience of certain religious emotions. To save men from the eternal pains of hell—to snatch them as brands from the burning, and to lead them to anticipate the joys of a celestial existence—such are the acknowledged aims of this singular enterprise. Is this movement identical with the work that was done by the Apostles in the first century? The Apostle Peter, in alluding to the subject of salvation, had said, "Of which salvation, the prophets have enquired and searched diligently" (1 Peter i. 10). That being the case, we should naturally expect to learn something from the prophetic Scriptures touching the nature of that salvation. An appeal to these writings results in the utmost embarrassment to those who seek to defend Salvationism upon Bible grounds. The prophets are as silent as the grave on all the questions which enter into the very marrow of this religious enthusiasm. The prophets regard man as a perishable creature, not in any sense endowed with immortality. We do not discover anywhere in the Old Testament writings the hope of a disembodied existence after death. None of the prophets regarded death as "the gate of endless joy," and the means of their entrance upon the promised good. They looked upon it with sorrow and regret. Salvation from the coffin and the cemetery is the salvation we need, and it was an important feature in that deliverance for which the prophets were led to hope. Modern salvationism is convicted of being out of harmony with the sacred writings, not only as to the nature of God's Salvation, but also as to the time when, and the place where, that Salvation was to be enjoyed. The apostle said, the great Salvation first began to be spoken by the Lord (Heb. ii. 3). But research in vain in the records of Christ's public ministry for any mention of the things that the

leaders of the Salvation Army declaim about. David, in those last words of his which are recorded in 2 Samuel xxiii., spoke of a certain Just One who was to rule over men in righteousness and the fear of God; and he said that this was all his Salvation, and all his desire. Not a word was said by the Salvationists about the return of Christ to reign over the Gentiles, as Paul says he will (Rom. xv. 12), and to rule over the House of Jacob for ever, as the angel told his mother he would (Luke i. 33). Not a word about that glorious day of promise when men "shall call Jerusalem the throne of the Lord" (Jeremiah iii. 17), and "the saints of the Most High shall take and possess the kingdom for ever" (Daniel vii. 27). The Salvation Army is as silent as death on these subjects.—*Bro. Ashcroft.*

GONE BEFORE THE TIME.—A Chicago lawyer, of some standing, named Spafford, some years ago adopting "advent doctrines," resolved, with a number of friends, to go to the Holy Land in prospect of the Lord's return, and not wait for that event. He and they sold their effects, and throwing the proceeds into a common fund, embarked for the Holy Land. There they built a house outside Jerusalem, and there they are now to be found, according to a letter that appears in the American papers, from a young lady who paid them a visit. She describes their dwelling as large and commodious—a neatly but not elegantly furnished house—and fitted out with all the conveniences which the best civilisation of the country can furnish. She says that about 20 persons are living under the same roof, and that all property is held in common. The house itself is perched upon the side of the mountain just without the walls of the Holy City, and presents a picturesque appearance. Mr. Spafford, the leader of the community, is nearly 60 years of age, but is still hale, hearty, and happy.—Very nice, but not very dutiful. The place for the Lord's friends is at their post "till He come."—*ED.*

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 261.

BRITAIN AND THE GOSPEL.

Respecting the question of when Britain was first visited with the gospel, or whether Paul was the instrument of its first introduction; the following (beginning with Dr. Thomas) is a summary of such evidence as there is to be found in the books of early historical and ecclesiastical writers. Some of the evidence might not be worth much by itself, but, taken altogether, it can leave but little doubt that the British Isles were visited by the apostolic labours.

1.—It has to be noticed that Paul pursued a journey to Spain, after that he should have seen Rome, which there is reason to believe that he carried out after his release (Rom. xv. 28.) Now, Spain is quite as far west of Rome as Britain, only not so far north by several hundred miles.

2.—Dr. Thomas, speaking of the Anglicised Greek name, Christadelphian, and the New Testament adoption and brotherhood to Christ, upon which it is based, and which it expresses, says, "I admit that my writings gave it prominence in Britain, but I did not import the thing, unless it can be shown that I was the original importer of the New Testament into the British Isles. The thing has existed there ever since the first preaching of the 'mystery of Christ' to the ancient Britons, some of the creatures under the heaven (Col. 1. 6, 23), over eighteen hundred years ago." (*Ambassador*, April, 1869.)

3.—Gildas (the first British historian, born A.D. 511) says that "the cheering beams of the sun of righteousness shone out upon this frozen isle a little before the defeat of Boadicea by the Roman legions," an event (says Mimpriss) which occurred A.D. 61, when the apostles were in the height of their career.

4.—Clemens Romanus says that Paul, in preaching the gospel, went to "the utmost bounds of the west."

5.—Dr. Hales quotes Irenæus and Tertullian as speaking of Christianity in

Britain as the work of the apostles and their disciples.

6.—Eusebius says that some of the apostles "passed over the ocean to the British Isles."

7.—Jerome says that Paul, after his imprisonment, having been in Spain, went from ocean to ocean, and that he preached the gospel in western parts (which description Mimpriss considers included Britain).

8.—As bearing upon the facilities for the accomplishment of the journey, Gibbon states that "the public highways which had been constructed for the use of the (Roman) legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain."

9.—The commercial communication between Spain, Gaul, and Britain (says Gibbon) is largely attested by Whitaker and Macpherson in his "History of Commerce."

10.—"We know" (says Gibbon) "from incontestable foreign authority, that the gospel was preached in Britain in the earliest days of Christianity. Our oldest native historian says before the year 61. We likewise know, from indisputable authority, that the gospel was preached in Britain by some of the apostles."

11.—Gibbon further says (as quoted by Mimpriss): "We know from unquestionable authority that Paul preached in Spain and in the West; and that he went from ocean to ocean and to the islands that be in the ocean, after his release from his first imprisonment in Rome."

12.—"We also know (says Gibbon) from the best authority that he went to the utmost bounds of the West, and no other country as far as yet appears was called the utmost bounds of the West but Britain, or in conjunction with Britain, and of which Britain was the remotest. Paul could not go to the utmost bounds of the West without going to Britain."

13.—Venatius, Fortunatus and Sophronius (says Gibbon) as interpreting the general sense of antiquity expressly assert that Paul went to Britain.

14.—We also know (says the same historian) that Paul was at Rome at the same time with the (British) family of Caractacus, and that they returned to Britain the same year in which Paul was set at liberty.

15.—We are also informed (says Gibbon) by a very ancient British record that the knowledge of the Gospel was introduced by the father of Caractacus after seven years' detention at Rome, that is A.D. 51, which is within the period assigned by Gildas to the first introduction of Christianity."

16.—Mr. Foye says: That "this would have been highly probable even if we had no direct ancient testimony on the subject from many considerations. First, from the easy and frequent intercourse between Britain and Rome during the lifetime of the apostles; but more especially from the vast number, not only Romans, but also of other foreigners trafficking in Britain, settled in Britain, and serving in the armies of Britain. In the year 43 (or three years after Pentecost) Britain was reduced to a Roman province."

17.—Mumpriss says that during Paul's stay at Rome, it is highly probable that he converted two British ladies of the highest eminence—Pomponia, the wife of the late governor of Britain, and Claudia, the wife of the senator Pudens, who is mentioned with her husband (2 Tim. iv, 21).

18.—Dr. W. Smith says there is reason for supposing that this Claudia was a British maiden, daughter of King Cogidubnus an ally of Rome, who took the name of his imperial patron, Tiberias Claudius. She appears to have become the wife of Pudens. This Pudens, we gather from an inscription found at Chichester, was at one time in close connection with King Cogidubnus. And Claudia is said in Martial to have been *caruleis Britannis edita*. Moreover, she is there also called Rufina. (See Williams "on Pudens and Claudia;" an article in the *Quarterly Review* for July, 1858, entitled the Romans at Colchester; and an Excusus in Alford's Greek Testament.)

19.—Dr. Smith again observes that about the end of the 16th century it was observed that Martial, the Spanish poet, who went to Rome A.D. 66, or earlier, in his 23rd year, and dwelt there for nearly 40 years, mentions two contemporaries, Pudens and Claudia, as husband and wife.

Modern researches among the Columbaria, at Rome, have brought to light an inscription in which the name of Pudens occurs as that of a servant of Tiberius or Claudius.

20.—Haydn also remarks that the Latin poet, Martial, at about the same time that Paul wrote to Timothy, "mentions in his famous epigrams three friends of his at Rome, named Pudens, with his wife Claudia and Linus; and it certainly seems highly probable that the three friends of Martial were the three friends of Timothy."

21.—"From the undoubted testimony of Clement, it follows (says Stillingfleet), not only that the gospel was preached in Britain, but that Paul was the preacher of it" (*Galloway*.)

22.—Trellaway Collins (says the same writer) in "Peranzabulo," says—"By a reference to dates it will appear that she (the Church of England) was planted here at least 400 years before the Saxon invasion, and nearly 550 years before the arrival of St. Augustine—that she was publicly recognised by the Government of the country 146 years before the Church of Rome; and that from the first moment of her existence here to the days of Pope Gregory the Great, the Bishops of Rome neither claimed nor received submission."

23.—Theodoret (A.D. 423) says—"Our fishermen and publicans and the tent maker have introduced to all mankind the evangelical laws; and not only the Romans and those living under their sway, but also the Scythians and Samaritan nations, and the Indians, and Ethiopians, and Persians, and Serac, and the Hyrcanians, and Bactrians, and Britons, and Cimbrians, and Germans, and in a word every nation and race of men, they have persuaded to receive the laws of him that was crucified."

REFERENCE TABLE NO. 262.

ABSTINENCE, TEMPERANCE, AND "ADLIBITANCE."

1.—Abstinence from all evil. The life-duties arising out of our discipleship and brotherhood to Christ may be conveniently divided into three great and equal departments, viz. :—1. Things to be abstained from altogether (1 Thes. v. 22). 2. Things to be indulged in to a limited and temperate extent (1 Cor. ix. 25). 3. Things in which we may justly and wisely increase

and abound more and more (1 Thes. iv. 1). This is exhibited in the following tri-part arrangement, beginning with the numerous things which we do well to exclude from our practice and recognition as saints:—

- Abstain from fleshly and defiling lusts (1 Pet. ii. 11).
- Abstain from fornication (1 Thes. iv. 3).
- Abstain from blood and things strangled (Acts xv. 20).
- Abstain from drunkenness (Eph. v. 18).
- Abstain from gluttony (Deut. xx. 20-21).
- Abstain from "cursing and bitterness" (Rom. xii. 14; iii. 14).
- Abstain from judging (Rom. xiv. 13).
- Abstain from retaliation (Rom. xii. 19).
- Abstain from idle ways (2 Thes. iii. 10).
- Abstain from lofty ways (1 Tim. vi. 17).
- Abstain from mean ways (Rom. xii. 8; xiii. 7).
- Abstain from dissimulation (Rom. xii. 9).
- Abstain from slander and lying (Eph. iv. 25).
- Abstain from anger and clamour (31).
- Abstain from all undignified communications (29).
- Abstain from fellowship with the unfruitful works of darkness (Eph. v. 11).
- Abstain from every form of idolatry (1 John v. 21).
- Abstain from protracted wrath (Eph. iv. 26).
- Abstain from all malice (iv. 31).
- Abstain from spiritual lordship (1 Pet. v. 3).
- Abstain from unholy alliances (2 Cor. vi. 14).
- Abstain from worldly politics and friendships (Jas. iv. 4).
- Abstain from inordinate affections (Col. iii. 5).
- Abstain from provoking ways (Eph. vi. 4).
- Abstain from envy and hatred (1 Pet. ii. 1).
- Abstain from ungodly revellings (Gal. v. 21).
- Abstain from proud and imperious ways (Mar. vii. 22).
- Abstain from vain shew (Ps. xxxix. 6).
- Abstain from superfluous and costly array (1 Pet. iii. 1-6).
- Abstain from all filthiness of both flesh and mind (1 Cor. vii. 1).
- Abstain from petty tale-bearing and evil-speaking (Lev. xi. 9-16).
- Abstain from the covetous love of money (1 Tim. vi. 10).

- Abstain from eye-service and man-pleasing (Eph. vi. 6).
- Abstain from over-reaching and injustice (Matt. vii. 12; Col. iv. 1).
- Abstain from all railing, reproach, and blasphemy (Col. iii. 8).
- Abstain from foolish punning and jesting (Eph. v. 4).
- Abstain from all ungodliness and worldly lusts (Tit. i. 12).
- Abstain from all foolish questions and unprofitable contentions (Tit. ii. 9).
- Abstain from all self-willed and headstrong proceedings (Tit. i. 7).
- Abstain from all irreverent and irrelevant accessories (1 Pet. iii. 2, 2 Cor. vii. 15).
- Abstain from all discourteous and unbrotherly behaviour (1 Pet. iii. 8).
- Abstain from all appreciations that are the mere off-spring of advantage (Jude 16).
- Abstain from all guile, deception and hypocrisy (1 Pet. i. 22, iii. 10).
- Abstain from all flattery and insincere admiration (1 Thes. ii. 5).
- Abstain from all churlish and inhospitable ways (1 Pet. iv. 9, 1 Sam. xxv. 3).
- Abstain from all strife and masterful work (Jas. iii. 1).
- Abstain from all canting and pious pretence to superior holiness (Isa. lxxv. 5).
- Abstain from all disorderly ways (2 Thes. iii. 6).
- Abstain from all half-dead and cost-nothing sacrifices (Mal. i. 7, 8).
- Abstain from all unsanctified and mere "old man" ambitions (1 Thes. iv. 3).
- Abstain from all premature appointment or lavish laudation of novices and unproved persons (1 Tim. iii. 6, 10, 13).
- Abstain from all confidence in the flesh (Phil. iii. 3-4).
- Abstain from all hurtful or dangerous forms of pleasure (2 Tim. iii. 4; 1 Tim. v. 6).
- Abstain from all double-tongued dealing (1 Tim. iii. 8).
- Abstain from doing anything on the principle of a carnal partiality, and a mere mutual respect of persons (Jas. ii. 4, 9; 1 Tim. v. 21).

2.—"Temperance in all things." Bible temperance is not abstinence, but the proper limited use of all legitimate things and means, as may be illustrated by the following table:—

Be temperate in eating and drinking (1 Cor. v. 25).
 Be temperate in your whole deportment (Tit. i. 6-11).
 Be temperate in business (1 Cor. vii. 31).
 Be temperate in wrath (Eph. iv. 26).
 Be temperate in sleep (Prov. xx. 13).
 Be temperate in dress (1 Tim. ii. 9, 10).
 Be temperate in desires for worldly possessions (1 Tim. vi. 6, 7).
 Be temperate and forbearing in offences, shortcomings, and threatenings (Matt. xviii. 22; Eph. vi. 9).
 Be temperate and long-suffering in reproof and exhortation (2 Tim. iv. 2).
 Be temperate and patient in your hopes and expectations (Jas. v. 7).
 Be temperate and merciful in the enforcement of your lawful rights (Matt. xviii. 23-35).
 Be temperate and gentle in times of strife (2 Tim. ii. 24).
 Be temperate and moderate in your dealings with all men (Phil. iv. 5).
 Be temperate and pitiful towards all the holy brethren (1 Pet. iii. 8).
 Be temperate and meek in controversy (1 Pet. iii. 15).
 Be temperate in speech, and not easily provoked (Ecc. v. 2; 1 Cor. xiii. 4).
 Be temperate in your feelings and affections (Col. iii. 5).
 Be temperate in the infliction of necessary sorrow or chastisement (2 Cor. i. 6-8).
 Be temperate in judgment (Jas. ii. 13).
 3.—“Always abounding.” In this department of Christ’s work there is unlimited scope for an exhaustless work. Abstinence in this part of the commandments would be sin; while temperance and moderation would be lukewarmness little better than the Laodicean type. Be abstinent and temperate respectively in the two lines of things already indicated, but reserve your unmeasured zeal, and your unquenchable enthusiasm for this boundless margin of service, which it is our unspeakable privilege and honour to render to one who has already laid us under eternal obligations. The illustrations are as follows :—
 Abound in hope.
 Abound in love (Phil. i. 9).
 Abound in fruit (iv. 17; John xii. 24).
 Abound in every good word and work (1 Cor. xv. 58; 2 Cor. ix. 8).
 Abound in liberality (2 Cor. viii. 2).
 Abound in charity (2 Thes. i. 3).

Abound in faith (Col. ii. 7).
 Abound in blessing (Prov. xxviii. 20; xxii. 9).
 Abound in knowledge (Col. i. 10).
 Abound in patience (2 Cor. vi. 4; Jas. v. 7).
 Abound in the unsparing distribution of the unrighteous mammon (Luke xvi. 9; 2 Cor. ix. 6, 7).
 Abound in exhortation and assembling together (Heb. x. 25; Matt. iii. 16).
 Abound in diligence (2 Cor. viii. 22).
 Abound in zeal (Gal. iv. 18; John ii. 17).
 Abound in faithful testimony (2 Tim. iv. 2).
 Abound in loving remembrances of Christ and every apostolic exhortation (2 Pet. i. 12, 15).
 Abound in thanksgiving and prayer (1 Thess. v. 17; Col. ii. 7).
 Abound in brotherly kindness (1 Thess. iv. 9, 10).
 Abound in heavenly treasure (Matt. vi. 19, 20).
 Abound in faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity (2 Pet. i. 1-8).
 Abound in the sufferings of Christ (2 Cor. 1-5).
 Abound in faith, utterance, knowledge, diligence, love, and the grace of ministering to the saints (2 Cor. viii. 2-15).
 Abound in labour and travail (Col. iv. 12; 1 Thess. ii. 9).
 Abound in agonising effort to enter in at the straight gate, and to continue in the narrow way (Luke xiii. 24; Rom. ii. 7).
 Abound in the restless importunity of Yahweh, that He would make Jerusalem a praise in the earth (Isa. lxii. 6-7).
 Abound in the morning, noon and night instruction and training of children in the nurture and admonition of the Lord (Eph. vi. 7; Eph. vi. 4).
 “Abound in everything” that is honourable, just, pure, lowly, or of good report (Phil. iv. 8).

REFERENCE TABLET, No. 263.

WHO WAS AHASUERUS?

1.—Dr. Thomas, treating of the origin

and historical place of the Old Testament books, regards the Ahasuerus of Esther and Ezra as identical.

2.—A comparison of the list and order of Persian kings as given by Ezra, and as given in profane history, results in the identification of Ahasuerus with Xerxes, thus :—

1 Cyrus.....	1 Cyrus.
“All the days of Cyrus until the reign of Darius”.....	2 Cambyses. 3 Smerdis.
4 Darius	4 Darius.
5 Ahasuerus ..	5 Xerxes.
6 Artaxerxes	6 Artaxerxes.

3.—The difference between the names Ahasuerus and Xerxes is no difficulty since it has long been ascertained, and confirmed by more recent researches, and reading of the cuniforn inscriptions that the two names are identical; the one simply being the Hebrew and the other the Greek form of the Persian word. (*Vide Gesenius, Schumann, Tavelinson, Dr. Smith, &c.*)

4.—If Ezra meant by the names Ahasuerus and Artaxerxes to refer to kings between Cyrus and Darius he would have used the preposition thus :

“And hired counsellors against them to frustrate their purpose all the days of Cyrus until the reign of Darius. For in the reign of Ahasuerus and in the reign of Artaxerxes, &c.”

But he does not use the preposition but the conjunction thus :

“Until the reign of Darius.”
 “And in the reign of Ahasuerus.”
 “And in the days of Artaxerxes.”

The conjunctive “and” decides that the two kings whose names are next mentioned are subsequent rulers and not precedents of Darius, as profane history requires.

5.—Just as the second “and” denotes that Artaxerxes was the successor of Ahasuerus, so the first “and” indicates that Ahasuerus was the successor of Darius.

6.—The hypothesis that makes Ezra turn back to the two kings (Cambyses and Smerdis), between Cyrus and Darius, is an unlikely thing for one reason, and an impossible thing for another : unlikely, on the ground that Cambyses and Smerdis are not known to profane history by anything approximating to the names which

Ezra employs; and impossible, for the reason that the twelve-year reign of the Esther-Ahasuerus (Esth. iii. 7) cannot, of course, be put into the seven-year reign of Cambyses, or the eight months’ reign of the usurper, Smerdis.

7.—The opposition that occurred between Cyrus and Darius had sole reference to the building of the temple, which, due to Samaritan hostility, was not finished till the 6th of Darius (a period of 22 years). But the opposition which took place in the reign of Ezra’s Artaxerxes had reference to the “walls,” as stated three times over (Ezra iv. 12, 13, 16), and to the erection of which we know Artaxerxes afterwards consented in the 20th year of his reign (Neh. ii. 17; iii. 8; iv. 8); and for the possibility of which he had provided in the limitations of his earlier edict, saying, “that this city be not builded until another commandment shall be given from me” (Ezra iv. 21).

8.—Then as respects the apparent contrary of this (Ezra iv. 24), where Ezra, after saying what he has to say about the times of Ahasuerus and Artaxerxes, appears to follow with Darius; the answer is, it is not a following with Darius at all, but a return to Darius after a long parenthesis, in which he relates the after cases of opposition to the walls, during a later period of 30 years, and then returns to where he left off, and to what he was going to say further about the building and completion of the temple.

9.—This last conclusion is confirmed by one thing and obscured by another; confirmed by the repetition of the last event named before the parenthesis, thus: he left off with the frustration of the work of the Temple until Darius (iv. 5), and resumed in the way that is common to any lengthy parenthesis, saying, “then ceased the work of the house of God . . . so it ceased unto the second year of Darius” (iv. 24). But what otherwise is a simple matter is obscured by the mal-division of the chapters; the verse of chapter iv. belongs to the beginning of chapter v., as the cessation of previous verses is the forced cessation of the walls of the parenthesis, whereas the cessation of the last verse is the stoppage of the work of the temple to which he now returns, therefore this verse is the proper introduction to the events of next chapter, after an occupancy of the previous eighteen verses with events in advance of the period.

10.—How can Ahasuerus be either Darius or Artaxerxes (as some contend), seeing Ezra refers to them in three succeeding verses as three distinct kings? (*Vide Lord Harvey, Sir Isaac Newton, Howe, &c.*)

11.—The Persian word for Xerxes, as it appears on the inscriptions, is Kh. sh. w. e. r. sh. e., which, according to the most learned linguists of modern times, is correctly represented by the Xerxes of the Greeks, the *Ahashverosh* or *Akashverosh* of the Hebrews (rendered into English by Ahasuerus), and the Cyaxarus of the Medians, who is denominated Ahasuerus in Daniel (ix. 1).

12.—The name Artaxerxes in Persian and Hebrew is not a compound of Xerxes and the prefix *arta*, as in our language, but another word altogether, viz., in Persian *Artachshetz*, and in Hebrew *Artachshast* and *Artachshasta*. These are the words employed in the seven places where the name occurs in Ezra and Nehemiah, as *Ahashverosh* is the word employed in the eight cases where Ahasuerus is used, suggesting the completest distinction of persons.

13.—The word *Kshwershe* (or *Kshyarshta*) appears to be an old and harsher form of the Persian word for Lion-King. In imitation of this harsher form, the Greeks formed the word Xerxes; while the Hebrews, by prefixing Aleph prosthetic made *Akhashverosh*, a necessary adjustment to the Hebrew pronunciation. (*Vide Rawlinson, Dr. Smith, Kitto, Fairburn, Schumann, Maclear.*)

14.—Xerxes is recorded to have had a Queen whose name was Amestris (Hamestris), so nearly corresponding to Esther. As against this identification it has been urged that she was descended from Persian ancestors; but this again is weakened by the contrary affirmation of some writers, that she was taken from the outside of native Persian society. It is also said that Amestris was cruel and revengeful; but side by side with this may be placed the hanging of Haman's ten sons, through Esther's instrumentality. So while the identity is not beyond challenge, still there are remarkable coincidences between the two cases.

15.—It is recorded in the writings of Ctesias, that Xerxes, chief favourite and most powerful of the eunuchs, was named Matacas, or Matacai, which, it is thought by some, may not impossibly be the Mordecai of Esther; and this is thought to be

confirmed by the fact that he was a eunuch, and, therefore, without children of his own; and also by the fact that Xerxes sent him to spoil the temple of Apollon at Delphi (Miletus), a work well committed to a Jew.

16.—It is recorded by some Persian writers (Nordburg, &c.) that Artaxerxes, who was surnamed Bahman, had for his mother a Jewess, thus making him the son of Xerxes and Esther. (*Vide Prof. Eadie, Kitto, &c.*)

16.—In exact keeping with the above, it is said, in other writings, that Artaxerxes was a "mere boy" when he ascended the throne, which, of course, would be the case, if he were the child of Xerxes, seventh or eighth year. (*Vide Rawlinson's Herodotus.*)

17.—As Ahasuerus declined the offer of 10,000 talents of silver by Haman, as some compensation for the loss the King's treasury would sustain by his proposed destruction of the Jews; so likewise when Pythias, the Lydian, offered to Xerxes, as a gift towards the expenses of the war with Greece, the sum of 2,000 talents of silver and 4,000,000 gold darics (less 7,000), he not only declined to accept it, but gave him what was required to make his darics into the even four millions. Remembering what was said to Haman, "the silver is given to thee, and the people also" (Esth. ii. 9-11), and the accompanying gift of the King's ring, it looks very like the same man.

18.—The "twelfth year" (Esth. iii. 7), to which the affairs of Ahasuerus are conducted in Esther corresponds with the number of years assigned to the reign of Xerxes in Dr. Thomas's chronology and Rollin's history, and as well with the monumental records of Xerxes' reign, which Saville reports to have been found near the Red Sea, on which is inscribed, says the writer, the second, sixth, tenth, and twelfth years of this king's reign, but none beyond that last mentioned year, save one mentioning the 13th year, and another which speaks of his 16th year and the 5th of Artaxerxes as conumerary, from which we learn that the years extra to twelve were those in which he shared the throne with his father; which turns out, as Usher suspected it to be before this discovery.

19. In the prophecy concerning the Persian invasion of Greece (Dan. xi. 2), Xerxes is described as "far richer than all" the preceding kings of Persia, which,

to say the least, is remarkably coincident with the six months' feast of Ahasuerus to his princes and nobles, during which he "shewed them the *riches* of his glorious kingdom, and the honour of his excellent majesty." It also comes out in profane history that he was regarded by his contemporaries as the richest man on earth.

20.—The distance of Xerxes' seventh year from the captivity of Jehoiachim (128 years) also corresponds with the fact that Mordecai belonged to the fourth generation from that event (Esth. ii. 5, 6). Thus: Kish being carried captive probably as a grown man, we may calculate the time roughly from the birth of his son Shimei: this will give us the following figures:—

Shemei say married at.....44
Jair say married at40
Mordecai's age say44

As above128 years.

21.—Ahasuerus's feast to the princes and nobles of his provinces in his third year corresponds to a similar gathering in the third year of Xerxes, convened to discuss the proprieties of a Grecian war. The seventh year also corresponds to the period of Xerxes' return from the war, when it is said he sought to bury the remembrance of his terrible defeat by devoting himself to the pleasures of his seraglio; offering also, as it is said in profane history, a reward to the inventor of some new pleasure.

22.—The tribute also which Ahasuerus is said to have laid "upon the land and upon the isles of the sea" (Esth. x. 1), may well correspond with Xerxes' now exhausted treasury, after the vastest military invasion that history records.

23.—This Ahasuerus being mentioned in Ezra next to Darius makes him identical with Daniel's "fourth" King of Persia (leaving out, as Dr. Thomas does, the eight month's Magian usurper). In view of this, he can be none other than the world renowned Xerxes.

24.—The greatest and crowning correspondence between Ahasuerus and Xerxes lies in their moral resemblance. For whilst it is admitted that no parallel can be established between Ahasuerus and the thoroughly sane and business-like character of Darius, or the equally kind and humane disposition of Artaxerxes (both of which

favoured the Jews), it is confessed almost all round that the moral resemblance between Xerxes and Ahasuerus is about as complete as it is possible to conceive of. This will be exhibited in the briefest possible way by the following parallel columns of quotations from numerous ancient and modern authors, who have recorded their verdict in one or both of the two cases, thus:—

AHASUERUS.	XERXES.
"Passionate and capricious."	"Headstrong passions."
"Proud and self-willed."	"Proud and mad-like."
"Weak monarch."	"Weak-minded and vacillating."
"Cruel tyrant."	"Impious tyrant."
"Frantic and debauched."	"Reckless, sensual, and cruel."
"Impulsive and amorous."	"Ruthless."
"Strange being."	"Childish fetchichism."
"Debauched and imbecile."	"Impetuous and facile."
"Capricious despot."	"Cruel and imperious."
"Reckless."	"Vindictive, jealous, voluptuous."
"Not wantonly cruel."	"Not actually bloodthirsty."

25.—The immense dominion of Ahasuerus, and its east and west, "from India to Ethiopia," receives the amplest parallel in the reign of Xerxes, who numbered both Indians and Asiatic and African Ethiopians in the world of subject nations that accompanied him to the war with Greece. Inheriting the combined conquests of Cyrus, Cambyses, and Darius in Asia, Africa, and Europe, in the now complete fulfilment of the bear-mission, "arise and devour much flesh," thereupon the Persian Empire rose to its highest pinnacle of "strength and riches" and imperial glory under Xerxes. As saith Herodotus, "What nation of Asia did not Xerxes lead against Greece? what waters, except great rivers, were not exhausted by his armies?"

26.—On the supposition that Ahasuerus was Artaxerxes, it is inconceivable that he should issue such favourable edicts to the Jews in his seventh and twentieth years, and that he should scarce appear to know who the Jews were in his twelfth year, and should so readily give his consent to

their wholesale extermination. Incredible! Much more like the frantic being who cut his friend Pythias's son into two halves

and filed his army between the pieces, and who scourged the sea, chained the waves, and cut off the heads of all his engineers.

THE CHRISTADELPHIANS.—The American papers publish a statement, of which the following is a condensation:—“The Christadelphians, though of modern development under that name, date their origin back to the first century. They believe the gospel preached by Christ and his apostles the gospel of the kingdom of God. They hold the same faith as that of Abraham, which was counted to him for righteousness, and they are animated by the same hope as that for which Paul was bound with a chain in Rome, the hope of of Israel. They believe that the truth taught by the apostles, and their immediate successors of the first century, was at a very early period lost sight of and departed from by those who embraced the mixture of divine truth and pagan philosophy which gained currency in the second, and supremacy in the third or fourth century; a system subsequently legalised by Constantine, and which may well be called ‘Paganised Christianity.’ The revival of the body in the present century has been effected through the instrumentality of John Thomas, M.D., the son of an English Congregational minister who emigrated to America in 1832, and who, during the voyage, while placed in circumstances of great danger, resolved, if he ever reached *terra firma* again, that he would not rest until he found the truth, of which he felt himself to be entirely ignorant. Escaping, he devoted himself to the study of the Scriptures, and, being free from all theological bias and prejudice, the result was the discovery of ancient Apostolic Christianity, and quite opposed to popular religion. Those who came to believe with him had no distinctive name or designation until 1861, when, being opposed to bearing arms, and having to petition Congress for exemption from the conscription, they were required to give themselves a distinctive name. On deliberation, they adopted the name of ‘Christadelphian,’ or Brethren of Christ. The Christadelphians consist of individuals gathered, by conviction of the truth, from almost every other denomination, and some even from the ranks of scepticism. They are all Bible students, and no one is

admitted to membership, which is by baptism (immersion), on a profession of their faith, without giving satisfactory proof, on examination, of their understanding of the doctrines, and their proficiency in the knowledge of the Scriptures of the Old and New Testaments. It will be seen that this test alone must tend greatly to limit the members of this sect, a sect now, as in the days of Paul, everywhere spoken against. The Christadelphians have no special or ordained ministers, no bishops, presbyters, elders or deacons, which orders they hold ceased when the gifts of the spirit were withdrawn from the early church, on becoming apostate. They hold that all now stand upon a footing of equality, and all are expected to take part in the work of the body, in exhorting one another, provoking to love and good works, and in the work of the body, in edifying itself in love (Eph. iv. 16.)”

THE JEWS AMONG THEMSELVES.—“I had noticed the absence of Jews in work-houses and other public institutions for the care of the poor in New York. I had observed that the Hebrew element of the metropolis generally seemed to know how to take care of itself without applying for assistance elsewhere. ‘Clanishness,’ explained a Christian acquaintance. ‘Nothing of the sort,’ responded a Jewish friend with whom I have been intimate for many years. ‘The truth is that the Jews of New York have the most extensive, the most completely organised, and the most carefully administered charities ever contemplated. They have reduced charity to a science. They have so arranged their societies that they can give with discrimination, and they teach their people to apply in time of need to the right place. If distress does not seek out the charity to which it should appeal, the society puts the boot on the other leg and seeks it out. If a Jewish beggar ever approaches you in the street, you may make up your mind that he is a fraud. If he were in legitimate and deserving need, he would have been long ago relieved.’—*New York correspondent of the “Boston Herald.”*”

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.)

D. D.—Fruit would grow by the power of light, whencesoever derived. This has been proved by scientific experiment. Consequently, there is no difficulty connected with the Mosaic account of "fruit growing before" the appearance of the sun in the heavens. There was light on the first day by the power of the Spirit of God before the reorganisation of the planet had reached the stage of clearing the enveloping vapours that obscured the sun from view.—As to smoking, there can be no doubt that abstinence from it is more in harmony with the personal holiness required of saints than indulgence in it. At the same time, we must not "insist" on a condition of fellowship where the law of Christ has not plainly spoken. Brethren of the right zeal will be anxious to be on the right side of questions of holiness. They will abstain from every habit about which even a doubt can be raised. But there are those who are not very susceptible in spiritual directions; and we must leave their judgment to the Lord. We should be glad if the case was clear for the strong action you recommend; but we must be careful not to go beyond the word.

The Father and Christ.

C. H. W.—The best thing you could do would be to read the first volume of *Eureka*. You will find the subject of God-manifestation in Christ fully exhibited. Christ and the Father were one, because the Spirit is one, and Christ was the work of the Spirit, begotten by it and filled with it. The Father is the Spirit in its most comprehensive aspect, filling the universe. His located and glorious person is in heaven, but with this, the universal spirit is one as the light of a flame is one with the flame. Jesus thought it not robbery to accept the imputation of claiming equality with God, because he was the Son of God. This was the ground of the claim, as you will see by consulting Jno. v. 18. The Jews said that if Jesus was the

Son of God, he was the equal of God,—that is, in the sense in which a son is his father's equal, as compared with a stranger. Actually, the Father was greater than Jesus as Jesus said (Jno. xiv. 28.) Therefore, the head of Christ is God (1 Cor. xi. 3.) This is the God-head of Christ—the Father in him by the abiding fulness of the spirit. The Father's spirit-power, when exerted by the Father's will, is "the word" by which all things are made. When this word became a man for the salvation of the world, the word became flesh: and when the word, so made flesh, becomes the friend of a believer, both the Father and Son are concerned and take up their abode with him,—in a moral and legal sense now—in a physical sense when this mortal puts on immortality. You will understand as you grow in the knowledge of the truth.

By the Way Side.

Brother Caven, of Dalbeattie, writes:—"I called upon a woman in the country the other day. She told me she was reading Rom. viii. one day when the parish minister called. He said, 'I am very glad you read the Scriptures.' She asked him to explain a verse in the chapter. 'Well,' he said, 'you will have heard the story of the old school mistress who, when the children came to a word she did not know, said to them, "Skip it, and go on." 'So we must now leave the deep things to God.' A hen came in at this moment, and the minister asked, 'How many hens have you got? &c., and seemed glad to make a diversion. Truly, they are dumb dogs! Oh, for the day of light and knowledge! The woman spoke to me about a neighbour's husband who had recently died. She was wondering where his immortal soul was. I said there need be no wondering if we accepted the Scriptures. 'Well,' she said, 'I would like to understand the Scriptures, but I cannot.' I said: 'I can give you a good help if you like.

A book which you will find different from other books in this—that in place of putting ideas in the front, and then bringing up a seeming Scripture to support them, it puts the Scriptures in the front, and makes all ideas bow to them.’ She told her husband, and he could not rest until he sent for the book of *Twelve Lectures* from a neighbour who was reading it. He listened to the contents, but, by-and-bye, he said, ‘I thought it was a Christadelphian book.’ However, he called one Sunday and had a talk, saying he would return—so a word by the way may not go astray.’

Saul and David.

In 1 Sam. xvi. 19-23, we read that Saul loved David, and appointed him his armour-bearer, whilst in the next chapter (verses 55-58) Saul, on the occasion of the overthrow of Goliath, some time after, enquires who David was. What is the explanation? Have the manuscripts got mixed in the copying?—(J. E. B.)

ANSWER.—There is no reason to suspect anything wrong with the manuscripts. The facts are stated nakedly and abruptly without the connecting explanations that would make the matter perfectly plain. But they are not inconsistent. The probability is that the enquiry excited in Saul’s mind by the spectacle of David’s unequal combat did not mean absolute ignorance of David personally, but the desire to know more under the new circumstances. He might send for David and love David and make him his armour-bearer in the first instance without having his mind very distinctly exercised one way or other. He was in the morose state, generated by “an evil spirit from the Lord;” and in this state of mind, his dealings with David would be in a lordly and condescending *ennui*, which would dimly take it all as a matter of routine. But when he saw David brave a giant of whom all Israel were afraid, his curiosity was thoroughly aroused, and he wanted to know all about him, as much as to say, “Whose son is this youth (that I have had dealings with before?)” Abner, of whom the question was asked, did not know, and had to enquire. If it had been said to Saul, “Why, Saul, you know yourself: you sent to his father for him before the war broke out,” Saul

might have replied, “Well, I did; I was told at the time who his father was, and sent a messenger to the man I was told of: but the fact is, I have forgot: I did not take a deal of notice, in my state of mind.”

The Ancient of Days and the Son of Man.

In Danl. vii. 9, we read of the Ancient of Days, which I take to represent Christ, and yet in ver. 13, we read of “one like the Son of Man,” coming to the Ancient of Days. I have an idea as to the meaning, but I should like to hear your version of it, especially as the latter part of the verse is very indefinite. (J. E. B.)

ANSWER.—The things described in the verse enquired about, are parts of the symbolism—as much so as the four beasts. The four beasts represent four forms of human power upon earth: the enthroned “Ancient of Days” and “One like the Son of Man,” represent that which is to succeed them, as defined in Dan. ii. 44, viz.: the setting up of a kingdom by the God of heaven, that will destroy all others, and endure for ever. They show details in the process not revealed in the image-vision. What the details are is explained (verses 18, 22, 27). “One like the Son of Man” stands for the whole body of the saints, of whom Christ is the head. They are to receive the kingdom. The Ancient of Days is God, from whom they receive their power; but in what form does God manifest Himself for this purpose, at the time of the end? The answer is, in Christ, whose coming is the coming of the Ancient of Days. God and Christ are one (in and by the spirit). God was in Christ, reconciling the world unto Himself, in the day of Christ’s humiliation. Much more is God in Christ in the day of his power and glory. God in Christ will give to the saints power over the nations: Christ is the actual personal dispenser of this power (Rev. ii. 26); but the Father, in him, is the mover in all the events, and is, therefore, kept in the foreground in the symbolism of the vision. Literally, Christ takes the power, and shares it with his people, who are “brought near before him:” but in the dynamical relations of things, the Father is the giver of the power to the complete Son of Man in head and body, who, thenceforth, reign together. The mystery of godliness enters into the subject, and, therefore,

necessarily introduces an apparent element of difficulty. But all difficulty finally disappears before the full shining of the glorious truth, which centres in Christ.

An Interesting Case.

A sister in New Zealand, who recently obeyed the truth, writes:—"I'm an Aberdeen by birth, and spent twelve years as governess in a private family in Edinburgh. I had a sister married in New Zealand while I was thus engaged. She fell sick, and wanted some of her sisters to attend her in her last hours, consumption having marked her for the grave. I came to New Zealand and saw her die. While attending my poor sister I was introduced to bro. Mosley, who sought to bring the truth to the notice of my sister before she would go hence and be no more. My poor weak sister! she could not see any truth in it, but thought it all a mad delusion; and in such a state she expired. I, who had by this time mingled with all kinds and classes of so-called Christians, had separated myself from membership with the Free Church, in which I had been brought to Christ, as was supposed. For awhile, I went drifting about in search of something. I knew not what. Something I knew and felt I did not as yet possess. Strange that in the learned circles at home, I never heard of Christadelphians. I remember on coming across some individuals who called themselves Thomasites, who, if they knew the truth, did not obey its commands. Consequently, I did not follow them up. After my sister's death, I began to search my Bible to see if these things were so; and many a bitter struggle I had before I could pierce the thick veil of darkness in which I was enshrouded. I cannot say the full blaze of light was revealed to me all at once; it came to me in gentle rays—one truth after another. During my voyage home (for I took home my sister's little boy to his grandparents), this was my only study; and when I reached my old familiar home, I thought I had something worth bringing with me. I showed my parents the books I was reading; but dear old father (an elder in the Free Church ever since I can remember), he spurned them from him as unclean; and told me if ever he saw them again he would burn them in the fire. I could not bear to see him in such a frenzy, so I kept my books in my bedroom, where I read them after retiring for the night.

After remaining at home a year, I left it, and returned to New Zealand to have a home of my own."

Moral Philosophy and the faith of Jesus Christ.

Dr. L. C. Thomas writes a long letter in reference to our remarks upon his letter on "The Law, the Covenants, and Sabbath," appearing in the *May Christadelphian*. He says we have failed to apprehend his position; and, whether through design or misunderstanding, have misrepresented it. He says he fully agrees with all we have said against the moral philosophy of the schools, and in support of God's revealed will being "the only true rule of life and way of salvation," and that what he meant by "the higher law," "right and duty," &c., was "the will of God—God's revealed will." As to which, we have simply to say that we have not misapprehended his position at all; but probably understand it more clearly than if it were our own. Dr. L. C. Thomas's impression that he agrees with us, must be due to his hazy understanding of the subject he has written about. His present letter bears evidence of it. Having first said that it is the revealed will of God that he means by "the higher law," &c., he then remarks that any reader of his book can see that the only higher law of right and duty he advocates "always INCLUDES the revealed will of God." Precisely: we have not accused Dr. L. C. Thomas of ignoring the revealed will of God, but of teaching another—a higher—that he thinks "includes" it, but which is in reality an imagination of speculators inconsistent with and destructive of the revealed will of God. The greater always "includes" the less: and therefore for the revealed will of God to be "included" in some other form of law, implies that the revealed will is the lesser; and that the other is, as defined, a "higher law." We adhere to the argument we have put forth. It is not a question of words. Dr. L. C. Thomas may not have used the phrase "moral philosophy," but he has taught the thing; and it is the thing that is logically destructive of the faith of Jesus Christ, though the holders of it do not, in the first stage, see the results of their own position. Moral philosophy does not "ignore" or "exclude" the Bible, but treats it as a high

illustration or manifestation of its principles, with the ultimate result of obscuring and then displacing it altogether. A "higher law" that "includes" the Bible is in the same position, whether it is called moral philosophy or not; and must inevitably in time lead to the same results, though the believers in it may earnestly deprecate these results, and seek, in many words, to protest their loyalty to the Bible. They do not see the result of their own principles. They do not understand the ground they stand upon. They honestly try to mix up a supposed "higher law" with "the revealed will of God," thinking they are making wisdom easier, or the Bible more intelligible, whereas they are mixing things incompatible, and sowing the seeds of corruption and death. We truly believe that Dr. L. C. Thomas means the best for the revealed will of God; but the principles he has laid down contain the germs of the worst.

In justice to his good intentions, we quote the following sentence from his letter:—"I have nowhere said that 'the universal law of right and duty is discoverable by mortal man,' independent of revelation, so that man can know and do right or be righteous without the light and aid of the gospel, and the teachings and commands of Christ and the Apostles, as you seem to represent. What I hold and what my book teaches is, that man, because of his having been made in the image or likeness of God, so as to 'know good and evil' (Gen. iii. 22), can by virtue of his reason, by the dim light of nature, and by the visible works of God, discover or recognise 'to a certain extent,' the law of right, or 'good and evil,' just in the same way that he can by his powers of reason and intellect, aided by the suggestions of his surroundings in life, by reasoning from effect to cause, and from cause to effect, make many mechanical and various other *discoveries*. By the same natural moral capacity, which enables him to discover a very small degree of the great law of right, as above shown, he is qualified and enabled to understand and appreciate and govern himself by the greater light of revelation—*God's revealed will*—the greater development of the will of God, which is the great universal law of right and duty, conformity to which is righteousness, and in obedience to which, *as thus revealed*, he can be saved, and in *no other way*."

"Why the Delay?"

Several correspondents have referred during the month to the article appearing under this heading in the August number. Brother Sleep, of Devonport, thinks a good case is made out. He adds:—

"With regard, however, to the appearing of Christ taking place eight years hence, it seems to me it is more likely to take place before, for the following reasons. Christ comes during the outpouring of the sixth vial on Turkey. Is it at all likely that Turkey will exist for another eight years? If so, Christ may remain away the time stated, but if Turkey disappears before that time, Christ must be here before. Another reason is that if the forty years begin in eight years' time, it is likely that Christ will be here before, to judge his household, as this part of the programme has nothing to do with Christ's dealing with the nations and the Israelites after the flesh. This commences after the judgment, when the saints, with Christ at their head, march to Bozrah. It seems to me the forty years have their parallel in God's dealing with the nation of Israel, and not with the individuals dealt with at the judgment. If this be so, the judgment would take place before, and, as we know, it must occupy some time, it would be within the next eight years."

REMARKS.—The argument is not conclusive. It is true the drying away of the Turkish power is part of the work of the sixth vial; and that Christ comes at the end of that vial: but there is nothing to show that Turkey must last to the very end of the vial. It is part of the vial to prepare the way of the kings of the east, and to gather the nations for the Armageddon conflict, and it is quite possible that these two elements of the work might go on after the disappearance of Turkey. Indeed the gathering to Armageddon conflict would seem to require that Turkey should be out of the way at that time, because that gathering takes place under Russo-German headship, which could not occur if Turkey were still extant as a power to obstruct the way in Asia Minor and the Holy Land. Christ appears to his brethren just before this gathering: there-

fore it cannot be long after the disappearance of Turkey. As for the forty years, if this is a chronological period, we are doubtless right in expecting the Lord before its commencement; but as there is a little uncertainty as to the precise meaning of the phrase, "according to the days of thy coming out of the land of Egypt" (does it mean "according to the length of the days" or "according to the character of the days"? This is the uncertainty)—there is an absence of ground for certainty.

Bro. Harwood, of Norwich, says:—

"The time of Christ's return cannot fail to be of the greatest interest to all who are looking for him, and it is well for us, while anxiously watching for him, to be prepared for delay, but we must not allow delay to weaken our faith. It is well for us to be careful not to give the adversary occasion (by fixing dates) to mock us for not realising our expectation at some stated time. The day will come, and we know how to avoid being taken by surprise. Had it been at the time expected by Dr. Thomas, many of us who now rejoice in hope would have been outside. May it not be that this has something to do with the delay? May we not suppose that God requires a certain number of "taken out" ones for His purpose? If so, we are sure the day will not arrive till that number is fulfilled. Now, if there is anything in this, we see at once our relation to the matter. We cannot expect the political Turkish to be employed in taking out a people for his name. It is the work of the truth in the hands of the Lord's brethren. Therefore, ought not all our means to be directed to this end, knowing that God will, at the proper time, turn the power and wealth of this nation towards His people Israel."

REMARKS.—Doubtless, there is a fixed number of men and women required as the Lord's associates and helpers in the day of his power and kingdom; but it is not reasonable to suppose that God would leave the providing of them to the chapter of accidents. Jesus said "All that the Father hath given shall come to me," and we may be sure they will also come at the right time. Paul says that God has "de-

termined the times before (or in advance) appointed." We cannot imagine He would allow the calling out of the saints to come into collision with this appointment of time, in such a way as to require the putting off of the time for the making up of a deficient number. All God's works are in harmony one with another. Doubtless, when the hour of the Lord's arrival strikes, it will be found both that it is the exact hour appointed from the beginning and that the exact number of Christ's brethren has been made up. Still, brother Harwood's remark is not to be demurred to, that the duty of the brethren is to direct their energy industriously to the work of disseminating the truth—not *all* their energy, however, either of brain or purse; for the work of individual conformity to the divine stand will call for a considerable part, so will other duties that belong to saints.

Friend Heyes, of Sale, noticing the article, says:—

"Not a word of reason is given why 2,400 days are figured instead of 2,300 as in Daniel viii., 14. There was doubt expressed over 40 years since about 2,300 being the right rendering of the original; but 2,400 being set down in the 'suggestions' as the true number—2,300 not once even mentioned—moved me to ask whether T. Meakin and yourself are justified in setting down 2,400 as the certain number? If 2,400 be the true number, let it be known, if possible, wherever students of prophecy live. But in promulgating so important a correction in the accepted translation, nothing short of certainty is justifiable. The article has not afforded us the gratification that the pieces in the *Magazine* generally do. Lack of conclusiveness is apparent."

REMARKS.—The reason of the 2,300 days of the common version not being mentioned is, that the case as between 2,300 or 2,400 has been placed beyond dispute by the lapse of time. It is not a question of "the right rendering of the original," but of the reliability of the original. Both 2,300 and 2,400 are

“right renderings” of their several originals: the question is, which original is right? for the periods differ in several originals. As Dr. Thomas says, “If all copies and versions extant read 2,300, we should have no alternative but to receive it or reject it altogether. But in this reading, they are not agreed. The Septuagint version, made by Jews learned in Greek B.C. 265, reads 2,400,” and the Jews of Ispahan and Bokhara possess some ancient MSS. of Daniel which read 2,400 instead of 2,300 days. An Armenian MS. of the Bible in Greek, supposed to be of the 5th century, has the same reading. It is, therefore, a question of choice. Time has determined the choice for us. The vision to which the period belongs, was a vision of the advent of the Persian power, to be succeeded by Greece and Rome in their down-treading of the city and the sanctuary, beginning with the over-topping of the Median by the Persian horn. The period must, therefore, be reckoned from the accession of Cyrus, who’ was the beginning of the Persian horn of the ram. Having reigned two years jointly with Darius the Mede, he commenced his sole reign B.C. 540. If we read the period as 2,300, and reckon it as from B.C. 540, we are landed in the middle of last century, with no events indicating a turn in the fortunes of Jehovah’s land and people. If we read it 2,400, we come to past the middle of our own century, with many events in progress to indicate the end of the down-treading.

Brother E. Constable, of Cheltenham, admits the “plausibility” of the reckoning arising out of the several stages of the Babylonish captivity, but demurs to the accuracy of the conclusion on the ground that the leading dates employed in the calculation are wrong. He asserts that Nebuchadnezzar began to reign B.C. 598, and not B.C. 611, on the strength of a pamphlet—“ALL PAST TIME”—issued by J. B. Dimpleby, announcing himself as editor to “The British Chronological Association.” He says he has satisfied himself as

to the truth of the dates set forth in that pamphlet; and, therefore, cannot receive an explanation based on any other reckoning. This is certainly a very simple way of disposing of the matter, but not so satisfactory as simple. We have looked into the pamphlet in question, and do not see the “scientific demonstration” of the date of Nebuchadnezzar’s reign. Eclipses mentioned on the Babylonian tablets may fix some dates, from which other dates may be calculated; but the conclusion in the latter case rests on the assumption of the perfect accuracy of the Babylonian records, which is not, necessarily, to be conceded. We prefer the guidance of Hebrew dates in fixing those of Gentile nations related to them. The fourth of Jehoiakim fixes the first of Nebuchadnezzar (Jer. xxv. 1). If, therefore, we can ascertain the B.C. of Jehoiakim, that settles the B.C. of Nebuchadnezzar effectually. There are simpler and more reliable materials for this than for the Chaldean investigation. The Jewish records between Jehoiakim and Christ are abundant, and comparatively free from obscurity, and they justify the currently recognised chronology of that interval, which synchronises the fourth of Jehoiakim (and therefore the 1st of Nebuchadnezzar) with B.C. 611. Consequently, so far as this date is concerned, the suggestions of last month remain unaffected. After an argument in favour of the adoption of lunar time in the computation of the seven times, Brother Constable concludes as follows:—

“Touching the question of the Lord’s return to the earth, I endorse brother Meakin’s view—that it will be 40 years before the kingdom of God is fully established: even as typified by the forty years of God’s judgments in the wilderness, on the Jewish world or people, before they could enter the promised land under the Mosaic dispensation of types and ‘shadows of good things to come’; and as typified also by the Lord’s 40 days’ sojourn on the earth, in *expounding* the judgments of God, after his resurrection, and before his ascension: as the coming of the Lord will be immediately followed by the resurrection of ‘the dead in Christ,’ the first-fruits—so the 40 days of his post-resurrectional ministry may appropriately represent the period of time between the judgment and the glory to follow, as inaugurated by resurrection of the dead—that is,

'each day for a year,' according to the general rule of understanding prophecy. So that Micah's prophecy on this subject, after all, may be accepted as a definite exposition, both of the time and miraculous event of 'the coming out of spiritual Egypt,' at the second coming of the 'Prophet like unto Moses,' and before His kingdom shall be fully 'set up' under the whole heavens. If 40 years then be correct for this most awful and sublime period of divine judgments (and if the lunar computation of the seven times be accepted), then we may look for the Lord's return to the earth very soon—as we are now only 41 years off the date given and explained as the world's six thousandth year, by lunar time. However that may be, it is clear that we are actually on the very eve of the greatest event in all the histories of the world—the coming of 'the Lord, with ten thousand of his saints, to judge the world!' Russia—the future invader of the Holy Land, when Messiah intervenes to deliver it—is now already so far advanced in that direction, as a military power of colossal dimensions and formidable alliances, in respect of Germany, Austria, and Persia virtually, that the public press already teems with evidence that nothing now remains to bar the Russian Autocrat's designs, and aggressive advances in Central Asia, at any moment, since his acquisition of Merv and Sarakh; while England's operations in Egypt as protector at this moment, have thoroughly moved the Nubian elements of antagonism into violent action against British domination, as another factor in the coming struggle between the "lions of Tarshish" and the Northern King—at whose "*steps shall be*" those sable warriors (it is written) as his companions at arms against Israel's latter-day defender on the mountains of Palestine. "The signs of the times" in various other points of the compass, combine to accentuate the solemn message of admonition conveyed to us, by those reflections on the vital question of "the coming of the Lord."

—————
This also is a contribution in the same line of things arriving, unfortunately, too late for a more prominent place:—

WAITING.

There were certain servants waiting for their Lord,
Who had gone a journey, leaving them this word—

"You may not know when my return shall be,
Because I am minded that you should watch for me,
Remember, therefore, and such a watch be keeping,
Lest, coming suddenly, I find you sleeping."

Long was it since their master went away,
And now they were looking for him every day,
And ever when night fell, and he had not come,
They thought the morrow would surely bring him home.
And some, their hearts within them newly stirred,
Were speaking together of tidings they had heard,
From one in a watch tower, scanning the far highways
That their Lord was like to tarry certain days.

Said one, "If I could but know it would be no more,
I could wait content, while those few days pass o'er."

And another—"I am weary with these delays,
How shall I win through eight more weary days?"

Said a third, "We know the Master said to some
That in such an hour as they thought not, he would come;

And now we think there is longer time to wait,
It may be he is near, at the very gate."
And yet another, standing a little apart,
Said nothing, but pondered the matter in her heart.

Now there abideth Faith, Hope, and Love. These three
Differ, and yet in their end they all agree;
Faith will be strong to wait, albeit with sorrow,
Hope will ever be thinking "He comes to-morrow;"
Love will strengthen them both, till in the light
Of their own fulfillment, they change to glorious sight.

MY. C.

IMMORTAL - SOULISM REJECTED.—A Baptist, "Rev." Mr. Brookman, of Yorkville, in Canada, has discarded the immortality of the soul, and embraced the doctrine of life in Christ only. The newspapers publish a paper which he read in self-defence before the ministerial association at Toronto three years ago. It constitutes a good argument in confutation of the orthodox view. Some day, we may give our readers the benefit of a condensation.

The Christadelphian.

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

SEPTEMBER, 1884.

Russia looming : Turkey sinking : England strengthening her stakes in Egypt : France chafing and blustering : Germany and Austria eyeing and consulting : the Pope whining and the Jew wailing—all looking to the state of their rifles. In this latter day situation there lacks not the finishing touch—the saints watching and the saints suffering—suffering from a variety of causes. But such of them as are truly what they are named, know that it is appointed, and they are not to be moved from their confidence, “though the earth be removed, and the hills amid the seas be cast and the waters roaring make.” If iniquity abound and the love of many wax cold, it is only what happened during the last days of Judah’s commonwealth. The results were not fatal to the true sons of God then, and they will not be now. “He that endureth to the end, the same shall be saved.” “Blessed are those servants whom their Lord, when cometh, shall find watching.”

An era of earthquakes as well ! And famines and pestilences ! This is as it should be. It was so at the end of Israel’s day, 1800 years ago : it was to be so at the end of the Gentile day. There have always been such phenomena, but not always with the frequency and intensity of that age and this. Pompeii perished with the activity of Vesuvius about the time that Jerusalem was given to the flames. After a long slumber, Vesuvius has re-awoke and earthquakes vibrate throughout the world—now it is England ; now New York ; now central Hungary. This time it is the Island of Kishm, near the mouth of the Persian

Gulf—no less than twelve villages destroyed—two hundred people killed, and many injured. Kishm is the largest island in the Persian Gulf, and is surrounded by many smaller islands. It is seventy miles long, and averages twelve miles broad. The population, chiefly Arabs, number about five thousand. The day of God will come at last.

France objects to England lowering the interest on the Egyptian debt, and thus taking money out of French and German pockets. She thinks she can afford to smooth the situation at her own cost. Her view is thus expressed by the *Republique Française*. It says :—

“In 1877 the English Government bought from the Khedive 176,000 shares in the Suez Canal, for which the Khedive renounced the dividends until 1894. The price was four millions sterling, which in French money made the shares 568. Adding compound interest to 1894, the quotation is 940. Now, Suez shares to-day are worth 2,000. England therefore gains cent. per cent. on the transaction ; but, not content with this excellent speculation, she makes Egypt pay five per cent. on the purchase-money, while the corresponding loan costs only three per cent. Hence four million francs yearly profit. This seems to us all the more an abuse that the Egyptian Unified Bonds, the most considerable part of the debt, have been successively reduced from 7 to 6 and 4 per cent. It is not equitable that the public should lose three-sevenths of revenue, while England, gaining cent. per cent. on her capital, gets a further 5 per cent. interest for 17 years, amounting to 85 more millions. Could not England give up the 50 millions between this and 1894 ? That would greatly facilitate the financial operations which are a necessity for Egypt.”

On the surface of things, monarchy seems postponed by the Revision Congress, which has declared the Republic “inviolable ;” but underneath it is different, according to the French press according to which, the question at issue is no longer the simple one of a change of government from a Republic to a Monarchy, but that of who is to be monarch.

THE SIGNS OF THE TIMES.

BRITISH POLITICS IN THEIR FOREIGN BEARINGS.

FAILURE OF THE EGYPTIAN CONFERENCE.

INCREASED BRITISH VIGOUR IN EGYPT.

EXTENSION OF THE MAHDI'S MOVE- MENT TO ARABIA.

TURKISH IMBECILITY ; RUSSIAN PER- TINACITY ; JEWISH SUFFERING.

Parliament has risen—to meet again in October to pass again the Franchise Bill rejected by the Lords. What will the Lords do then? This is everybody's question, upon the answer to which will depend the direction of an important current in public events, which, though proximately an English current only, has bearings and connections that will necessarily make it European in its results. If the Lords accept the Bill, the continuity of the situation will not be disturbed. If they reject it, one of two things must happen—there must be a dissolution of Parliament and an appeal to the country, with the possibility of an accession of the Tory party to power ; or, there must be a creation of new Liberal peers to swamp the present Tory majority in the House of Lords and secure the passing of the Bill. But this last expedient cannot be employed without the concurrence of the Queen ; and it is reported among the friends of Lord Rowton, who is the Queen's confidante, that she is unwilling to use the Royal prerogative in this way. If she must be brought to bear in the solution of the crisis, she will prefer to dissolve

Parliament. Consequently, the prospect of a general election in the opening months of 1885 is the one to which politicians everywhere are reconciling themselves. Upon the result will depend the movements of those foreign aims and policies with which the signs of the times are more particularly blended. Whether for or against Mr. Gladstone, the effect must become visible in new vigours and new enterprises in some direction or other favourable to the preparation of the way of the Kings of the East.

Meanwhile, the democratic ocean of English public life is stormily agitated. The sea and the waves roar with threatening vehemence against the aristocratic element of the English Constitution. "Down with the Lords!" is the cry:—a consistent enough outcome of the political principles that are in the ascendant: but a sorry proposal with that; for, after all that can be truly said against the territorial oligarchy, in the present state of things, they are an element of refinement in English society which the world would be no better without—but a little worse. It would be no gain to see the picturesque and venerable edifice of English nobility pulled down and levelled with the morass of ignoble life that prevails in all the land. Bradlaugh and his roaring republicans would be a poor substitute for the elegant and ancient respectability that imparts some degree of gentleness and beauty to English public life.

It is not a question in which the brethren of Christ have any practical interest one way or other; for, as the strangers and pilgrims of Christ, they are outside the present constitution of the world. It bears on them in this way only: they are sympathetically related to the purpose of God, which decrees the future subjection of mankind to the iron rod of an order of nobles, who will reign without democratic sanction, and enforce obedience against all democratic shoutings and turbulence, on the strength of divine right and royal

commission. It is impossible, therefore, that they can sympathise with a popular uprising which at bottom is the revolt of popular lawlessness against institutions by which the Providence of God keeps the devil's dominions in order against the day of their transfer to His own children. "The Peers or the people?" is no question for saints. It is not an issue they join. Their answer is, "neither," if the question be, which have the rights—neither Peers nor people, especially the people. A few amongst the people will be chosen, if they meekly, and reverentially, and obediently submit to God's requirements in this age of sin. In this, the people have the advantage, that in all probability none of the Peers will find an entrance into the kingdom of God. Except in this, the people have nothing to boast of against the Peers: they are neither so civilised nor so interesting as the Peers: and if they could change places with them, they would be not a whit less jealous of their rights, and not a whit less strenuous in their enforcement of them against the mass lying below. There is in truth nothing to choose between them. They are all the children of the devil, among whom it is the misfortune of the children of God meanwhile to dwell, for their discipline in faith and obedience. It is the part of the children of God to stand by, looking, and with patience waiting for the coming of the Lord Jesus to take possession of all their kingdoms, and rearrange them on principles that find no sympathy or countenance inside the range of the practical politics of the world.

FAILURE OF THE EGYPTIAN CONFERENCE.

To the outlook of such, the political situation, in the foreign department, becomes increasingly full of promise. Mr. Gladstone cannot get England out of Egypt. His plausible bargain with France to evacuate in 1888 if circumstances

allowed has come to naught. The durability of that arrangement was to depend on the success of the Conference of the Powers, convened in London to discuss and arrange for the financial needs of Egypt. That conference has been a failure. The Powers (particularly France) would not consent to England's proposal that the interest paid to bond holders of the Egyptian debt should be reduced. France also insisted on powers being given to the European Financial Board which would have amounted to a surrender of the Government of Egypt into their hands. Earl Granville, speaking for England said "the additional powers proposed by the French representative would confer on the Commissioners of the *Caisse* a mastery over the Government and the affairs of Egypt, and this we can on no account consent to." Consequently the Conference broke up with the result of leaving the management of Egypt to England alone. This has been the great event of the month. "Plan after plan," says the *Daily News*, "was devised by the English Plenipotentiaries in the hope of conciliating France, and they have all failed. This being the case, and the condition of Egypt being one of extreme urgency, nothing remains for England to do but to reassume the undivided responsibility which, as a matter of fact, all the other Continental nations are quite willing that she should do. We must—there is absolutely no escape from the duty—we must adopt immediate measures for the relief of the Egyptian Treasury, and the practical introduction of the legal and general administrative reforms which have been already elaborated, but the operation of which has been delayed by a great epidemic in the Delta, and a formidable insurrection in the Soudan."

"It is certain," says the same paper, "that the labours of months have, therefore, so far as any immediate issue is concerned, come to naught." "The Conference has broken down, and, with the failure of the Powers to come to an under

standing, the preliminary agreement with France also falls through." "The preliminary conditions upon which the French consented to participate in it—such, for example, as the restriction of the British occupation to a term of years—fall to the ground. England finds herself again, and singly, face to face with the delicate, the very difficult, and the not very welcome task of correcting the unstable equilibrium of Egyptian finance and politics."

This is a very satisfactory result to those who look at these things in the light of Jehovah's word. England's mission, amid the winding up scenes of these Gentile times, and the advent of the power of God in the affairs of men, requires her to be where she is, in preparation for the approaching culmination. It would be disappointing to see any agreement among the Powers that would take her out of that position. There is now an end of any such prospect.

NEW BRITISH MEASURES IN EGYPT.

The fruits of the failure of the Conference became immediately apparent in the announcement in Parliament that the British Government had resolved on the despatch to Egypt of a Cabinet minister, capable of giving advice to the Cabinet which the Cabinet might safely follow. This minister is Lord Northbrook, of whom a London correspondent says:—

"Lord Northbrook has been the strongest advocate of action in the Cabinet. When the famous Cabinet Council took place in which it was proposed to abandon Suakim, Lord Northbrook was the first Minister to stand up and say that he would not be responsible for a policy which abandoned a town the retention of which had cost us three bloody battles. Being supported first by Sir Charles Dilke, and subsequently by Mr. Chamberlain, he won his point. Not only so, he has from the first upheld his nephew and late Private Secretary, Sir Evelyn Baring, in a policy which—it is no secret—the Government has not always approved in Egypt. He has fought in the Cabinet for his nephew's policy. He will now be re-

sponsible as Cabinet Minister for the acceptance of his own advice and in all circles, save that which Sir Wilfred Lawson has formed, his appointment has been received with acclamation."

ANOTHER MILITARY EXPEDITION.

Another result of the new policy has become visible in the organising of a new military expedition to Egypt. It is to consist of 6,000 British soldiers, who are to ascend the Nile, and rescue General Gordon at Khartoum, and co-operate with him in checking the Mahdi's advance. The papers give the particulars of the regiments selected for the work, and the preparations (in the shape of boats and otherwise) needful for the expedition. Parliament, before rising, voted money to cover the cost, so that once more a strong policy towards Egypt is in the ascendant in government circles. The public approbation with which these measures have been hailed is a hint to Mr. Gladstone that will not be thrown away. His Egyptian policy must be of a bolder character to ensure Liberal interests at the coming election. The Tories say that the increase of Egyptian vigour is an election dodge. Whether or no, it shows how strongly Britain is held to the banks of the Nile, when both parties have to bid for popular support by holding out good Egyptian prospects.

EXTENSION OF THE MAHDI'S INSURRECTION TO ARABIA.

The most important news of the Mahdi's movements during the month is the announcement made in several telegrams and confirmed by the latest news, that the Mahdi's emissaries have succeeded in stirring up insurrection in Arabia. Revolt has broken out on a serious scale. Several towns have gone over to the Mahdi, and the movement is spreading. Turkish troops are being hastily collected from various parts of Syria to put down the

revolt—if they can. The news has created consternation at the Sultan's court, where a proposition was under consideration to send 15,000 men to Egypt to take part in the settlement there. This proposition seems to have been abandoned, the Sultan finding it convenient to profess satisfaction with Earl Granville's assurance that England would respect the suzerainty of the Porte in Egypt. The success of this Arabian movement seems something to desire, since the probability seems to be that in such an event, England would be drawn into the military occupation of the Holy Land, as she has been into Egypt. The substitution of British for Turkish authority in the Holy Land, is the one thing left to desire. Such a change would remove the last remaining obstacle to Israel's return. Any movement looking in this direction is to be hailed.

TURKISH VACILLATIONS AND IMPOTENCES.

Turkish vacillations and impotences are an amusing feature in the unmistakable signs of the times. She did not know whether to consent to the Conference or not, since participation in it would seem to admit that the sovereignty of Egypt had passed from herself to the Powers. She looked round to see if there was no breach in the environing wall. England would not discuss the point: France had ignored Turkish rights in Tunis: Russia showed a stolid bear's face: Germany told her to behave: Italy said it was no use. After many anxious consultations and some brave resolves about troops, she gave in, and took her place in the Conference. She would, however, show that she was mistress in her own house at all events. She resolved to close up the post offices which the Powers have of their own in Constantinople; and carry on the international postal service herself. She gave notice to the ambassadors. They refused to hear of it. Turkey repeated her intentions. The

Powers instructed their ambassadors to say that they would refuse to even discuss the question. They would stand upon their rights to carry on their own postal service—*this*, said in a way to mean, "At your peril, Turkey, if you say another word." So the poor foolish dying bird had to stop its screeching, and leave the post offices alone. During the month, the Turks have been making spasmodic efforts to show that they can conduct the post office service. They have commenced running a postal steamer of their own, in addition to the one employed by the Powers. For three successive mails, the Turkish boat was too late for the train at Varna. The fourth time, by a great effort, it was in time; and then appeared a notice that the Porte would provisionally suspend the steamer! Russia is pressing for the war indemnity—that is, the compensation guaranteed by the Treaty of Berlin to Russian subjects who suffered during the war. Turkey is short of funds. She offered £50,000 in settlement of the yearly claim. No, said M. Nelidoff: we must have our £250,000. And on that he stands, to Turkey's extreme embarrassment. She sinks deeper in the political mire. We cannot but hope to see her shortly disappear altogether. The meeting between Bismarck and Kalnoky (the Austrian Prime Minister) bodes no good for her. Ever since the failure of the Egyptian Conference, European diplomacy has taken an earnest direction eastwards, promising fruits in the way of a final partition of the Sick man's estate.

THE JEWS AND THE HOLY LAND.

A renewal of the persecution of the Jews is reported from Russia. Writing from St. Petersburg, June 26th, the correspondent of the *Jewish Chronicle* says:—

"The mischievous and desperate exertions of the anti-Semitic press, which during recent times has carried on its

fiendish work with extraordinary energy, and has circulated every kind of calumny that it was possible to invent, has, as might have been anticipated, been crowned with but too great a success. The anti-Jewish disturbances commenced in grand style at Nijni-Novgorod on the 19th and 20th of this month. A crowd of 2,000 persons rushed to the Synagogue and broke into the place," &c., &c.

These outrages are keeping the minds of the Jews in a mood to leave the country when they can. The *Jewish Chronicle* says that notwithstanding the obstacles which the Turkish Government have for some time past put in the way of intending Jewish emigrants to the Holy Land, the Palestine Colonisation movement in Russia and Poland continues to grow. Within six months, 270 new members joined the Colonisation Society at Warsaw, and although the commercial crisis in that city had an unfavourable effect on the Society's funds, not a single person with-

drew his membership, so strong is the prevailing feeling in favour of settling in Palestine.

In a later issue, the *Chronicle* says:—

"There is every probability that the decree recently issued, forbidding the settlement even of individual Jews in the Holy Land, will before long undergo modification. According to one report this modification has already been effected, as the result of an appeal which the Grand Rabbi of Constantinople addressed to the Porte. In compliance with this appeal the Minister of the Interior is said to have issued a circular to the Governors-General directing that, as formerly, no obstacles were to be placed in the way of Jewish subjects of the Sultan who wished to emigrate to Palestine, and that the prohibition should be confined to Russian and Rumanian Jews."

Mr. Oliphant is waiting for some such action before advising further on the appropriation of the funds contributed to Israel's relief by the brethren.

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 and write on one side of the paper only. **RF** Do not use large sheets; write with good ink, and write all proper names VERY PLAINLY.*

ECCLESIAL NOTES.

(These are suggested by intelligence, not necessarily all published, and which, therefore, will not be capable of specific association with what appears, (except in some cases) by the very sharpest, and even they must be uncertain. It is the general and not the local applications of the Notes that are important. We may make it a feature from month to month.)

Do not call your open-air fellowships "pic-nics." What's in a name? A good deal. We know what a pic-nic is in Gentile hands, and we have all come from there. If you call an outing of brethren a "pic-nic," old ideas will revive, and brethren will come together to play the fool instead of acting the part of brethren whose calling in Christ requires them at all times to behave with reason, race, and sobriety.

A brother is censured for marrying an alien: he leaves the meeting: he now sees he has made a mistake. He wants to come back, but you want to humble him, and make him confess formally before the body what all know he admits. This is wrong. You ought to run to meet him, like the father in the parable of the prodigal son. Do not be exacting in such cases. Remember your own sins and have mercy.

Collections for hospitals are unobjectionable, provided we run clear of the ecclesiastical association implied in the collective efforts of the sects. Have it some other time of the year than when they combine for a collective dishonour of Christ's command, by parading to every left hand in the world what their right hand has done. We shall gradually be sucked into all the old corruptions if we don't mind.

“Why call ye me Lord, Lord, and do not the things that I say?”—We ought not to bully friend or foe: we ought not to indulge in the harsh expletives of the natural man: we ought not to backbite with the tongue: we ought not to retaliate in word or deed. We ought not to cultivate the use or custody of “carual weapons” (gun making is another thing). The knowledge of Christ without the spirit of Christ is worse than the ignorance which alienates from the life of God.

A sister, who once waited on a company of clericals at a private dinner, tells of their behaviour like jockeys and mountebanks. The highest joke of the evening, which elicited roars round the table, was the report of one of them that a woman came to consult him as to the state of her soul.—Considering that these gentlemen believe in the soul and profess to be its physicians, such an incident was an outrage. Clerical religion is a thing for the pulpit, which a man leaves behind him with his robes. It is to be hoped that no abomination like this will creep in among the brethren. Pious tones and elegant definitions on the platform, while frivolity and Esauism are rampant in the every-day run of life. True brethren of Christ are brethren all the time: speech always with grace seasoned with salt.

The *Ecclesial Guide* is a suggestion: not a mandate—which is not within the function of any (by Christ) unauthorised brother. It only becomes a rule when made such by an ecclesia adopting it: and even then it remains outside the structure of an ecclesia's constitution. The ecclesia takes so much of it as pleases them, and makes it theirs. There must and there always will be rules of some sort in every body of people who have a collective and mutually-related existence. It is a question of rules that work for good or those that work for evil. If we could have apostolic bishops, it would be a relief: but where is the wisdom of playing at what we have not and cannot have unless God speak by the spirit?

An ecclesia excludes a number of brethren and sisters who are in the faith, and who cannot be convicted of teaching or practising disobedience of the commandments of Christ:—brethren and sisters who wish to remain.—What can such do but meet by themselves and break bread: and if their cause is righteous, what can brethren elsewhere do than countenance them? And if their cause is righteous, what is the position of the excluding majority, but one to be reconsidered as possibly one involving the abdication of the true character of an ecclesia. Very great patience requires to be exercised: otherwise it is impossible to reach the little good that may be attained in this evil age.—*Editor.*

ABERDEEN.

I have pleasure in intimating the obedience to the truth (on 6th July) of GEORGE BREWSTER, stonepolisher, for many years neutral, and on 10th August, of GEORGE WALKER, storekeeper for Aberdeen Steam Tug Boats, also neutral. Both making the good confession, were immersed into Christ in the river Dee, and now rejoice with us in the one hope. We also had added to our number, on 8th June, by removal, sister Helen Kerr, domestic servant from Fetterangus, who came to fill a situation here. I may also mention that brother Captain Arthur Roberts left London on 3rd August, for New Zealand in his ship the *Trevelyan*.—In regard to immersions, I think it is a matter of regret that they are not more common in the rivers than in baths. Why not make our faith known fully to the public in this act of obedience, “as in our daily life and behaviour otherwise?”—ANDREW CRAIGVILE.

[A river is preferable to a bath, doubtless, if attainable, because of the Lord's sanction of the use of such. (It is pleasant to feel as close to him as possible in all things). At the same time, it is not essential. There is no apostolic prescription on the subject: Baptism in water has been commanded, but not any particular form of the water employed—whether river, lake, sea, or bath. In point of fact, all these forms are exemplified in the Bible, Israel in the Red Sea, Jesus in a river, the eunuch in a lake, and the Phillipian jailor in a bath. When it can be said “see here is water,” it is enough. As for publicity in the act of obedience, it is, doubtless, desirable, for the reason brother Craigvile refers to. It is with this view that in the principal ecclesias, immersions are performed in the presence of the assembly.—*Ed.*]

ALDERLEY EDGE.

Brother Pickering announces that LEONARD TINSLEY (22), neutral, put on the saving name of Christ, in the appointed way, on July 30th.

AYLESBURY.

Once again I have to report obedience to the requirements of the gospel. WILLIAM ATKINS (17) was immersed on July 19th.—During the past month, we have had brother Newitt, of Thame, to visit us and speak in the evening one Sunday, and brother Money, of Wycombe, another Sunday, who also spoke. The brethren and sisters went out together on Bank Holiday, to the Chiltern Hills, and an enjoyable time was spent.—*M. WHEELER.*

BIRKENHEAD.

See Liverpool.

BIRMINGHAM.

During the month the following persons have rendered obedience to the truth:—MISS ELLEN ALLEN (36), formerly neutral; MISS SARAH A. BUTLER (21), formerly Wesleyan.

Bro. Chamberlin has left Birmingham for Glasgow. His presence in Birmingham was never more than a temporary thing—till something in the way of a livelihood should turn up. He was taken into the office as a substitute for “the workhouse,” which he said he saw ahead. His presence there for twelve months must not be interpreted as meaning more than this. If he prove an apostolic servant of the truth—which means more than literary ability, good men will

rejoice. He went to Glasgow to help the brethren in the lecturing department in various parts of Scotland. He has now adopted other projects, which it is to be hoped may prove helpful to the diffusion of genuine scriptural principles, while helping him to those temporal supplies which are indispensable. It would be a pleasure to speak in more confident terms.

Arrangements are nearly complete for the commencement of a weekly paper (as a substitute for the *Visitor*) by bro. Shuttleworth, who may be relied upon to reflect the true mind of the Spirit in this age of rampant Gentilism, elegant and otherwise. If there be any degree of roughness in the form of it by comparison with the classical elegance of scholastic styles, it will be parallel with the exhibition of the truth in the polite age of Athenian philosophy, concerning which Paul said, "My speech and my preaching were not with enticing words of man's wisdom." "I came not with excellency of speech or of wisdom declaring unto you the testimony of God." "Not with wisdom of words, lest the cross of Christ should be made of none effect." The new paper will contain 8 pages, and be named *The Bible Light-stand*. It will commence appearing on Saturday, August 23rd. Those who are disposed to countenance bro. Shuttleworth's effort had better communicate with him at once at Athenæum Buildings, Edmund Street, Birmingham.

Bro. Ashcroft has all but completed arrangements for his removal from Birmingham. He returns to Liverpool where a feasible business prospect first suggested to him the termination of his engagement at Birmingham. This prospect, it seems, has fallen through, and bro. Ashcroft under these circumstances (as he writes to the Editor) "began to cast about for something else to do on leaving Birmingham." "I have resolved," he says, "upon a monthly publication to be entitled *The Biblical Eccegetist*, which I intend for circulation mainly among scholars and students of an alien type. You will wonder that I should have arrived at such a decision, knowing as you do, my aversion to literary labour. But my project is not of a character that will necessitate the production of much original matter, but will simply require an industrious collation of existing materials ready to my hand in the Liverpool Picton Library. With the whole universe of Biblical lore at my disposal, I do not anticipate much difficulty in the preparation of a monthly digest of such portions of it as admit of being exhibited without compromise of the truth in any of its distinctive features. . . . I regard the enterprise as a purely business matter, just as I would an appointment on the Gentile press were I gifted for such a position." Bro. Ashcroft's publication, while intended for the general public, will be introduced to the brethren by circular. It will doubtless be of a character to minister to their edification, instruction, and entertainment in a department which bro. Ashcroft is specially fitted to occupy, and which has not been cultivated hitherto among the brethren. We cannot but wish the project God-speed, and shall rejoice in its success.

The special effort of last month has been a success. The Town Hall, an immense building capable of seating nearly 3,000 people, was filled in a comfortable manner on the 10th of August, notwithstanding the extreme heat of the weather. The only part of the building where spare seats could have been found was the great gallery.

It was interesting to witness such an ocean of upturned faces on an occasion dedicated wholly to the gospel of the kingdom and the signs of the times. The ecclesia occupied the immense orchestra. Brother Ashcroft was expected to preside, but a prior engagement at Nottingham from which he could not obtain release barred the way. Brother Bishop filled his place in an entirely satisfactory manner. The subject of lecture was *Events in Egypt in the Light of Prophecy*. The lecture appears in this number of the *Christadelphian* and a limited number of copies have been printed for separate circulation where they may be wanted. They can be had at 1d. each. The type will be kept standing for a little, and should a quantity be wanted they may be had at 7s. per 100 copies.

LECTURES.—July 27, "The song of the angels" (brother Ashcroft); Aug. 3, "Paul's work in 1884" (brother Roberts); 10, Town Hall Lecture, "Egypt" (brother Roberts); 17, Midland Institute lecture, "The Kingdom" (brother Roberts); 24, Midland Institute lecture, "Resurrection" (bro. Roberts).

BLANTYRE.

Brother H. Brown reports the obedience of ARCHIBALD MACKAY (19), coal miner, formerly neutral, who was buried with Christ in baptism at Glasgow on the 20th of July, and broke bread with the brethren there for the first time, but in future will meet with the brethren in Blantyre.

BRISTOL.

The lectures during the month of August have been as follows:—August 3, "The two foundations: that 'on the rock,' and that 'on the sand.'" 10, "The two Babylons: the ancient and the modern;" 17, lecture by brother Ashcroft; 24, "The two deaths: have they the effect of actually terminating life?" 31, "The two resurrections: and who will participate in them."

CANNOCK.

Brother Beasley announces that the lectures for the last month have been as follows:—July 20, "Light after darkness" (brother T. Turner); 27, "The Pharisee and Publican" (brother B. Parsons); Aug. 3, "Life: the barrenness of Gentile life, &c." (brother J. Thomas); 10, "Angels, their nature, &c." (brother B. Parsons).

CARDIFF.

Bro. G. A. Birkenhead reports another addition to the number of the brethren in this place, by the immersion, on July 30th, of THOMAS GOODALL (31), formerly connected with the Plymouth Brethren. After bro. Goodall had become acquainted with some portion of the truth, he introduced the matter at the meetings of the Plymouth Brethren. The result of which was, that both he and his brother were excommunicated, and a resolution was passed at one of their meetings that they would not have anything more to do with the Christadelphians. There are hopes that other members of bro. Goodall's family will be associated with the truth before long.

LECTURES.—July 6, "God and His children" (bro. M. Tees); 13, "The Scriptural doctrine of death" (brother Mougahan); 20, "Who are the Christadelphians?" (bro. Ch. Rees); 27, "What is truth?" (bro. Lloyd).

CINDERFORD.

Bro. Worgan states that a man calling himself "bro. Dyer" called upon the brethren here in

May last, representing he had come from Frome, but wanted to get to Swansea, where he had a prospect of work, to which, however, he lacked means to pay his fare. The brethren ministered to his need in the matter: but on writing to Frome, ascertained there was no brother of that name there. It is, doubtless, our old friend, the impostor, who changes his name according to the exigencies of his need. The brethren suggest a travelling card, to be shown by brethren on the wing: but this would be no protection. It could be imitated. The only plan is, for travelling brethren to be armed with letters of introduction, failing the possession of which, the brethren visited should ask reference, and wait the result, in case of suspicion.

LECTURES.—July 20, "Men's dreams *versus* God's truth" (bro. Wilson, Gloucester); 27, "Is Christadelphianism a new thing?" Aug. 3, "An earnest appeal: or, what shall we do to be saved?" 10, "Restitution of all things."

DERBY.

Brother Chandler reports that, on July 22nd, **MARtha SMITH** (sister in the flesh to sister Annie Smith), was immersed into Christ. Also on the 29th, **MARY STENSON** (wife of brother Stenson) also on August 12th, sister **LAURA WRIGHT**. The immersion of Mrs. **PHILLIPS** (wife of brother Phillips) it seems was omitted from brother Chandler's last report. It took place on May 23rd last. The Lectures continue to be well attended, and several others are interested: "May God see fit to give us further increase, and that they may turn out to be vessels of honour in His hands."

LECTURES.—July 20th, "The great salvation" (brother Mabbott, of Nottingham); 27th, "The Human Family" (brother Reid); August 3rd, "The Spirit of God" (brother J. Colebourn); 10th, "Explanation of difficult passages" (brother T. W. Gamble, of Leicester).

DEVONPORT.

We are pleased to announce that **JOHN HITCHINS**, builder, of St. Minver, Cornwall, put on the saving name through baptism on August 7th. He was partially enlightened through second Advent teaching for several years, but through our publications he came to a knowledge of the whole of the truth. He is living near sister Hawkin.—Brother Roberts has been amongst us and delivered two lectures in our hall to good audiences, on August 6th and 7th. Subjects:—First Lecture "Twice with Christ on the Mount of Olives." Second Lecture, "Events in Egypt in connection with the hope of the second appearing of Christ in the earth." We hope the seed sown will yield some fruit to the honour and glory of our Heavenly Father.—**ALFRED SLEEP**.

GLASGOW.

Since last writing, bro. Wallis, at one time meeting with the Belfast brethren, has been admitted to our fellowship, also bro. Chamberlin removed here on 2nd August. Although residing here, he is free to enter into engagements with any desiring his services, both in and out of Scotland, who, of course, must needs bear his expenses. Should this be exceeded by those able and willing, it will not be unacceptable, as the little we are doing in this respect will not be of much use without such co-operation, which, it must needs be mentioned, we had in view in bringing him here. Any desiring to enter into engagement with him, may, in the meantime,

communicate with me at my address, 282, Eglinton Street, Glasgow. When his residence is fixed they can write to himself.

LECTURES.—July 20th, "Will all the dead be raised" (bro. Jas. Nisbet); 27th, "The Relation of Works to Salvation" (bro. James Grant, Edinburgh); August 3rd, "Blessed are the meek, for they shall inherit the earth" (bro. D. Campbell); 10th, "The writings of Moses; and why we believe he wrote them: The Mosaic constitution, a shadow of good things to come" (bro. Chamberlin).—**JOHN LEASK**.

GREAT GRIMSBY.

Bro. Sayer reports that the truth is beginning to spread in this place. "I had," he says, "bro. and sister Roberts, of Lincoln, and bro. and sister Healey, of the same town, with me for a few days recently, and one of the attendants at my lectures made a good confession of the truth to them. If all is well he will be baptised on the 16th of this month. Since that I have received another application for an examination. Both have been regular attendants on the hearing the truth since it began to be spoken here."

GRANTHAM.

Bro. Draper reports another addition to the ecclesia, namely, Mrs. **JULIA BURTON**, of Asgarby, near Sleaford, Lincolnshire, sister in the flesh to sister Feveryear, of Somerby, near Grantham. She was immersed into the saving name after showing her knowledge of the things required to be known by all who desire to become heirs of God and joint heirs with Christ. Bro. Draper says:—"Our new sister never had the opportunity of hearing a Christadelphian lecture, having been brought up to believe the traditions of men. She never questioned them until a *Declaration* was placed in her hands by an alien, which was the means of showing her the glorious gospel of that kingdom and glory, for which she, with us, is now patiently waiting."

HALIFAX.

Bro. Skelton says:—"We are expecting an addition of several to our meeting, which will probably have taken place before this gets into print."

LECTURES.—July 20th, "The Kingdom of God" (bro. C. Firth); 27th, "The Scripture Doctrine of Election" (bro. R. Smith, Aug. 3rd, "The wonderful works of God" (bro. R. Dyson); 10th, "The Scripture teaching concerning the passing away of the Heavens and Earth" (bro. Toothill, of America), who has been visiting in and out with us lately along with his wife and daughter (who are also in the truth).

HUDDERSFIELD.

Bro. Schofield reports the obedience of **CHARLES BROWN** (29), of Meltham, formerly neutral, who put on the saving name on Saturday evening, July 12th.—The brothers and sisters and friends, to the number of 21, had a very pleasant visit, in wagonettes, to Saltaire, Monday, Aug. 4th, 1884, where they spent a very enjoyable day, singing hymns, anthems, and reading the Word of Life; afterwards taking a ramble over the rocks and through the glen. At Shipley the scenery was splendid.

KIDDERMINSTER.

On Thursday, July 31st, **GEORGE SMITH** (16), stationer, was immersed at Birmingham. He is

a brother in the flesh to bro. F. Smith (our sec.) and sister C. Smith. Though young he gave satisfactory evidence that he understood the first principles of the truth.—On Saturday, July 20th, the Sunday School children were conveyed in wagonettes to Abberley Valley, where a free tea was given to them. Unfortunately the weather was unpropitious, which considerably marred their enjoyment. Most of the members of the ecclesia spent an enjoyable day at Arley on Bank Holiday. Prizes were given to the successful scholars in the recent examination on Sunday, Aug. 3rd.

LECTURES.—July 20th, "The Eternal City" (bro. J. Bland); 27th, "The Peers or the People—who are to rule in the future? The struggle for supremacy" (bro. J. Bland); Aug. 3rd, "The coming struggle" (bro. J. Barker); 10th, "What constitutes a Christian?" (bro. J. Millard, of Wolverhampton.—J. BLAND.

LEWISHAM.

Brother Guest is making the most of an opportunity that has presented itself in connection with the commencement of a local monthly paper. To this paper, he sent a copy of a letter he had addressed to 25 clergymen of Lewisham, asking them for Scripture proof of the clerical doctrine "that every man and woman has an immortal soul destined to live for ever, in happiness or torment." The editor published and commented on this communication, and, pointing out that the question affected them all, advised everyone to put the same question to their "vicar, minister, curate, or priest." He, at the same time, intimated his intention to address the same question to several well-known leading London clergymen, and publish the result. Of this, more is likely to be heard, as the Archbishop of Canterbury has responded—in a letter marked "private," to be sure, but still intimating a disposition, in certain circumstances, to discuss the question in a written form.

LINCOLN.

Brother F. J. Roberts writes:—"We regret having to report the withdrawal of our young sister, Elizabeth Rawlinson, from the truth, to join a sect calling themselves 'The New and Latter House of Israel's Church.' She was baptised last October. Being a domestic servant, she was unable, except at her reception, to meet with us at the memorial feast.—Brother H. H. Horsman, of London, lectured here on Wednesday, the 6th inst., on 'Reform needed in Religious Matters.' About 50 outsiders assembled, when our brother set before them man's nature and the punishment of sin in a very clear and scriptural manner, with a reference to God's ultimate purpose on the earth. The lecture was much appreciated by the brethren and others.

LECTURES.—July 6th, "Unbelief, its Causes and its Cure" (brother J. T. Hawkins, of Notts); 13th, "Man Mortal" (brother T. H. Elwick); 20th, "Was Jesus of Nazareth the Prince Messiah?" (brother A. Healey); 27th, "The Promised Land" (brother J. R. Scott).

LIVERPOOL.

Obedience has been rendered to the truth by PATIENCE MARY COLEMAN, formerly Primitive Methodist, who was immersed into the saving name on the 5th inst.; and sister Maggie Milne

has removed from Edinburgh to this city. We have the pleasure to make known to the brethren throughout the country through your columns that the separation which has existed between the Liverpool and the Birkenhead Ecclesias since December, 1882, the causes of which were published at the time, is at an end.—H. V. COLLENS.

LLANELLY.

Bro. W. Green reports that on July 29th by the hands of bro. Wm. Clement another was buried to the past in the waters of baptism, viz., JOHN CHESTER, a married son to sister Chester. "We rejoice too," says bro. Green, "to see bro. Phillips back again in our midst. He left us last March for the States of America, owing to depression of trade, as stated in the April Number of the *Christadelphian*."

LONDON.

NORTH LONDON.—(Sundays, at 11 a.m. and 7 p.m., Wellington Hall, Wellington Street, Islington; Wednesdays and Fridays, 8 p.m.)—Brother William Owtler reports the following additions:—July, HELEN McKILLIGAN, formerly in fellowship with the Dowieism in Glasgow; August 2nd, ALICE MARY SCOTT, formerly neutral. The annual out-door gathering of the brethren took place on July 21st, the place visited being Wanstead Park, a beautiful spot a few miles to the east of the metropolis in the county of Essex. Notwithstanding the tropical weather, the lectures continue to be well attended.

LECTURES.—(Wellington Hall), Aug. 3rd, "Deity manifest in flesh" (bro. Sulley, of Nottingham); 10th, "Coming changes" (bro. H. Horsman); 17th, "The present evil world" (Mr. O. C. Holder); 24th, "Conversion" (bro. G. F. Thistle); 31st, "Canon Girdlestone on Conditional Immortality" (bro. A. T. Rae).—(Bow), Aug. 3rd, "Siu" (brother C. Bore); 10th, "The Gospel preached by Jesus" (brother E. G. Timms); 17th, "A Better World" (bro. H. H. Horsman); 24th, "The Judgment of 'quick and dead'" (brother A. Andrew); 31st, "Nebuchadnezzar's Dream" (brother P. A. Hutchison).

WESTMINSTER (*Wilcocke's Assembly Rooms, Palace Road, Lambeth. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—The quarterly meeting of the ecclesia was held on the second Sunday in July, when among other things it was agreed that we make a collection on the Sunday before Hospital Saturday, in aid of the "Hospital Fund." "Do good unto all, &c.," caused the motion to receive hearty and unanimous support as well as the fact that brethren and sisters need the advice and help of such institutions, as well as other people, and in the absence of the great "Physician" gladly avail themselves of the privileges offered. An enjoyable and profitable tea meeting was held on Bank Holiday, August 4th. Systematic out-door speaking is still being carried on in Peckham Rye and in Hyde Park.

LECTURES.—August 3rd, "The Jews" (brother Elliott); 10th, "Wild Beasts" (brother Holder); 17th, "The Bible" (F. Dunn); 24th, "God's Remedy" (T. Swindell); 31st, "The Judgment" (A. Andrew).—FRANK JANNAWAY.

MUMBLES.

Although for some few months no report has appeared from here as to our progress in the truth, we have not been idle. For some months

past our attention has been directed to the question of adopting, or otherwise the "Ecclesial Guide." The question of its adoption was settled by ballot in its favour, and the necessary modification having been made as to officers and numbers of same, &c., we have got into working order (under what may be termed the new dispensation). We find things going on smoothly and peacefully. All things should be done decently and in order, we therefore recommend our sister-ecclesias to adopt a uniform procedure in management, which would answer as a counterpart to our being able to agree on the faith with one voice. During last month also, the question of tobacco smoking and public-house visiting was brought before our managing brethren. After considerable conversation thereon, it was resolved to recommend the brethren not to smoke tobacco in the streets and public places, and to refrain from sitting down in public-houses. Since our last report, we have had our summer outing, both for ecclesia and Sunday School—the former at Langland, and the latter at Braeet Bay, on which occasions we were favoured with fine weather, and an absence on the part of the brethren and sisters, of those unseasonably amusements which characterise all Gentile outings. The enjoyment of our ecclesial outing was enhanced by the presence among us of brethren and sisters from Neath, Swansea, Llanelly, Abergavenny, Birmingham, and Dudley. A short meeting for upbuilding was held at the close of the tea, and address delivered, the word read, praises sung, and prayer offered to God, and we left strengthened in the "inner man."

We have also received the following additions to our numbers, by immersion, after making the good confession:—MRS. DAVIES (wife of brother J. Davies), formerly independent; SARAH WEBBORN, daughter of brother Webborn; and GERTRUDE DAVIS, formerly Church of England (now Church of Christ). May they run well, and obtain the glorious prize.—D. CLEMENT.

NEWCASTLE-ON-TYNE.

Brother W. Leadbitter reports that brother and sister Forbes, brother Jno. Leadbitter (brother Leadbitter's father), also his mother, brother, sister and self (all in the faith), have been prevented from breaking bread with those hitherto constituting the ecclesia. They now, with sister Thompson, of Birmingham (who is here for a few weeks), brother Mann (who is here from Maldon), and brother Little (having no other alternative), break bread at 40, Cottenham Street, expecting that by the first or second week of September they will enter upon the possession of a spacious and elaborately fitted room in the Royal Arcade, where, to the best of their ability, they will hold forth the word of life in its purity. This is a large and populous town (says brother Leadbitter), and the friends of the truth few and feeble, so we would be glad of the assistance of a visit from any brother who is able to lecture. Newcastle seems a good field for the sowing of the good seed. In fact, there are several interested, whose immersions we hope ere long to report.

Brother Harker, referring to the foregoing, speaks of them as withdrawals, and adds the name of brother John Wilson as breaking bread at the house of brother Leadbitter.

NORMANTON.

On Sunday afternoon, July 20, Mr. Leathley, the Local Board clerk referred to in my report of last month, gave an address in the Market-place,

against the truth. Brother Chadwick, of Leeds, at the conclusion of the address, entered into a short discussion with Mr. Leathley, and proved conclusively, to all willing to accept the Scripture testimony, that souls can be destroyed, a principle of our belief which Mr. Leathley had been trying to show to be erroneous. In the evening brother Chadwick lectured on "Where are the dead, and what are they doing?" A few questions were asked and answered at the conclusion of the lecture. On Sunday afternoon, July 27, Mr. Leathley made another attempt to deal with what he calls "The fallacies of Christadelphianism." Twelve Lectures was chiefly the object of Mr. Leathley's sarcastic remarks. Brother Z. Drake, of Elland, made good use of three alternate periods of ten minutes each, to expose Mr. Leathley's illogical treatment of the Scriptures. In the evening, brother Drake replied to Mr. Leathley's address of the previous Sunday afternoon. Mr. Leathley got up at the close, and complained that brother Drake had occupied all the evening, and must now hurry away to catch his train, thus leaving him (Mr. Leathley) no chance of replying. He thus taunted brother Drake with wanting to run away. Brother Drake then proposed public discussion for as many nights as Mr. Leathley pleased. Mr. Leathley replied that he did not think it worth while to trouble himself about brother Drake, but would prefer dealing with the author of *Twelve Lectures*, whom he styled "The great apostle of Christadelphianism." Brother Drake then proposed Mr. Leathley to discuss the merits of *Twelve Lectures* with brother Roberts himself. Mr. Leathley, however, said he should pursue his own course in dealing with Christadelphianism, and exhibited unmistakable evidences of his utter disregard of the idea of a face to face conflict with the writer of *Twelve Lectures*. Bro. Drake did not fail to point out to the large number of people present, Mr. Leathley's preference for fighting bro. Roberts behind his back. On Sunday, August 3rd, bro. Z. Drake occupied both afternoon and evening in criticising Mr. Leathley's address of July 27th. In the afternoon the audience were somewhat impatient while Mr. Leathley's strictures on *Twelve Lectures* were being dealt with, but in the evening quite a contrast to this obtained. Bro. Drake's examination of the passages quoted by Mr. Leathley in support of his views kept the audience in a state of the greatest interest and attention. On Sunday afternoon, August 10th, Mr. Leathley again attended, and gave a further address on "Christadelphian Fallacies." Bro. Drake was again present, and entered into a little discussion with Mr. L., when he had finished his pitiable effort to upset the truth. In the evening, bro. D. lectured on "The Kingdom of God not a kingdom in the skies, but a kingdom to be established on the earth, at the return of Christ." Great interest was manifested throughout. Thus far large numbers have attended our out-door lectures, and several are looking into the things of the truth.—Geo. Downes.

NORWICH.

Bro. Harwood reports three lectures by bro. H. H. Horsman, of London, one at East Dereham, and two at Norwich, on July 29th, 30th, and 31st. Bro. Harwood says:—"We are glad thus to testify to the truth, and shall greatly rejoice to see the word take root in some good and honest hearts."

OLDHAM.

It is my pleasing duty to report that the brethren and sisters here (13 in number) have formed themselves into an ecclesia. We have secured a comfortable room, handsomely furnished, that will seat about 150; it has just been thoroughly renovated and beautified, and the rent is very moderate. It is situated in Union Street, over the Oldham House and Mill Company's offices. Being in one of the principal thoroughfares of the town, our announcements at the door are sure to be seen every Sunday by the thousands who pass to and fro during the day. We broke bread at the room for the first time on Sunday morning, July 20th, at 10.30. In the evening, brother Jas. Donald, of Manchester, delivered a lecture, subject, "The kingdom of God; when and where will it be established?" On the Sunday following (July 27) bro. Jno. Wareham lectured, subject, "Immortality; a conditional gift, not a present possession." These two lectures were advertised throughout the town by means of large posters, which resulted in the presence of about 30 strangers on the first occasion, and about half that number on the second. On Aug. 3rd, bro. W. Carr, of Manchester, lectured, subject, "The great salvation proclaimed by Jesus and his apostles;" and on Aug. 10th, bro. T. Holland, of Manchester, gave a lecture; subject "If the heavens and earth are to be burned up, where will the righteous dwell?" The last two lectures were each attended by about 15 strangers. When we compare our opening services with the opening of some new chapel or church, our numbers do truly appear very few; but as we have nothing to offer in the shape of worldly advantage or fleshly desires, we may congratulate ourselves on the numbers who have attended. No doubt some were drawn on the first occasion by mere curiosity, as we have not seen them since; but on the other hand, there are those who have attended every lecture, and who are evidently disposed to search into the Scriptures. However, it is gratifying to know that "the truth as it is in Jesus" is making a little headway in this "crooked and perverse generation," and we mean, God helping us, to sow the seed of the kingdom in this town, by giving lectures every Sunday evening. With this view we have already arranged for a three months course. If it was not for the kindness of the Manchester brethren, we should not have been able to do this, but they have promised to render any assistance we may require, for which we are deeply thankful. There are only four brethren here, three of whom are very young, and who are but infants in Christ, but we mean to do our best to spread a knowledge of those great truths from which we have received so much benefit, and which have enabled us to understand the Bible in a way we never dreamt of before. May the blessing of our Heavenly Father attend the feeble efforts of His children.—JAS. E. BARNFORD.

STOCKPORT.

Brother G. Waite says "that though there has been little to report from here for several months, the Word has been regularly proclaimed. Two additions by immersion have just taken place. The persons introduced into the saving name are as follows:—MARTHA ELLAM (19), formerly neutral; and SARAH ELIZABETH WHITEHEAD (17), formerly connected with the Blue Ribbon Gospel Army."

WHITBY.

Brother Winterburn reports an addition to the Whitby ecclesia by the return home for a period of rest of bro. Captain Pearson, whose immersion at Auckland, N.Z., was reported in the July No. of *Christadelphian*. The ecclesia continues to meet as for some years past) at No. 15, Silver Street.

AUSTRALIA.

SYDNEY.—Brother Burton (for brother Bayliss) reports the immersion into the sin-covering name of the following persons:—L. P. PITFARD (18), formerly Congregationalist; and DAVID FRERE, who was for a time amongst the Plymouth Brethren. Also that brother Tunnicliffe has seen and confessed his error in absenting himself from the table, and has been re-admitted. "We have also been strengthened by the arrival from Brisbane of brother and sister Keenan, formerly of Liverpool. Our lectures are well attended, and we hope soon to see some results."

CANADA.

ST. JOHN (N.B.)—We have the pleasure of reporting the obedience, on June 15th, of ROBERT TURNER (43), stove-fitter, formerly Episcopalian, and, on June 22nd, THOMAS O. DOWLING (34), clerk, formerly neutral. These brethren have been studying the Scriptures of truth for the past two years with the above result. We have also to report our withdrawal from brother Robert Craft for continued absence from breaking of bread.—B. J. DOWLING.

NEW ZEALAND.

OTAHUHU.—Bro. Sumner reports:—The ecclesia at Otahuhu has had an addition during the past month in the persons of E. G. GAMB (26), formerly Wesleyan, and immersed at Auckland, on Sunday, June 5th; and J. Wm. SUMNER (22), formerly Church of England, and late of Preston, England, immersed on June 15th, at Auckland.

WANGANUI.—"It is with great pleasure I inform you that the truth is making a little progress at Woodville. On May the 11th, WILLIAM HURST (51), formerly Congregationalist, rendered obedience in putting on the name of Christ in the appointed way; also, on the 25th, his wife, MARTHA HURST (44), of the Free Methodists, was buried with Christ in baptism, and rose to what we trust will be life eternal. We were comforted with the presence of the brethren and sisters, on June 15th, from Woolville and Waitotara, numbering 9, at our Lord's table."—J. BEAUMONT.

UNITED STATES.

BALTIMORE (MD.)—I am sorry to state that brother Paske has left Baltimore (to Kansas City). He was an earnest advocate for the "One Faith," "living epistle" of apostolic doctrine. We miss him very much, but Yahweh knows what is best. The ecclesia is unanimous in wishing him "God speed." I enclose you his letter, under the impulse that it will bring to your mind a pleasant

recollection of having taught the truth to this man, and he became "a little child," and accepted it, and now, in the bloom of manhood, has no idea of departing from it.—A. G. WILLIAMS.

[Brother Paskie's address is 582, Troost Ave., Kansas City, M.O. If there are any brethren in that neighbourhood, he would be delighted to have them call on him.—Ed.]

BOSTON.—Brother Rileigh reports that two more have been added to the brethren here by being immersed into the saving name, namely, on June 27th, Miss REBECCA CONNELL, of Collingwood, Ontario, Canada; and Mr. CHARLES McLACHLAN, of Scotland. Sister Connell's parents have been in the truth twenty-five years, and her sister is a member of the Boston ecclesia. I have learned since my letter of May 26th, that brother Forbes was brought to a knowledge of the truth by reading *The Trial*. On the 4th of July, our ecclesia held their annual gathering in the Grove, with our children and friends. Two of the brethren from Lowell, and one from Worcester, came and spent the day with us. Our exercises consisted of, first, rendering thanks and praise to Him from whom we derive every blessing; then dinner; then exercises for the children of the Sunday School; then brother Trusler came with his camera and photographed the ecclesia in a group; then a meeting of thanks, and reading the Word after which, we came home, having spent a delightful day, and one to be remembered by all who took part in it.

JERSEY CITY.—On Friday, July 4, we held our first semi-annual business meeting, since the adoption of the *Ecclesial Guide*. During the last six months we have had seven additions, three by baptism, and four by removals from other places, making the number now on the books 53, several of whom, however, are non-residents, and only meet with us occasionally, when there is to be an unusual effort made on behalf of the truth, or something of like importance. Brother Walter Andrew, formerly of Leeds, England, submitted an interesting report on the subject of attendance. After transacting the business, we had a tea-meeting, 44, old and young, sitting down to tables well supplied with what a brother in England calls "an absurd variety of American food." In the evening we had a number of exhortations, interspersed with the songs of Zion, and closing the meeting with an appeal to the God of Israel, for continued help and guidance. Thus we "redeemed the time" afforded by this day, commemorative of the declaration of American independence (?) looking forward to the perfect day when the declaration of Jesus Christ will for ever free us from the bondage of sin and death, bringing true independence to every faithful son of God.—On the following Sunday, two more Gentiles came out from darkness into the marvellous light, viz. —Mr. SAMUEL L. VAN AKIN (36), and his wife, ABBIE M. (36), of Lackawaxen, Pa., both formerly of the (so-called) Church of Christ. They came here, a distance of about 110 miles, to be immersed. Bro. and sister Van Akin are the "fruits" of the "seed sowing" of that most indefatigable labourer, bro. J. Ward Tichenor, who was assisted by a course of lectures delivered by bro. Vredenburg. One of the most important factors in the enlightenment of the above was *Twelve Lectures*, and I am requested to write you, thanking you for the help which so many in these parts have received from the instruction contained in it. The arguments in Lecture V. (a) effectually destroyed the supernatural devil which bro. Van

Akin once talked about when a "class leader" in the Methodist Church.

LECTURES.—June 15th, "The perfect day" (bro. J. M. Washburne); 22nd, "The whole armour of God" (bro. W. Andrew); 29th, "The rightful owners of the soil" (bro. Vredenburg); and July 6th, "The things concerning the Kingdom of God, and the name of Jesus Christ" (bro. Vredenburg).—Geo. T. WASHBURNE, *Recording Brother*.

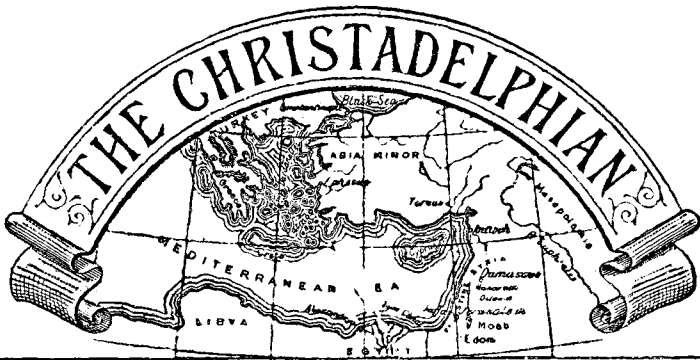
SENEGGA (CAL).—It is with great pleasure that we report the immersion of Mrs. WASON (64), formerly Church of England, and her daughter, Mrs. SPARKS (29), neutral. It is two half years since the truth was first introduced to them. *Twelve Lectures*, first book read, with many others; after—*Eureka* being finished a few days before their baptism. Their regeneration has been slow work, but we trust it may abide for ever.

TOPEKA.—"I feel great pleasure in addressing you as brother, as it is only lately that I could do so. I am a young sister (18) not long in the truth. Although I have been instructed in it from a child (my parents being Christadelphians), and have long wished to obey it in baptism, it was not until the 14th of last month (June), that, with the aid of my dear father, I put on the name of Jesus. How thankful I am to be found among the few on earth who know the truth! I hope that I will not prove an unprofitable servant of whom the Lord will be ashamed, but that I may be enabled to so live, that when Christ comes I will be found worthy of a place, however small, in his glorious kingdom. I want to tell you that I enjoy the *Christadelphian* so much, and I am very sorry that literary labour is so hard on bro. Ashcroft, for I enjoy his writings. I wish I could hear him speak on the truth. I never heard a Christadelphian lecture in my life. It must be very pleasant to live in a place like Birmingham, where there are so many who believe as we do.—In Topeka there is only one other family (sister Merry's) that we know of who believe as we do. Most of our acquaintances believe in "doing about right and letting the future take care of itself," and it is hard to get them to listen to anything else. I wish I could interest and enlighten them, but it seems almost useless to try. However, I am desirous of doing what I can.—LILLIE C. MOORE.

—P.S. This is Sunday and I am all alone, my parents being away on a week's visit; therefore it seemed good to me to talk with some one.

WATERLOO (IOWA).—Bro. Pym writes:—"Bro. Dr. Reeves, of Springfield, Ohio, has recently paid us a visit. We felt much refreshed by his addresses, and received instruction therefrom. Our own lecturer, bro. Williams, is now on a tour through the States and Canada, so we have no public lectures on Sunday evenings, but we meet as usual, and in place thereof, are reading *Thirteen Lectures on the Apocalypse*, which we find to be interesting and instructive in the highest degree."

WESTBROOK (TEXAS).—Bro. Landrum says:—"We have no additions lately, but we are happy to say that the faithful are all trying to do their duty to God. We are doing all we can to put the truth before the people of Texas. Our fraternal gathering will come off, commencing August 20th, and will last 10 days. It is expected that several will obey the truth on that occasion. We hope the Lord may come soon." (Amen).



"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 true SONS OF GOD."—(Rom. vii. 19.)

No. 244. OCTOBER 1st, 1884. A.M., 5974 Vol. XXI.

THE ABRAHAMIC COVENANT AND ITS MYSTERY.

BY DR. THOMAS.

According to the law ordained by angels in the hand of Moses, and styled "the word spoken by angels" (Heb. ii. 2), mankind are separated into the *holy* and the *unclean*. It constituted the twelve tribes of Israel "a *holy nation*" a special and peculiar people (Ex. xix. 6, Deut. vii. 6, 14, 2), while it left all other nations mere "*sinners of the Gentiles*" (Gal. ii. 15), as all men were originally constituted by the disobedience of Adam (Rom. v. 19) from whom they derive their descent. The national holiness of Israel was constitutional, not inherent. The nation was composed of a stiff-necked, perverse and intractable people who were more disposed to the wickedness of other nations, than to the practice of the law of Jehovah, their king. But the holy seed of Abraham was the substance in the nation's loins, on account of whom, and the things affirmed respecting him, it was not consumed (Isai. vi. 13, 65, 8, 9; Rom. xi. 16) but carefully preserved, as having a "blessing in it," even "an inheritor of Jehovah's mountains," who shall cause His servants to rejoice, and the nations to shout aloud for joy.

Anything separated by Jehovah from things in general for His own special use is holy, irrespective of the nature or character of the thing. Hence, things animate and inanimate, animal, vegetable and mineral, solid and fluid, &c., have all been constituted holy by the law. Thus there were holy

utensils, holy and most holy *places of worship*, holy mountains and cities, and holy *officials*, though oftentimes very unrighteous men. The holiness of this kind was, the national holiness of the twelve tribes—a holiness conferred by the law of Moses, “which could make nothing perfect.” It bestowed upon things a relative external holiness, a sort of halo of holiness confined to the surface, which left the mind and disposition, or heart of its subject untouched.

Let us look into the matter a little more minutely. A babe, though born of Israelites, was unclean (Job xiv. 4; xxv. 4), which is the same thing as unholy, until its circumcision, and after presentation to the Lord. “*Every* male that openeth the womb, shall be called holy to the Lord.” This was the law, but how great the number so called were wicked men, Israel’s history shows abundantly. Some, however, desired to keep the law. They grew up “blameless” (Phil. iii. 6), observing all the precepts of the decalogue, conforming to the temple worship, and abstaining from contact with all legally unclean and interdicted things. This was a man’s own righteousness acquired by working according to the law (Phil. iii. 9). This was the righteousness Israel followed after, which they sought to establish in opposition to the righteousness Paul preached (Rom. ix. 31; x. 3), and styled by the prophets “filthy rags.” Many such men were ignorant.

They had the token of the covenant in their flesh, but they were “children in whom was no faith,” and “without faith it is impossible to please God.” Thus an Israelite might be legally blameless, but if

without faith, his legal righteousness could entitle him to no more than length of days in the land which the Lord had given His people. The twelve tribes inherited the land under the law of Moses, which could confer upon their generations only a temporal life interest in the country. Could it have given them an everlasting inheritance therein, the nation, whatever its misdeeds, would not have been expelled; and its citizens might have attained to everlasting life as a recompense for keeping the law. The transgressions of Israel consummated in their rejection of the gospel of the kingdom, would doubtless have brought down heaven’s judgments upon them, which would have culminated in the triumph of the truth; but they would not have been punished in the way they have, by an expulsion from their country, if the word spoken by angels in the hand of Moses, could have conferred an everlasting title to it.

Covenants are of no force until purged. “Almost all things are by the law purged with blood.” To purge anything in the Scripture sense, is to cleanse it from legal or from moral defilement; and to impart to it a virtue co-efficient with the detergent or cleansing principle. This is a general definition which may not apply in every case, but it is sufficiently precise for the subject in hand. The covenant made with Abraham was confirmed with Jehovah’s oath, saying, “*Know of a surety*,” and by the consumption of sacrifices by fire from heaven (Gen. 15). This was confirmation not purgation. It was not purged until two thousand and eighty-nine years after, when a virtue was imparted to it co-efficient with the blood of

sprinkling, that speaketh better things than the blood of Abel; that is, the blood of Jesus, which he says is "the blood of New (testament) shed for many for the remission of sins."

The history of the death and resurrection of Jesus is that narrative which relates the story of the purging, or the rendering effective of the covenant, testament through which remission of sins, eternal life, and an everlasting possession of the land, with all its inseparable attributes, may be obtained by every one *who believes the things promised therein.*

Four hundred and thirty years after the confirmation of the New Covenant (styled *new* because of its coming into force at a time when that of Moses had waxed old), and sixteen hundred and fifty-nine years before its incipient enforcement, Moses dedicated or initiated "the law ordained by angels." This he did with blood. "For when he had spoken every precept to all the people according to law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both *the Book* and all the people, saying, This is the blood of the Testament which God hath enjoined upon you" (Heb. ix. 18-20). Here was a solution of blood in water, into which a sprinkler of scarlet wool and hyssop was dipped, and the Book and people sprinkled by the hand of Moses. These materials were purification-emblems. "Without the shedding of blood, there is no remission," or sending away, as if sin and uncleanness were sent away into a land not inhabited (Lev. xvi. 21, 22). This is a first principle of God's religion

under both covenants. Blood is therefore regarded as purging, purifying, or cleansing. The only answer that can be given to the question, why is there no expiation without blood-shedding?—is that Jehovah wills it. The blood of the living creature is the life thereof; and as it has come under sentence of death, God wills that life shall make satisfaction for sin (Lev. xvii. 11, 14). "It is the blood that maketh an atonement for the soul." Water is also cleansing. Hence, "wash you, make you clean" (Isai. i. 16). The water and the blood with which Moses sprinkled the Book of the Covenant and the people, find their antitypes in the blood and water that issued from the pierced side of Jesus, with which he sprinkled the new covenant. But the efficacy of a covenant depends on the virtue of the blood with which it is purged. This principle is fatal to the idea of perfectibility by the law of Moses; for "it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4). Hence it was weak and unprofitable, and made nothing perfect (Heb. vii. 18, 19). This defectiveness of the law, which even faith in the unpurged Abrahamic covenant could not remedy (Heb. ix. 15) was referable to the nature of the sacrifices with whose blood it was dedicated; and to the weakness of the flesh (Rom. viii. 3), which it could alone sanctify (Heb. ix. 13) without reaching the inward man. Calves and goats were as destitute of righteousness as they were devoid of sin. Their blood therefore was a negative principle, and could impart no virtue to a covenant by which those who were sanctified under it

could obtain a title or justification to eternal redemption. And furthermore let it be observed, that besides this defect, their blood was unprofitable for everlasting results, as being the blood of the dead, and not of the living. It was therefore ceremonially incommunicative of any kind of vitality. Even the blood of the innocent and righteous Jesus, would have been as unprofitable for covenant purposes as the blood of Moses, Abel, or calves, if he had not risen from the dead. This is the doctrine taught concerning him in David. The thirtieth Psalm is prophetic of Messiah's death and resurrection. "All things must be fulfilled that are written concerning me in the Psalms" (Luke xxiv. 44), said Jesus. In the third verse of the Psalm quoted, the spirit which afterwards dwelt in him and spoke by him, says of him and for him, "O Jehovah, thou hast brought up my soul from the grave; thou hast kept me alive (or preserved from corruption), that I should not go down into the pit (or be reduced to dust)". In the eighth verse he says he "cried unto the Lord, and made supplication." This occurred before his soul went down into the grave. In view of its hypothetical continuance in that gloomy place, he inquires in his supplication, "What profit is there in my blood, if I go down to the pit (or become dust?) Can the dust praise thee? Can it declare thy truth?" This interrogative argument teaches the doctrine of the 15th of 1 Corinthians, that if Christ be not raised from the dead, or, in other words, be mere dust in the pit, "faith is in vain;" sins are not remitted; and dead believers are perished: which is equivalent to

saying "there is no profit in his blood;" for it was shed for remission of sins, which, however, are not remitted, if he be not raised up, or "healed" of the "evil disease" which laid him in the tomb (Ps. xli. 8). An unrisen Christ is an unprofitable sacrifice. His blood could purge nothing; and as to praising God, and declaring His truth in heaven or earth, it would be impossible; for "the dead know not anything" (Eccles. ix. 5), in the day of their return to their dust their thoughts perish (Ps. cxlvi. 4), and therefore the dead cannot praise Jehovah (Ps. cxv. 17). Jesus was "delivered for our offences;" but if he had not been raised, we should have remained unjustified, and in our sins, and without any title to things everlasting; happily, however, for the faithful, God raised him from the dead; whereupon the apostle adds, "And was raised again for our justification." Thus, his blood was made profitable, and he is prepared to praise Jehovah, and to declare his truth in the midst of Israel's congregation (Ps. xxii. 22, 23, 25) when the time comes.

Now this doctrine being true of the blood of an unresurrected, innocent, and righteous man, it is clear that the blood of dead animals, such as calves and goats, must be utterly worthless for anything else than a shift devised for the exigency of the case. They had no righteousness; therefore their sprinkled blood would constitute no one righteous: they had no life; therefore it could impart no title to eternal life; and not being human, they could not expiate humanity's offence, inasmuch as the wisdom of God determined that sin should be "condemned in the flesh,"

not representatively of animals only, but literally in that of man (Rom. viii. 3). As it was not possible for the blood of bulls and goats to take away sins, and this being the blood of the Mosaic covenant, it was as impossible for that instrument to give the twelve tribes or a single faithful Israelite, even a title to inherit the land for ever. "The wages of sin is death;" hence sins untaken away or transgressions unredeemed, leaves the transgressor under death's sentence. A man under sentence of death, is as good as dead; he is therefore styled "dead in trespass and sins." This was the condition of the whole nation under

the law. No man thereof could show his title to eternal life in Canaan, or elsewhere. A faithful Israelite might hope that when Messiah came, he would not prove like Adam the first, but be obedient unto death; and by his shed blood, purge the Abrahamic covenant in which he believed, and by thus redeeming the transgressions committed by the faithful under the law (Heb. ix. 15), gave them justification unto life eternal, by which they would be enabled to possess the land for ever. No, the only title to the land the Mosaic law could give was conditional and limited to their mortal existence upon it.

INCREDIBLE.—It seems incredible that any man in his senses, believing in the Bible, could receive the abomination of "indulgences," or the doctrine that men may purchase liberty to sin! Yet a correspondent in the *Tablet* of May 31st is found seriously enlightening the readers on some privileges in that line which appear to be overlooked by even Roman Catholics. He says (bro. Mackley forwards the extract)—"May I call the attention of your readers to a still greater indulgence, one which is often lost sight of, granted by Innocent VIII. in 1494, to the members of the Rosary Confraternity?" Then follows a quotation in Latin of the words of the indulgence, from which it appears that "a member of the Dominican Rosary Confraternity can, in addition to the many other indulgences, gain 2,025 days on each bead, if he pronounces the name of Jesus at the end of the first part of the *Ave* thus:—'Blessed is the fruit of thy womb, Jesus,' and consequently every time he says the entire Rosary or fifteen decades, he may gain 305,750 days' indulgence." The letter concludes:—"I might add that his late Holiness declared that this and the other indulgences granted to the Rosary Confraternity are applicable to the souls in purgatory."

"AMONG THESE NATIONS SHALT THOU FIND NO EASE" (Deut. xxviii. 56).—Gentile newspapers have, probably, no idea how

signally they illustrate the truthfulness of the prophetic word, when they write (like the *Newcastle Daily Chronicle*) as follows about the Jews:—"There is probably no people in the world more law-abiding than the sons of Judah, yet no people have had a more sad experience of the lawless ferocity of religious fanaticism. In all countries of Europe the Jews have been evil entreated. Very recently Germany, the home of culture and the centre of European philosophy, stooped to persecute the chosen people. But, unfortunately, the end is not yet. Intelligence has reached St. Petersburg that a fresh outburst of religious intolerance has just occurred in Nishni-Novgorod. It is, indeed, difficult to account on any rational theory for this craze as to Jewish hostility to Christians. The trials that recently took place in Russia and in Hungary in connection with Anti-Jewish riots, demonstrated the utter groundlessness of the suspicions which had maddened the populace. Can it be doubted that subsequent evidence will demonstrate that the present outbreak is equally without foundation? It is somewhat singular that, notwithstanding the rough treatment which the Jews receive in Russia, there should be so great a proportion of them in the dominions of the Czar. Whatever may be the explanation of this seeming paradox, there can be no controversy as to the fact."

CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

CHAPTER I.—INTRODUCTORY.

NO subject is at once so intrinsically momentous and conventionally unattractive. We may dismiss the unattractiveness as the result of intellectual obfuscation in the unattracted. It is more edifying to dwell on the momentousness. This does not admit of comparison with the human importance of any other subject whatever. Various are the subjects that more or less command the homage or engage the interest of the more enlightened portion of mankind.

Astronomy appeals overpoweringly to our sense of the stupendous, the exact, the infinite: the face of the earth stirs our love of the fair and the beautiful; her rocky depths excite our curiosity as to past conditions of the globe. Agriculture supplies us with the useful: chemistry with the theoretical; history, with the actual working of things among men in their present situation. But which of these can throw any light on the everpressing problem of the meaning of existence and the destiny of human life? They are dumb as the stars; dark as the night; or incoherent as the roar of the storm-tossed waters on the desolate strand. They are all more or less interesting and important in the hour of health: but of what value in the certainly-coming moment to every man when the eye glazes and the hovering shadow of death compels a farewell to all we know and love?

This is just where Christ is of a value unspeakable. He is the solution of things touching the origin, nature, and destiny of human life. The review we propose in these chapters of the facts of the case will shew that there is no extravagance in the words of David, which say prophetically to Christ: "Thou art fairer than the children of men; grace is poured into thy lips:" nor in those other Spirit-indited words, "One among ten thousand: altogether lovely." It is not without the highest reason in the nature of things that the ransomed assembly of the brethren of Christ in glory—(supported by "an innumerable company of angels") proclaim in rapturous anthems, that the Lamb that was slain is "worthy to receive power and riches and wisdom and strength and honour and glory and blessing." It is not only as Pilate was made to record, that "there is no fault in him;" but as Paul declared, that "in him are hid all the treasures of wisdom and knowledge:" that "in him dwelleth all the fulness of the godhead bodily."

Men glory in men. They see and praise greatness in the successful leading of soldiers, as in a Napoleon: they admire the ability that can tell a graphic story, like a Dickens: or that can clearly delineate quick-eyed

discernments and impressions of men and things, as a Shakespeare; they extol the capacity that can hold the political helm in stormy weather, like a Gladstone, or that can jingle composition in measured cadences, like a Scott or a Tennyson. What is it all, but the exhibition of perishing mortal faculty, in picturesque relations—impressing human mentalities, tickling human fancies, flattering human vanities, but futile in the eternal issues of things? At the best, it is the exercise of creature gift,—like the strength of a horse, the constructiveness of a bee, the scent of a bloodhound, the instinct of a beaver. If we are commanded not to glory in man, it is reasonable we should not. Man is but a creature—a transient blossom of eternal power—no more to be adored for his qualities than a rose for its fragrance, a peach for its bloom.

But with Christ, it is otherwise. We are not only not forbidden; we are commanded, to glory in him. The very angels were ordered to do obeisance: "Let all the angels of God worship him." And the reason which tells us it is out of place to glory in men, tells us *it is* fitting we should glory in the Lord. The Father has planted in him intrinsic excellence, life, authority, and power; and where these are, the recognition of them in praise and deference, is reasonable. This is the perfect glory we have in Christ: that he is the head and deserves to be; that he is exalted to the position of power, and possesses the power to qualify him for the position; that he is offered for our obedience, love and praise, and has, in himself, every element that could constrain the compliance and enthusiastic loyalty of the highest intelligence.

Jesus, while upon earth said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Such words would be strange from the mouth of mere man; from the mouth of "God in Christ, reconciling the world unto himself," they come with a natural sweetness and authority. They faithfully reflect the true state of man. "Seeking rest and finding none" is the universal action. This is actual experience. The unrest of the unsatisfied human spirit is the lot of every man—especially a man that is a man in the sense of having an approximate development of the normal capacities and aspirations of the human species. Swine in the trough have a certain satisfaction: cattle in the pasture are not oppressed with any sense of ungratified faculty: and there be men—and these the majority—whom the Scriptures compare to such. But there be other men in whom the elohistic image—faint and marred though it be—is not entirely obliterated: men who discern in the starry immensities around them the sphere of immeasurable aspiration—the potentiality of unutterable heights of faculty and glorious life—yea, who looking into even themselves and out upon the face of the fair earth which they tread, with its multitudinous manifestation of mysterious life, have their hearts drawn out into infinite longings which nothing in human life, as it now is, can satisfy. All men experience the vanity of life as it now is upon earth, but none so keenly as these. They labour and are heavy laden: labour in the futile effort to grasp the reason of things: are heavy laden in the mental oppression which the immensity and the inscrutability of things brings upon their spirits. God in Christ says, "Come

unto me ;” “ In me ye shall have peace,” even, as Paul expresses it, “ the peace of God that passeth all understanding, filling the heart and mind.”

In Christ, creation is delivered from the gloom in which it appears to merely natural eyes. If natural men say that there is no gloom in creation for them, it is the mere repartee of intellectual resentment, or the utterance of a crude experience which has not yet learnt the sadness of life as it now is—the sadness that inevitably waits when the effervescence of young blood has subsided, when the poetic ardours of fresh life have expended themselves, when business has lost its aim and its interest ; and when mortal energy wanes, and man is forced to recognise in the encroachments of feebleness and disappearance of friends in the universal grave, the sad tokens of the truth that comes home at last, however long ignored in pride or silenced in the din of folly—that man is subject to vanity, and that human life is in darkness.

Light is best seen in darkness. So is the glory of Christ the most manifest when this vanity of human things is seen and felt. It is a poor estimate of Christ that gives him merely a place among other objects in the heart : a mere niche in a pantheon in which there are other gods. This is the place he receives at popular hands to-day—a name among names : a star among stars : a moral hero among many shining lights of fame. This is not his true place at all. It is not the place he will accept. To him *every knee* must bow. There are no greatneses, and no lights besides him. “ In him are hid all the treasures of wisdom and knowledge.” No man has yet attained to a true knowledge of Christ, who holds back from this assessment of his excellence, or who would place any man, or order of men, in the same rank.

Paul had a reason for his emphasis. He hints at it in the words he immediately adds : “ This I say, *lest any man should beguile you with enticing words.*” There were men in Paul’s day with enticing theories of things that logically undermined the position of Christ in the estimates and affections of believers. They either brought Christ down to men, or levelled men up to him, which had the same practical effect. There are men of the same stamp in our day. Nay, almost all public teachers, whether in the press, pulpit or platform, are of this stamp. There are scarcely found any to contend earnestly for the faith in this matter. Tennyson is lauded to the skies : Darwin worshipped : Dickens and Scott trumpeted to the world, and Shakespeare exalted to the position of scarcely doubtful equality with the Bible. Christ, the name above every name—with whom only is light and life for men—is patronised with a dim and distant deference ; or unblushingly dishonoured by disparaging comparisons with modern celebrities. No sadder spectacle could the sun look down upon.

Christ differs from all so-called great men that have ever arisen among men, in that he has both dynamical relation to the universe, and an indefeasible title to possession, according to the strictest methods of legal construction. We are leaving out of account for the moment the disparity between them as to character. Even supposing it could be made out for a

moment that their characters were equal, the difference referred to is an immeasurable gulf.

The brightest human intellect that ever dazzled mankind is but a burning taper in the wind, or, if you will, a glowing electric light on a spire-top. It is a thing of conditions. Take away the conditions, and the light is gone : and over the conditions, the light has no control. William Shakespeare has a brain of certain organisation : this brain has to be fed with the vital force which digestion extracts from food. Properly supplied thus, it has impressions and the power of representing them in terse words. It is no more than any other human brain, except in the larger development of specific departments of the brain. He cannot control or alter the laws that govern being, either for himself or others. His friends die and he cannot help them : he himself grows old and he cannot prevent it. The power he possesses is only such as exists in the imaginations of his admirers. The Marquis of Hertford sinks ; the Queen can only send a message of sympathy. The Queen would feel mocked if the Marquis were to say, "Speak the word and thy servant shall be healed."

With Christ, how different ! The eternal and fundamental force of the universe (the Spirit of God) is in his hand. "Power over all flesh" is the Father's gift to him—"all power in heaven and in earth." What he can do in the exercise of this power has been illustrated. He can stop a storm : he can produce bread from the abstract elements, without the circuitous process of agriculture. He can discern the secrets of the human mind at any distance : he can make the dead alive again. All this he did when upon earth. Greater marvels wait, as his attested promise declares.

The common disregard of a subject so unutterably sublime and imperatively practical in its consequence, is capable of explanation. But the explanation would be a digression. The subject itself is more enticing, and will demand all the space and attention we can give it. It is not the "doctrinal" bearings of the subject we propose to consider, though these may occasionally arise for casual recognition. The aim will rather be to exhibit the biographic facts involved in Christ's appearing 1,800 years ago, as they appear in the light of the truth re-discovered, with the resultant disappearance of the darkness of pulpit tradition of whatever sect or denomination.

It is no new thing, as all are aware, to try and exhibit the personal facts of Christ's wonderful life in biographic form. "The Life of Christ" is the name of many a heavy volume. It is, of course, with no thought of adding to such a list that we enter upon the present endeavour. We believe all previous attempts have failed, more or less, from a cause common to all the writers, namely, the lack of understanding of the nature and work of Christ, in their relation to the situation and needs of man. They worked in the grooves of conventional theology, and therefore lacked the freedom to follow the subject in its own free and natural evolutions. They were fettered by the

false views of God and man, that have, for centuries, prevailed through the success of a state-supported European ecclesiasticism—originally built (with paganised materials) on an apostolic foundation. Not knowing the purpose of God, as revealed in the scriptures of Moses and the prophets, and as obscured by the theologies of all the denominations of Christendom, they could not understand “the man Christ Jesus” who was the corner stone of that purpose.

The apparent arrogance implied in this opinion is painful to the present writer. It is, however, inseparable from the situation, and has, therefore, to be accepted with the stoical resignation inspired by the recollection that facts—not sentimentalities, must guide the policy and shape the attitudes of wise men. Believing such to be the facts, we boldly aver them as the excuse for entering upon a work apparently overdone already, and by men, too, whose names the world accepts as unimpeachable guarantees of capacity and scientific accuracy. The latest (Eddersheim) has produced a stupendous monument of what is understood by “learning,” namely: acquaintance with what ancient (and mostly worthless) writers have said on various phases of the subject. But his subject is lost in the attenuated spinning out of such material. The simple picture of the apostolic narratives disappears in the weak and steaming vapour arising from such elaborate cookery. Farrar gives us a beautiful view of a certain sort, but it is the beauty of a highly-coloured picture in Berlin wool. It has no naturalness of outline or colour. It is gaudy and garish. It is reverent but artificial; worshipful yet derogatory to the surpassing eminence of his subject by reasoning of his deferences at human shrines. Renan, in another line of things, gives us a piece of elegant superficiality, which, from a divine point of view, can only be fitly characterised as a lie, pure and simple. It is significant that Carlyle, who, in the course of his voluminous writings, has exhausted the resources of universal literature in his passion for human biography, passes by on the other side, when Jesus of Nazareth is in question. His few and brief allusions to him are those of profound reverence for the inscrutable. It was characteristic of the man not to meddle with what he did not understand. But to understand Christ (approximately) has been made possible in the Scriptures, though not for “the wise of this world,” of whom Jesus said, “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” To present a clear and simple picture is not an unattainable performance. We hope to show this in an exhibition of the subject free from artificial colouring, and in harmony with simple apostolic truth.

A SONG FOR SISTERS.

There may be some who say—
Oh! in what way,
Can such a life as mine is, glorify
Our heavenly Father,
Or be a reasonable sacrifice?
What can I gather
To fit me for His kingdom whiles that I
Must work, and toil, and struggle day by day,
And scarcely wrest
My daily reading from my needful rest;
Troubled like Martha, though my dearest choice,
Would be to listen to the Master's voice?

Oh, when I stand
On Sunday, on the hill top as it were,
And get bright glimpses of the far off land.
While the fresh bre-ze
Of goodly exhortation lifts the screen
Of mist, that gathers on the hills between
And with the bread and wine
I feed on things divine,
And earthly things seem blotted out of sight,
In the great light
That shows the truth, a rock—all else a bubble.
Ah me! no trouble
Would seem too hard to bear at times like these,
Yet though my heart has thus within me burned,
And leaped to reach perfection, I have learned,
All of this earnest purpose will not stay,
When to the actual duties of the way,
Down into week-day valleys I must go,
And meet the little things that "vex me so";
Get "put upon" and "worried,"
Perplexed, beguiled, surrounded every way
By things that don't seem to have much connection
With God-ward aspirations,
And apostolic exhortations.
Here is a heart for light and glory crying;
Here are dull, dusty duties round me lying,
What shall I do, to reconcile the two?

Just stop and think;
These are the pens and ink,
With which you have to write that daily book
Wherein the Lord will look,

In the great day of our examination.
Sister, remember,
These are the thorns with which you have to fashion
A crown of sweet compassion,
That knowing how they prick, you may refrain
From giving others pain :
The cross, on which you are not called to die,
Yet still to crucify
Each old Adamic member,
And daily dying, daily live again.

Sharp irritations, being overlaid with patience,
Will make fair pearls, for your most meet adorning ;
And in the morning,
The stinging and the smart will fade away.
Then, be it grain of sand, or cross, or thorn,
In patience to be borne
Still let us strive by all means to attain
The resurrection joy that fadeth never.
And when thy crown is fashioned and the stain
Of thy last lingering fault is purged away,
Perhaps the Lord will bid thee, go thy way,
Rest from thy labour till the appointed day
When thou shalt rise and stand
At his right hand,
And having won the strife
Put forth thine hand unto the tree of life,
And eat and live for ever.

MY. C.

TURKISH CENSORSHIP EXTRAORDINARY!
—Recently a volume in Bulgarian was submitted to the Pomak, who acts in Constantinople for the censor in Bulgarian publications. He objected to the Lord's Prayer because it contained the words "Thy kingdom come!" No one, according to this censor, had the right to wish for any other kingdom than that of His Majesty! He also objected to sanction the issue of a translation of an American volume of hymns chiefly intended for children. Here treason was strewn broadcast. Such expressions as "Hail, the Heaven-born Prince of Peace," "Eternal King," "King of Kings," "Bring forth the Royal diadem and Crown Him Lord of all," "the advent of our King," "ye servants of our Glorious King," were scattered about on almost every page.—*Daily News* Correspondent.

THE JEWS IN NEW YORK.— "The Jewish race is easy of access, and its internal life is full of interest and food for profitable thought. It is growing faster than the times in this metropolis. There are three classes of Jews in this city: the first of Spanish Portuguese origin, the second of German lineage, and the third of Russian or Polish parentage. The Portuguese came to the city when it was in its infancy, and acquired lands which have made them vastly wealthy. The Germans usually brought large capital with them, and have amassed greater wealth here. The Russians and Poles are still poor. The Portuguese are the Jewish aristocracy of America. In this race in New York they occupy the relations held by the old Knickerbockers toward the newer elements of our society.—*New York* Correspondent.

DIFFICULTIES IN THE FIRST TWO CHAPTERS OF MATTHEW.

The Christadelphian for June, 1883, contained an interesting article entitled "The authenticity of the first two chapters of Matthew and Luke," which consisted mainly of a condensation of the evidence in support of the authenticity of those chapters, from a book published in 1822; and the majority of those who carefully read that article would doubtless admit that the evidence was simply overwhelming, seeing that those chapters are contained in some 800 manuscripts, and absent from only one MS. known at the time the book was written. It may be noticed in passing that the book referred to was published over sixty years ago, since which time other MSS. have been discovered, but even were the chapters in question omitted from *all* the MSS. discovered since 1822, that fact would weigh almost nothing as against the abundant evidence on the other side. The *external* evidence, then, must be conclusive to those who have no preconceived theory to support, such as that Jesus was the son of Joseph, to establish which the abandonment of these chapters is an absolute necessity.

But some have experienced a difficulty in regard to the first two chapters of Matthew, in the fact that they contain certain things which they cannot explain satisfactorily, viz., several quotations of Old Testament prophecies which are applied by Matthew to events occurring in the days of Christ, although these prophecies were uttered in relation to totally different events which had occurred long before, and although the events to which Matthew applies

them, were evidently not contemplated in the original utterance of the predictions. This is a matter which is worthy of attention, and we have not seen anywhere a better explanation of the difficulty than is contained in the commentary on the New Testament, by Albert Barnes, an American writer. In many commentaries we meet with *much chaff* and *little wheat*, and the spiritual senses of those who consult them need to be exercised to discern one from the other; but the following remarks appear to belong to the latter category, and we therefore give them to the readers of the *Christadelphian* in the hope that they may profit thereby. With regard to the use of the word "fulfilled," Mr. Barnes, in his note on Mat. i. 22, says:—

"It may be remarked that the word *fulfilled* is used in the Scriptures, and in other writings, in many senses, of which the following are some: 1st. When a thing is *clearly predicted*, and comes to pass, as the destruction of Babylon, foretold in Isa. xiii. 19-22; and of Jerusalem, in Matt. xxiv. 2nd. When one thing is *testified*, or shadowed forth by another, the type is said to be fulfilled. This was the case in regard to the types and sacrifices in the Old Testament, which were *fulfilled* by the coming of Christ (see Heb. ix.) 3rd. When prophecies of the future events are expressed in language more elevated and full than the particular thing, at first denoted, demands. Or, when the language, though it may express one event, is also so full and rich as *appropriately* to express other events *in similar cir-*

cumstances, and of similar import. . . . 4th. Language is said to be fulfilled when, though it was used to express one event, yet it may be used also to express another. Thus a *fable* may be said to be fulfilled when an event occurs similar to the one concerning which it was first spoken. A parable has its fulfilment in all the cases to which it is applicable; and so of a proverb, or a declaration respecting human nature. The declaration, 'there is none that doeth good' (Ps. xiv. 3), was at first spoken of a particular race of wicked men. Yet it is applicable to others, and in this sense may be said to have been fulfilled. See Rom. iii. 10. In this use of the word *fulfilled*, it means not that the passage was at first *intended* to apply to *this particular thing*, but that the words aptly or appropriately express the thing spoken of, *and may* be applied to it. We may say of this as was said of another thing, and thus the words express *both*, or *are fulfilled*. The writers of the New Testament seem occasionally to have used the word in this sense."

In a note on Matt. ii. 15, he says:—"This language is recorded in Hosea xi. 1. It there evidently speaks of God calling His people out of Egypt under Moses. See Exod. iv. 22, 23. It might be said to be *fulfilled* in his calling Jesus from Egypt, because the words in Hosea aptly expressed this also. The same love which led Him to deliver His people Israel from the land of Egypt, now led Him also to deliver His Son from that place. The words used by Hosea would express both events. Perhaps, also, the place in Hosea became a *proverb*, to express any great deliverance from danger;

and thus it could be said to be *fulfilled* in Christ, as other proverbs are in cases to which they are applicable. It cannot be supposed that the passage in Hosea was a *prophecy* of the Messiah, but was only used by Matthew appropriately to *express* the event."

Respecting the quotation from Jeremiah in Matt. ii. 17, 18, Mr. Barnes remarks:—"This quotation is from Jeremiah xxxi. 15. The word 'fulfilled,' here, is taken evidently in the sense that the words in Jeremiah *aptly express* the event which Matthew was recording. The original design of this prophecy was to describe the sorrowful departure of the people into captivity, after the conquest of Jerusalem by Nebuzaradan. The captives were assembled at Rama, Jeremiah himself being in chains, and there the fate of those who had escaped in the destruction of the city was decided at the will of the conqueror (Jere. xl. 1). The nobles had been slain, and the eyes of their king put out after the murder of his sons before his sight, and the people were then gathered at Rama in chains, whence they were to start on their mournful journey, slaves to a cruel monarch, leaving behind them all that was dear in life. The sadness of such a scene is well expressed in the language of the prophet, and no less beautifully and fitly applies to the melancholy event which the evangelist records, and there could be no impropriety in his using it as a quotation."

Lastly, concerning the words in Matt. ii. 23, "He shall be called a Nazarene," Mr. Barnes gives the following very reasonable explanation:—"The words here are not

found in any of the books of the Old Testament; and there has been much difficulty in ascertaining the meaning of this passage. Some have supposed that Matthew meant to refer to Judges xiii. 5, to Samson as a type of Christ*; others that he refers to Isaiah xi. 1, where the descendant of Jesse is called 'a Branch;' in the Hebrew *Netzer*. Some have supposed that Matthew refers to some prophecy which was not recorded, but handed down by tradition. But these suppositions are not satisfactory. It is a great deal more probable that Matthew refers not to any particular place, but to the *leading characteristics* of the prophecies respecting him. The following remarks may make this clear: 1st. He does not say, 'by the prophet,' as in chap. i. 22; ii. 5, 15; but 'by the prophets,' meaning no one particularly, but the general character of the prophecies. 2nd. The leading and most prominent prophecies respecting him were, that he was to be of humble life, to be despised and rejected (see Isa. liii. 2, 3, 7-9, 12; Ps. xxii). 3rd. The phrase, "he shall be called," means the same as *he shall be*. 4th. The character of the people of Nazareth was such that they were proverbially despised and condemned (John. i. 46; vii. 52). To come from Nazareth, therefore, or *to be a Nazarene*, was the same as to be despised, and esteemed of low birth; *to be a root out of dry ground, having no form or comeliness*. And this was the same as had been predicted by the prophets. When

Matthew says, therefore, that the prophecies were fulfilled, it means *that the predictions of the prophets that he should be of humble life, and rejected, were fully accomplished in his being an inhabitant of Nazareth, and despised as such.*"

There is also an apparent discrepancy between the second chapter of Matthew and the second chapter of Luke, in regard to the movements of Joseph and Mary, and the infant Jesus, after leaving Bethlehem, Matthew appearing to state that they went direct from Bethlehem to Egypt; and Luke, that they went from Bethlehem to Jerusalem, and thence to Nazareth. But we think the two accounts are not difficult to reconcile. It appears from Luke (ii. 22-24), that they went from Bethlehem first to Jerusalem, to present the child to the Lord and to offer a sacrifice, and that when they had done this, they went to Nazareth (ii. 39). Luke certainly omits any reference to the journey to Egypt, but he does not deny it, and there is ample room for it between verses 39 and 40. Turning to Matthew, we find that he does not state that they went direct from Bethlehem to Egypt. He states (ii. 3) that after the return of the wise men to their own country, the angel of the Lord appeared to Joseph, and told him to flee into Egypt, but it does not state where Joseph and Mary were at that time, nor does it state what length of time elapsed between the birth of Christ and the departure of the wise men. It seems probable that the wise men remained in Palestine (at Bethlehem or elsewhere) for a considerable time, and that before their departure Joseph and Mary had

*The word there is *Nazarite*, which has quite a different meaning from Nazarene. A. A.

had time to return to Nazareth. This is confirmed by the fact (verse 16) that Herod commanded the destruction of all the children under *two* years of age, which implies that at least a year had elapsed since the birth of Jesus. Let us suppose, then, that after the departure of the wise men, Joseph and Mary, *being then at Nazareth*, were warned by the angel, and then proceeded from Nazareth to Egypt, remaining there till Herod's death, when they again returned to Nazareth, as recorded in Matt. ii. 22, 23. Thus, treating the return

to Nazareth mentioned by Luke as a first return, and that of Matthew as a second, there is no discrepancy. It must be borne in mind that these narratives, like many others in Scripture, are very condensed, each writer mentioning just so much concerning their movements as was necessary in connection with the other facts he states, and leaving room for the insertion of what the *other* writer states concerning their journeyings. Thus the discrepancy is only apparent, not real.

A. ANDREW.

THE PROBABLE TRUTH ABOUT THE GREAT PYRAMID.—The astronomer, Mr. Proctor, has published a pamphlet on the Great Pyramid, which probably accounts for those remarkable features of scientific accuracy which have given rise to the Piazza-Smith theory (of divine origin and prophetic significance). He believes the pyramid was intended primarily for an astrological observatory, and only secondarily for a tomb. He shows that it must have been built with a careful eye to the situations of the heavenly bodies. A people who possessed no instruments of precision (for our author does not endow the pyramid builders with supernatural science) could not possibly have placed the building so perfectly true to the cardinal points in any other way, save by constant astronomical observations. Now in order to take the altitude of Alpha Draconis without a telescope, the designer was obliged to bore a tube in the solid rock, pointing northwards and keeping the star in sight all the time. A plumb line let down from the centre of the base to the subterranean chamber at the bottom of this tube would give him a second fixed point, and from that to the mouth of the shaft he could draw a true north and south line. Having thus determined the actual north, he was enabled correctly to orient the foundation of his superstructure. But he had also to get a true level; and for this object he excavated a trench all round the proposed area of the base. Then he flooded the trench, and obtained a perfect

horizon by marking the water-line from place to place. The base was thus squared to the compass and made absolutely level; and as each course of masonry was added, the same process was repeated, to keep the stages true. As soon as the workmen had built up to the height of the mouth of the passage which continued the line of the tube, they would no longer be able to observe their pole-star directly; and in order to remedy this difficulty, they filled up the first or descending passage with water, and then built a second or ascending passage at the angle of reflection, so as to let the image of the star act as their guide. All the other constructive features of the pyramid, as Mr. Proctor shows, and especially the great gallery, bear equal evidence of astronomical observation.

THE JEWS AND "CHARITY."—"The most important question of the time all through the world is the distribution of charity by such methods as will not encourage mendicancy and will still relieve the needy. The Jews have learned the vital truth that their paupers must be taught the value of independently striving to maintain themselves. Their new generation of poor are furnished with the tools and knowledge of trade, or furnished with the first capital of commerce. No Jewish paupers are being manufactured. The strong are organising not merely to help the weak, but to enable the weak to help themselves. The trouble with our own charities is that they relieve but for the moment, and do not leave the sufferer in any better position than he was before."—*Leander Richardson.*

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 161.**

“Exhort one another daily.”—PAUL.

A great many are, in various parts of the earth, engaged as we are engaged this morning; and from week to week for centuries past, have men been found assembling themselves thus, around this spread table, to eat bread and drink wine, and to speak one to another. Suppose a stranger, unacquainted with the meaning and origin of this exercise were to walk into our midst, he would be at a loss to comprehend our object. He would naturally enquire, Why do you do this? What good do you get in coming together in this quiet way and going through such a very tame performance? We should be pleased, doubtless, to be asked such a question. It would be a real pleasure to answer it.

Our answer would take us a long way back, and lead us to speak of the things we have expressly come together to call to mind this morning. We should have to tell him, we do this because Christ has said “Do this in remembrance of me.” If he asked who was Christ that he should be thus remembered, we should have to tell him that he was a man begotten of the power of God in the family of David in Judea, 1800 years ago, in fulfilment of a promise God had made long before—that He would raise unto David a Righteous Branch,—a King who should reign and prosper in the earth. If he asked, Did he reign and prosper in the earth, we should have to answer, No, he was despised and rejected of men—a man of sorrow and acquainted with grief. If he asked, What became of him, we should have to sorrowfully confess that he was taken by the authorities and executed as a public criminal. If he said, Why do you call such a man to mind, we should have to say, “God raised him from the dead, and

took him away from the earth to die no more.” If he asked, Of what advantage is that to you, we should have to inform him that though gone to heaven, he was coming again to deliver from death and evil all who believed in him and obeyed him; and that because of this he had commanded his friends to “Do this until he come.”

If he were further inquisitive and asked, Why did God allow His own Son to be prevailed against by wicked men, instead of defending him against them all, and establishing him as king triumphant, we should have to explain to him that that was God’s providential way of bringing about what He had appointed—viz., that Christ should be made an offering for sin, suffering rejection and death before entering into his glory; further, that there was a need for this in the necessity there was that God’s authority and love should be established in the sight of men as the foundation of God’s goodwill to men. We should have to explain to him that in the death of Christ (at the hands of men who, with wicked hands, had him crucified and slain), sin was publicly condemned in its own flesh, and the righteousness of God declared, with the result of establishing a propitiatory or meeting point between God and man, and enabling God to be “just and the justifier of him that believes in Jesus” so crucified and raised.

We could not expect him to understand these things at one rehearsal. We should at all events edify and strengthen our own minds in such an exhibition of the unseen realities represented by this table which has been the meeting point of the friends of Christ for ages past. Often

have the saints been so edified in their generations ; and much do they stand in need of it. Apart from this renewal of their faith, they are liable to grow "weary and faint in their minds." They have the misfortune, for the time being, of appearing to nurse phantoms and chimeras, while the world all outside appear to be securing the substance. The fact is contrary to the appearance. The things of Christ are the only enduring realities : the affairs of the present evil world are but the appearance of a moment. You see this if you consider how completely vanished from the face of the earth are the men and the affairs of three or four generations ago. Time has taken them all away : and the same time that took them is bearing us also along on its broad and rapid-flowing current, and will shortly fling us over the same precipice into the same abyss of oblivion. The time that is thus against all human things as they now are, is on the side of the things that belong to Christ. It is hurrying the world on to the time for those things to be manifest upon the earth ; and when these things come, they will remain : they will endure for ever.

God has appointed that in the attitude of waiting for them, His people should be comforted. For this reason the breaking of bread has been appointed. For this reason His word has been given. We have been reading portions of His word this morning. Every time we read it we experience the truth of Paul's declaration, that it is able to thoroughly furnish the man of God to every good work. That is, it so strengthens him in his convictions and enlightens him in his perceptions, that he feels himself equipped for the energetic performance of the part that belongs to him as a stranger and a pilgrim, having here no continuing city. We shall glance, with this object, at a leading feature or two of what has come under our notice.

We have had the interesting story of

Naaman, who was cured of his leprosy by Elisha. Naaman heard that Elisha could do this thing ; so he came to the outside of Elisha's house with a great equipage, expecting Elisha to come out and attend to him with the ceremonial deference due to his rank. Elisha did not come out, but sent a message to him downstairs. At this, the great man was greatly affronted, and went away in a rage. Just what the great people of our day would do under similar circumstances. But wasn't it rude on the part of Elisha? No ; the favour asked was a favour from God ; and rich people may have God's favours if they will humble themselves as little children, but not if they elevate themselves on a pedestal of foolish pride. This requires sometimes to be put to the test. In Naaman's case an apparent want of civility in the mode of conveying the desired information furnished all the test that was needed. Naaman found it severe enough, and was likely to fail under it. A little common sense expostulation from his servants, however, rallied his reason, and brought him to the wise decision to comply with the prophet's directions. The truth may come to a man in this way—without personal blandishment or customary deferences. The question from a rich man, "What must I do to be saved?" may receive its answer in a way calculated to test the question whether he is a self-worshipper or a worshipper of God. It may hurt his dignity, but prove his faith. If he is a wise man, he will not look at manners, but matters. If in the weakness of human nature, his first impulse be to "go away in a rage," his feelings on reflection will subside, and give way to the suggestion of reason that perhaps it is the answer of health that comes to him in a manner so little soothing to his personal complacence.

Elisha's direction to Naaman was, that he was to dip himself seven times in the river Jordan. He rebelled against the

absurdity of such a remedy. Were not the rivers of Syria as good as Jordan—ay, better? No doubt, as regarded natural power to cure leprosy, one water was as good as another, and that was, no good at all. The waters of Jordan were as innocent of healing power as all the waters of Syria. Why, then, was Jordan prescribed? "That God in all things may be glorified." This is the solution of much that is enigmatical in the Scriptures to the natural man. Jordan was the river of the land of the God of Israel, and to have Naaman cured there, instead of in the river of Abana, was to illustrate and proclaim that there was no God in all the earth but the God of Israel, whom Israel themselves were forsaking for the stupidities of Baal.

Naaman went: he undressed and dipped. At the first dip, there was no result. He dipped again: still no result. So with the third, fourth, and fifth. At the sixth, he was still uncured. The curing power was not in the water. It was in God, who made the receiving of the cure conditional on compliance with His appointment. At the seventh time, his diseased flesh was healed in a moment, and became as the flesh of a little child, because God, by the prophet, had told him to dip seven times. When obedience was complete, the blessing came. Is it not so with regard to the institutions of the gospel? We are commanded to believe, to be baptised, and to patiently observe the commandments of Christ as the rule of our life during our probation in this mortal state: and on these conditions, we are assured that God will cure us of the disease of death from which we are suffering. We believe, but we are as before. We are baptised, but still salvation waits. We patiently continue in well-doing, and still we remain frail, mortal, dying men. Shall we be discouraged? Suppose Naaman had got out of the water at the sixth immersion because he found no change, would he not

have acted the part of folly and forfeited the blessing? It is not in belief to save us; nor in baptism, nor in obedience. It is in God alone, but He has appointed these as the conditions which He requires at our hand. They are, therefore, all-important to us. We must fulfil them to the full. We must continue in them. We must finish our course; and in due time, we shall experience the sweet result in the cure of our mortal flesh, of which Naaman's was but a type. Our flesh will come again as a child's—as an angel's—to remain such without change. This mortal putting on immortality will secure for us the fresh life and joy of youth for ever. It will be the work of God because of our compliance with His appointments in Christ. These appointments are such on the face of them as to appear foolish in the eyes of men, because they are such in themselves as are incapable of yielding the results proposed. There is an object in this which Paul has explained. "The weak things of this world and things despised, yea and things that are not hath God chosen, to bring to nought the things that are, that no flesh should glory in His sight, according as it is written, Let him that glorieth glory in the Lord."

The succeeding incidents in the case—Naaman's proffered but refused recompense—Gehazi's deceitful acceptance—his discovery, &c., would be also interesting to consider: but we must hasten on with the hasting time. We look at the chapter read from Jeremiah's Lamentations. It is a piercing wail that comes pealing down the corridors of time. It is one that must evoke a sympathetic response in every heart that is truly in love with the hope of Israel. It is, of course, naturally not possible for us to feel so intensely as Jeremiah did, the grief that harrowed his soul, and to which he here gives such fervid expression. We have not seen what he saw. We have not known the blessedness of living in a system of things wholly divine. Jeremiah lived in a land and

among a people who, however far from a true submission to God's will, were under the unfurled banner of divine law and wisdom. Israel was a people—holiness to the Lord. Their laws and institutions were divine and unalterable, and beautiful as divine. Jerusalem was the visible enthronement of Yahweh's name and majesty, to the presence of which, three times in the year, the people were required to come for a fortnight's holiday, to worship and feast, and to rejoice before the Lord.

We have known nothing of this. We are accustomed to the dreariness of human law in every country. We have become grimly inured to the desolation of Jehovah's land, the dispersion of his people, the nullity of his laws and institutions. But when Jeremiah wrote, this was (to him) a new experience. The glory and the comfort of Jerusalem had all been just engulfed in ruin and desolation. We can understand with what poignant feelings Jeremiah would write these words: "How doth the city sit solitary that was full of people! how is she become as a widow! She that was great among the nations and princess among the provinces, how is she become tributary. . . . The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh: her virgins are afflicted, and she is in bitterness. Her adversaries are the chief: her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. . . . She came down wonderfully: she had no comforter! O Lord, behold my affliction: for the enemy hath magnified himself. . . . The law is no more: her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground and keep silence. . . . For these things, I weep; mine eye runneth down with water."

Well, if we cannot join in the demonstrative ardour of Jeremiah's grief, we

certainly mourn with him in a larger form of the same sorrow. We mourn for Jerusalem in a sense not known to those who consider the matter from a merely picturesque point of view. We lament the downtreading of divine law in the earth, because divine law is precious to us both for God's sake and man's sake. We mourn the ascendancy of a Gentile system of law and government in all countries, because such a system necessarily engenders poverty and godlessness and debasement among the people brought up under it. We dwell wearily in a dry and thirsty land where the waters are not flowing that can come from the fountain of the divine personal authority alone. We wait with strong desire, yet with the patience which Israel's God calls for at our hands, the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. With the arrival of those times, Jeremiah, with all the prophets, will have their tears dried and their hearts gladdened with the feast of fat things which the Lord of Hosts will spread for all people in Mount Zion. We are here because we hope to share the gladness of the Lord's redeemed when they shall come with singing unto Zion, with everlasting joy on their heads, sorrow and mourning having fled for ever away. We drink this wine now as the symbol of sorrow "until the kingdom of God shall come;" then, we hope to drink it new in the Father's kingdom in token and fulfilment of the joy of God and man.

While so waiting, we need all the strength we can get from the provision God has made for us in the Scriptures of truth. Strength is to be got in very unlikely places within the two boards of the Bible. Our reading from 1 Cor. xiv. is an example. What is there here to build us in the patience of hope? Paul chides the brethren in Corinth for their irregularities, imploring them to be no longer children in understanding. It does not seem as if this would be likely to yield us much

comfort. But look again: what is it he is chiding them about? About the unwise employment of the gifts of the Spirit. A brother who can speak in a foreign tongue, he says, is to keep silence unless there be an interpreter who can impart the ideas to the assembly. A brother speaking in the meeting is to give way to another sitting by, to whom something is suddenly revealed. All are to be at liberty to prophesy, but it is to be, by course—one by one. Speaking with tongues is not to be absolutely interdicted: but speaking to edification is rather to be encouraged, since tongues are a sign to the unbeliever, and not a gift for use among the brethren. Paul could speak with tongues more than any of them, but would prefer to speak five words with a comforting meaning than ten thousand words that would be of no use to any one. The great thing was to promote edification or strengthened conviction; and to avoid confusion.

Now, what does all this prove but that the miraculous gifts of the Spirit were in free and common experience among the brethren in Corinth? It is inconceivable that Paul should write to correct abuses that had no existence. There never was such a thing under the sun as a man having personal and official relations with a body of people writing to them to regulate the doing of things that were never done in their midst. The rector of a university does not recommend the professors to

adopt a different plan in the teaching of a science that is never taught within the walls of the institution. Paul never could, in the nature of things, have written to the Corinthian brethren advising a wise way of using the miraculous gifts of the Spirit if those gifts were not the realities of experience in their midst.

This chapter proves the presence of the gifts: and what then? The gifts prove the descent of the Spirit on the day of Pentecost. And what then? The descent of the Spirit on the day of Pentecost proves the resurrection and glorification of Christ? And what then? The resurrection of Christ proves his present existence, his coming again, the resurrection of believers at his advent, the bestowal of life eternal, and the setting up of the kingdom of God. Thus our whole hope is established by the reasonable construction of the facts reflected in this unpromising 14th chapter of 1st Corinthians.

Dear brethren and sisters, we stand upon a foundation of truth that cannot be moved. Let us hold fast to the hope set before us in the gospel. Let us not cast away our confidence which hath great recompense of reward. Yet a little while, and he that shall come, will come, and will not tarry. Ye have need of patience, that after ye have done the will of God, ye might receive the promise.

EDITOR.

SPECULATIONS ABOUT THE POPE.—The *Moniteur de Rome*, in an article on "The Pope's Departure," says His Holiness "will, perhaps, leave Rome, but never will he abandon it." It is not a capital the Pope will go in search of, says the *Moniteur*, "it is a refuge for a night. He will not on the day when, like his glorious predecessor, Pius VI., he takes the path of exile, definitely displace the centre of the Church; he will simply wait outside

the Vatican for the end of the revolutionary whirlwind which, for the second time within a hundred years, will have shaken the Holy See." The next revolutionary whirlwind, Mr. Editor, will blow the Pope off the face of the earth, and all his belongings. If you knew and believed the Scriptures, you would not have so much cause to speculate. The destiny of the Papacy is "sure and certain." It cannot be abolished till its heaven-appointed abolisher arrives.—ED.

 "SATAN."

(On a much-frequented part of the railway buildings at Outram, N.Z., some person had drawn a fancy sketch of "his Satanic Majesty." I could not forbear, at the loss of a few minutes, to scribble a few lines over it as follows, PRO BONO PUBLICO.—R. S.)

This is he, with horns and hoof,
The parsons call the devil ;
They tell us he lives in a sultry place,
Where ghosts and imps all revel.

They say that he wears a great long tail,
And carries a three-pronged fork,
That he sometimes leaves his sultry home,
And through the earth doth work.

That he has an eye to business then,
As he roameth up and down,
And tries to lure poor Christian men,
When he wears the parson's gown.

They say he can assume with ease
The garb of an angel bright,
And then, for a change, he takes the form
Of a roaring lion at night.

That he's power to act and do as he likes,
Be in fifty places at once ;
And that to fulfil his evil designs,
Can be wise as a sage or a dunce.

A parson at home not long ago
Got his weight, his size, and his hue ;
In height he was tall, rather slim than stout,
And his nose (not his eyes) was blue.

So this is the foe we've got to fear,
For God is a God of love ;
The devil performs his evil work,
While God is asleep above.

And this weaker (?) God is wide awake,
And makes the best of his time ;
While the stronger (?) God goes calmly on
With indifference sublime.

And if numbers tell for anything,
This One gets the lion's share ;
His home must be large where he frizzles them up,
So kind reader take heed and beware.

Now, where they get these tidings from,
It puzzles me to see ;
The book they preach their sermons from
Is mum as mum can be.

They must have got some secret way
Of learning all this news,
Or else had private interviews,
And paid the devil's dues.

They seem on pretty friendly terms,
If what they say is true ;
You pay them well, they'll manage the rest,
And save both me and you.

REVERTING TO BARBARISM.—Throwing the Bible over and espousing evolution, is likely to develop the best disproof of development in the manifest relapse to barbarism which it is generating on the other side of the Atlantic. Walt Whitman, the typical American poet, has just published an effusion styled “The song of myself,” which is thus noticed in the *North American Review*:—“If the critic or laborious reader were to devote himself to this ‘poem,’ what would he find in it? I will attempt a partial summary of it. He begins by saying ‘I celebrate myself and sing myself.’ After celebrating and singing himself, he continues: ‘I loaf, and invite my soul.’ We may define him then to be a sort of loafer-poet. Having shown that he is not too much of a loafer to be a poet, and vice versa, he continues: ‘I harbor for good or bad. I permit to speak at every hazard nature without check, with original energy.’ In other words, he erases the words restraint, modesty and shame from his vocabulary, and drops the distinction between decency and indecency. He would confound all our previous conceptions of good and evil, and, if his theory were carried out, where would be maidenly modesty and youthful delicacy? He might as well contend that everybody should forswear clothes and strut about in *puris naturalibus*. The poet begins his pilgrimage in houses full of fragrance; then he goes out in the air to the bank by the wood and becomes undisguised and naked.

‘I am mad,’ he says, ‘for the air to come in contact with me.’ This is the language of the lunatic asylum rather than that of poetry.”

INFANT BAPTISM.—There is some truth in the following Baptist remarks about infant baptism:—“Infant baptism logically destroys the gospel. It makes salvation contingent on the observance of an external ceremony and leaves the heart unrenewed, unregenerate. It makes the church an organisation of unconverted men, women, and children, and thus places the gospel in the hands of its enemies. It destroys a regenerate, spiritual church membership and thereby destroys the church itself. Without the church there would be no preaching of the gospel, for this work is committed to the churches, and without the gospel, of course, there can be no salvation. Hence no denomination practising infant baptism, nor all of them combined, can give the gospel to the world.” Unfortunately, “denominations” practising adult baptism are in the same category of spiritual impotence. Though they retain the apostolic form of baptism, they have forgotten its meaning—that man is mortal, because of sin, and that God purposes the bestowal of immortality through submission to a risen Lord, in whom sin has been condemned; and that this immortality is to be manifested in a kingdom to be established in the land of promise, with power in all the earth. How can men preach the gospel if they are ignorant of it?—ED. C.

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.—We admit that the devil is to be found in clerical garb: but that is only one of his shapes. He is much more ubiquitous than you seem to recognise. We indicated him generically in the Derby lecture. This is better than dwelling upon one particular phase of his activity, because the generic fits all forms. In some shapes, we are to flee from him (Jno. x. 5; 2 Tim. ii. 22; Rev. xii. 6): in others, we are to resist him, with the result of his fleeing from us, as you say. There is no contradiction in this, nor cowardice in flight when it is the best course. It is sometimes more difficult to flee than to fight. Wise men take all phases of a subject in. Do this, and we shall not disagree.

J. H.—Paul never spoke of the brethren as "them that perish." He always addressed them as the saints, whom God had not appointed to wrath, but to the obtaining of salvation by Christ Jesus (1 Thess. v. 9). He knew, of course, there were those among them who would be rejected by the Lord in the day of his appearing: but he did not presume to judge who these were, but looked at them all broadly and charitably as covered with the name of Christ. Consequently, when he says in 2 Cor. ii. 15, that in every place, he was a sweet savour of Christ unto God in "them that perished," as well as in them that were saved, he meant to say that the performance of his duty was as acceptable to God in the case of those who rejected his testimony, as in the case of those who received and submitted themselves to it.

Isolation Sometimes Useful.

Brother Fisher, writing from Greytown, Natal, says:—"I have returned to my loneliness here. I have heard brethren say they would not live where there was no ecclesia. It has been my lot somehow, to do so often, and I rejoice to know that some (like brother Lewis, of Welshpool) have come to the truth through it, who were not likely by other means to be

reached. Well, brother, I have two parties on hand here, one a Wesleyan Minister and the other a zealous member of that body. I cannot say they are anxious to know 'the truth' as we know it, but they fight it, and yet begin to say they 'see a something in "this or that."' One of them has read *The Trial* and thinks it the finest book he has read of late. The other has it now, while the first is reading *Christendom Astray*. As usual my books are out, will you send me the following, &c."

"Do but Sow it."

A correspondent thus writes from the neighbourhood of Bristol:—"About four years ago, when I resided at Swansea, a young man (by name Mr. William Warne, who was in the habit of attending the Christadelphian meetings held at the Agricultural Hall—a member, I believe)—kindly lent me a pamphlet entitled 'A Defence of the Faith Proclaimed in Ancient Times, &c., &c., being a rejoinder to the published criticisms of the Rev. T. P. Barnett, of Swansea, on *Twelve Lectures*.' Owing to trouble which had suddenly overwhelmed me at the time, through no fault of my own, I had forgotten all about perusing the said book. One night last week, when sitting alone in my bedroom and brooding over my losses and the vanity of human prosperity, I happened to see amongst the few books I managed to save from the wreck, the pamphlet above mentioned. I took it up, attentively read it and was astounded with the clearness with which you refuted the arguments of Mr. Barnett on all points. And more than all, your Scripture quotations appear to me so sound and commonsense-like, that it has created in me an intense desire to know more of the Christadelphian doctrine. Will you kindly enlighten me? Unfortunately my position just at present is one of poverty, which will preclude my expending money in the purchase of your publications, but

I hope (D.V.) to be able in a couple of months to do so. In your pamphlet you refer so often to *Twelve Lectures* that I should like exceedingly to obtain a copy. Will you please to tell me the cheapest form in which it is published? [A copy of the *Lectures* was sent and has been acknowledged (after reading) in very cordial terms.—*Ed.*]

"Who was it?"

A young gentleman writes from 43, Pulross Road, Brixton, London, S.W., as follows:—"Twelve months past this August, returning from an afternoon's study of God's word on the sands, Cliftonville end of Margate (on sea), I met a gentleman, speaking on the doctrines of your people. He addressed me, and we briefly discussed a few points (he was evidently 35 or 40 years of age and a man of culture). Before parting, I gave him my card, addressed 12, Queen's Road, St. John's Wood, and he kindly promised to send me a book to read (*Twelve Lectures*). The book came while I was absent, and was brought by a gentleman, as I was afterwards informed. I deeply felt the kindness, and much regretted the lack of opportunity of seeing the bearer to express my obligations. Reading the spirit of the stranger's good faith and benevolence, I at once entered my name, writing after 'A gift from a friend,' and, as then unable to study it, put the book on one side. I have read 98 pages since, and this afternoon am proceeding with it, but, for a short time, interrupt myself to ask, Can you tell me who the gentleman is? If my memory serves me aright, he asked me whether I lived at Yarmouth, but my reply being London, the matter dropped. From this question I presume the unknown lives there. I should esteem it a great favour if you could give me any information, as I want to thank him personally for the interest and favour somehow he took in me."—[The writer proceeds to indicate his approbation of what he has read. Can anyone answer his question?—*Ed.*]

Dr. Thomas' Foreshadowings of Political Events.

A.B.—We cannot admit that Dr. Thomas' foreshadowing of the leading events in European politics for the past 40 years was the result of political shrewdness. No political shrewdness is equal to the dis-

cernment of coming events. No statesman ever does "see the end of certain events." It is easy to feel so, after things happen; but put it to any of them with regard to things not accomplished, and they will confess their helplessness, one and all: necessarily so, so much, in such matters, depends upon so little. There is not one of the events of the past 40 years but what could have been most easily averted by very slight circumstances, altogether beyond human knowledge of whether they would happen or not. Louis Napoleon, for example, was the object of frequent assassin plots during his reign. Who could tell whether the plots might not succeed, as in the case of Alexander II., or who could tell that he would live? If he had either died or been assassinated, there would have been no Crimean war, no Austro-Sardinian war, no ending of the Pope's power. The whole course of European politics must have been different. Or who could tell whether there might not arise an energetic reforming Turkish ruler in Constantinople? Such a man, possessed of irresponsible power, could have arrested Turkish decay. That decay is the result of centralisation without Parliamentary supervision. A wise ruler might have returned to the system in vogue before the destruction of the Janissaries, which, by parcelling out the empire in the hands of independent landowners would have opened the springs of national revival, which remain hermetically closed under a system that hands over the provinces to the rapacity of temporary palace favourites. Or with regard to Cyprus and Egypt, English occupation in both cases is the result of Tory government; who could have anticipated the triumph of the Tories in 1874? No one did anticipate it. It came to no one as a surprise more than to the Tories themselves. Had Mr. Gladstone remained in power (which seemed certain) there would have been no Russo-Turkish war, no Anglo-Turkish convention; no Anglo-French control in Egypt, leading to subsequent occupation. And down to the last moment it seemed inevitable that France would be in with England. Who could have anticipated that on the verge of the bombardment of Alexandria, the French Assembly should refuse their Government the funds asked for to take part; and the French fleet should be ordered to steam out of the

harbour, and leave Egypt in English hands alone? There was a moment, after the third Russian repulse at Plevna, when the Turks might have swept the Russian army into the Danube. If they had followed up their success, it would have happened: but they remained inactive three or four days, and allowed the opportunity to slip. Who could have foreseen this? Supposing it had been otherwise, the whole situation of the present moment would have been different. Turkey would have dared the powers to meddle with Egypt. There was a moment in the struggle of the Shipka Pass when the non-arrival of a re-enforcing column of Russian mounted infantry within a certain two hours would have meant the loss of the Pass by the Russians, and the consequent change of the whole subsequent course of campaign, and consequently of the political situation resulting from it.—No: “coming events” do not “cast their shadows before them” in the political sphere. The contingencies affecting the issues are incalculable. Atheists try to get rid of prophecy by this hypothesis: it is futile. The prophets were not men of political insight, but men to whom a knowledge of the future was communicated by God. Dr. Thomas was not inspired like them, but he was a clear-eyed discerner of their prophecies. Where he relied on political probabilities merely, he made mistakes. Where he rested on the plain indication of prophecy, he was able to forecast the course of events with a correctness that is inexplicable except on the ground that the prophets were inspired, and that he was enabled to hit on their meaning.

—————
“Purity of Life.”

D.H.—“Purity of life” does not consist of abstaining from pork. Jesus, once for all, settles the rule of purity: “Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth that defileth the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies” (Matt. xv. 11.) Pork is not to be recommended on hygienic grounds; but if a man find it agree with him, he is at liberty to eat it, under the apostolic law, which, over-riding all the Mosaic distinctions of meats and drinks, pronounces every creature clean and useable when received with thanksgiving (1

Tim. iv. 4; Rom. xiv. 17-20.) A man’s scruples are to be respected who objects to eat anything: but he must not seek to impose his scruples upon others. “Let not him that eateth not, judge him that eateth” (Rom. xiv. 3.) It is cleanness of character that is to be watched. Things that interfere with this are to be avoided, doubtless. There are such things: but eating pig is not among them. We do not advocate it; we do not practise it, but we object to the imposition of a Mosaic yoke of bondage where God has not placed it: where, in fact, He has expressly removed it.

Bro. Heath, of Crewe, calls attention to something that does really undermine the foundations of character, imperil salvation, as a once esteemed and still loved brother bitterly testifies, who has been dragged by drink from the path of holiness and fellowship into the common sewer of city pollution.—Bro. Heath cannot bear the sight of men professing the name of Christ frequenting drink shops, and passing along the street with air-polluting and character-debasing tobacco pipes in their mouths. He says that “though an abstainer, he has no sympathy with the teetotal organisations of this or other countries, because they propose the attainment of conditions impossible in the absence of Christ, and because they shift the ground of responsibility from the individual to an organisation. Nevertheless, he cannot but think that the holiness becoming the house of God requires of brethren to stand apart from a public system and a public habit which is the source of every kind of moral pollution.” “The present system,” he goes on to say, “of making, selling, buying, and drinking, is the most prolific source of sin and misery existent on the face of the earth at the present time. The Bible says, ‘Abstain from the appearance of evil.’ The buyer and drinker create the demand. The manufacturer and the seller are the servants of the buyer. If it be asked, What was drink sent for? I answer, to be used the same as nitric acid or any other poison. A knife is a very useful article, but, if misused, will do a great deal of mischief. Alcohol, or spirits of wine, is the intoxicating element in all intoxicating liquors. It is a poison, and, like other poisons, acts in a way peculiar to itself, hardening the fibre of food, des-

troubling the sensibility of the lymphatic nerves, causing them to lose their contractile force, allowing the blood to rush to the surface of the body and be rapidly cooled—hinders the excretory organs from ridding the body of decaying matter—causes a premature change in the tissues of the body. It is made by fermentation, which is the first stage in a process of decay. In the act of fermentation, all particles of sugar are decomposed, and in recombination, forms two substances—alcohol and carbonic acid gas. Have these matters any bearing on the truth? I think they have. A great amount of needless prejudice is raised against the truth when believers drink. Thus it is a cause of pain to those who abstain, and stumbling to those who indulge. In such cases we are exhorted not to touch. Third.—It blunts the sensitiveness of our nature, and defiles and injures the body, which, in the case of believers, is the temple of God." [There is some amount of force in these remarks of bro. Heath's. When men realise the force of Paul's injunction to the brethren, that they should be identified with " whatsoever things are pure and lovely, and of good report" (Phil. iv. 8), they are greatly helped in their attitude towards many things of which there is no specific mention.—Ed.]

— — —
"Why the Delay?"

W. C.—You are right as to the eighth of Nebuchadnezzar being B.C. 604 and not 605, as stated in the August number (p. 359). We cannot very well account for the error creeping in. The error, however, does not affect the important point in the argument, viz., that the modern terminal points of the 2,400-period, reckoned from the ending of the Babylonian captivity, have all been marked by events tending to the latter-day recovery. In the case in question, the terminal point is correctly given 1866. It affects the second ending of the Babylonian period and the second ending of the seven times only; and neither of these are definitely enough fixed to be truly affected. B.C. 553 is given in Bagster as the time of the Sannabat intrigues, but they continued some time, and may not have been effectual till 534. The second ending of the seven times is conjectural, and may as well be 1916 as 1915. Thank you for pointing out the inaccuracy.

Brother Sulley writes as follows:—"My heart has been cheered by the article 'Why the delay?' and the correspondence it has evoked; because our attention is again turned to what is of the deepest moment to us all. Surely our prayers ought to be directed to the Father for understanding in this matter. I believe there are reasons to think that the exact time of the master's coming is hidden between the lids of the Bible. The question is, are we permitted to know it before He comes. I cannot see my way to accept unreservedly, the scheme set forth in 'Why the delay?' although as appearing in the *Christadelphian*, the things mentioned are to say the least, very remarkable. My great fear is that the brethren will be in danger of making a similar mistake to that which has been made in the past, namely, of concluding too much upon insufficient ground. The thing required to prevent mistake is a comprehensive digest of the whole of the prophetic periods. These should 'fit' all round before any reliable data can be found for certain argument thereon. You point out one cause of past failure. I refer to the supposition that was entertained, Christ *must* come at the end of the papal 1,260 years. You show a consistent reason in the fact that the system still prevails over the saints, although the sting of political power is removed. Let me point out another possible error in connection with brother Meakin's scheme, which for the sake of argument may be assumed, to be in the main, correct. Does it follow, as a matter of certainty, that Christ will come before the 40 years foretold by Micah? Has not Elijah a work to perform in the restoration of Israel, and preparatory to their introduction to Christ? If so (and who can doubt it), might not this work commence and form part of the 40 years, and actually be in operation before Christ comes? It might for anything that I know to the contrary. Do you? If my suggestion be correct, then we may see 'delay' even into Micah's 40 years, even if that element of the case be accepted as irrefutable.

"On the other hand, I think it a mistake to say Christ *cannot* come before the expiry of such and such times, for we can scarcely know how long the judgment will take, nor how long Christ will be occupied in the initiatory process of setting up his kingdom. For my own part, I am inclined to give a large section of time to this work

Nor would I be surprised if he quietly came long before the ten tribes were introduced to his notice by Elijah—for 'he shall be a stumbling-block to both the houses of Israel,' and one can scarcely see how he has yet been a stone of stumbling and a rock of offence to the larger section of his people.

"Another point: are the times of Israel necessarily the times of the Gentiles? If so why are the prophecies of the seven times given in relation to each? If the answer be, no, to this question, then bro. Meakin's scheme may be correct in relation to the one class of events and not to the other.

'For a long time, the conviction has been growing upon my mind that the 1,335 days of Daniel have the same beginning as the 1,260. And that the 1,260 relates to the latter half of that of Israel's desolation. And I am inclined to think that this latter half is to be measured by the times of the Papal ascendancy. If so, since we know the ending of the Papal power, we know the end of the 1,335 years, for the difference between 1,260 and 1,335 is 75 years. Add 75 to 1867 (the date of the extinction of the Papal power), and we get 1942 as the year of that universal blessedness foretold to Daniel, when the kingdom will be established over the whole earth, the temple then being open for worship. Then, if we may take 40 years off this date—the 40 years of Micah's prophecy—we get 1902 as the commencement of the manifestation of the power of God through the saints. But the judgment of Christ's household must have its time and place;

therefore, if even the scheme above-mentioned prove correct, we might have Christ here *before* 1902.

"To me, the working out of these figures, years ago, made me feel so disconsolate and distressed that I kept them for a long time to my own bosom, and only mentioned them occasionally as time rolled on, least they should produce an hurtful effect upon others. Now, however, when an evil of another kind may arise, it may be well to mention them more fully. If brother Meakin's scheme be found upon careful examination correct, I should not be surprised to find it relate only to one section of the stupendous events about to transpire, and to be squared in some way with the suggestion above made. On the other hand, the suggestion above made may be modified by finding a commencement of the 1,335 years *in relation to the times of Israel*, for you will see my suggestion is based on the concurrent working out of the 1,260 years of Israel's latter day down-treading with John's prophecy regarding the Papal times. Perhaps my remarks may be clearer if I explain one reason why I speak of the 1,260 years as *the latter half of Israel's desolation*. It is this: Isaiah says that Israel has suffered *double* for all her sins. Now 1,260 is *half* 2,520 years, and when Israel has suffered that length of time, she will have borne a *double* portion of punishment; for the spiritual Israel wanderer in the wilderness only 1,260 years, while Israel after the flesh are dispersed *double* that period."

"THE LAND."—M. Clermont-Ganneau, describing the antiquities of Palestine now treasured in London, suggests the formation of a vast Palestine Museum and Library, one of the departments of which should be "an extensive and animated panorama of the Holy City and dioramic views of the principal localities and of characteristic scenes of popular life in Palestine, in order to add to this scientific combination an irresistible element of attraction and success. In short, in the centre of London should be created a representation as faithful, varied, and complete as possible of Palestine, past and present, which would be as a living commentary on the Bible."—*Birmingham Daily Mail*.

A PRAYER AND ITS ANSWER.—God give us *men*! We have grown rich, powerful, learned, cultured, but we have lost *manhood*. We want, not creatures, but *men* in the pulpit, in the sanctum, on lecture platforms, before courts, on judicial benches, in legislative bodies, in executive chairs. Yes, we want *men* on the farm, in the workshop, in our counting rooms. We need *men* everywhere. Men who have backbone, and grit, and snap, and fire. Men who are honest and honourable, fearless and determined, able and just. God give us men!—*The Rural New Yorker*. [You will get them by-and-bye, but you won't like them at first. Afterwards you will worship them, and find you have not made a mistake.—Ed. C.]

The Christadelphian.

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

OCTOBER, 1884.

Do the readers of the *Christadelphian* wish to have its monthly visits continued to them? Some of them do, we know: but some, we fear, may be out of patience with us on various heads, and disinclined to have anything further to do with us. Variously organised as people are, it is inevitable that diversity of predilection should arise. We cannot expect every one to agree with our courses. We believe our courses to be right, of course, or we should not walk in them. But we do not expect every one to take our view of them.

This we do expect, however, and always find, that those who are in love with the truth, are in love with those who disinterestedly fight its battles. Those who are of the truth, hear the truth's voice: the uncircumcised voice of a stranger they will not follow. Who are and who are not of the truth is, as regards nice shades of distinction, an impossible problem to settle. We need not try to settle it, except each man for himself. The *Christadelphian* is determined to be, as for hot and heavy years past, all for the truth and nothing else.

Where this narrow policy is unacceptable, readers have an easy way of getting rid of it, so far as we are concerned. They will simply let us alone with the close of the present volume, and the *Christadelphian* will cease its unpleasant intrusions through that wonderful "hole in the wall"—the letter box. If, however, they are of a more enlightened mind, and find comfort and pleasure in the fellowship of the revived modern contention for apostolic ways and hopes in doctrine and practice; they know how to ensure that fellowship so far as

the monthly reading of the *Christadelphian* is concerned.

In *England, the United States, Canada, Australia, New Zealand, and Africa*, they will remit the several subscription-amounts specified for these countries on our monthly cover-title page, to which they may refer for particulars. We will add that as during all these years past, so now, we dislike the necessity for this stipulation. We would rejoice to send out the *Christadelphian* broadcast without ever distracting the attention of readers from the main topic by the paltry consideration of ways and means. But in this we are helpless, and must needs submit to the working of the rule by which our new list each year is made up of prepaid subscriptions.

THE SIGNS OF THE TIMES.

MEETING OF THE EMPERORS

LORDS WOLSELEY AND NORTHBROOK
GONE TO EGYPT.

OUTBREAK IN ARABIA.

ANGLO-RUSSIAN FRICTION IN INDIA.

While Mr. Gladstone has been rousing the country in a series of addresses delivered to his constituents in Edinburgh, the three head policemen of Europe, the Emperors of Austria, Germany, and Russia, have been arranging for a meeting. The meeting is public and ostentatious, and cannot but mean great results as the Emperors commanding between them about 5,000,000 of soldiers, can enforce on Europe whatever decisions and agreements they arrive at. They are accompanied by their several foreign ministers, —Bismark, Kalnoki, and Giers, whose diplomacy has recently become very active in an Eastern direction, more especially as respects the tottering empire of the Turks,

in whose fate all the world is interested, but no part of it so much as that invisible part that believes the promises that God has made, which will survive all the pomps and pageantries of crowned monarchs and mustering hosts.

Egyptian events, too, have been moving fast. An expedition for General Gordon's relief (and such other effects as must come out of the step) having been decided on as a necessity, a plan of operations for carrying it out was transmitted from the London war office to the military authorities in Egypt,—viz., to send the expedition in boats on the Nile to Khartoum. The British generals there, said, "It cannot be done. The water is shallow: the boats will stick. The cataracts are strong: we shall never get over them. If we do, hordes of Arabs on the banks will riddle us with bullets." Upon this, Lord Wolseley, the Tel-el-Kebir victor, said "I will go and do it." This was agreed to. Orders were given at once for the required number of boats, and the ship-building yards of the country have been resounding with the hammer day and night, getting them ready against a specified date.—Lord Wolseley himself started early in September, and is now at Cairo, concerting measures for the success of the expedition. A British army of 6,000 or 8,000 men unaccompanied by any Egyptian troops (Lord Wolseley is very firm on this point), goes to Khartoum. That it will succeed seems to be a matter of course. That its success will plant England firmly in the African Cush, seems also to follow. The personal interest taken in General Gordon will make the whole country follow the course of the expedition with great attention. The Gordon element is a mere ingredient in the situation, but a powerful one, and probably destined to play a providential part in events.

With Lord Wolseley, in the same steamer, went Lord Northbrook. Nominally, he goes to investigate and report to

the Home Government; really, he goes to govern. As the *Daily News* says (and the joint moderate and official character of that paper imparts weight to its utterances):—"If it is asked why should Lord Northbrook go to Egypt to report; have we not sufficient reports already? The reply is that he proceeds to form some estimate about an entirely new situation—a situation which did not exist before the meeting of the Plenipotentiaries. Then it was to a certain extent supposed to be a case of divided responsibility; now it is a case of responsibility for *England alone*. . . . Now that England has, by the force of circumstances, assumed the sole responsibility of reorganising Egypt, . . . she will not rest from her labours until"—ah, until when, Mr. Editor of the *Daily News*? Until the purpose of God be fulfilled.

Meanwhile, the Mahdi's insurrection (checked somewhat in the Soudan) is spreading in Arabia. Brother Arthur Andrew, of London, transmits the following cutting from the *Daily News* for September 4th:—

"The Porte is becoming considerably alarmed at the progress of the rebels in Hedjaz, in Arabia. The tribes there are nearly always in a more or less turbulent condition, but the present movement has already assumed larger proportions than any for several years past, and is spreading. Yemen, with a garrison of 2,000 troops, is surrounded by 8,000 Arabs in revolt. The Governor of Mecca, to whom orders were sent to despatch troops, replied that the disaffection among the population was too great to allow him to send a single soldier. Arrangements are being made in Constantinople to send immediately 8,000 more troops."

On this, brother Andrew remarks:—"It has occurred to me, in connection with the above, that England might be drawn across the Red Sea into Arabia, and thence to Palestine, in this way. Some of the tribes in revolt in Arabia have declared for the Mahdi (as stated in September *Christadelphian*, p. 423.) Supposing England

should be brought into conflict with the Mahdi, either by the expedition to relieve Gordon or otherwise, these Arabian tribes, in conjunction with the Mahdi, might, with one or two small war-vessels, harass English commerce passing down the Red Sea. In that case the possession of the Suez Canal by England would not be enough: she might find it necessary to occupy part of the Arabian coast of the Red Sea, and then be brought into closer conflict with the rebel tribes there, and so nearer and nearer to the Holy Land."

EGYPT, EUROPE, AND MR. GLADSTONE.

There is an interesting article in the *Contemporary Review*, on "Egypt, Europe and Mr. Gladstone," from which the following are extracts:

"Our present position in Egypt is the latest aspect of a rivalry between England and France which has lasted for almost a century. It dates from the invasion of Egypt by Napoleon Bonaparte. . . . Thousands of French soldiers found their graves on the banks of the Nile. Their ashes having mingled with the sands of Egypt. Whether for making a fresh attack upon the British empire in India, or for attracting to French ports a part of the commerce of the East, Egypt was the shortest route. Hence, whether for peace or war, Egypt was regarded as 'the most valuable colony on the face of the globe.'"

"The suddenly awakened desire to retain an exclusive hold on Egypt may lead to serious consequences. The will of the nation is of sovereign authority within the range of our domestic affairs, but it is omnipotent beyond our frontiers. There are many national wills in Europe besides ours. Egypt is one of the historical countries of the world. It is regarded as a great strategic position whether for peace or war. Its transfer to England would upset the balance of power in the Mediterranean, and intermeddle with the external development of every Mediterranean State."

"In a war for the annexation of Egypt we could not count upon being left to cope with a single antagonist. The Prince-President of Europe keeps his war-dogs

well in leash, but he thinks too tenderly of the rights of nations to bring himself under an obligation never to let them slip. If Austria, Italy and Russia felt it their duty to take sides in a struggle which had perhaps exhausted one of the combatants, he might well take too modest a view of his functions to regard it as any business of his to stand in their way. It would be a fearful spectacle to see England and France engaged in the work of mutual destruction, carrying havoc round half the globe; but it might not be without its compensations to third parties, and at a certain stage of the conflict ample materials might be furnished for honest brokerage. The war of revenge might be got rid of for ever out of gratitude for a signal act of rescue. Two rivals might be disposed of at once, the League of Central Europe would have more elbow room for its nascent ambitions, while Egypt, the bone of contention, might be gnawed at leisure, but not by those who began the fight. There is no conscience, no sense of justice, no compassion in war. These are the blessed angels of peace; they vanish when the sword is drawn. In the fierce crush of the material interests of nations there is no room for morality, and there is none. When the bonds of international amity are once unloosed, the most cynical prognostications are those which events are likeliest to fulfill."

"While we should derive no benefit from the exclusive possession of Egypt, it would largely augment our responsibilities and involve us in growing complications. The spectacle of England in military occupation of the Delta and the Isthmus would be a standing provocation to the rivalries and jealousies of the Mediterranean Powers. We should thereby furnish them with ground on which they could all meet to plot to our disadvantage, even though they might quarrel among themselves as soon as the end was won. The change which has taken place in the European balance of power largely affects the Mediterranean. Not very long ago, save in the Gulf of Lyons, not a sign of political life could be discerned along its shores. There was no Italy, no Greece; the activities of Austria were absorbed in another direction; the Slav provinces of Turkey still slumbered, and the influence of Russia was hardly felt south of the Danube. A great revolution has taken place, and it is extending year by year. Austria's march

to the Ægean is already mapped out, and the fate of Constantinople trembles in the balance."

RUSSIA PRESSING CLOSE TO INDIA.

Among the other events of the month has been the appointment of Lord Dufferin to the Governor-generalship of India. Lord Dufferin has taken the leading part, as Britain's representative, in all the diplomatic movements recently connected with the Turkish and Egyptian questions, and is well versed in the politics of the entire Eastern Question. The *Daily News* remarks that his appointment to India at this time indicates that matters there are reaching an acute form between England and Russia, as affecting Russia's increasing proximity to India.

Meanwhile, Russian advance in Central Asia goes steadily on, to the alarm even of Mr. Gladstone's Cabinet. An American paper puts it very well thus:—

"The latest news from Central Asia is by no means likely to reassure the British rulers of India, who already viewed with apprehension the Russian annexation of Merv. In the few months that have elapsed since the Mervli chiefs enrolled themselves among the subjects of the White Czar the railway from the Caspian to Askabad has been pushed with great celerity, and we now learn that Saraks, commanding the defile which must be traversed by the iron road to Herat, has been ceded by Persia to Russia. The ominous character of this event is unmistakable, and were not public opinion in England preoccupied with the Egyptian problem and electoral reform, the Foreign Office would be sharply called to account for its failure to guard betimes the Indian empire from serious annoyance and perhaps ruinous assault.

"The voluntary acceptance of a Russian protectorate by the Mervli Tekkes in the beginning of this year did not, it is true, involve at first sight the gain of a new station on the road to Herat. All the surveys made by competent engineers have shown that the mountain chain, which walls off Afghanistan from Turkistan and Persia, can be pierced by a railway only at one point, namely, the gap occupied by

the fortified town of Saraks. From Askabad to Saraks, a distance of 250 miles, the iron track will run in a south-easterly direction; whereas Merv lies on the flank, about 150 miles to the northeast of Saraks. Although, therefore, the annexation of Merv was of obvious value from a commercial point of view, since it opened a short and cheap route from Khiḥa and Bokhara to the railway, it was said to have no military importance by the organs of the Gladstone Ministry. But Saraks was a Persian town, and it seems to have been forgotten by optimistic observers that the Russian control of the Merv oasis, which Persia had found impregnable, would make a profound impression at Teheran. The moral effect of Muscovite ascendancy over all the Tekke Turcomans is now made palpable in the reported cession of Saraks.

"Saraks once in the Czar's hands and the Kizil-Arvat railway completed to that point, a Russian army can reach Herat as easily and promptly as a British-Indian expedition could reach Candahar, and reinforcements can be despatched far more swiftly by rail from the military depots in the Caucasus than by sea from England. This approach to Herat can mean nothing but a determination to put pressure on Great Britain when the hour is ripe for a fresh attack upon the remnant of the Sultan's European possessions. England may then be called upon to choose between Constantinople and Calcutta, for if she persists in foiling the designs of Russia on the Bosphorus she will have to fight desperately for her empire in India."

This is the Russian explanation of these movements, in which the real aim is buried in diplomatic periphrases. (It is an extract from an article in the Russian official journal, *Kavkas*, published in the Caucasus):—

"Russia is bound by the Gulistan Treaty to protect Persia on her north-eastern frontier against Turcoman raids. In exchange for this engagement, Russia received the island of Aschur, near Asterabad. The sea boundary having proved insufficient to afford the promised protection, Russia was compelled to advance farther into the interior, and in so doing she was led by force of circumstances to Merv. Notwithstanding the presence of a Persian garrison at Saraks, which is 100 versts beyond the furthest

dominions of Persia, the raids of the Merv people into Persia have hitherto continued. The Russian Government has therefore become convinced of the necessity of maintaining a permanent garrison in Sarakhs, in order, on the one hand, to put a stop to these raids, and, on the other, to have at Sarakhs a strong post of observation towards Afghanistan, the latter country having, as a reply to the advance of Russia in Central Asia, brought under its subjection the semi-nomadic and independent tribes of the Dshenshdes, Hasars, and others who were at war with the Merv people, and is now endeavouring to subject the last tribe of Mongols on the same river, Murgave, in the low countries of which the Merv oasis is situated. *In view of this concentration of considerable Afghan forces on her frontier, Russia is compelled to adopt a firm, clear standpoint with regard to her neighbour*, of course, above all, in the sense of maintaining commercial intercourse unimpaired."

MONARCHICAL PROSPECTS IN FRANCE.

On the surface of things, monarchy is postponed by the Revision Congress, which has declared the Republic "inviolable;" but underneath it is different, according to the French press. Summarising the utterances of these, the London correspondent of the *Birmingham Daily Post* says:—

"The question at issue with our restless neighbours is no longer the simple one of a change of government from a Republic to a Monarchy, but that of who is to be monarch, and this question is being discussed as openly as if the only difficulty were the personality of the Sovereign about to be called to the throne. A meeting has been openly held to oppose the pretensions of the Count de Paris, and to enlighten the French people upon the claims of the Spanish branch of the family. The candidate who possesses the best chance of election is Don Alphonso, the brother of Don Carlos, who is especially favoured by the Pope. He is considered by the Spaniards as a great military commander. The Court of Austria favours the election of Don Alphonso, and an active correspondence is maintained between the pair. Then comes Don Jaime, who attained his legal majority on the 29th of June. This young prince, just fourteen years of age, is regarded as the hope of the party, his father, Don Carlos, still clinging to his

right to the crown of Spain. He is said to be a promising youth, inheriting the melancholy temperament of the Spanish monarchs, and reflecting much upon his position. He has been for some time pursuing his studies at the Jesuits' College at Windsor, under the superintendence of Father Hayes. He was an especial favourite with the Count De Chambord, who always chose him for his companion in his hunting expeditions during the holidays. His English education has made him silent and fearless, and the Count de Chambord took the boy's head between his hands, and looking deep into his eyes exclaimed, 'There is the true metal: of what shape will be the mould?' The Bourbons of Naples have inherited the wealth of the Count de Chambord, but the Spanish branch claims inheritance of his right to the Crown of France. Meanwhile, the Orleans party are racing fast and furious to obtain the same object, and as the shadow of the sceptre flies before them both, the conviction that it cannot be won by either without a renewal of all the strife and bloodshed we have already witnessed becomes impressed more deeply upon men's minds."

THE JEWS AND THE HOLY LAND.

The details of the anti-Jewish riots in Russia are very shocking. The crowd of 2,000 persons who rushed to the Synagogue at Nijni Novgorod, broke into the place in the very presence of the Governor and Chief of Police, and amid general laughter and applause, articles were thrown from the Synagogue, and totally destroyed within the space of a few minutes. Having finished their work there, the rioters proceeded to the counting house of the Jewish merchant, Deutzmann. Here a terrible scene was enacted. The infuriated mob forced an entry into the house, destroyed the furniture, as also the windows and doors, and threw the *débris* out of the second floor into the street, together with the dead bodies of some inmates, whom they had murdered. Before the corpses reached the ground they were caught by thousands of arms, and having been tossed from one man to another, were eventually trampled under foot. The police, who hurried to the locality, were belaboured with heavy

clubs, and one of them had his jaws broken. When tranquility had been partially restored, the sight which was seen in the streets was a fearful one. In the forecourt of the Synagogue there lay the outstretched corpse of an old man, whose face was almost wholly covered with blood; those portions of his clothing of which he had not been divested, were likewise bloodstained. Another corpse was that of an aged female, whose eyes were torn out from their sockets, and who was in a state of all but complete nudity. Not far from her was the dead body of a boy, whose face was disfigured by several gaping wounds. The entrance to the house was blocked by the corpse of another boy, whose skull had been broken so that the brains protruded. At the corner of the Proshnikow-street, a similar sad picture of death and destruction presented itself. All manner of movable property was demolished and scattered to the four winds. In this neighbourhood lay the dead body of the clerk of Herr Deutzelmann. The poor old man had made his escape from the house only to meet his death at the hands of the rabble in the street. Deutzelmann himself had his life spared, the mob contenting themselves with robbing him of all the cash he had in the house, with tearing the clothes from his body, and with dealing him some cruel blows on the head. Another murdered Jew, named Kopylewsky, was so disfigured that his venerable father could only identify him by his clothing."

THE JEWISH BOYS' SCHOOL IN JERUSALEM.

The *Jewish Chronicle* says:—"We have been favoured by the Central Committee of the Alliance Israélite Universelle with a copy of a detailed and highly interesting report on the school in Jerusalem, drawn up by M. Fresco, Director of the Alliance School in Damascus, who is at present on a mission to the Holy City. Want of space prevents us from giving more than a brief extract from this instructive statement, which from beginning to end bears out our reiterated remarks on the rapid progress that the school has made since its establishment a couple of years ago, and on the incalculable benefits it is destined to confer on future generations of Jews in Jerusalem." ("Future generations of Jews

in Jerusalem" will be blessed from a better source and in a higher way, Mr. Editor of the *Jewish Chronicle*. It is interesting, however, to see the time of blessing thus commencing in the natural way appointed.—Ed.)

"The school is pleasantly situated on the road from Jerusalem to Jaffa, in the midst of cultivated fields. Recent additions have been made to the premises, and several improvements have been effected, which are of the highest sanitary importance; the water supply is ample, the garden and workshops are spacious, the gymnasium, although of an elementary character, is useful, and the school furniture thoroughly suitable. When M. Fresco wrote his report (26th March) there were at the school 67 free pupils, of whom 50 were partial boarders, and only 5 who paid school fees. In addition there were 52 apprentices, of whom 42 were boarded and lodged on the premises. The food with which the boarders are supplied is wholesome and substantial, and the health of all the boarders is excellent. M. Fresco was struck by the intelligent appearance of the pupils, by their obedience to their masters, and by the mutual affection between teachers and scholars, several of whom are orphans. All the pupils are able to speak French more or less fluently and correctly, a remarkable fact when it is borne in mind that they come from all parts of Europe and Asia, such as Russia, Turkey, Poland, Germany, Greece, Roumania, and Arabia. There is at the school a library of some 500 to 600 volumes, but these books are serviceable only to the teachers. A library for the children is a great desideratum, especially as they now commence to understand what they read.

"Perhaps the most interesting part of M. Fresco's report is that which deals with the technical instruction imparted to the 52 apprentices. These are taught various useful trades, and the proficiency which some of them have attained during the brief time that the workshops have been opened is little more than marvellous. One of the apprentices had, without the aid of his instructor, finished some window bars for the English Consul, Mr. Noel Temple Moore, who had also ordered three iron bedsteads, which are turned out with excellent finish from the smiths' workshop. One lad had made with his own hands an entire cupboard, another had taken the measure for a suit of clothes,

and had also cut out and made up the material with the aid of a sewing machine.

"Purchasers are readily found for the different kinds of articles manufactured in the workshops, the demand in fact almost exceeding the supply. Among recent purchasers was Major Goldsmid, of Belfast, who had ordered some specimens made by young turners.

"The school stands high in the estimation of the inhabitants of Jerusalem, whether Jews or Christians. The ecclesiastical heads of the community manifest the greatest interest in the welfare of the

institution, and the Chief Rabbi of the Sephardim Jews (the official Spiritual Chief in Jerusalem), has placed his grandchild in the school. Travellers passing through the Holy City make it a point of visiting the institution, and all are said to be agreeably surprised at witnessing so much life in a town which is admitted to be the most idle and the most apathetic in the East. Mr. Marcus N. Alder, as also Mr. N. S. Marks, of Melbourne, lately inspected the workshops, and both gentlemen expressed their satisfaction at what they had witnessed there."

SOCIAL SCIENCE, OR HOW MEN ARE BEST TO WORK AND DWELL TOGETHER. — At the Tercentenary Festival of the Edinburgh University, M. de Laveleye declared that in every country social science was coming to occupy the first rank. But how, he asked, must this great problem be approached? M. de Laveleye answered the question thus:—"Permit me to tell you in two words, very humbly, what I think of it. Open on the one side, on the left, the economists—Adam Smith and Stuart Mill; but on the other side, on the right, open the Gospel; and if ever there is disagreement, follow, above all, the Gospel; for between good, justice, and the useful, there cannot truly be contradiction. Recall to yourselves that admirable and profound word of Jesus, which would put an end to our miseries and our discords, if it were listened to—'Seek first justice (righteousness), and the rest shall be added unto you.'" "Such a dictum," says the *Pall Mall Gazette*, "from one of the publicists and political economists on the Continent, is significant of much." Significant of much truly, viz., that the world is as far off as it ever was from a rational and successful solution of the problem of how men are best to dwell and work together; and that it must ever remain so, under the present machinery—significant of much, but promising of nothing. The opinions of social economists will never cure the world. It wants the iron hand of an absolute social reformer, who will know what to do, how to do it, and who will be able also to compel it to be done, and to brush aside every obstructionist from the path, whether babblers, parliaments, or armies. There never can be such a reformer till

Christ come, and for him we wait.—
ED. C.

GENERAL GORDON ON ETERNAL TORMENT.—"I quite wonder at the long time it has taken us to see that the general doctrine of the Church is so erroneous. Think over what I say. Is not the preaching of every place of worship you have ever entered this? 'If you do well, you will be saved; if you do ill, you will be damned.' Where is the Gospel or 'good news' in this? I know it, for the law says it; it is implanted in every human being, but the 'good news' is, 'Whatever you do, God, for His Son's sake, pardons you;' and thus the love of God constraineth us from evil. For one feels that, enticing as evil is, it is not compared to the peace one derives from being in accord with Him. When one thinks of the millions on whom weighs that yoke of bondage one wonders. I do not know a single person who says the real truth straight out. When one thinks of the real agony one has gone through in consequence of false teaching, it makes human nature angry with the teachers who have added to the bitterness of life. Nothing can be more abject and miserable than the usual conception of God. Imagine to yourself what pleasure would it be to Him to burn us or to torture us? Can we believe any *human being* capable of creating us for such a purpose? Would it show His power? Why, He is omnipotent! Would it show His justice? He is righteous—no one will deny it. We credit God with attributes which are utterly hateful to the meanest of men. Looking at our darkness of vision, how can He be what we credit Him with?"

THE
Ecclesial Visitor.
FROM BIRMINGHAM (MONTHLY.)

INCORPORATE WITH "THE CHRISTADELPHIAN."

"They shall make known unto you all things which are done here" (Col. iv. 9).

OUR NEXT TEA MEETING.—Monday, Nov. 10th; 4.30 prompt; brethren and sisters only. An hour's conversazione after tea.

"FINGER POST" DISTRIBUTORS' TEA MEETING.—Dec. 13th, Garden Room, 64, Belgrave Road, 5 p.m. All interested in the work are welcome, though they maynot take an actual part.

SUNDAY SCHOOL TEACHERS' TEA MEETING.—Saturday, Nov. 29th, Garden Room, 5 p.m.

NEXT GARDEN ROOM MEETING.—Saturday, Oct. 4th; 7 o'clock. Jno. xviii.—(brother Roberts).

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR OCTOBER.—5th, brother Roberts; 12th, brother Shuttleworth; 19th, brother Bland, of Kidderminster; 26th, brother Ashcroft.

BIRMINGHAM BRETHREN LECTURE OUT OF BIRMINGHAM DURING OCTOBER AS FOLLOWS:—

Oct. 5th.—Brother Ashcroft, at Liverpool; brother Shuttleworth, at Kidderminster.

Oct. 12th.—Brother Ashcroft, at Nottingham; brother Roberts, Derby.

Oct. 19th.—Brother Ashcroft, at Leicester; brother Roberts, at Nottingham; brother Shuttleworth, at Easington.

Oct. 26th.—Brother Roberts, at Liverpool.

SUNDAY SCHOOL.

Oct. 5th, 2nd Sam. xx. (Hm. pp. 166, 431a); Oct. 12th, 2 Sam. xvi. (Hm. pp. 167, 66); Oct. 19th, 2 Sam. xxiii. (Hm. pp. 180, 69); Oct. 26th, 2 Sam. xxiv. (Hm. pp. 195, 70). Meeting of teachers for study in the Reading Room, Temperance Hall, Wednesday Evening, at Eight o'clock.

MONTHLY VISITOR.

On suspending the publication of the weekly *Visitor*, in June last, a hope was expressed that some features of it might be preserved in the *Christadelphian*. We proposed carrying out this idea in the August number; but various considerations in-

duced us to wait. The *Light-stand* being now fairly launched by brother Shuttleworth, with a character peculiarly its own, and there being no likelihood of said features being supplied in any other way, we commence this month the attempt to realise the hope expressed.

One of these features was the prominence of Birmingham ecclesial topics. By this feature, as a brother at a distance expressed it, brethren elsewhere were enabled to see almost as distinctly as those living on the spot, the inner life of a large working body of brethren. In this there is doubtless an advantage. When a body attains the dimensions of the Birmingham ecclesia, there are features and phenomena to be witnessed that are more or less interesting to brethren everywhere. These are not sufficiently exhibited in the fragmentary notes usually constituting Birmingham intelligence. They deserve a fuller representation. They received this in the *Visitor*; and they will now, in some measure, continue to receive it in the *Visitor* department of the *Christadelphian*, thus inaugurated.

This, however, was only one feature. The *Visitor* editorial disquisitions on the higher aspects of the faith of Christ have been appreciated with a loudly-expressed ardour that induces the Editor to continue them in a monthly form; also the comments on Solomon's proverbs.

Some things purposed for the *Visitor*, never appeared. These we shall hope to introduce by-and-bye in the shape of short chapters on various practical useful topics: health, mental science, housekeeping, &c., as affected by the faith of the gospel. We need say no more by way of preface to the

new shape of things, except that the brevity of the articles in the weekly publication will be aimed at in this monthly edition.

The Visitor.

“They that feared the Lord spake often one to another.”—(Mal. iii. 16.)

OCTOBER, 1884.

It is one of the Lord's gracious sayings which, in these hard-headed days, we may fail to give a full effect to, in our minds and hearts; that he “laid down his life for his sheep.” We have come to see the true meaning of his death in a way that divests it of the hopeless difficulties of the orthodox theory. The need for it we have perceived to lie—not in the necessity that retributive justice should have a victim, still less a vicarious victim—but that God's righteous way with man may be upheld, recognised, and made effectual as the basis of any return to liberty and life, for which cause, it was needful that man, before his return to forgiveness and life for evermore, should die in a spotless possessor of his condemned nature.

But though we have come to see thus, and that Jesus himself as the first-born was necessarily comprised in the sacrificial work he accomplished for all his brethren, we have seen nothing that lessens in the least the debt of love he laid us under when he laid down his life for us. Without that loving down-laying of his life, there could have been no hope for us. God is good and powerful, but He works by rule and law, which He cannot relax; and that rule required death because of sin. This requirement, if exacted at our hands, would necessarily seal our grave for ever: because sinners we all are: but rendered on our behalf by a righteous Son, whom it was impossible for the bonds of death to hold, the requirement is both met and set aside for all who receive and become incorporate with the

Righteous Elder brother in whom this salvation is achieved. Thus, in him, we become free from the law of sin and death, which has been abrogated in him, and, therefore, as regards futurity, we owe all to him.

Paul speaks of Philemon owing to him (Paul) “his own self,” because he had attained through Paul's instrumentality that enlightenment in Christ which delivered him from condemnation, and gave him a hope of life incorruptible in the coming age of God's kindness. If Paul might speak thus with propriety of those whom he had introduced to the hope of life, how much more may we say it of Christ, who has wrought out that hope. Who of us can claim property in ourselves, seeing we were dead, and have only come to life again through what Christ accomplished in his death and resurrection? It is no hyperbole that Paul utters, but the statement of a literal fact, when he says, “Ye are not your own: ye are bought with a price.” He uses but the language of elementary reason when he says: “We thus judge that if one died for all, then all died (correct translation), and that he died for all, that they who live should not henceforth live unto themselves, but unto him: that died for them and rose again” (2 Cor. v. 14-15).

It is well to open the heart fully to this. If Christ had not died, we could not have lived (speaking now as if we had already attained to everlasting life). It is wisdom to realise how entirely thus we are his property. A clear perception of it will enable us to live earnestly as his servants, and to hope confidently for his approbation and choice at his coming. It will help us to catch something of that ardent personal affection for Christ which Paul refers to when he says, “The love of Christ constraineth us.” Without this personal affection for Christ, we cannot hope to be acceptable to him. Possessed and controlled by it, we shall be enabled to perform our part effectually as his servants

now, and fitted to take part with joy at the last in the anthems of that rejoicing multitude whose praise finds its principal inspiration in the love of Christ which passes knowledge.

PROVERBS, No. 50.

"My son . . . receive my words and hide my commandments to thee" (ii. 1).

Nothing more unpalatable in the way of advice could be uttered in Gentile circles—and there are scarcely any other than Gentile circles. But here and there, there is a responsive ear, in which the words are uttered not in vain. "My words"—the words of God—are received and embraced, and stored deep down in the inner man; and here they must remain to be effectual for their work. And here they cannot remain without steady renewal in the daily reading of the Scriptures. The human mind is very leaky, especially to divine ideas. A constant supply is the cure. Nothing else will finally satisfy the taste which they generate. Nothing else will so secrete the commandments of God in the heart as that. They will be an ever-living and available power of action. But for this, a man must stoutly fight, else this wise policy will be taken out of his hands through the chronic oppositions and revolts of the Gentile mind, within and without. Having taken the right cue from the Spirit's voice, let him close his ears to the devil's din that would call him in other directions, and go straight onward to the heavenly city.—EDITOR.

SUNDAY WORK BY THE EDITOR.

Aug. 17th.—Broke bread with the brethren at Birmingham, but not at the Temperance Hall. The Temperance Hall was shut, on account of the re-decorating to which it had to be subjected.* The

*This was not a matter of taste or choice, but a matter of compulsion under the lease, and a very costly one to the brother standing in the position of lessee. The ecclesia pay a liberal rent, and said brother has, therefore, no right to complain, and does not, and has not complained. Nevertheless, he has to thank more than one thoughtful brother, who, realising the situation, has volunteered to share the loss that will arise from the enforced extra expenditure of £65.

meeting was in the Lecture Hall of the Literary Institute—a spacious building, recently erected, since the fire that destroyed the Free Library adjoining, and injured the Institute. It seats a thousand people. It has the merit of a lofty roof—a merit a speaker can best appreciate. With a lofty roof, there is plenty of oxygen for the collective respiration of an audience to draw upon. The result is, the air remains comparatively pure to the end of a meeting, with a consequent immunity of a speaker's brain from bemuddlement, and a good sustained hearing power on the part of the audience. In the evening, there was a large audience to hear the second of the special course of lectures: "The Kingdom of God in its relation to the way of salvation." The combustion of the mental lamp, from the cause referred to, was better sustained than is often the case: consequently the flame was more vigorous. Request was numerously made that the lecture might be published, as the first had been; but the abundance of other work precluded the labour of reproduction.—It was remarked we could do with the Institute regularly. Truly so, but we cannot have it. The proprietors would not let it to us, and we could not pay the heavy rent (£8 8s. per day) if they would. The Temperance Hall gets too small. What we are to do by-and-by cannot be foreseen. Some man with unemployed capital may put up a large hall for us at a rental, when we are obliged to leave Temple Street. The way will doubtless open as before.

Aug. 24th.—Last Sunday repeated. Large meeting. Interesting case of application for immersion announced. Mr. Edward Grimes, clerk of works, who has superintended the erection of various public buildings in Birmingham and elsewhere. Intelligent man and educated; has gone through varied phases of religious experience (including secularism and Roman Catholicism) ending in isolation from everything and everybody, until contact with the truth revived his hopes, and brought him into light.—Subject of exhortation, Baruch (Jer. xlv.): was requested to publish the address in *Christadelphian*. Could not promise. Will likely have forgotten it when the time comes to write a Sunday Morning for the *Christadelphian*. Have to take the one last in memory. If I had the least scrap of note, it would be a help.

Sometimes brethren make notes and hand them to me. This is the best plan. A few jottings has a wonderful power to revive memory, like the lighting up of the interior of a hall by gas, and enables me to reproduce what must otherwise remain spoken into the air. We have some shorthand writers; but they are not all available. Those who are professionally employed are certainly to be excused. They are wearied out and require rest on Sunday. Good audience in the evening again: "The kingdom of God in connection with the resurrection and the hope of immortality."—First No. of *Lightstand* out today.

August 31.—Peterborough, by somewhat long-standing appointment. Travelled on the Saturday, accompanied by sister Roberts. We were entertained by brother Hodgkinson, who sent his carriage to the station for us, and had us conveyed to his hospitable abode at Norman Cross (which is five miles away from Peterborough—standing amid agricultural solitudes). It is a kind of miracle to find the truth in such a house—one of the sort referred to by Jesus when he said, "All things are possible with God" (Mark x. 23-27). Its coming to such a house has been the means of its introduction to the cathedral city of Peterborough, and the consequent establishment of an ecclesia there, numbering about 50 brethren and sisters. About these brethren and sisters, there is a heartiness and a simplicity that is encouraging to the lovers of the Lord Jesus Christ.—On Sunday, we (brother and sister Hodgkinson, brother and sister Roberts) rode through the rain to the brethren's meeting place in Peterborough—a hall erected specially for them by a stranger, in response to an advertisement by brother Hodgkinson. It was wonderful to see so comparatively large an assembly for the breaking of bread, in a town where, some years ago, the truth was unknown. Being called on to exhort the brethren, I delivered the address reproduced in this month's "Sunday Morning."—In the evening, there was a packed house to hear of Christ's presence on the Mount of Olives, past and to come.—Returned home on Monday morning, at the call of an appointment which could not be put off.

Sept. 7th.—Birmingham Temperance Hall; place looking rather spruce after the painter's work. But what does that

matter? In a certain sense, it is more satisfactory to be in unattractive surroundings. It belongs to the present phase of the work of Christ to be the opposite of spruce at present. ("Blessed are ye that weep now.") However, this was forced on us, so we could but submit. Large meeting; three new brethren and one sister received. Brother Thompson addressed to them gracious words of welcome. The exhortation following gave prominence to the idea that all the spiritual dimnesses and dullnesses of which we were at present the subjects, belonged to ourselves and not to the truth. The sun shining in the sky when clouds concealed it from our view, was the fit illustration of the position of the truth in our very darkest and most incompetent hour, even as in the hour of death. The truth was there all the same; its verity did not depend on us—which was a comfort.—In the evening, there was an oppressively large audience, to hear of "Obedience." Many new strangers were present—the result of our special effort in the Town Hall and Literary Institute.

PRINCIPLES AND EXPLANATIONS.

At our Thursday night meeting, Aug. 28th, one of the brethren commenting on 1 Cor. ix., laid stress on Paul's declaration that the Lord had appointed that they who preached the gospel should live of the gospel. He thought too little notice had been taken of this, and that in fact the teaching of the chapter had been misunderstood. He combatted the objections offered by some to the maintenance of workers in the truth, and mentioned the name of brother Roberts.—Bro. Roberts, who was present, having recently received a letter which showed there was an impression abroad that he was maintained by the brethren, now thought it was time to speak. He said it was good to have a right understanding, and that silence would tend the other way. That very day, a gentleman in the course of business had asked him if he did not make a considerable amount by lecturing. His answer was that for 25 years, he had lectured without charge, and should continue to do so to the end of his life. He did not deny that it was lawful for a faithful man to be maintained in the efficient service of the truth. He agreed with the brother that had spoken that it

was a lawful thing for a preacher of the word to be supported in the work. But there were disadvantages connected with it which led Paul to decline the privilege. "We have not used this power," he said, "but suffer all things *lest we should hinder the gospel of Christ*" (1 Cor. ix. 12). This was the consideration that had influenced bro. Roberts. The truth was an unpopular thing, and had to fight an uphill battle. There were no gifts of the spirit or such indications of divine endorsement as would outweigh the prejudice of paid labourship, as in the apostolic day. It was needful to make people feel that the service rendered to the truth was the result of conviction. If a man was ostensibly living by it, it took away from the force of this feeling, and therefore hindered the gospel. Bro. Roberts had spoken and lectured regularly among the Birmingham brethren for 21 years past: how much had he received from them for all this labour? Mr. Dale received £800 or £1,000 a year; how much brother Roberts? Not a penny. Instead of receiving, he had spent much money among them, meeting on these boards on a footing of perfect equality with them all, so far as rank, emolument, or pretension was concerned.—But it might be said, what about the books? Well, he had acted on the same principle, for the same reason, with regard to the books. For many years he published at practically cost price, and in reality under: for the collateral burdens of the work were greater than revenues accruing. The printer, who found the capital, took the benefit: and of this brother Roberts made no complaint. But in the providence of God, during recent years, another printer had come along who, in effect, offered to share with brother Roberts the fruits of his own literary labours. With no increase of price, but rather in many cases, reduction, some of the benefit that went wholly into a printer's pocket, had come into brother Roberts' hands. Could any enlightened brother grumble at "the earth" thus "helping the woman?" Such grumbling must be the result of misunderstanding or want of enlightenment. A man spending his strength on the Gentile press, or conducting a secular magazine, or fabricating books of fiction, or publishing common literature, of no lasting benefit or value, would not only be open to no criticism, but would

be considered all the more reputable if he managed to grow rich by the process. Why should labour bestowed on higher subjects, and conferring higher benefits, be less free to accept its own results? Even if bro. Roberts kept those poor results to himself, there could be no ground for criticism: but in the presence of them all he called them to witness that his aim and practice had been, and, please God, would continue to be, to apply them to the general comfort and the service of the truth and all connected with it. He took the liberty of saying these things, after having been silent so long, because there seemed a tendency to misapprehension. He agreed with the bro. who preached the doctrine taught in 1 Cor. ix.: and he sympathised with those who feared a return to the craven hireling system. But so far as he was concerned, he wished them to understand that he would continue to be what he had been for 25 years, an unpaid and spending servant of the truth; and that at the same time, he had no scruples in accepting the business results of his own hard work—results, which he had not aimed at, but which had come to his hand in a line of things at least as estimable as those who in various other kinds of occupation, ministered to the wants of the natural man.

TEMPERANCE HALL MISCELLANIES.

Brother and sister Dr. Hayes, from Jersey, have been meeting with us for a month or two past. Their presence is very acceptable to all with whom they come in contact.

We got back into the Temperance Hall on Thursday, August 28th. Many were glad to be back. Most people like best the place they are accustomed to. This feeling will be no obstacle to a joyful entrance upon the new and ample arrangements of the Kingdom of God.

We are expecting bro. Witts from Cairo. His regiment was ordered to the front an hour or two after he received his (purchased) discharge. A little later would have been too late, as all discharges, by purchase or expiring of time, are suspended till the end of the campaign now commencing.

The case of brother Grimes, immersed during the month, is interesting. Twenty years ago, he was a secularist. Realising

that he was on the wrong road altogether in that line of things, he became a Roman Catholic, from the assumption that an unbroken historical descent from the days of the apostles proved its apostolic character. He was not long a Roman Catholic when he found he was only in another form of darkness. But the light he knew not, and despaired of. He says he felt all the world was wrong but that the right was unattainable. Contact with a brother introduced him to the truth wherein he now greatly rejoices.

The sewing and reading class resumed on Monday, September 1st, after a two months' vacation. It ought to have commenced with a tea meeting at the Garden Room; but through a pure oversight, this was forgotten till too late. The tea meeting will come after. The class is very interesting for those who take part. They find it a great enjoyment to be sewing for the poor, while listening to the read exposition of the Kingdom and its mysteries.

The brethren of the Balsall Heath district had a tea meeting in the Dartmouth Street Board School on Monday, September 8th. There was quite a fair muster, and we hear that a pleasant evening was spent. It is the first meeting of the kind they have had. All were not there who could have liked. We cannot always do the things that we would.

We are getting into our annual election arrangements—unacceptable but indispensable in the present interregnum. We shall want two new presiding brethren to fill the vacancies caused by the departure of brother Ashcroft and brother Chamberlin: also a new arranging brother to fill the place of poor brother Towushend. It is to be feared also we cannot count longer on the services of brother Smith as treasurer. His increasing infirmity makes it desirable that he should be released. Brother Walker and brother H. Turner are thought of in connection with the post.

The children's Sunday school treat was a pleasant day in many respects for many besides the children. The weather was all that could be desired, which was a cause of special thankfulness, as the time of the year was late, and the weather had been broken for some days. The journey to Sutton Park, and the stay there for six hours of a company of over 300, was agreeable and health-giving, besides affording scope for much profitable intercourse among

the considerable number of brethren and sisters present. A change of place had been suggested, but was not found on all points to be practicable. The old place seemed quite suitable and acceptable to all.

The young men contemplate the holding of their annual tea meeting in the Temperance Hall, on Monday, Oct. 6th. We have not heard the bill of fare for the occasion. Doubtless it will be such as will please and edify all who may be present.

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 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.

ECCLESIAL NOTES.

It is not a bad idea to read a published lecture if there is no competent lecturer in a meeting. Though reading is objectionable, as compared with extempore delivery, it is better to hear read what is instructive than to listen to the rapid remarks of well-meaning incompetence. Dr. Thomas recommended this, in his own absence from New York, on his tours. He gave them *Twelve Lectures*, and said, "Read these." The brethren said, "What shall we do if you are not back by the time we get through." "Begin again," he said. So he informed the Editor of the *Christadelphian*.

It is not a happy way of describing the acceptability of applicants for immersion to say that they "passed a satisfactory examination." It seems to suggest a pretentious examining board whose sanction is necessary to the validity of immersion. Nothing depends upon anyone's sanction as things are at present in the earth. "Examination" is merely an act of self-defence, on the part of those already in the faith, whose fellowship is sought. The function ought to be exercised with as much modesty as possible. It is better to say that the applicant has "made a scriptural confession of faith," or "has given evidence of a sufficient understanding of the truth."

There is a good deal about the system of "challenging to debate" that is repugnant to the new

man as he gets older. It is better to substitute the word "proposal" for "challenge." Challenge appeals to the natural man. It is well not to appeal to him, but keep him dormant. "The meekness and gentleness of Christ" will prefer modester forms of speech than those that are popular with the old man. Contention is one of the unhappy necessities of the present situation of the truth, but there are different ways of conducting it.

Don't let correspondents take their cue from the newspaper style of reporting. This is reeking with the spirit of the flesh. Keep "committees" and all other forms of official pomposities out of sight. Don't speak in any case as if authority were exercised, for none of us have any, except to do good. Don't speak of the amount of credit due to this one and that: leave it to the Lord at his coming. So with "presidings," and how it is done; so with the chair being "supported" by this one and that; so with all kinds of mutual glorifications. Let all our ways be in simplicity and the fear of God. Men who are itching for notice are not in their place in the house of God.

Cheer up, bro. Malan, in your lonely effort at Geneva. Perhaps you are God's missionary to some good and honest souls who could not learn the truth if it was not addressed to them in French. What you are doing, as regards its loneliness, is what the Editor of the Christadelphian did 25 years ago in Huddersfield, where he had to sweep out the hired room, arrange the seats, deliver the lecture, re-arrange the seats, and pay the rent and printing bill, without a soul to join, except the one precious soul God has permitted him to have for companion along life's rugged way. The loneliness has long since come to an end in his case. So may it be in yours.

Our remarks last month with reference to bro. Chamberlin have inflicted pain. They could not do otherwise. With all our hearts we wish we could have spared them. But we were helpless. We are, and were, in a corner, in which we had either to appear by past action, to countenance an enterprise full of danger to the true work of the gospel among the brethren, or inflict pain and run the risk of creating misapprehension, by a word of caution. We chose the latter escape, doing it, however, as mildly as possible. We are asked to unsay the par. or explain. The former is out of the question. The latter seems premature, and may become unnecessary. Brother Chamberlin (for the mere sake of temporalities) is proposing to bring his influence to bear on the

brethren "throughout the world" in the intimate and powerful way implied in a weekly publication to which he invites ecclesial communications. Had we considered it safe for him to be entrusted with such a means of influence, we should have handed him over the *Visitor*, which was "paying," as commercial people say. There would have been no need for him to go away from Birmingham. But a twelvemonths' contact has had the effect of producing a very contrary impression to this. We should esteem it a great calamity for the brethren to be inoculated with his spirit and principles. If we make enemies by this declaration, we shall be sorry. But we are helpless. We can but submit to the evil inseparable from the endeavour to uphold the highest interests of the truth in this our evil day. Bro. Chamberlin can write well, so can the clergy—beautifully; but what are they in their daily lives, as regards the spirit and deportment required by the gospel? A man should exemplify what he teaches.

Had bro. Chamberlin contented himself with the local effort implied in his removal to Glasgow, we should have been silent. But he has presented himself before the entire brotherhood, after only eighteen months' connection with them, with proposals for which, from an apostolic point of view, he lacks nearly all the qualifications except literary ability; and this merely for a living. We confess, after many years of painful effort to obtain a little footing in the midst of the abounding corruption, for the spirit of the apostolic work in the earth, as well as the purity of its doctrines, that we view with nothing but feelings of the sharpest distress, the prospect of an intrusion among the brethren of the spirit of uncircumcised clericalism which now raps at their door with editorial proposals. We took brother Chamberlin into the office in the mere spirit of brotherly help for Christ's sake. We gave him the commandments of Christ to write about in the hope that he would come under their power. We hoped thus to justify the apparent guarantee which his accidental presence in the office afforded the brethren that all was right in a spiritual sense. But in the end, we saw well to let him go, and to let the *Visitor* drop which we were physically unfit to carry on by ourselves. It is with nothing but grief of mind that we yield to the necessity of saying these things. Should it subsequently appear necessary to speak more particularly in the way of explanation, we shall do so.—Ed.

ABERDARE.

Brother Pugh reports the immersion of Mrs. LOCRAHA WILLIAMS (48), a member with the Baptists for 22 years; also of MARY JANE RICHARDS (23), a member of the same denomination for 9 years; also of JAMES JONES (23), formerly nontrai. Brother Pugh says it is with great joy he reports these immersions, as showing that the

labour in the truth bestowed in Aberdare has not been in vain. The brethren have now taken a room, where they can hold their meetings, trusting that God will bless their efforts.

ABERGAVENTNY.

The brethren here have had to withdraw from Edward Hill and Mrs. Gronow. The former was one of the first to accept the truth in this town, but having removed to Cardiff, he came into contact with some Spiritualists, and subsequently discarded the truth, as it is in Jesus. Mrs. Gronow has likewise apostatized from the one faith. She has left the Church of Christ, and joined the Church of England, as by law established, and, although a middle-aged woman, she recently underwent the absurd and empty ceremony of "confirmation," at the hands of one of the pseudo successors of the apostles. It, of course, gives us much pain to see brethren and sisters fall away from the truth, but these painful incidents should act as an incentive to those who continue to hold it, to remain steadfast and unmoving to the end, remembering that it is written, "God is not mocked, for whatsoever a man soweth, that also shall he reap."—WILLIAM SMITH.

ALDERLEY EDGE.

Brother Pickering reports another addition to the little flock here, HANNAH TINSLEY (28), wife of brother Tinsley, formerly neutral, who put on the saving name of Christ. He says the ecclesia now numbers 15.

BIRMINGHAM.

During the month the following persons have rendered obedience to the truth:—Mrs. SOPHIA EBERY (68), formerly Baptist; EDWARD GRIMES (50), architects' clerk of works, formerly various, as mentioned elsewhere; JOSEPH M. HART (23), formerly neutral; FRANK BEDINGTON (21), formerly neutral; Miss ELLEN ALLEN (24), formerly Church of England. "Miss Ellen Allen" in last month's report ought to have been Mrs. Allen, wife of brother James Allen. Touching our remarks, last month, respecting bro. Chamberlin, see "ecclesial notes," above.

Details of Birmingham intelligence will henceforward be found in the *Visitor* department of the *Christadelphian*.

LECTURES.—August 31st, "The God of Nature" (brother Bishop); Sept. 7th, "Obedience" (brother Roberts); Sept. 14th, "Satan's Downfall" (bro. Roberts); Sept. 21st, "Present-day Beliefs" (bro. Shuttleworth).

CANNOCK.

Bro. Beasley reports the obedience of C. E. BRUMFIELD, formerly local preacher, who is the first fruits of the truth in this locality. He was baptised into Christ on Thursday, August 28th, at Birmingham. Another has made application for immersion.

LECTURES.—August 17, "Fulfilled Prophecy" (bro. J. Thomas); 24th, "The Royal Preacher" (bro. B. Parsons); 31st, "Christ's Transfiguration" (bro. W. Gilbert); Sep. 7, "Eternal Life" (bro. S. Dawes); 14th, "The Resurrection" (bro. J. Andrews).

CARDIFF.

Bro. G. A. Birkenhead reports a further addition to the number in Cardiff by the removal of bro. R. Monaghan from Liverpool.

LECTURES.—Aug. 3rd, "Destiny of the wicked" (bro. Monaghan); 10th, "Revelation" (bro. M. Rees); 17th, "Can you believe?" (bro. Symonds); 24th, "The Atonement" (bro. Birkenhead); 31st, "Jerusalem, Past, Present and Future" (bro. Lloyd).

DERBY.

Brother Chandler reports the obedience of RICHARD BRANSON (late of the Church of England) who put on the name of Christ on Aug. 22nd.

LECTURES.—August 17, "The land covenanted" (brother Bishop, of Birmingham); 24, "First principles of the oracles of God" (brother Richards, of Nottingham); 31, "God manifest in flesh" (brother Sulley, of Nottingham, who exhibited an illustrative chart); September 7, "Did Jesus exist before he was born" (brother Hodgkinson, of Peterboro); 14, "Good news" (brother Shuttleworth).

DEREHAM (NORFOLK).

See *Great Yarmouth*.

GLASGOW.

The name of the brother added to our number mentioned last month should be WYLLIE, not Wallis. We have lost, by removal, brother James McPherson, who has gone to reside with his son at Louisville, Kentucky. He sailed on Friday, 6th September. We have added to our number brother Edward Birks, from Sheffield, employment having brought him hither. Brother Chamberlin's address is 121, Findlay Drive, Denniston, Glasgow.

LECTURES.—Aug. 17, "The history and destiny of the Hebrew people" (bro. Chamberlin); 24, "Jesus the Christ" (bro. Ritchie); 31, "The rich man and Lazarus" (bro. Chamberlin); September 7, "Can a politician be a follower of Christ?" (bro. Thomas Nisbet); 14, "The rise and growth of theological tradition" (brother Thomas Nisbet).

GLOUCESTER.

LECTURES.—Our lectures have been:—Aug. 17, "The malady of sin, the physician, and cure" (bro. Otter, of Cheltenham); 24, "The kingdom of God in symbol; what will be its reality?" (bro. Andrews, of Birmingham); 31, "Saving faith" (bro. Ashcroft, of Birmingham). Bro. Ashcroft also lectured on the following Monday evening, on "The song of the angels." On both occasions we had a fairly good attendance. Sept. 7, "The dead unconscious" (bro. Taylor).—A. H. ROGERS.

GRAVESEND.

On Sunday afternoon, August 17th, in the "Bat and Ball" Cricket Ground, the last of a course of twelve lectures, entitled "Truth & Error," was delivered by brother A. Andrew, the first of which was given by brother G. F. Thistle, and the others by brethren Dunn, Atkins, Ploughwright, Hutelison, Barnett, Jannaway, and Elliott (all of London). One, Mr. Gosden, a "Conditionalist," but who was once a Christadelphian by name only, and that for a very short time (Alas! for him and many more!) gave an address in reply to bro. Jannaway, which was on the subject of the "Devil," Mr. Gosden contending for the existence of a personal, supernatural, though mortal, devil. Brother Jannaway replied to Mr. Gosden, showing that the devil contended for by him was a greater absurdity than the devil of popular belief. The audiences were at all times attentive, varying from fifty to one hundred persons. At the conclusion of

the lectures, an invitation was given to any who might be disposed to come to my house on any Sunday afternoon.—Sister Sampson, who has met with us for about ten years, is leaving Gravesend for Finchley. We shall miss her very much. It is a relief to be able to indulge in the hope that the time intervening between the present and the Lord's return to the earth, will not be so long as we have been meeting together.—C. HOPPER.

GREAT YARMOUTH.

We have had a welcome addition to our ecclesia by the marriage of brother John H. Diboll, of this place, to sister Emmie Scott, of Birmingham, on July 3rd.—On June 18th we had the pleasure of assisting Miss CAUSTON, of Walsingham, the daughter of sister Bray, sen., of the same place, in putting on Christ in the appointed way; and on August 13th, another young lady, Miss FREEMAN, of Norwich. Our annual ecclesial outing occurred on July 16th, when the greater part of our little number spent a few hours very pleasantly and profitably at Ormesby, a few miles from the town. We have been helped during the summer, both in exhortation and the proclamation of the truth, by various brethren from a distance, whose company we were very pleased to have.—Brethren from this place and Norwich, have, during the summer, made a series of out-door efforts in the Market Place of Dereham, which is a small town, about 35 miles from here, near the village where our brother and sister Olley live. Considerable interest has been manifested, which it is to be hoped will ultimate in obedience to the truth on the part of some. Bro. H. H. Horsman gave valuable assistance in these efforts by a lecture he delivered in the Corn Hall at Dereham.—J. W. DRIBOLL, JUNR.

HALIFAX.

Bro. Skelton reports that since his last letter the following have put on the name of Christ in baptism, viz., JOHN RUSHWORTH and his wife, ELIZABETH RUSHWORTH, and EMMETT BENS, all of Ambley Thorn, two miles from Halifax; also, RACHEL WALSH, of Sowerby Bridge; REBECCA LOCKWOOD, RUTH ANN WILSON, THOMAS RAMSDEN (the two last being brother and sister in the flesh); JOHN HENRY SKELTON and his wife MARY SKELTON, all of Halifax. The last are relatives of bro. Skelton, who says:—"Truly our labour is not in vain, neither is our strength spent for nought."

LECTURES.—Aug. 17, "Paul bound at Rome with a chain, and what he was bound for" (bro. J. Briggs); 24, "The only name under heaven given among men whereby we can be saved" (bro. R. Smith); 31, "Are there few that be saved?" (bro. R. Dyson); Sept. 7, "Man in life and in death" (bro. R. Whitworth); 14, "Is the punishment of the unsaved eternal misery" (bro. J. Briggs).

HUDDERSFIELD.

Bro. Schofield reports the obedience of CLARA HOPKINSON (19), who put on the saving name August 27th, 1884. She formerly attended the Wesleyans, but not as a member.

IRVINE.

Brother Mitchell reports the obedience of Mrs. FERGUSON (65), mother of brothers J. and T. Ferguson, and Mrs. WALKER (35), wife of brother Walker, both formerly of the E.U. They put on the sin-covering name of Jesus in the appointed way, on September 13th, 1884. Brother Thos. Ferguson and sister Hauran, of Cunnock,

have been united in marriage. Brother Mitchell is sorry to add that both they and the elder brother and sister Fergusons are leaving for America. The meeting in Irvine will suffer the loss of two very intelligent brethren. They resign themselves to the loss in the hope of a glorious reunion when the Lord comes to gather his people from the four winds of heaven.—Any brother or sister will be warmly welcomed by them at their new address, namely, Braidwood, Well Co., Illinois.

KEIGHLEY.

Brother Silverwood reports the obedience of Mrs. SALLY ROE, of Oakworth, sister-in-law to brother Roe. She was immersed August 21st. Brother Silverwood remarks: "The truth seems almost at a standstill here, I do sincerely hope and pray for an improvement."

KIDDERMINSTER.

I am sorry to report that brother Brookfield has left the town for the Potteries. Business matters are the cause of his removal. He has been a hearty and hard-working brother while with us, and the goodly wishes of the Kidderminster brethren go with him.

LECTURES.—Aug. 17th, "The Wesleyan conference and the blasphemous doctrine of eternal evil and eternal torment" (bro. J. Bland); 24th, "One Lord" (bro. Thomeycroft, of Birmingham); 31st, "Eternal life" (bro. J. Thomas, of Birmingham); Sept. 7th, "The messenger of the covenant" (bro. T. Collins, of Birmingham); 14th, "The Trinity" (bro. J. Barker).—J. BLAND.

LEAMINGTON.

Brother Peters reports the obedience of JOHN KING (41), rural postman, formerly neutral. He was buried with Christ in baptism, on the 12th July, and broke bread with the brethren for the first time, on July 13th.

LEEDS.

On July 23rd, MARTHA ANN, wife of brother Southwick, formerly neutral, was immersed into the saving name. Some of the brethren have been endeavouring to make the truth more widely known by out-door speaking on Hunslet Moor. A good company collected on each occasion, and some appeared interested and requested the brethren to go again. Handbills of the lectures and leaflets were distributed. Brother Philpotts and brother Chadwick have been the speakers. We thought it would be a means of attracting more to the evening meetings, but so far, we have not seen much increase in the attendance of the alien.

LECTURES.—September 7th, "The second appearing of Jesus Christ" (brother Andrew); 14th, "Lucifer, son of the morning" (brother Mitchell); 21st, "The heir to the throne" (brother Sanderson, of Huddersfield); 28th, "The history and destiny of the Hebrew people" (brother Andrew).—W. H. ANDREW.

LEICESTER.

Since my last report we have had one addition by the return from South Africa of Brother Curry.—On August 14th, the Sunday School children had their annual treat, when they were taken to Bradgate Park by wagonettes. A goodly number of the brethren and sisters accompanied them and a thoroughly enjoyable day was spent among the beauties of God's creation.—Although I can-

not report anything further in the way of additions, we are proclaiming the "joyful news," whether the people will hear or whether they forbear.—THOS. W. GAMBLE.

LEWISHAM.

Bro. Guest is following up the opportunity referred to last month. The local monthly, *Lewisham Opinion*, publishes a letter addressed by him to the Archbishop of Canterbury, furnishing the definition of terms asked for by the Archbishop, and imploring him in his "exalted position and learning," to settle the subject of human immortality once for all by bringing to bear that scriptural knowledge which he is presumably able to afford, and consenting to the publication of his reply for the general benefit. The Archbishop's reply is a refusal to discuss the question in a newspaper. Bro. Guest has meanwhile turned in other directions.

LINCOLN.

Brother T. J. Roberts reports the obedience of Mr. FREDERICK DRACUP (28), fitter, formerly Baptist (Conditional Immortalist). He was immersed on the 10th September.

LECTURES.—Aug. 3rd, "The purpose and providence of Deity" (bro. Wright); 10th, "The times of restitution" (bro. Richard, of Nottingham); 17th, "The sure foundation" (bro. Scott); 24th, "The Bible plan of redemption" (brother P. H. Horsman, of Notts); 31st, "Is the observance of the first day of the week by Gentiles as the Sabbath, acceptable to Deity" (bro. Healey).

LIVERPOOL.

Our intelligence for the past month is of a particularly painful nature; we have had to stand aside from brother George Smith, because he has neglected the spiritual injunction to assemble ourselves together, and from brother Samuel Ashcroft because he too has turned his back upon the table of the Lord to play an organ at a Congregational Church. We do this not willingly but in sorrow, trusting that the scriptural course may have the intended effect, that they also may sorrow unto repentance.—Brother Robert Monaghan has removed hence to Cardiff.

LECTURES.—August 17, "Christ the light of the world" (brother James McDonald); 31, "Did Christ preach the modern gospel?" (brother F. R. Shuttleworth); September 7, "The attitude of modern thought in relation to the Scriptures" (brother Robert Ashcroft); 14, "Is present salvation a Bible doctrine?" (bro. J. A. Robertson).—HY. COLLENS.

LONDON.

HARLESDEN.—We are pleased to be able to report the addition to our little ecclesia here of Mrs. Emily Oake, formerly Baptist, who put on the sin-cleansing name by immersion at Upper Street Lecture Hall some few weeks ago. We are greatly indebted to the brethren from that quarter for the lecturing assistance we have had. It is quite encouraging to note the gradual increase in the attendance. On Sunday, August 31st, 30 came together to hear our brother H. H. Horsman examine the "strongest evidence urged in favour of the immortality of the soul," and on Sunday, September 7th, as many as 45 (comfortably filling our "shop to let") attentively listened to our bro. J. J. Andrew unfolding some of the signs and times that the second appearing of Christ is near at hand.—HENRY FURSER.

NORTH LONDON.—(Sundays, Wellington Hall, Wellington Street, Islington; 11 a.m. and 7 p.m.; Wednesdays and Fridays, 8 p.m.)—Brother Ower writes that the work of the truth in North London is still engaged in heartily, both in-doors and out. Sister Kay has removed to Manchester. The lectures still continue to be well attended, notwithstanding the tropical weather.

LECTURES.—Wellington Hall.—Sept. 7, "The wages of sin" (brother Horsman); 14, "Saving health and long life" (brother J. J. Andrew); 21, "God's ultimate purpose" (brother Bosher); 28, "How to live for ever" (brother G. A. Kinnaird).
Down.—September 7, "The Salvation Army" (bro. A. T. Jannaway); 14, "Binding the Devil" (bro. G. F. Thirtle); 21, "The Bible" (bro. W. Atkins); 28, "Eternal Torment" (brother G. F. Lake).

WESTMINSTER (Wilcocks's Assembly Rooms, Palace Road, Westminster Bridge, Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.)—During the past month two more have commenced the race for eternal life.—August 21st, ZECARIAH TOMS (40), warehouseman, formerly Congregationalist; August 24th, WILLIAM MANNING (27), formerly neutral, employed at Doulton's Pottery. Brother E. Medlicott and sister Lucy Benton have been united in marriage. Brother Tylee leaves London on September 17th, for Sydney, Australia, principally on account of health. He carries with him a letter of introduction to the brethren. Sister Tylee is (D.V.) to follow in a few months. The first annual outing of the ecclesia was held on Monday, August 18th, at Bushey Park, when a most enjoyable day was spent. Special efforts are to be made by the ecclesia at Hastings and Lewisham. Particulars next month.

LECTURES.—September 7th, "Hell and death" (brother Thirtle); 14th, "Restoration" (brother A. Andrew); 21st, "Atheists" (brother F. G. Jannaway); 28th, "Signs" (bro. C. Meakin).—FRANK G. JANNAWAY.

FULHAM.—(15, Broxborn Road; Sundays, 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.)—Bro. Klesendorf reports that the attendance at the meetings on Sunday evenings continues on an average with the past few months.

LECTURES.—Aug. 3rd, "Resurrection and Eternal Life" (bro. F. Dunn); 10th, "The Kingdom of God" (bro. S. S. Osborne); 17th, "Nebuchadnezzar's Image" (bro. P. A. Hutchison); 24th, "The King of the Jews" (bro. F. Dunn); 31st, "Life and Death" (bro. Marshall).

MALDON.

The prayer of the ecclesia for a long time has been that a stir might be made, and an enquiry after "what is truth" take place. A way has been opened by which we have been able to proclaim the truth to the public, whom we cannot get into our meeting-places. A man of the Plymouth Brother persuasion has of late been speaking in the public thoroughfare, and on Sunday, 13th July, made some statements concerning some people in Maldon, who neither believed in heaven, nor hell, God, nor devil. He warned the people to be aware of the doctrine set forth by this peculiar sect. These statements being very untrue, the brethren thought it best to reply. Accordingly, a bill was publicly exhibited, announcing that on July 27th, Mr. C. M. Handley would address the public in the Square, at the top of Wantz Road, in relation to what had been said. This brought

together about from 500 to 700 people, who listened very attentively to what brother Handley had to say. This encouraged us to announce an address at the same place for the next Sunday evening, when about 200 came together. In the meantime, Brother Handley sent a letter to Mr. Dunlop (the speaker before mentioned), inviting him to debate the whole matter on the platform of the Public Hall in this town. Mr. Dunlop replying in the negative, on the ground that "the servant of the Lord must not strive," bills were again published, announcing that Mr. C. M. Handley would address the public in the Public Hall, on Sunday afternoon, August 17th, when he would show the teaching of the Scriptures concerning Heaven—Hell—Soul—The Devil, &c. About 150 responded, and listened attentively, and we are now waiting the result of our effort. May God crown them with success. Brethren, pray for us.—M. LEWIN.

NEAETH.

Brother Tucker reports the obedience of LUCINA GOODINGHAM, mother of brother Tillin. She put on the sin-covering name in the appointed way. Our beloved sister, who is now 61 years of age, spent 36 years seeking the light, 30 years in fellowship with the Independents, and 6 with the Baptists. The light has at last come and dispelled the darkness of popular theology. The brethren regard this as an answer to prayer, and a rich token of Yahweh's faithfulness to His people.

NEWCASTLE-ON-TYNE

We met at our new room for the first time on the 14th of September. The address is in the Royal Arcade Assembly Rooms, Royal Arcade, Pilgrim Street. Time of meetings—2.30 for breaking bread, 6.30 for lectures. Not being able yet to give lectures of our own, we are reading the lectures from *Christendom Astray*, hoping that that will be acceptable to God, and beneficial to the hearers. We read the first lecture on the 14th, advertised it in the Saturday's papers, and got an audience of fifteen strangers—the largest number I ever saw attend a Christadelphian lecture in Newcastle. It is a splendid room, in a good thoroughfare. We shall do our best to make the truth known by means of hand-bills, &c., hoping that God will crown our efforts—though weak—with His blessing.—W. LEADBITTER.

Bro. Harker says:—"I made an error in last month's intelligence which I will thank you to correct. I included the name of John Wilson amongst those brethren breaking bread at bro. Leadbitter's house. I should have said *John Little*, and not John Wilson as reported.—We have resumed our Sunday evening lectures, and would be grateful for the services of any brother who would assist us in our weakness to proclaim the glad tidings. We had a visit from bro. Parkes, Bilston, who broke bread with us on Sunday, Aug. 31st."

NORWICH.

See *Great Yarmouth*.

NORMANTON.

On Sunday, Aug. 17th, bro. Z. Drake, of Elland, replied to Mr. Leathley's address of the previous Sunday. Mr. Leathley has not shown up again since the 10th of August. It was quite

evident on that occasion that he had grown sick of the self-imposed task of publicly trying to upset the truth.—Open-air addresses have also been given as follows: On Sunday, Aug. 24th, "The hope of the righteous" (bro. Warwick); 31st, "The hope of modern so-called Christians, not the hope of the Bible, or the hope of Israel" (bro. Briggs, of Sowerby Bridge); Sept. 7th, "The aristocracy of the kingdom of Heaven; are they elective or hereditary?" (bro. Z. Drake). On this occasion no questions were asked. On the 31st of August we had the pleasure of a visit from bro. Southill, from the United States of America, and bro. Whitworth, of Halifax, both of whom spoke to our comfort and edification at our evening memorial service.—Geo. Dowkes.

OLDHAM.

It is now eight weeks since we opened our meeting room and commenced to give lectures. There is no fruit visible as yet, but many have heard the word; the seed has been sown, and for anything we know it may be taking root. The attendances during the month have been very meagre. But we are not discouraged; we mean to plant and to water, leaving the increase to our Heavenly Father. (Bro. Bamford also encloses cuttings from the *Rockdale Observer*, of two issues, showing lengthy correspondence on Everlasting Punishment, including two letters from bro. Bamford. Bro. Bamford says the paper has a circulation of over 20,000 copies, and he is glad of the opportunity of saying a word for the truth in so wide a field.)

LECTURES.—Aug. 17th, "Where are the dead?" (bro. J. Wareham); 24th, "Popular theology examined" (bro. J. E. Bamford); 31st, "The theology which is not popular" (bro. J. Donald); Sept. 7th, "The cross of Christ made of none effect by clerical tradition" (bro. W. Carr).—J. E. BAMFORD.

PETERBOROUGH.

Bro. and sister Collier have returned to Yarmouth. This is from one of the local papers in reference to your lecture here on the 31st ult. :—"Christadelphian Lecture.—The Boroughbury Hall was crowded to excess on Sunday evening, when a special address by Mr. R. Roberts, of Birmingham, was given. The subject was, 'Christ on the Mount of Olives on two different and widely separated occasions.'" I believe you will have a much larger audience at your next visit, if God permit.—T. ROYCE.

ROCK, ST. MINVER (CORNWALL).

It is a great pleasure to me, so soon after my own immersion, to be able to record the obedience of BESSIE M. TRESCOTHECK (36), formerly Church of England. She returned home a little more than a year ago, after and going three operations for tumour. *Twelve Lectures* was lent her, and since then, though a great sufferer, she has been able to read, or listen, and thus has slowly, but surely, grasped the principles of the truth. She was baptised in her room August 22nd, and on the following Sunday, sister Hawken and I met her for the breaking of bread, which was a great consolation to her.—JOHN HITCHINS.

SHEFFIELD.

I have the pleasure to inform you that MARRION FROGGATT (25), rendered obedience to the one faith

after witnessing a good confession of the same, on Saturday, August 16th. The event was to the great joy of her brother and sister in the flesh, Brother Wm. and sister Elizabeth Froggatt. Our sister has been looking into the truth about twelve months. She was formerly of the United Methodist Free Church.—Brother Edmund Birks has removed to Rutherglen, near Glasgow, having obtained employment in that neighbourhood, and will meet with the brethren of the Glasgow ecclesia.—JOSEPH BOLER.

SPALDING.

We are pleased to announce the obedience of MATTHEW ANDREW (61), formerly neutral, who, after a good confession of the one faith, was immersed into the saving name of the Lord Jesus, on Sunday, September 7th. Also JOSEPH CARTER, (30), formerly neutral, on Sunday, September 13th. Our bro. Carter is husband to sister Carter, of this town, and son of bro. Carter of London. We now number 12 in harmony with the truth, out of about 9,000 inhabitants. We should be glad of help in lecturing.—S. SAYER.

SWANSEA.

On Saturday, August 9th, we had the pleasure of immersing into the one name Mr. DANIEL JONES, of Cwmamnon, near Aberdare. He was formerly connected with the Baptists.

LECTURES.—August 17th, "Christ the Bread of Life" (bro. Winstone); 24th, "The Promises" (bro. Usher); 31st, "God in Heaven" (bro. Winstone); September 7th, "Good Tidings," and September 8th, "The Gospel" (bro. Shuttleworth). Bro. Shuttleworth's exhortation and lectures were much enjoyed.—THOMAS RANBLES.

THAME.

We are pleased to announce that meetings are now held regularly for the breaking of bread at the house of brother Pedder. Our ecclesia is very small, being only eight in number (including brother and sister Wells, of Stadhampton, who join with us when possible). We are doing our best to make known the good news of the blessed gospel of the kingdom, and hope eventually some will see the necessity of obedience by immersion into the Christ; and may so live during this condition of things, as in the age to come they may realise that most precious gift of God—Immortality—in the glorious kingdom of Israel restored.—E. PEDDER.

TODMORDEN.

I have great pleasure in reporting the obedience of THOMAS HENRY STICLIFFE to the truth, after satisfactory evidence of an understanding of the faith. He was formerly Baptist. He was immersed on Monday, August 4th, at brother Holyard's house.—C. W. LORD.

WALINGHAM, NORFOLK.

See Great Yarmouth.

AFRICA.

QUEENSTOWN.—Bro. Bushell writes, apologising for having been so long in reporting his safe return from England. Efforts for the truth have not yet been attended with further result. A book agency has been commenced, and the brethren having it in hand comfort themselves with the thought that, result or no result, they are

doing the right thing for the Master in the circumstances of the 19th century. "The religious portion of the community," says bro. Bushell, "stand amazed at the Scripturalness of our profession, and say in effect to one another, 'What meaneth this?' There are many here who believe the truth, but have not courage enough to come out from among the sects. Though we lack the power to lecture, a still small voice is heard. We are constantly placing the truth before the public in one way and another, and exposing the untruthfulness of the counterfeit teaching."

AUSTRALIA.

SYDNEY.—Bro. Burton (for brother Bayliss) reports the obedience of HELEN BEAUMONT (18), daughter of sister Beaumont. He also says:—"Our numbers have been increased by the arrival of bro. Rae, once of Irving, Scotland; also by the return of two members of the Newtown Ecclesia."

CANADA.

ST. JOHN (NEW BRUNSWICK).—We have the pleasure of reporting another addition to our ecclesia, viz., WM. M. FRASER (37), carriage builder, formerly Methodist. Our brother has resided until lately in Exeter, New Hampshire, where he came to a knowledge of the truth through a correspondence with the writer, and a subsequent reading of several Christadelphian publications.—B. J. DOWLING.

NEW ZEALAND.

AUCKLAND.—We have received a copy of the *Ecclesial Guide*, and are pleased to find in its pages such an amount of useful information in so concise a form. We think it will supply a want very much felt in these far distant parts of the world, and at our half-yearly meeting we resolved to use it as our rule book, as far as it meets our ecclesial requirements, and also as our basis of fellowship the statement of doctrines contained in it.—We are not growing very fast in numbers as our means for spreading the truth are very limited, and on account of the great distance we live apart, we only meet once a week, but still we have occasion now and then to rejoice over some one obeying the truth. Yesterday we assisted ELIZABETH ANN WRIGHT (23), to put on the saving name in the appointed way.—At the present time New Zealand is in the throes of a general election, and we cannot help noticing the clayey element of the ruling power now-a-days. May the time soon come when we shall have the power concentrated in one despot, holy and true, who will nominate his own assistant rulers.—ALBERT TAYLOR.

SWITZERLAND.

GENEVA.—Bro. Malan, who is settled here, writes:—"I shall begin to proclaim the truth publicly here (in the French language), if the Lord tarry and if I am well, by reading two lectures from *Christendom Astray*, on Thursdays, Sept. 24th, and Oct. 1st. Lecture I. "The Bible, what is it?" &c.; and Lecture II. "Human nature," &c. I have taken a hall, which may contain from 300

to 400 people. After these two lectures I shall see how I am to continue. From a human point of view, it may seem foolish, that alone here, I should undertake to give lectures without any one to preside, nor able to ask counsel of a brother about practical arrangements, and having a nervous disposition. You know the trepidation I am subject to when standing before others. But I trust in the Lord. He will be my helper in time of need. I am convinced that the best way to bring the truth into notice here is to give public and free lectures. "It may be followed by an earthquake or storm (clerical). I will not anticipate anything, but do my duty. Pray for me, and if you should think well, to ask the prayers of the saints on my behalf, it would please and comfort me; I should feel less lonely. You may expect a letter soon after the first lecture. Until then farewell, and my love to you and to all the saints."

UNITED STATES.

BOSTON (MASS.)—Bro. Rileigh reports that on July 27th, J. E. STONE (33), of Bath, Maine, was immersed into the saving name, after a scriptural confession of the faith. Bro. Stone, in his efforts to find the God of the Bible, had wandered through Methodism, Episcopalianism, Roman Catholicism, then Universalism. At this point he became discouraged. He went to Galveston, Texas, and there met bro. N. B. Beudy, from whom he first heard the truth. "Coming to Boston, he saw our advertisement, and came to the meeting; showed an interest; was supplied with books, conversed with bro. Bruce from time to time, with the above result. He now rejoices in that he has found that for which he sought so long, while we rejoice with him that the perfect number of the saints is one nearer completion by his obedience. Amid our joy we have sorrow. Our bro. McKellar has lost by death his little son, aged three years. The little fellow got up on the morning of the 25th of July; got some matches, and in playing with them set fire to his night dress. The mother heard his cries, ran down stairs to his assistance, but was not in time to prevent him from being terribly burnt. He died after a week of much suffering. Bro. and sister McKellar have the sympathy of the body in their sad bereavement."

ELMIRA (N.Y.)—Brother N.H. Spencer reports that brother Brittle, of Pa., made a visit about June 1st, encouraging the brethren much in speaking of the "glorious hope" there is for those who are faithful.—Brother Thomas Williams, of Waterloo, Ia. (who is making a tour through the States), was with them a week. On Sunday, August 3rd, he gave three public lectures. 1st, "The Kingdom of God;" 2nd, "Christ the future King;" 3rd, "Man: his Origin, Nature, and Destiny." "We find in him," says brother Spencer, "a brother able to expound the truth, and one able in a high degree to defend the truth against the errors of doctrine among brethren, and the defence of the truth against the 'Spirituals' of the high places of 'Satan.' His tour will encourage the brethren everywhere. The brethren in America are too much on the 'skirmish line' of defence, we want to fall into solid rank, and into 'battle line.'" The time has come to do it."

LEXINGTON (TEX.)—Sister Mattie A. Quinney says that several in her neighbourhood have

recently put on the saving name, but not knowing the correct particulars, she refrains from attempting a report.

MAHANAOY CITY (PA.)—Brother Riches reports a happy time to the little body here, caused by a nine days' visit by brother Thomas Williams, from Waterloo, Iowa. He lectured on the subjects spoken of at other places. Before he left, three more put on the name which is above every name, WILLIAM HOLMAN (about 40), JACOB COOK (between 60 and 70), FRANK HINDMARCH (about 30). Brother Williams was delighted with the state of things in the Mahanoy ecclesia. Sister Bent has returned safely from her visit to England, and wishes to be remembered to the brethren and sisters in Birmingham.

ROCHESTER, N.Y.—Brother J. D. Tomlin reports that on June 23rd, 1884, he assisted his eldest daughter LOIS I. TOMLIN (18) in putting on the sin-covering name, a happy event for both father and mother. He also reports a visit from brother Thomas Williams, of Waterloo, Iowa, who delivered seven lectures on a variety of subjects:—1st, "The kingdom;" 2nd, "The second coming of Christ;" 3rd, "Man in his present state;" 4th, "Immortality;" 5th, "Resurrection and judgment;" 6th, "Jesus Christ;" 7th, "The Bible and so called orthodox contrasted, the first powerful the second powerless to save. Bro. Tomlin says that bro. Williams is a clear, logical and forcible reasoner, mild and Christ-like in character, and exceedingly well adapted to reach the affections of all honest enquirers after truth.

WAUCONDA.—Bro. J. Spencer reports that the annual fraternal gathering of Christadelphians was held at the residence of bro. North, on Sunday and Monday, August 24th and 25th. The brethren were well pleased to meet so many together of like precious faith (more being present than was expected). It being sundown on Saturday evening when the brethren arrived there was no meeting called until Sunday morning. EDITH WOOD (18), and MAY BARNES (17), daughters of bro. and sister James Wood, were immersed in the lake previous to the meeting for the breaking of bread. At the meeting bro. Spencer presided, and reminded the young sisters that the wisecourse they had chosen to pursue was not bordered with roses, but had many trials in it: nevertheless, the end was a crown of life. The brethren were afterwards addressed by bro. Stearns, of Iowa, from 2 Cor. v. 17. The afternoon and evening meetings had been advertised in the local papers. Accordingly a goodly number were present to hear bro. James Wood, of Caledonia, set forth the mission of Christ in the gospel from Isaiah lxi. 1-2. In the evening it rained, so that the tent meeting had to be dispensed with, but by a system of close packing, the brethren got into brother North's house, and were rewarded by listening to an edifying address by brother C. W. Tompkins, of Albany, Wisconsin, whose valuable suggestions were afterward profitably discussed.—On Monday, brother Stearns spoke on the subject of the responsibility of enlightened rejectors of the truth, which evoked many questions from the brethren.—At a business meeting afterward, it was decided, the Lord willing, to hold another fraternal gathering next year at the same place, on the 2nd Sunday and Monday in August.—Brother Walter Bennett, of Chicago, brother W. H. Wood, of Capron, Ill., and brother North, of Wauconda, were appointed a committee of arrangements."



"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. 245.

NOVEMBER 1st, 1884.

A.M., 5974

Vol XXI.

LETTER FROM MR. OLIPHANT.

Haifa, Syria, 29th August, 1884.

MY DEAR SIR,—I observe from a paragraph in the last number of the *Christadelphian* that the period of your annual subscription for the Jewish fund is approaching, and I am reminded that it is some time since I have given you any account of my disposal of the funds with which I have been entrusted for Jewish purposes. You will remember the fact of Baron Rothschild coming to the relief of the Colonies relieved us of the burden of the one which we had established near Safed, and the responsibilities of which were becoming greater than we could have borne, owing to the difficulties thrown in the way by the Turkish Government, and especially to the expenses which would have had to be incurred in the case of one of the Russians who accidentally shot a Moslem youth. Foreseeing how many difficulties were about to arise in the progress of this small Colony consisting of only five families, and which formed a sort of annex to the Roumanian Jew Colony of Rochpina (or Janna), I was much relieved by Baron Rothschild's agent finally agreeing to consider it part of the Janna Colony—not however until certain of Colonists, who were in an exceptional position of poverty and embarrassment were placed in equal circumstances with the others, and they had to be supported until the final arrangements were made. This involved an expenditure of thirty Napoleons, when the Colony was finally taken over, and I am glad to say according to the last accounts is doing well. The following is an account of the remaining money expended as it stands in my note book, and in explanation thereof I would

explain that in distributing it, the principle I have followed was to endeavour to encourage the establishment of such individual Jews as applied to me for relief, unconnected with our colony, in establishing them in industries. Besides these there were many who, having found their way to Palestine, had become little better than beggars in this country, and who, either from old age or general incapacity, were unfit for anything. The only thing to be done with these people, who were sometimes on the verge of starvation, was to afford them immediate relief and to pass them on to Jerusalem or Safed in the hope that their co-religionists would look after them. In the dispensing of charity I have had to be very careful, as many conceal their real circumstances in the hope of receiving money, when they really have means of their own.

N. Fr.

Horowitz 7 10

This was a man who determined to begin agriculture on his own account near Roshpina. Finding that he was really industrious, I assisted him with this amount to buy a cow and a donkey. He has lately been accepted as one of the Roshpina colonists.

The family Lazarowitz ... 3 10

This was a family consisting of an old man, his wife, and two daughters, who originally came out as Zimmarin colonists. The father, finding he was too old to work, went back to Roumania, promising to

N. Fr.

send for his wife and daughters. This he failed to do, and for some time they were on the brink of starvation. During this time I supported them with small sums to the above amount. They were finally sent for and have returned to Roumania.

Jewish school 1 0

This is a school for Jewish children in Haifa.

Alser Altmann 1 5

This was an old man unfit for work, whom I had to maintain for a while as an act of charity.

Customs charges on box of clothing and portorage ... 0 5

Bergo Weissmann 3 0

This man's was a very hard case. He originally came out as a servant with the Zimmarin colonists, but did not rank as a colonist, and was, therefore, not included in those taken over with the rest. He struggled along for some time, trying to find work, and sometimes, at long intervals, would come to me for assistance. Finding his case genuine, I gave him the above amount in small sums at a time. He has now left Haifa.

A starving Jew and his wife, name not noted (beggars) 0 8

Two Jew beggars, names not noted... .. 0 4

	N. Fr.
A Russian Jew beggar ...	0 3
Naphthali Imber ...	6 0

This is a young man unconnected with any colony, who was bred for a Rabbi, but feels it is not his vocation, and is anxious to learn a trade. I have therefore apprenticed him to a watchmaker, with whom he has been for two months. I pay three Napoleons for his board, lodging, and instruction in watchmaking, and have done so for two months past. He is a young man in whom I take a great interest. So far his master is satisfied with his progress.

	22 5
Thirty Napoleons to be added, given to the original colonists ...	30 0
Total ...	52 5

Equal to £41 16s.

This deducted from £150, which is the total amount remitted to me in two cheques of £25 and £125, leaves in my hands £109 4s.

Your subscribers may be disappointed at my not having found opportunities of spending more, but owing to the action of the Turkish Government, and the fact that the existing colonies in this neighbourhood are otherwise cared for, there is an absolute lull for the moment in Jewish emigration and enterprise. I

propose, however, in the course of a few weeks to visit Jerusalem, and shall inform myself as to the position of the colonies near Jaffa, which may be in need of assistance. Meantime, I would implore your subscribers not to be discouraged because so little has been accomplished this year. The day will most certainly come, and I do not think it is far distant, when all the money that can possibly be collected will be needed for Jews in this country. Societies for emigration to this country exist all over Eastern Europe, and are increasing in number. They are only waiting for the change to take place which shall open the Holy Land to them, to pour into it like a flood, and I have seen enough of their character to feel convinced that they will do so in the most improvident manner. I would therefore venture to suggest that your subscribers form a Jewish fund . . . to be invested at interest in England until it is wanted. The day will come when they will never regret having made this provision for the needs of the race which they are interested in re-patriating. Meantime, the £109 4s. which I have in hand is enough for the immediate necessities which may possibly arise. If I should need more after visiting Jaffa, I will write to you. I have also distributed some of the clothing, but have enough of this on hand. I hope you will excuse the form in which this account is made out, but I am a poor accountant.

Yours very truly

L. OLIPHANT.

Robert Roberts, Esq.
Birmingham.

CHRIST : HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

CHAPTER II.—CHRIST'S PLACE IN HISTORY.

BEFORE entering upon biographical particulars, it seems necessary to take a general glimpse of Christ's position in history, that is, to try to realise the cause of his appearance, and the relation of the event to what had gone before. It has become the habit among the fashionable thinkers of the world to regard it as a development. They look at the state of the world, and particularly at the condition of the Jews before Christ appeared, and profess to find in these a force or bias at work which, on natural principles, brought itself to a focus in the family of Joseph, and so produced that marvel of marvels, "the man Christ Jesus."

For this view, there is no need to hesitate to say there is no ground whatever. If it be asked how a view can be entertained by men of keen intelligence, for which there is "no ground whatever," there is an answer. Men may have a groundless view forced on them by the necessities arising from some other view entertained, which may be false, and this is the case with the men in question. They reject a divine Christ to start with: they approach the subject with the assumption that there can be no departure from the fixed and passive operations of nature as we see them, and finding the Christ of the New Testament a case of continuous departure from these operations, they pronounce him impossible. They find Christ a fact in history, but their principles compel them to refuse the only history that reasonably accounts for it, and so they cast about for one that is in harmony with their fundamental assumption of the necessary naturalness of everything that happens under the sun.

Thus it is that keen men are drawn into a theory for which there is no true foundation whatever. They look at Christ in history: they cannot remove him; they try to explain him, and, naturally, their explanations take the form of their own gratuitous thoughts. They reason grandiloquently on tendencies. A mechanical age produces great engineers: a military age produces great soldiers: an art-loving age, great painters. So a religious age, argue they, produced the loftiest religionist the world has ever seen. Plausible this, but fallacious, when looked into—just plausible enough to carry off superficial thinkers, but manifestly enough fallacious to protect those acquainted with and discerning of the subject from being victimised.

It is fallacious on two heads—1st, as regards the nature of the age that witnessed the birth of Christ, and, 2ndly, as regards the relation between age-production and those produced. Taking the second point first, a man

that really is the natural product of the age in which he lives, exhibits and exemplifies in an efficient form the principles and capacities already active before his time. He does not add to them, or go against them. The age and the man are one. The principles in the one are found in the other. A Stevenson embodies the mechanical science existing independently of him. A Napoleon expertly applies military principles universally in vogue before he was born. A Raphael reflects for you the artistic appreciations cultivated for generations before him.

But Christ—there is nothing in common between him and the age in which he was born, or any other age before or since. Whether we take character, principles, aims, views, capacities, deportment, or achievements, he stands, not only at a measureless altitude above, but absolutely disconnected from the common ways and tendencies of men. His own declaration stands unimpeachable: "I am NOT OF THIS WORLD."

As to the other point,—the age that witnessed the birth of Christ, it was the most unpromising of all ages, in a moral sense, of any high moral development on natural principles. The Gentile world under Roman ascendancy was sunk in the grossest Paganism, which the revelations of Pompeii may illustrate, and the Jews were in a state of self-conceited barrenness and formalism. The condition of the latter is the more important to be considered as it was of and in the midst of the Jews that Jesus was born. Christ's own portraiture of Israel's state is vigorous and brief and decisive. Speaking generally, he said "This is *an evil generation*" (Luke xi. 29). Speaking particularly, he said "In them, is fulfilled the prophecy of Isaiah" (Matt. xiii. 14). We turn to the prophecy and find such expressions as "heart waxed gross," "ears dull of hearing," "eyes closed." In another and parallel prophecy, this is what we read: "Forasmuch as this people draw near me with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: *the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid.*" Again, "they are drunken, but not with wine: they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes" (Matt. xiii. 14-15; Isaiah xxix. 13-14; 9-10). This was the condition of Israel at the time of Christ's appearing. It is reflected in the Rabbinical writings of that and subsequent times. The grave discussion of trifles, conducted illogically, and distorted with childish legend, impresses the mind with a sense of mental paralysis and nightmare. There is much boast of Hillel and Philo: it is astonishing how little ground for boast appears in the reading.

"Dry," indeed, was "the ground" in which the root of Jesse quickened and sprang in the beginning of the first century—as Isaiah had foretold—"A root out of a dry ground" (Isa. liii. 2). If there had not been a divine planting in the dry ground, no such "tender plant" could have shot

forth in such cracked and thirsty soil. It had been dry and barren for generations. Since the last words of inspiration by Malachi, Israel had slowly settled into that shallow half-clever state of self-conceit and disobedience in which Jesus found them—punctilious as to trifles, but reprobate to the “weightier matters of the law:” on the best of terms with themselves, yet, by their insubordination towards the highest requirements of the law, piling up the divine anger in a slow-gathering, terrible storm, that descended shortly afterwards and swept them all away. Even Malachi’s words show them well advanced in spiritual decomposition in his days. “Who is there among you that would shut the doors (of the temple) for nought? neither do ye kindle a fire on mine altar for nought. I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand” (Mal. i. 10; see also 12, 13; ii. 8, 9-17; iii. 7-9).

The “age” had nothing to do with the production of Christ. It was much more likely to produce monsters like the John and Simon who figured so glaringly at the siege of Jerusalem. Many such monsters it did produce, as Josephus’s works attest, “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful” (Rom. i. 29). Christ it could not produce, and did not produce. Christ was the the work of God direct. He had nothing in common with “the age.” He was a man apart from that age and all other ages. The testimony of his enemies will be found, on the strictest investigation, to be absolutely correct: “Never man spake like this man.” Had the “age” produced him, there would have been more than one of him, and he would have reflected the characteristics of the age. This he did not do. There never was his like before or since. He will not classify thus. He will only fit the source he claims: “I proceeded forth and came from God” (Jno. viii. 42).

It is vain for the critics to explain him in any other way. He cannot be explained on any hypothesis but his own: and this hypothesis does not rest upon his own *ipse dixit* merely. It is supported and attested and proved in a variety of ways. He was careful to emphasise this. He allowed that he gave evidence on his own behalf, but pointed out that his testimony was confirmed externally. He admitted if it were not so, his self-testimony was not entitled to belief: “If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that his witness is true. Ye sent unto John, and he bare witness unto the truth. . . . But I have greater witness than that of John: the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me. . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works” (Jno. vi. 31-33, 36: x. 37).

The nature of the “works” he pointedly defined when John’s wavering

message came from prison: "Art thou he that should come, or look we for another? . . . Then Jesus answering, said unto them (John's messengers) Go your way and tell John what things ye have SEEN and HEARD, how that the *blind see*, the *lame walk*, the *lepers are cleansed*, the *deaf hear*, the **DEAD ARE RAISED**" (Luke vii. 20-22). These were "works" which certainly no man can do. Their significance, and even their truth, has been frittered out of public conviction through the sheer effect of perseverance on the part of hostile criticism. But the facts remain, after all their refinements; and the verdict of common sense is well formulated by Nicodemus: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (Jno. iii. 2). Had Nicodemus had the fact of Christ's resurrection before him at this time, he would have felt how immeasurably beyond question his whole conclusion had been placed; for if there is one thing that all men would be agreed in allowing, it is that a dead man has no power to bring himself to life again.

The attempt to explain Christ on any principle but the one furnished in the Bible narrative must be a failure on other grounds. He is part of a history extending over thousands of years. He is not an isolated phenomenon: he is built into the Bible as a whole. The bulk of the Bible existed before he appeared, and it bears upon him in a way necessitating that view of himself which he promulgated. He is part of a structure apart from which he cannot be understood. Though the brightest figure in Israel's history, he is but the culmination of that history, which is the history of a work which God has been doing from the beginning; and He must be looked at in connection with that work. We can only truly ascend to the Christ of the Bible by the gradually rising level of the progressive work it records.

The modern habit of detaching him from the Old Testament scheme of things, creates difficulties that do not belong to the subject itself. The theologian and the Rationalist both fall into this mistake, each in a different way. The theologian brings to the subject a philosophy that not only enables him to dispense, but necessitates his dispensing with Jewish history and hopes in the ages before Christ came, and compels him to adopt views and theories of Christ's work that virtually transform him into another Christ than that exhibited in the Apostolic narrative. The Rationalist on the other hand, perceiving that prophecy involves divinity, puts forth his whole strength in the endeavour to shew that there has been no prophecy: that Christ was not predicted or foreseen: that he came as a happy accident, to which events and utterances that went before him were ingeniously accommodated.

Both views are inconsistent with the elementary facts of the case. The theologian we may dismiss in a word as the product of an organised corruption of apostolic truth: which began in the apostolic age (2 Thes. ii. 7; 1 Jno. ii. 18, 19), which was predicted to obtain complete ascendancy (2 Tim. iv. 4), and which became finally triumphant in Christendom in the shape of Roman Ecclesiasticism, under whose baleful shadow, the most elementary principles of

revealed truth perished from the recognised orthodox Christian community. The man who regards immortality as the attribute of human nature (and that nature an invisible one), and who thinks it is in a disembodied state that man becomes the subject of judicial retribution for good or evil :—such a man is not likely to find any connection with Christ in writings that deal only with bodily death and resurrection, and the future settlement of the earth on the basis of the covenants made with the fathers of the Israelitish nation, and amplified in the writings of the prophets that God sent to them.

The question introduced by the Rationalist is at once more vital and more difficult to the general run of mankind. At the same time it is more capable of a decisive settlement. He says the Old Testament has nothing to do with Christ, because Christ has nothing to do with God except in the passive sense in which all men have to do with Him, which, practically, is no sense at all, for if God in nature is the only accessible form of God, we may as well cease to talk of God as distinct from nature. On the Rationalist hypothesis, there is nothing but nature, and, therefore, Christ had no more to do with God than tigers and elephants and worms ; in which case, we have no hope : for nature gives no hope of life to come for the individual, which is what is exactly promised and pledged in Christ. But Rationalism is not rational. It is a negation of facts that cannot be set aside. Christ rose ; consequently, there is an ingredient in the situation that Rationalism does not take into account. A dead man cannot raise himself, and if Christ rose, God raised him, and, therefore, endorsed him. How much, for us moderns, depends upon this question of the resurrection of Christ. It cannot be exaggerated in its importance. Establish it, and there is an end of all dispute or doubt. It can be established. Nothing is easier in the way of logical demonstration, and a logical demonstration, if truly logical, is of immense practical power where there is capacity to perceive it. The power to act out a conviction logically is almost universal : but the power to discern the ground of conviction is unfortunately scarce, while the force of mere feeling of all kind is great. Hence, the demonstration of the resurrection of Christ, though obvious, commends itself only to the few. This is not the place for the demonstration. It is exhibited in some measure in *The Trial*. We refer to it as indicating the citadel of faith. It is spending strength in vain to fight the assaults of Rationalism in the open. The citadel commands the whole position. Entrenched here, faith is impregnable. All attempts to get rid of the evidence of Christ's resurrection have and ever must be complete failures when the evidence is completely marshalled.

Settle the resurrection of Christ, and you settle the question of whether the Old Testament prophecy had any reference to Christ, for the risen Christ taught that it had. After his resurrection he said, "These are the words that I spake unto you while I was yet with you that all things must be fulfilled, which were written in the law of Moses and in the Prophets and in the Psalms CONCERNING ME" (Luke xxiv. 44). Then opened he their understanding that they might understand the Scriptures, and said unto them,

Thus it is written and thus it behoved Christ to suffer and to rise from the dead, &c. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures **THE THINGS CONCERNING HIMSELF**" (Ib. 27).

These sayings, uttered after his resurrection, refer us back to things he had said on the same subject while yet alive, before his crucifixion. Going back to these, we find that he made frequent allusion to the fact that he was contemplated in the written utterances of the prophets from the days of Moses downwards. Reading a passage from Isaiah in the synagogue of Nazareth on one occasion, he said, "This day is this scripture fulfilled in your ears" (Luke iv. 21). Recommending the Jews to "search the Scriptures" of the Old Testament, he said "*They are they that TESTIFY OF ME*" (John v. 39). Communing sorrowfully with his disciples on the very eve of his sufferings, he said "*This that is written must yet be accomplished IN ME*, 'And he was reckoned amongst the transgressors'" (Luke xxii. 37). In his public teaching, combatting the popular idea that he was putting himself in competition with Moses and the prophets, he said "think not that I am come to destroy the law and the prophets: I am not come to destroy but **TO FULFIL**" (Matt. v. 17). Chiding the Pharisees for putting forward Moses as a reason for their rejection of him, he said "Had ye believed Moses, ye would have believed me, for **HE WROTE OF ME**" (Jno. v. 46). Discussing for a moment the hypothesis of his consenting to evade the sufferings appointed for him, he said "*How then shall the scriptures be fulfilled that **THUS IT MUST BE***" (Matt. xxvi. 54). There are other allusions of the same sort; surely these are enough.

The matter establishes itself another way: If Christ rose from the dead, Christ necessarily fulfilled the promise he made to his disciples,—that he should afterwards send upon them the Spirit of God, who should guide them into all truth (Jno. xiv. 26: xvi. 13), and who should put words into their mouths when brought before governors and kings (Matt. x. 19-20). That this promise was fulfilled is a matter of record which cannot be denied (Acts ii. 1-4: v. 32). Consequently in the utterances of the disciples we have words equally reliable to those of Christ, and on this subject, those utterances are plain beyond all ambiguity. All of them recognise expressly that Christ was contemplated in the writings of the prophets. Take Peter, who was made the official mouthpiece of the apostolic band: "*all the prophets*, from Samuel and those that follow after, as many as have spoken, **HAVE LIKEWISE FORETOLD OF THESE DAYS**" (Acts iii. 24). In his letter (1 Pet. i. 10) he speaks of the prophets "searching what, or what manner of time, the Spirit of Christ, which was in them, did signify when *it testified beforehand* **THE SUFFERINGS OF CHRIST AND THE GLORY THAT SHOULD FOLLOW**." Paul, of equal or greater eminence as an apostle, says, "*To him* (Christ) **GIVE ALL THE PROPHETS WITNESS**" (Acts x. 43). He also said to a Jewish audience in the provinces, in reference to the successful opposition of the Jewish authorities

in Jerusalem to the claims of Christ, "Because they knew him not, nor yet the voices of the prophets which are read every Sabbath Day, THEY HAVE FULFILLED THEM *in condemning him*" (Acts xiii. 27). Zecharias, the father of John the Baptist, in celebrating the birth of Christ, said, "The Lord God of Israel . . . hath raised up an horn of salvation for us in the house of his servant David, AS HE SPAKE BY THE MOUTH OF HIS HOLY PROPHETS *which have been since the world began*" (Luke i. 70).

There are many such like expressions in the apostolic writings. The case could not be made stronger by further quotation. It is plain that if we are to be guided by Christ and the apostles, we may dismiss the doubts raised by modern criticism as merely so much elegant mystification in which the writers have involved themselves and others, through the disturbing power of initial fallacies. The question of whether we should be guided by Christ and the apostles is settled by the fact of Christ's resurrection and the effusion of the Holy Spirit on the day of Pentecost. Therefore we may, without reservation, accept it as an established truth, that the appearance of Christ 1800 years ago, was the fulfilment of what had been foretold by the prophets under the inspiration of the Spirit of God.

One step more, and we bring this chapter to a conclusion. In the estimation of those acquainted with the Scriptures of Moses and the prophets, it must ever be a self-evident proposition that those Scriptures foreshew the appearing of the Messiah (Hebrew) or Christ (Greek). The predictions of him are not vague or uncertain. If it merely rested on the statement made in the garden of Eden at the crisis of human transgression, there might be doubt, though even then, the indication would be felt by reflective minds to be strong : "The seed of the woman shall bruise the serpent's head." But it does not rest on this. There are plain and positive statements that cannot by unsophisticated candour be understood in any other way than as foretelling the appearance in Israel of a God-given leader, teacher and King. Such is the statement of Moses : "The Lord said unto me . . . I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him" (Deut. xviii. 17-18). Such also is the prophecy of Balaam : "I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Jacob and a Sceptre shall rise out of Israel" (Num. xxiv. 17). The words of Jacob cannot otherwise be reasonably understood : "The Sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come : and unto him shall the gathering of the people be" (Gen. xlix. 10).

And what else is to be understood of the covenant made with David ? (2 Sam. vii.) (Speaking now from the hostile critic point of view.) Even if it referred to Solomon, it was as much a prophecy as if it referred to Christ ; and if prophecy was there at all, then the obligation arises to receive every application of the covenant that the spirit of prophecy in David and in the apostles may indicate. In this way, the voice of criticism is silenced : for the

Spirit of God applies this covenant to Christ, both by David and by Peter. David in his "last words" which he attributes to the Spirit of God (2 Sam. xxiii.) alleges the substance of this covenant to contain "all his salvation and all his desire" (see verse 5); and he associates its realisation with a just king "ruling over men," the advent of whose day he compares to the dawn of a cloudless morning. Peter, speaking still more plainly after the promised effusion of the Holy spirit, says that David knew that God had covenanted "to raise up Christ to sit upon his throne" (Acts ii. 29). By these two, the truth is established that Christ was the king promised in the covenant that God made with David.

When we look at the other prophets—the books bound together as a prophetic collection from Isaiah to Malachi—it is like looking at a starry galaxy of glory. Christ shines in them all: not merely his light, but he himself appears in all their visions—appears palpably as a person—as palpably as Jesus of Nazareth appears in the apostolic narratives. A hurried sample or two from each will best illustrate this:

In ISAIAH, "A KING shall reign in righteousness" (xxxii. 1). "The Spirit of God shall rest upon him . . . and shall make him of quick understanding . . . with righteousness shall he judge the poor" (xi. 1-3, 4). "Of the increase of his government and peace, there shall be no end, upon the throne of David, and his kingdom" (ix. 7). "Behold my servant . . . I have put my Spirit upon him: he shall bring forth judgment to the Gentiles . . . the isles shall wait for his law" (xlii. 1-4). But first, "he is despised and rejected of men, a man of sorrows and acquainted with grief" (liii. 3).

In JEREMIAH, "a King (righteously branched from David) shall reign and prosper and shall execute judgment and justice in the earth" (xxiii. 5). "I will cause him to draw near and he shall approach unto me" (xxx. 21). "He shall execute judgment and righteousness in the land," in the days when "God shall perform the good thing promised to Israel" (xxxiii. 14, 15).

In EZEKIEL, the throne of David shall be "no more until *he come* whose right it is" (xxi. 27). Israel shall then be one nation on the mountains of Israel, "and ONE KING shall be King to them all" (xxxvii. 22).

In DANIEL, a prophetic vision is seen in which "one like the Son of Man" appears and receives "a kingdom, glory, and dominion, that all peoples, nations, and languages should serve and obey him" (vii. 13, 14). But first, Messiah, the Prince, should be cut off, and punitive desolation overwhelm Jerusalem and the temple, and overspread the Holy Land (ix. 26).

In HOSEA, the children of Israel, after many days of kingless wandering among the nations, should return and have one head—even a divine head. "O Israel, thou hast destroyed thyself: in me is thine help. *I will be thy King*" (xiii. 9, 10; i. 11; iii. 4, 5).

In JOEL, when the captivity of Judah returns, war is proclaimed against the Gentiles: Jehovah's mighty ones descend, by whom Jehovah thereafter dwells in Zion. "Then shall Jerusalem be holy, and no stranger shall pass through her any more" (iii. 1, 9-12; 17).

In AMOS, "I will raise up the tabernacle of David that is fallen, and close up the breaches thereof (which involves the re-establishment of the throne in

a personal occupant) . . . and I will bring again the captivity of my people Israel . . . and I will plant them in their land, and they shall no more be pulled up out of their land" (ix. 11-15).

In OBADIAH, "Upon Mount Zion shall be deliverance, and saviours shall come up on Mount Zion . . . and the Kingdom shall be the Lord's" (xi. 21).

In JONAH there is no direct allusion : it is the only exception.

In MICAH, he was to be born in Bethlehem : smitten on the cheek : Israel scattered : but at the last "this man" should be the vanquisher of the enemy, the establisher of peace, judge among the nations, and "great to the end of the earth" (v. 2, 1, 33, 4-6 ; iv. 3).

In NAHUM, he is saluted on the mountains as one that bringeth good things, consequent on whose appearance, the enemy should be utterly cut off, and Judah resume the observance of her holy feasts (i. 15).

In HABAKKUK, God goes forth for salvation with His anointed (Christ), "and the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (iii. 12, ii. 14).

In ZEPHANIAH, a day is exhibited when Israel shall be no more haughty, nor do iniquity. "In that day it shall be said to Jerusalem, fear thou not . . . the King of Israel, the Lord, is in the midst of thee : thou shalt not see evil any more" (iii. 11, 13, 16, 15).

In HAGGAI, "the desire of all nations shall come and I will fill this house with glory . . . I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (ii. 7, 22).

In ZECHARIAH, "I will bring forth my servant, the BRANCH . . . He shall sit and rule upon his throne . . . Thy king, (O Jerusalem) cometh unto thee, just and having salvation . . . he shall speak peace to the heathen and his dominion shall be from sea even to sea . . . The Lord shall be King over all the earth" (iii. 8 ; vi. 13 ; ix. 9-10 ; xiv. 9).

In MALACHI, "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant . . . Behold he shall come saith the Lord of Hosts. But who may abide the day of his coming? . . . Unto you that fear my name shall the Sun of Righteousness rise with healing in his beams." (iii. 1-2 ; iv. 2).

If these statements do not foretell the appearing of the Messiah, it is difficult to imagine how language could be framed to foretell it. In truth, the question is beyond controversy. It never could have been raised but for the necessity created by a false theory of Christ. The robust sense of scientific intelligence will always decide (against the artificial refinements of mercurial and invertebrate idealism—dreamy, speculative and illogical) that explain it how it may, the prophets foretold the appearing of Christ : and the same intelligence applied to the life of Christ, must necessarily come to the conclusion expressed in the words of Philip to Nathanael, "We have found HIM OF WHOM MOSES IN THE LAW AND THE PROPHETS DID WRITE" (Jno. i. 45).

Moses wrote of Christ in a way not yet hinted at. The whole economy of divine service established by his hand in the midst of Israel, was a prophetic

allegory of him. This we have on the authority of Paul, who was guided by the Holy Spirit: and the statement which he makes is borne out by the results of the study of Moses from this point of view. The allegory is a complete and speaking one. It will belong to another effort another day, if the Lord will, to enter upon the demonstration and illustration of this.

Let the reflecting reader consider how completely the fact of the prophecy—(so continuous and extended over so long a time)—of itself establishes the divinity of Christ. If, in addition to this, he obtains a full view of Christ himself, as displayed in the apostolic narratives, and an adequate perception of all the evidences that prove his resurrection, he must needs feel so overpowered by conviction as to fling away all reserve, and accept the profession of the name of Christ with all the earnest ardour which such a conviction must, in the highest reason, inspire. The apologetic tone of modern professors ill befits a subject so incontestably true and so unutterably stupendous in its importance.

“MIGHT BE USEFUL.”—There has been started in London an agency which bro. Andrew remarks might be useful for obtaining the notices appearing at any time of books on the truth sent for review to the press. It is entitled *The Artistic and Literary Correspondence and Universal Compendium of the Press* (conducted by Henry Romeike, 12, Catherine Street, Strand). It has been founded to supply artists, literary men, and others with newspaper notices of their works. Statesmen, it seems, are making use of it for collecting opinions on various political questions.

NAZARETH.—“It is one peculiarity of the Galilean hills, as distinct from those of Ephraim or Judah, that they contain or sustain green basins of table-land just below their top-most ridges. . . . Such is Nazareth. Fifteen gently rounded hills ‘seem as if they had met to form an enclosure’ for this peaceful basin. They rise round it like the edge of a shell to guard it from intrusion. It is ‘a rich and beautiful field’ in the midst of these green hills—abounding in gay flowers, in fig-

trees, small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture.

. . . . The village stands on the steep slope of the south-western side of the valley. . . . From the crest of the hill which thus screen it, especially from that called Nebi-Said, or Ismail, on the western side, is one of the most striking views in Palestine; Tabor, with its rounded dome, on the south-east; Hermon’s white top in the distant north; Carmel and the Mediterranean Sea to the west; a conjunction of those three famous mountains, probably unique in the views of Palestine: and in the nearer prospect, the uplands in which Nazareth itself stands, its own circular basin behind it; on the west, enclosed by similar hills, overhanging the plains of Acre, lies the town of Sepphorieh . . . ; on the south and south-east lies the broad plain of Esdraelon. . . . These are the natural features which, for nearly thirty years, met the almost daily view of him who ‘increased in wisdom and stature’ within this beautiful seclusion.” — Stanley’s *“Sinai and Palestine,”* chap. x. (quoted in *British Quarterly*, Jan., 1884).

COMING.

'At even, or at midnight, or at the cock-crowing, or in the morning.'

It may be in the evening, when the work of the day is done,
 And you have time to sit in the twilight, and watch the sinking sun,
 While the long bright day dies slowly over the sea,
 And the hour grows quiet and holy with thoughts of me :
 While you hear the village children passing along the street—
 Among those thronging footsteps may come the sound of my feet.
 Therefore I tell you, Watch by the light of the evening star,
 When the room is growing dusky as the clouds afar ;
 Let the door be on the latch in your home,
 For it may be thro' the gloaming I will come.
 It may be when the midnight is heavy upon the land,
 And the black waves lying dumbly along the sand ;
 When the moonless night draws close, and the lights are out in the house ;
 When the fire burns low and red, and the watch is ticking loudly
 Beside the bed ; though you sleep, tired out, on your couch,
 Still your heart must wake and watch in the dark room—
 For it may be at midnight I will come.
 It may be at the cock-crow, when the night is dying lowly
 In the sky, and the sea looks calm and holy,
 Waiting for the dawn of the golden sun
 Which draweth nigh ; when the mists are on the valleys, shading
 The rivers chill, and the morning star is fading, fading
 Over the hill ; Behold ! I say unto you : Watch !
 Let the door be on the latch in your home
 In the chill before the dawning—
 Between the night and morning I may come.
 It may be in the morning when the sun is bright and strong,
 And the dew is glittering sharply over the little lawn ;
 When the waves are laughing loudly along the shore,
 And the birds are singing sweetly about the door ;
 With the long day's work before you, you rise up with the sun,
 And neighbours come in to talk a little of all that must be done :
 But remember that I may be the next to come in at the door
 To call you from all your busy work for evermore.
 As you work your heart must watch, for the door is on the latch
 In your room, and it may be in the morning
 I will come.

[From my Scrap Book—Oriana.]

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 162.

“*Exhort one another daily.*”—PAUL.

We are all aware of the emphasis that is laid on “overcoming,” in the apostolic writings. In his last message to men, Jesus plainly gave it to be understood that the blessings he brings with him at his second coming are for those only who “overcome.” Let us spend a moment this morning in trying to realise what this overcoming is, and in availing ourselves of the help to achieve it which God has given us.

Overcoming implies a fight: and fighting truly there is to be done. It is well to know the nature of the fight. It is half the battle to know your enemy and his movements. We cannot hope to overcome if we are ignorant where and against whom our efforts are to be directed. We need have no difficulty on this point. It is, unhappily, easier to know the enemy than to overcome him. It is not a foe we can fight with swords and guns, which were an easy war. It is a foe invisible and subtle. Our foe, taking him in the largest sense, is not error, without or within. False doctrine we shall doubtless always have to combat, while this probation lasts, and we must not shun our duty; but this is a comparatively easy battle. It is only a small part of the conflict that has to be waged over the whole field of life. In the largest form of the conflict, our whole minds are the battle ground, and the war is a war of ideas, which are the great force leading to action. One state of mind is natural to us. Another state of mind is that in which God finds pleasure. He has given us the means of generating this other state of mind; and victory consists in successfully establishing this state of mind in the place of that which is natural, and acting it out in life.

The one state of mind is apostolically

styled the old man, and the other the new man. This style of description is appropriate, both racially and individually considered. In the history of mankind, that state of mind which is styled the old man is the ancient and original state of man in every country of whose beginning we have authentic record, while the new man is a novelty of comparative recent introduction on the scene where he appears. In the history of every individual, the old-man state of mind is first and natural, and, therefore, old—the new-man coming as a graft upon the old, when the power that creates him is brought to bear. The old man may be taken as expressing that state of mind which the human brain, left to its own resources, will generate, and the new man as that state of mind which is created as the result of the implanting of divine ideas. Nothing could be more express than Paul’s definitions on this point: “The old man,” he says, “is corrupt according to the deceitful lusts”—(Eph. iv. 22)—“the spirit that now worketh in the children of disobedience, among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind” (ii. 2, 3). The new man, he says, “is renewed *in knowledge* AFTER THE IMAGE OF HIM THAT CREATED HIM” (Col. iii. 10) The putting on of the new man consists, he says, in “being renewed in the spirit of the mind” (Eph. iv. 24). “Created in righteousness and true holiness.” Adam may be taken as the type of the old man, and Christ as the type of the new man. Literally, the new man in every case where he exists, is moral and intellectual conformity to the Lord Jesus Christ.

But we must not rest content with these metaphysical discriminations. It is for practical purposes we have met to consider the subject. It would not be profitable to merely look at the differing characteristics of these two states of mind, unless our considerations of the subject supplied us with some power to choose between them. That there is a power of choice is implied in Paul's exhortation to "put off" the old man, and to "put on" the new. It would be no use telling men to put off and put on if they could do neither one nor the other. We are liable tacitly to assume that our state of mind is as fixed and independent of our volition as the colour of our hair. Phrenology, wrongly applied, has helped to foster this mistake. There is just as large a margin for the development of the mind by special treatment as there is for the development of the body by special treatment. If you give in to sloth and inaction in physical life, the muscles will become flabby, and degeneration will, sooner or later, attack some of the vital tissues, where an enlightened discipline would preserve and increase vigour, form, and function. So with mind: if it is left uncultivated, native bias will obtain the ascendancy, whereas special culture will develop it in new forms and powers. This is proved every day in all departments of education and handicraft. A false philosophy of the human mind has obscured this obvious fact and wrought havoc in the practical application of the truth.

Now, the power that God has given us for the development of the mind in conformity with the model He has given us in Christ, is the truth concerning him in the form presented in all the Scriptures. Surely it is not necessary to prove this. All will assent to the well-known declaration of Paul that the Scriptures are given to thoroughly furnish the man of God, and that they ARE ABLE to make men wise unto salvation, and to cleanse them from the defilements natural to the old man in

his unchecked evolution. The entire truth of the statement it perhaps takes a long time to see (when it is seen, it is seen with a completeness that inspires the most enthusiastic endorsement of David's statements on the subject). But faith helps us somewhat to take truth on trust, even when we do not see clearly, when its general grounds are manifest. The danger of miscarriage lies in the practical application. Men are content to agree theoretically that the Scriptures are God's ideas in writing with which it is our wisdom to impregnate our living brains; but are liable to belie their admission by leaving the Bible neglected and drinking at fountains of human inspiration.

Let us consider. Man lives but a short time. His liability is to be controlled by what he sees and feels, either in his own experience or in the experience of other men who feel like himself, and write their experiences, and with which experiences he consequently has a sympathy. Various forms of elegant literature become thus a power to rivet him in the fetters of his own impressions and feelings. Now it is quite certain that these impressions and feelings do not include God, or the history of what God has already done on the earth. They do not include the promises of God or His commandments. They do not include God's side of human existence (God's views and pleasures in the matter). They do not include Christ or the purpose which God has declared He has in connection with Christ. None of these things are naturally within the circle of a human being's "impressions and feelings." They are matters of history and revelation which do not come naturally within the scope of these impressions and feelings. And not only so, but they relate to things that are too high to be interesting to them. Paul declares, and experience shows it to be true, that the natural mind "is enmity against God: it is not subject to the law of God."

Here, then, is a war of which every

human being becomes the subject, into whose mind the enlightenment of the truth enters. There is, of course, no war where the natural mind has undisputed sway : but where the truth of God enters, there is a war. How will it end ? This is the question. Here is where the overcoming has to be done. As in every other war, so here : victory is a question of measures. There are things to be avoided as imperilling victory : there are things to be cultivated as helping it. This is a maxim of common sense. It is expressly inculcated by Paul, who says " Every man that striveth for the mastery is temperate in all things : now they (wrestlers in the public games) do it to obtain a corruptible crown : but we, an incorruptible " (1 Cor. ix. 25). " They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition . . . but thou, O man of God, *flee these things* : and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith : lay hold on eternal life " (1 Tim. vi. 9-11). On the other side of the question, we have him saying, " Meditate upon these things : GIVE THYSELF WHOLLY TO THEM " (iv. 15).

On the question, " Is it worth while ? " there are several remarks that cannot be too strongly made. The question savours of barbarism or insanity. The man's judgment must be in a curious fog who could put God's offered salvation into the scales with anything under the sun or over it. It is not a thing to be appraised. It is not a thing to be accepted at an estimate of value. It is an offer bearing on its front the rights of the offerer—the owner of all things—in a way that brings unutterable peril to the man who rejects it. The rights of God are little thought of by many who languidly hear of the kindness of God. The kindness of God is not for those who insult Him by a light estimate of His greatness, and who handle His offered mercy as a customer might handle a piece

of merchandise to see if it is worth having. God is a terrible majesty, as the smallest effort of reason tells any man : He is to be had in extremest reverence of all who approach Him. Any other approach He will resent as a consuming fire. The whole Mosaic economy teaches this. The man who receives an invitation to become His son, and asks, " Is it worth while ? " is in the act of " treasuring up for himself wrath against the day of wrath and revelation of the righteous judgment of God. "

Nevertheless, there is a valuation side. That is, the thing we are asked to give ourselves to is of value : but the value is " unsearchable. " It is beyond computation. It cannot be placed for a moment in comparison with anything to which it is possible for us now to be related as mortal men. To ask " Is it worth while ? " is incalculably more unreasonable than a costermonger's conduct would be who should hesitate to leave the sale of his cabbages on the street to go to a lawyer's office to receive a legacy left him of £20,000. " All things that thou could'st desire are not worthy to be compared " with the great salvation which God makes sure to us on condition of faith and obedience, working by love. Christ's parable of the man who discovered a rich hidden treasure, and sold all he had to acquire the property where the treasure lay, is the only fitting illustration of what is wise in the case. A man perceiving and believing what Christ has offered to the sons of men, acts in the only reasonable way when he sets his whole heart and strains his utmost strength to attain to it. Who would not exchange a dying body for an immortal one ? Who would not part with the weakness and inefficiency of mortal life for the angelic strength and perfection of the spiritual nature which the Lord now has, and which, in various beautiful apocalyptic figures, he offers to give to all who overcome ? Who would not leave the present evil world, with all its corruptions, its debasements, its un-

mercifulnesses, its moral and intellectual hideousnesses, its unequal arrangements, its beastly immoralities and wasting ambitions, its degrading squalors and effeminating extravagances,—its cruel poverties, and distressing arrogances ; its degrading ignorances and unblessed, pompous, shallow knowledges—for the Kingdom of God, with its purity, its power, its lofty noblenesses, its kindness, its unutterable beauties of character and condition, its thrice blessed arrangement of all men into one happy, prosperous family, under true nobles of immortal life and power—God over all, praised for ever ? The man must lack eyes and heart who would falter.

But, beloved, ye are not without heart and eyes. Your presence at the table this morning is evidence of eyes open and heart charmed in some measure by the gospel of the Kingdom which has come to us from apostles and prophets. What we have to do is to confirm and build ourselves up in the resolution of this most holy faith, and to renew the war against the things that would obstruct our way to the Kingdom of God. Turn away your eyes from beholding vanity. It was David's prayer to God that he might be enabled to do this. It is what, therefore, it is our wisdom to do. Cultivate not acquaintance with the things that would take your heart from God. Avoid the books—decline the pleasures—abstain from the occupations—go far from the men that would draw you into sympathy with the present evil world. Let your search be in opposite directions. Open the door of your heart to the things that God has given for our purification and salvation. He has given you a book ; make it your own in daily reading. He has written a history of His work on earth so far. Honour Him by mastering it, and keeping it in your memory. He has biographed His friends—the men in whom He is well pleased ; furnish your inner man with their portraits and their lives. He has disclosed the surpassing glory of His

Son, to whom He commands the submission of every human heart and tongue ; fill your heart with it and bend before it, whatever others do. He has, at great length, indicated and unfolded the principles of His action, the maxims of His wisdom, the things among men which give Him pleasure ; do Him the honour and yourself the advantage of opening your mind without stint to these.

You know how to do it. It is not possible at a single effort. As it has pleased God to constitute things, no results of value are in anything to be got at in a moment. "Patient continuance" in the line of wisdom is the principle of success. Thus the body grows : thus life develops : thus character forms : thus history unfolds : thus the ages roll. The man who goes to college cannot fill himself with knowledge at a gulp. The boy who goes to learn a trade does one stroke at a time. *Perseverance in the right line with a persistent abstention from the wrong line*—this is the secret of success in all things, and in nothing more than in godliness. Adopt the habit of daily reading the Bible by method, and never allow yourself to think you can in the present mortal state ever reach a time when you can dispense with it. In this, as in all other matters, "endure unto the end." Listen to no counsel in disfavour of it. Suspect the man who advises you to be slack in it. Other reading and other occupation are of course inevitable and necessary ; but do not let these displace this.

Your persevering honour of God in the reading of His word will have its reward even now. You will find the battle become easier as the time rolls on. The inner man, enriched by the indwelling of the word, will assimilate to it, and become one with it, and find pleasure in that act of "overcoming" which at first was an effort—perhaps a painful one. The old man will sink pretty well withered to the ground, and the new man will stand over him stalwart and strong, master of the

situation, and ready to draw sword against every encroachment of the foe. You will take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake, "counting it all joy" when things go against you on this behalf. If the outward man perish, the inward man renewed will uphold you day by day. The vision of the Kingdom of God will grow brighter

before your mental eye as the time rolls on, and the gaudy glory of the world will wax fainter and fainter, while you "look not at the things which are seen but at those things which are not seen, for the things which are seen are temporal, but the things which are not seen, are eternal."

EDITOR.

THERE are those who act as if Christ had said, "Seek ye first houses and lands, and the kingdom of God shall be added unto you."

SOME people like in ordinary intercourse to take the truth for granted, and find the staple of their conversation in other things. Either the tongue in that case does not follow the heart, or else the heart is not warmly enough where Paul says it ought to be. It is not difficult to decide between an unheard of phenomenon and a common state of things.

"WEAK THINGS."—THE MIGHT OF MITES.—Bro. I. Jones, of Jacksonville, Florida, U.S.A., referring to the ravages of the cholera, says: "While reading of the inability of the great and wise men of this world to check the progress of this terrible disease, I was reminded of a Mohammedan legend (the '*Might of Mites*'), which runs something like this. 'When Abraham had been wronged by the mighty hunter, Nimrod, Jehovah befriended the patriarch and told him to select an animal to punish his enemy. Abraham chose the fly; but Jehovah said, If thou hadst not chosen the fly, I should have sent a creature, a thousand of which would not weigh as much as a fly's wing.'" "This," says brother Jones, "is only a figurative way of emphasizing the power of the Almighty, who can make the smallest things the ministers of His wrath: but in the light of modern science it has become a literal fact. Some of man's most powerful and persistent enemies are organisms so minute that a thousand of them would not equal the bulk or weight of a fly. It is hardly necessary to add that many scientists and physiologists now believe the origin and spread of contagious diseases to be due to infinitesimal germs. Thus in the domain of matter, as in that of morals, has God

chosen the weak of the world to confound the things that are mighty."

HEBRON AND ABRAHAM'S BURIAL PLACE.—Hebron is doubtless the oldest city in Palestine, perhaps as old as Damascus in Syria. It was built seven years before Zoan in Egypt, we read in Numbers xiii. 22; but alas, no one will tell us when Zoan was founded. The cave of Machpelah is the principal attraction to tourists in Hebron; and yet nothing could be more inaccessible than this same cave. Backsheesh, that all-conquering power, has opened the mosque of Omar, the Cenaculum and other biblical places of interest that are in the hands of the Moslems; but this wonderful cave is forbidden to the infidel Frank, despite all solicitations. This is the more to be regretted, inasmuch as it is at once genuine, and boasts of an antiquity far outdating the Christian era. The cave is covered by a huge mosque, 200 feet long by 115 feet broad. The foundation stones are some of them 20 feet long, and bear the ancient Jewish bevels. The cave itself, away down beneath even the basement, is studiously guarded even from the indiscriminate gaze of Moslems. The accounts published from hearsay are confused and contradictory. Sooner or later Mohammedan fanaticism must yield, and then will there be some important revelations in the way of discovered antiquities. The Jews love the very dust about this spot, and repair to the stones in the venerable walls to weep, chant, lament, and deposit written Hebrew prayers in the deep seams between the rocks, just as they do at the famous Wailing place in Jerusalem. I secured one of these prayers as a souvenir, and then passed around to the rear of the mosque to view some subterranean cavities above and around the real Machpelah.—Palestine letter in *New York Evening Post*.

RESTING BY-AND-BY.

When faint and weary toiling, the sweat-drops on my brow,
I long to rest from labour, to drop the burden now ;
There comes a gentle chiding to quell each mourning sigh,
“ Work while the day is shining, there’s resting by-and-by.”

This life to toil is given, and he improves it best,
Who seeks by patient labour to enter into rest ;
Then pilgrim, worn and weary, press on, the goal is nigh,
The prize is straight before thee, there’s resting by-and-by.

Nor ask, when over-burdened, you long for friendly aid,
“ Why idle stands my brother ? no yoke upon him laid.”
The master bids him tarry, and dare you ask him why,
“ Go labour in my vineyard,” there’s resting by-and-by.

Wan reaper in the harvest, let this thy strength sustain,
Each sheaf that fills the garner brings you eternal gain ;
Then bear the cross with patience, to fields of duty hie,
Thy time of labour now is : there’s resting by-and-by.

Resting by-and-by, there’s resting by-and-by,
We shall not always labour, we shall not always cry ;
The end is drawing nearer, the end for which we sigh,
We’ll lay our heavy burdens down, there’s resting by-and-by.

I find much comfort in singing this when life is heavy to bear.

“ORIANA.”

“LET NOT” AND “LET.”—AN EXHORTATION IN CONTRAST.—“Let *not* the mind be in you which is also in the Man of Sin, who being but a mortal son of perdition, exalteth himself above all that is called God or that is worshipped, and as God sitteth in the temple of God shewing that he is God.” But “let this mind be in you which was also in Christ Jesus, who being the son of God, and the express image of His person counted not the being on an equality with God, a thing to be grasped (American Notes, R. V.) but served with humility, patiently waiting for God to exalt him.”—A. H.

MORE THAN THEY KNEW.—The papers announce that the Sultan has annulled the recent sale of that part of the Mount of Olives where the graves of the Prophets

Haggai, Zachariah and Malachi are situated, on the ground that the place is sacred to the Jews, and is to remain their property for all time. There is more truth in this than any of the parties to the transaction are aware. The whole land has been made “the property of the Jews for all time” by a higher authority than the Sultan’s—not, however, of the disobedient Jews of his empire, but of that class to which Haggai, Zachariah, and Malachi belong. It is “sacred” not as containing the graves of the prophets, but as constituting their future dwelling place. The graves of the prophets will soon be empty ; and the land will thenceforward know their happy place for ever, when all the Sultans and other frightful elements of the present earth-nightmare will have vanished for ever.—ED.

MEDITATIONS OF ORIANA.

THOUGHT.

"We cannot think intensely and feel intensely at the same time. When we think, the nervous fluid flows to the cerebrum or fore part of the brain; when we feel, it flows toward the cerebellum or posterior part of the brain. When we feel much we think little, and when we think much, we feel little." There is a vast distinction between Christadelphians and church-goers in this matter. We Christadelphians *think* their religion (or ought to), the church-goers *feel* theirs. The upper part of the brain—the moral and intellectual qualities—are brought into full force by the truth. The church-goers scarce read their Bibles, but are content to believe what their pastors make them feel by exciting the lower part of the brain with pathetic stories, thrilling eloquence, or scandalous sensationalism. We dare not give way to that sort of thing; yet we should not become hard or unfeeling. We need not repudiate all that softens and beautifies the weariness of life. We can *feel*, and feel deeply; just as we must *think*, and think deeply, only both must be according to knowledge. We are not allowed to think carnally any more than to feel carnally. Both must be guided by reason. This is our one great supremacy over the beasts of the field: we have reason, they have none. Many people have no supremacy over the beasts of the field, for they let instinct (or the base of the brain) govern all their actions, and not reason (or the upper part). A child acts with rebellious disobe-

dience—shall we punish it? Feeling shrieks away and says, "No;" reason says sternly, "Yes." The church-goer says "No, corporal punishment ought to be done away with, it is cruel and degrades a child." The Christadelphian points unflinchingly to the Bible and says, "Spare the *rod* you spoil the child"; not only for a good useful life at the present time, but almost of a surety destroy its chance for life eternal. We may *feel*, may *think*, may *will*, but all as reason dictates, and reason itself must yield to Divine Reason—the reason of all things. We may *feel*, be pitiful, merciful, broken-hearted with grief: be joyful, happy, abounding in praise—but *only* as Deity has directed. We may *think*—as to our surroundings—soar to the greatest height of heaven; or pierce to the lowest depths of the sea, but *only* as Deity has directed. We may *will*—as to how we will act out our own lives; as to how we will act for our fellowmen; and as to how we will act for our Maker—but *only* as Deity has directed. The upper part of the brain or seat of reason must govern the lower part or seat of feeling in all things. God help us to do His will.

HELP.

"Bear ye one another's burdens." How? I once read a letter from a sister Christadelphian to an aged brother (my father). After telling with the most loving confidence of her home, her work, and her children, she in substance said as follows: "I often wish I could visit some lone

brother or sister and cheer them up a bit. I haven't a ready tongue, therefore couldn't talk much on Bible subjects, but if I could do nothing else, I could help with my hands." Now it seems to me it would be difficult for the wisest to shadow forth a truer rule of right conduct than that. She had attained to a perfect Christ-like humility. She was willing to serve entire strangers, and why? Because *Christ's name* was called upon them. She does not stop to ask, are they worthy? She does not ask if they can do aught for her in return. She simply asks, are they *Christ's*? then acts from principle—inbred principle, God-like principle, the same principle as that which sends rain on the unjust as well as the just—that does unto others as one would be done by. They *claim* to be Christ's and she is willing to serve and not judge. Do they prove false and unworthy—children of evil and not good. She may grieve, but she must not faint. She has served for the blessed Lord's sake and he will reward. Happy woman! She can rejoice and say "I know I have passed from death unto life, because I love the brethren." God bless her.

LOVED ONES.

How strange that I should know them,
My brethren, one and all,
I can ever hear and see them,
Anew at faucy's call;
And sometimes in longing to know them,
Those loved ones face to face,
I trembling ask, would they know me?
Does my truth suffice to find grace?
And then I wonder and wonder,
When our mighty Prince has come,
When the long, dark night is finished,
And the Gentile rule is done:
Will I be one of the many
To stand before his face?

And in that majestic presence,
Ah! shall I there find grace?

Will the king look kindly on me,
And, turning me to the right,
Make me one of his household
I have wished so to know by sight?
Or alas! in heavenly pity,
Will he veil his face in woe,
And bid me from his presence,
And faithful ones ever go?

Some shall have few stripes, others many. If one strives faithfully, yet falls short, I cannot imagine a just, righteous and merciful judge pronouncing against them the same direful judgments which await the wicked and disobedient. What a day it will be! How the most momentous affairs of this fleeting life flit away like drifting shadows in contemplation of its dazzling splendours, and frightful destructiveness.

WORLDLY WISDOM.

Seven metallics to be found in the human body. "Iron is found in the blood, phosphorus in the brain, limestone in the bile, lime in the bone, and dust and ashes in all. Oxygen, hydrogen, nitrogen, and carbon—representing the more familiar names of fire, water, saltpetre, and charcoal. And such is man the lord of earth! a spark of fire, a drop of water, a grain of powder, and an atom of charcoal." Can it be wondered at, that in the weird stories that come down to us of the wizards and astrologers of the dark ages; that they should have been counted very fiends by the ignorance and superstition of their day? How can a man go deep into the hidden mysteries of chemistry and not become a sceptic, if he have not searched diligently and with child-like humility, the word of Deity as well? How, for instance, could

it be possible for a man who had been wrought up to the highest pitch of exaltation by the teachings of the apostate church, as to what a great, glorious, and undying being himself was—a god!—more!—a part of the great Creative Power Himself.—What, I ask, must have been the sensations of such a man when in the silence of his laboratory, he made by his own experiments (which he could not doubt) the humiliating discovery as above shewn. No wonder that he would become a very devil of darkness, or that women and children should flee from his approach as they would the foul fiend their benighted imaginations pictured. There is a very, very dark side to much wisdom and understanding, if not made light by that pure, radiant, effulgent wisdom from on high.

AMBITION.

Thus saith one, who, being dead, yet speaketh, one whom we *must* believe was well pleasing in the *sight* of the Lord. Our elder brother of these last times, we might call him without any sense of dishonour for the first elder brother of us all. Thus saith he: “Such as are born of the world get new views, aspirations, ambitions, and hopes, and throw the past on one side as of no further use, and asks what he must do next. He gets a disposition such as Christ’s to do only God’s will.” So then it is not so bad after all to be ambitious, only we must turn our aspirations into a right channel. To wish to be superior and do some great thing and win fame in a worldly sense, is for a purpose. What purpose? That self may be glorified. To wish to be superior and do some

great thing and win fame in matters of the truth, is for a purpose. What purpose? That *God* may be glorified. Solomon’s greatness, wisdom, and splendour, were greatly to God’s glory. Why? Because Deity was the God of Israel. Christ’s meekness, self-sacrifice, and purity of character, was supremely to God’s glory. Why? Because he was the well-beloved of the Father. The Eureka’s are all to God’s glory. Why? Because they show what a faithful, earnest, enlightened study of the holy oracles by a good and honest-hearted man may develop. By worldly ambition *self* becomes exalted; by godly ambition self drops out of sight. Let brothers and sisters gauge themselves by this measure. If, as they learn more and more of God’s ways, and find they can make themselves more and more useful in matters of the truth, they, in their own estimation, become more humble and insignificant, they may be sure their ambition and aspirations are all to God’s glory. But if on the other hand, they feel they are getting set up and are somebody in the truth, that brother or sister is in danger. Their ambition is to be seen of men, and therefore deadly, if not overcome. Ambition is good in as far as it makes one aspire to live again. Indeed, I cannot imagine a Christadelphian but must have it in some degree. There are people in this world who are perfectly willing to die as the beasts that perish. Not long ago, I had for my neighbours a young married couple. The young wife was lonely, so every two or three days, she would make me a call to cheer her up, she said. I brought points of the truth into our conversations, but she acknowledged

frankly, that she knew nothing about the Bible—had never read it in her life. I tried to arouse her interest up to the reading point, but no use. She had been back to New York City (3,000 miles) on her wedding tour, and the very acme of all greatness and sublimity to her mind were centred in the sights and sounds of that national metropolis. The husband, I found, was in some sort an “improved edition.” He *could*, on occasion, quote a passage of Scripture, if hard pressed. One day he, with quite a brisk show of interest, led me on and on to tell what we believe will most surely come to pass. I had just left a description of the earth *as it is*—a world shrouded in darkness, misery, and death; and with a perfect abandon of enthusiasm, was giving a word-picture of how like a burst of glad sunlight through a rift in the clouds, God’s glory would over-top the shadows, sweeping them from the earth for ever more: when the wife turned her huge self about (she was of elephantine proportions) and asked with a certain horrible slow enunciation, each word falling like the blow of a hammer, “Will it help you *make a living* to believe like that?” Positively, had she dashed a bucket of cold water over me, I do not see how the shock could have been greater. But I am trying to get used to having my white heat

quenched; so, with a little gasp, a long breath, and inward moan, I made answer:—“No, it does not help to get a living,—just the contrary. To believe as I do, calls for elevation of character—sacrificing self-denial—a looking forward to a higher life for reward.” She turned away with absolute indifference. She possessed not one spark of godly ambition—a reaching up and forward to grasp the infinite. What cared she for God’s glory? Nothing. What to her, Paul’s injunction that “we look not at the things which are seen, but at the things which are *not seen*: for the things which are seen are temporal; but the things which are *not seen* are *eternal*?” No danger of her ever losing her appetite for a good hearty meal—no likelihood of even a single night’s sleep being lost in contemplation of the *unseen*—God’s purposes. I tell you honestly, I would feel almost as justified in going and sitting down before a gentle grave-eyed cow and talking the truth to it as to this woman and her kind. Yea, verily! This present order of things is a dreary wilderness, and Christ’s brethren like unto himself are but “lonely pelicans” in the midst thereof. How I should like to hear our brother Editor say that hearty little phrase of his “cheer up.”—O.

(We please a good many, we know, by saying this is “*to be continued*.”—ED.)

THE BOSPHORUS, *i.e.*, “The Passage of the Ox,” no doubt got its name from the elephants of Darius Hystaspes having swum the strait, as told by Herotodus. The inhabitants on the banks of the beautiful strait, never having seen an elephant before, naturally called it “a great ox.” The Greeks translated the native name into “Bosporus,” “the Passage of an

Ox,” and then invented the tale of “Europa and the bull,” to account for the origin of the name. Exactly in the same manner, as everybody knows, or ought to know, they converted its proper title, the “*Sea of Edom*,” *i.e.*, “of *Esau*,” the “red (and hairy) man,” into the name we have given it, from them, and from the Romans, of *The Red Sea*.

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. When a letter is really private, mark the word outside the envelope, or it will be opened in the office.)

"WHO WAS IT?"—In answer to this question appearing last month, Mr. Charles Dealtry, Springthorpe, Cheltenham, says: "It was I." He has our thanks for the answer, with regret that there should be cause of separation.

J. N.—"The happy death of near and dear friends," in the orthodox faith, is no proof of the scripturalness of that faith. It is natural for men to rejoice in a good prospect if they believe it to be true: but the joy of belief does not prove the truth of it. You are not unaware that Mahomedans "die rejoicing" in many cases: Brahmins also. Some of whom allow themselves to be put to cruel deaths in the confidence it will bring them good. "To the law and to the testimony": this is the only test of truth. What God has promised may be relied upon: nothing else.

W. H.—Thank you for words of good cheer, though, you understand, we do not rely on such, but are rather afraid of them sometimes. It is safer to be suspected and spoken against under cover, and heartily hated and maligned than to rest on the downy pillows of sympathy and approbation—always presupposing clean hands and a pure heart, which we have striven from the beginning to cultivate. Of this wholesome rough weather we have had our share. Nevertheless, God has not allowed the storm to reach the destroying point. A little sunshine mixed in has enabled us to get through without damage of hull or tackle; and we hope to come to harbour safe and sound, to rejoice in the unmixed love of God's chosen generation.

H. H.—We deny that Dr. Thomas's chronological interpretations have failed. On the contrary, they have been verified in all their material features, as we have beforetime shewn. It is only in uncertain matters of detail that his expectations have proved premature. It is easy to say, "Away with india-rubber chronologis-

ing!" This may really mean, "Away with the true explanation of the matter." It is as if a man should propose to abandon astronomy because the exact distance of the sun from the earth cannot be settled to a thousand mile or two: or give up electric lighting because a cheap way of supplying it has not yet been discovered, or to drown a patient who was not being cured fast enough.

T. R.—Moses illustrates what Christ's intercession means. He "stood in the breach," and God forgave Israel at the request of His faithful servant. The "prophet like unto Moses" "ever liveth to make intercession," and does make this intercession on behalf of all who love and please Him: and "God for Christ's sake" forgives. The Father receives prayers addressed to Him in the name of Jesus. Our prayers are not to be addressed to Jesus, but to the Father in his name.

The Fellow-Service League.

A poor sister in the States intimated her great desire, but equal inability in her poverty and loneliness, to get certain books in connection with the truth. The League was placed at her disposal. This is her response, which will encourage all who have supported the arrangement thus far:—"I received the books, pamphlets, and leaflets. I cannot tell how thankful I am, and how much good they did me. It was so much more than I expected that I just shed tears of grateful thanks to our Father in heaven. Being so lonely, it seemed that I could feel the presence of those that love the truth. I have lent the books and tracts out, and distributed the leaflets. I hope they will do good, as they have done me."

Ethiopia and the Soudan.

A correspondent, referring to bro. Andrew's remark on this subject in the June

Christadelphian, page 258, says:—"Dr. Thomas, in *Eureka*, vol. 3, page 593, recognises two distinct regions named Ethiopia, or Cush in the Scriptures. One in Asia, and one to south-west of Red Sea. The latter points us to the neighbourhood of the Soudan, where we recognise the 'men of stature' (Is. xlv. 14). The traditions of the Zulus claim their origin from this neighbourhood (they are also 'men of stature'), and retain in their language (according to Colenso's Lexicon of Kaffer language) many words closely allied to the Hebrew. The forms and features of all these races in above-mentioned regions (south-west Red Sea) bear a strong resemblance, leading us to the impression of nominating the country Ethiopia, where the Ethiopian racial type is found. See also Chambers' Encyclopædia under *Ethiopia*."

—
"Oriana."

A correspondent (D.C.) says:—"My humble opinion is that her articles are a decided acquisition to the pages of the *Christadelphian*, and I for one should be sorry to see them omitted. In fact, I can't understand the objection which some brethren appear to entertain towards her writings. To me they are vigorous, poetical, clear, and scriptural, and it may be added fresh because original in style. Retain her on the staff, Mr. Editor."—Another (P.G.) expresses regret that the articles should have ceased appearing, remarking that they have created a demand which nothing else can supply. There has been no cessation in reality. Oriana has been shifting from one part of the country to another, which has caused an apparent stoppage. Correspondents will be glad to see a resumption this month. Her address is now: "Mrs. O. L. Turney, Moosa, San Diego, Co. Cal., U.S.A."

—
Dr. Thomas's Political Foreshadowings.

Brother J. Alexander, of Stow, referring to the remarks last month on Dr. Thomas's foreshadowings of political events, calls attention to what the Dr. says himself on the subject. In *Elpis Israel*, page 344, he had predicted the defeat of the Hungarians, although at the time appearances were all against him. And he did so, be-

cause, says he, "If I have fallen on the true principle of interpreting prophecy, it is impossible for them to triumph." And so correct were his calculations as regards the time, that he was only 10 days too late (page 333). In the *Herald of the Kingdom*, 1852, page 38, whilst speaking about Kossuth's mission, he said it was not to Hungary they were to look for the first movement, but to France, and that it was necessary that a revolution should take place there previous to any further outbreak in Europe. Only the next day, the news arrived that Louis Napoleon had become omnipotent in France. In his remarks on this, he says, "It is truly gratifying and yields a pleasure which none can appreciate but those who experience it, for a student of the prophets to find his interpretation of them verified by current events." In *Elpis Israel* page 345 he says, "The reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed; consequently their reasonings are vain, and sure to take a wrong direction. As records of facts the journals are invaluable, but if a person permits his opinions to be formed by the views presented in leading articles, and the letters of our own correspondents, he will be continually misled, and compelled to eat his words for evermore." "The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world." In *Eureka*, page 8, of preface vol. 3, he says, "If I had not well understood the gospel of the kingdom, which is the power of God, I might have contained in my earthen vessel all the lore of ancient and modern times, and consumed 12 years thrice told in the study of it (the *Apocalypse*) yet should I have signally failed." "Yes," adds brother Alexander, "I believe the Doctor was as truly raised up by God, to bring the truth to light in the end of the times of the Gentiles, as Paul was to bear His name before the Gentiles, and I look on his foreshadowing of political events to the present generation as something like the gifts of the spirit to the apostles—as signs, to induce people to listen to the glorious truth of the gospel. It was his political lectures, from the prophets in 1848, that created the desire for what we now have as *Elpis Israel*."

The Eating of Pork Not Unlawful.

D. H.—It is true that the occasion of the Lord's remark about nothing going into the mouth having the power to defile a man, was the amazement of the Pharisees at his eating with unwashed hands; but it is none the less true that that remark "settles the rule of purity"—viz., that it is what comes out of a man's mouth, and not what goes in, that imparts defilement. If this was a new rule, we must remember that the old was passing away, and that he was preparing for what was shortly to come after. Though still under the law, he knew his work was to nail that law to his cross, and take it out of the way, which Paul says he did (Col. ii. 14). On many points, he had to say "it was said unto them of old time (thus and so), BUT I say UNTO YOU" (something else). Though fulfilling the real significance of the law in himself, his work was to abolish the law in its distinction of meats and drinks, and this work necessarily affected his teaching in which it breaks out here and there, as the light of the coming day. Christ had no respect for the susceptibilities of the Scribes and Pharisees. We need not therefore consider what would have been the effect of his teaching on them. It is doubtless Christ's teaching to us, however shocking to Jews, that "both pig and calf, going into the mouth, are equally powerless to defile."—Your other points are sufficiently noticed in the following remarks. It is true that the distinction between clean and unclean beasts did not originate with the law of Moses, but existed in prior times—e.g., Noah. If you contend that this is a sufficient reason why they should prevail now, then must you feel bound to offer the sacrifice of animals as well: for the institution of sacrifice existed in the times before the law: so also with the Sabbath. It is no sufficient reason at all: for that which went before the law (the promises excepted) was equally typical and provisional with that which was established under the law, and passed away with it. Each dispensation is bound by that only which God gives it for its guidance and obedience. The apostolic dispensation has expressly emancipated all who come under it from the prohibitions that were enjoined in what went before, as regards eating and drinking. Paul's words are pointed: "I know and am

persuaded by the Lord Jesus that nothing is unclean of itself" (Rom. xiv. 14). He goes on to explain that if a man think anything to be unclean, he is to be borne with and considered, but that it is not a matter of divine law. "Every creature of God is good: and nothing is to be refused if it be received with thanksgiving" (1 Tim. iv. 4). We quote this again, notwithstanding your suggestion that it is a wresting of the word. It is entirely to the point. Your suggestion that Paul limits it to those meats that are sanctioned by the law of Moses, is inconsistent, both with the context and the whole spirit of Paul's doctrine with regard to our relation to the law. The context is, the prophecy that in the latter times, professedly Christian teachers would command to abstain from meats—meats generically, not special meats. The clause that follows ("which God hath commanded to be received with thanksgiving of them which believe and know the truth") is not a definition of special meats, but a declaration concerning God's purpose in making all meats. It is not a definition of what sort of meats are in question. You make it a definition of what sort they are, viz: clean meats. If this were the meaning the prophecy has not been fulfilled, for nobody has arisen to prohibit the Mosaicly clean meats as such. The prohibition has been of all meats, and it is of all meats that Paul declares that everything is good and nothing to be refused. Of course, he does not mean poisons, but eatable meats. It is against Mosaic distinctions that he maintains that all eatable meats are good, for there could be no question on any other grounds. No one would contend that the flesh of the bustard or the skunk was good. The quarrel was as to food eatable, but ceremonially unclean. Given a food, eatable in itself (hare or rabbit, to wit), but prohibited under the law of Moses, was it to be received? Paul's declaration amounts to this: "Every eatable food (that is, every nutritive food: every animal substance that is capable of alimentive assimilation)—is to be received with thanksgiving. Though it may have been under the law ceremonially unclean, it is now sanctified or made clean by the word abiding in the eater and by the exercise of thanksgiving on his part." The suggestion that Paul (in verse 6) encourages

Timothy to put the brethren in remembrance of the Mosaic distinctions is not for a moment to be received. It is in direct opposition to the great feature of all Paul's teaching,—that Christ has made us free from the law of Moses, from which he makes it our duty to be careful that we be not brought into bondage again (Gal. iv. 21; v. 1). He expressly mentions this eating and drinking as a matter in which we are not to be Mosaicly judged (Col. ii. 16).

We stand for Paul's teaching. Any man attempting to revive the Judaizing teaching of those against whom Paul and the apostles had to place themselves in the first century (Gal. iv. 17-21; ii. 4-5; Tit. i. 10-16) will only make trouble for himself and others. Pig is fit for the food of man where there is power to digest it. It is a physiological question purely. We do not say that measly pork is good: but that healthy swine's flesh or fat is a suitable enough aliment for robust constitutions. With the unhealthy ways of modern life, there is unfortunately little enough of this robustness: and, therefore, pig, in most cases, is best left alone. But this is a different thing from saying God has forbidden it. He has not. He has created it to be received with thankfulness of every one who is strong enough to find it a good food.

Preaching versus Printing.

With reference to your remarks on page 472 of the October "Christadelphian," allow me to direct your notice to an obscurity in connection with the sentence, "For many years he published at practically cost price, or rather under." An ordinary reader would consider this sentence as meaning that your pecuniary reward for all your toil during the period referred to had been absolutely nil. On the other hand, a journalist would have some reasonable uncertainty as to whether a small item of editor's salary should be read between the lines as a moiety of the "cost price." Which interpretation would be correct?

Also, it appears to me illogical to differentiate JOURNALISM and LECTURING in the way you do. "Preaching," in the original Greek, is but "heralding," and will cover every way of disseminating the truth—from the platform, through the press, or in the drawing room. Between Paul preaching Christ on Mars hill and Paul dictating

like doctrines to Timothy for their transference to parchment, I can discover no great difference. Why should you view with shrinking the receiving of money from a Temperance Hall congregation, and accept with satisfaction as "the business results of your own hard work," the subscriptions of those who can only enjoy through the post a "Sunday morning at the Birmingham Ecclesia?"—[P. H. B.]

REMARKS.—The foregoing remarks are natural under the circumstances. We do not resent them as an intrusive prying into private affairs as the writer seems to fear in a letter accompanying. We answer them in the frank spirit in which they are conceived. It is never our habit to write with meanings lurking "between the lines." We say plainly what we have to say, or remain dead silent if that appears to be the wiser course. When we spoke of "cost price," we meant printer's cost, without any allowance at all for "editor's salary." "But how did you live?" enquires the searcher after knowledge. In the times spoken of, the Editor lived by occupation, first on the newspaper press as a reporter, and then for five years as the official shorthand-writer of the Birmingham Bankruptcy Court. He published *Twelve Lectures* (23 years ago) and started a monthly magazine 20 years ago, with no view to livelihood—content to receive sales-money enough to pay the printer's bill, which exclusively he reckoned as the cost. They were published with spiritual objects purely. When the Bankruptcy Court was closed by Act of Parliament in 1870-1, he was offered a renewal of employment on the press. But the acceptance of this would have involved the abandonment of much work in connection with the truth that had developed itself meanwhile. It was at that time a matter of consultation among several friends of the truth, with Dr. Thomas at their head, whether the monthly publication should be suspended, or whether they could not among themselves provide for its continuation by stepping into the shoes of the newspaper

proprietor, so far as finding the offered salary for literary work was concerned. The result was an arrangement by subscription, which lasted a good while, and was discontinued when printing arrangements were placed on a more satisfactory footing, as referred to last month. This is the simple history of the matter.

As for the difference between printing and preaching, there is none as regards the result produced on those who are influenced. Printing and preaching are simply two forms of conveying ideas. But while in the abstract, the process may be the same, there is a great difference between the two when we come to the workings of things. In those workings, we have to take into account the light in which things appear in the common eye, for it is to this common eye that the truth has to be exhibited with a view to practical effect. The work, to have a healthful effect, must be commended to the moral sympathies of those on whom it is brought to bear, and, therefore, must be dissociated from anything liable to create prejudice, or to foster corruption among workers. Now, to the public eye, the difference between printing and preaching is the difference between industry and idleness. In printing, you produce by labour an article to which the common mind attaches a respectable commercial value, and which is as much a marketable thing as a pair of boots. You do not offend any reasonable prejudice in such a line of things. But in speaking, it is different. It is easy to talk: and if a man is paid for talking, it takes away the moral power of the talk; because the listeners can never be sure whether it is the bread-basket or the conscience that is talking. Whereas if he speaks voluntarily and without temporal advantage, both the speaker and the hearer are kept in a purer atmosphere. There is more health and reality in what they do. If the speaker is not only not benefited but hurt in temporal things by

the course he takes, the power of his words is all the stronger. It is the power of the word that an earnest man is anxious to promote. It was this consideration that influenced Paul to decline the provision of which he might have rightfully availed himself, and which others were not slow to accept. It is the same consideration which has been at the bottom of the policy enunciated last month, whose enunciation has called forth the natural enquiries of P. H. B.—Ed.

The Prophecies referred to by Matthew.

We have received the following dissimilar communications on the subject referred to in brother A. Andrews' article last month (on difficulties in the first two chapters of Matthew):—

First communication.—"The remarks of brother A. Andrew upon some of the 'Difficulties in the first two chapters of Matthew,' and the extracts given by him from the commentary of Albert Barnes upon the meaning of the word 'fulfilled' as used by Matthew, contain, as I believe, the only satisfactory solution of a difficulty which has no doubt frequently perplexed many minds. For some time I have felt convinced that many of the quotations which appear in the New Testament from the Old, and which are said to be 'fulfilled' by the events there recorded (or the language of which are applied to events there narrated), are simply quoted in the sense of *illustration*; that is, that the words produced are produced with the intention of illustrating the argument of the apostles, and in that sense only may be said to be 'fulfilled,' because the language used—as Barnes states—'apply or appropriately express the thing spoken of, and may be applied to it.'

"This explanation removes many difficulties not only from the first two chapters of Matthew, but from many other parts of the apostolic writings, for it seems to be a very frequent thing for passages to be quoted from the Psalms and from the prophets and applied to events which evidently never entered into the mind of the original writer, and concerning the meaning of which words as originally uttered there can be no manner of doubt. The use thus made of them by the

apostles, and the fact that they used the word fulfilled in applying them to circumstances of a totally different nature to that to which they were first applied—as though the *second event* was the one contemplated by the prophet when he gave utterance to the words made use of, although they found their *most perfect* fulfilment in circumstances which happened long before—the use thus made of them has given rise to what has been called by one writer ‘the much-litigated method of interpretation called “double-sense.”’ ‘Expositors,’ says Mr. J. R. Wolfe, author of ‘The Messiah as predicted in the Pentateuch and Psalms’—‘Expositors read a passage in the Old Testament which according to the rule of language and in its natural connection, must have such and such a meaning; but then, turning to an inspired writer of the New Testament, they found that he quotes the same passage in a different sense from what they understood it. Thus, unable to give up their own interpretation, but at the same time unwilling to reject the interpretation (supposed interpretation—J.B.) of that infallible authority, they have resorted to the expedient of putting both senses into that passage, *i.e.*, they maintain that the Hebrew writer, or, rather, the Holy Spirit, intended to convey both senses by the same passage. This is, in short, the history of its origin (double sense interpretation).’ A great deal has been written, I know, both for and against the ‘double-sense’ meaning of much that is in the Bible, into that controversy there is no necessity now to enter. Doubtless, in some instances, the prophets looked far beyond those local events of which they spoke, to others of a far greater and more glorious description which yet more completely agreed with their utterances, but that, it seems to me, is quite different to the cases referred to above, where language is quoted and applied to one set of events when it appears to have no relation to them and evidently refers to something altogether different, yet because such passages are said to be ‘fulfilled’ by the later occurrences, a double-sense meaning has been claimed for the passage even against the better judgment of those who have made the claim. The primary meaning of the Greek word translated ‘fulfilled’ is no doubt, ‘to fill, fulfil, complete, ratify,’ but ‘it is something used to denote such

a resemblance of circumstances that the words of a former writer may be literally and exactly applied to another case, or that they suit as exactly as if the writer had had the latter point particularly in view.’—(Sykes’s Essay upon the Truth of the Christian religion.) The writer before referred to (Wolfe) says that ‘similar applications of the phrase *fulfilled* is found in the Syriac.’ . . . ‘In the life of St. Ephrem, it is said: ‘And in him (Ephrem) *was fulfilled* the word which was spoken concerning Paul to Ananias; he is a vessel of election to me.’ And St. Ephrem himself, speaking of Aristotle, says, ‘In him (Aristotle) *was fulfilled* that which was written concerning Solomon the wise, that of those who were before or after, there has not been equal to him in wisdom.’ With such analogous examples before us, we see no reasonable objection to the rendering of the New Testament formula, ‘*then was fulfilled*,’ expressing the same as the phrases—‘*The declaration of the prophet had an accomplishment in what took place; or, his words may be aptly applied to it; or, his observation is true in reference to the present case.*’—J. BLAND.

Second Communication.—‘I have been much exercised by bro. A. Andrew’s contention in the October *Christadelphian*, on the basis of Albert Burne’s commentary, respecting New Testament fulfillments of Old Testament prophecies. It is held that the word ‘fulfil’ don’t mean fulfil. When Matthew says that Christ’s removal from Egypt was a part of the divine programme, outlined in the Old Testament, are we to believe him? Only a few days ago I heard a brother (eminent among the brethren) remark that when Matthew says that Christ’s removal from Egypt happened ‘*That it might be fulfilled* that was spoken of the Lord by the prophet,’ he only meant ‘This removal of Christ from Egypt *puts me in mind* of something said by Hosea about *something else*.’ I can never believe that Matthew meant anything so trite. I was surprised to see the same contention in the *Christadelphian*. It has seemed a difficulty to me to understand Hosea’s words as a reference to Christ, but in view of Matthew, I feel *bound* to recognise a *second meaning* that was developed by Matthew or the spirit in Matthew interpreting *infallibly* the same spirit in Hosea. I am afraid to set up my construction of Hosea against Matthew’s. If

begin do this with bro. A. Andrew, I fear I will end with Strauss. I think it necessary to *entirely* give ourselves into the hands of the New Testament writers in *everything* not excepting their conception of the Old Testament prophecies, and even their belief respecting the *authenticity*, &c., of the Old Testament, modern scholarship, the 'higher' criticism, &c., to the contrary notwithstanding."—D. J. LUCE.

(Bro. Luce has sent another letter, which we may use another time.)

REMARKS.—These two communications represent two kinds of solicitude concerning the apostolic writings, which are both equally estimable, and which it may be possible to bring to the medium position where generally the truth of a matter is to be found. The one seeks to relieve Matthew of a difficulty supposed to be in the way of its reception as an inspired composition: the other is concerned to maintain the divine character of Matthew by repudiating a mode of explanation which it feels to be the beginning of a logical sapping and mining of its claim to possess that character. With both these anxieties every lover of the truth will sympathise; but it is impossible to take both the positions respectively assumed. In what degree is it possible to blend them? There is not much assistance to be received from theological writers. We must look to the Scriptures themselves for guidance. The elements of the subject may be marshalled thus:

1. There was a first and proximate meaning to all the facts and statements on record in Moses and the prophets. (About this, there is no controversy).

2. The apostles were guided by the Spirit of God in both their spoken and written utterances in the work of the gospel. (This will be equally conceded by those acquainted with the evidence).

3. It would be a puerile application of prophecy on the part of inspired writers to bring it into connection with events to which, as prophecy, it had no intended application. The illustrative or "puts-

me-in-mind" suggestion might appear feasible in such cases as those cited by brother Bland: "*Then was fulfilled that which was said of another*," but it could not be introduced into cases where an event in Christ's history is said to have occurred "*That it might be fulfilled which was SPOKEN OF THE LORD*," &c.

4. The apostles do apply Old Testament Scripture in a way which would not be suggested to an uninspired reader of that Scripture.

5. Is this a guidance of the Spirit as to contained meanings of the Scripture? Or is it merely a fanciful adornment of apostolic discourse, after the manner of modern writers, who put a quotation from Shakespeare at the top of their chapters?

6. Is there, or is there not, a secondary, congruous and intended significance in these statements—latent and left for future elucidation?

If this latter is the teaching of the New Testament, nothing can act in the way of a bar to its reception if we recognise the Holy Spirit in the apostles interpreting the full mind of the Holy Spirit in the prophets.

That such is the teaching of the New Testament is unquestionable. It is by no means confined to the cases felt to be difficult in Matthew: nor is it restricted to express citations from the Old Testament. It is peculiarly a New Testament revelation that there was in the scope of Old Testament events, institutions, and statements, a meaning not obvious to those who stood immediately related to them. Of family incidents in the life of Abraham, Paul says, "WHICH THINGS ARE AN ALLEGORY" (Gal. iv. 24). We should not have known this otherwise. He tells us that in the law of Moses existed "the form of knowledge and of the truth" (Rom. ii. 18); that it was "a shadow of good things to come, whose substance was of Christ" (Col. ii. 16-17). We should not have known this had we listened only to Moses. Christ speaks in the same way. He says that not one

job or title could pass from the law "till all *was fulfilled*" (Matt. v. 18; Luke xvi. 17). He said he had come to fulfil it, and that "all things must be fulfilled which were written *in the law of Moses . . . concerning him*" (Luke xxiv. 44). We should not have known there was any prophecy in the law of Moses if Christ had not spoken thus, and Paul after him. Peter also speaks of the prophets "*searching and enquiring diligently*" "what or what manner of time, *the Spirit of Christ which was in them did signify* when it testified beforehand the sufferings of Christ and the glory that should follow" (1 Pet. i. 10-11).

Therefore, it is not a question of inspired men applying prophecy in a certain way: it is a larger question altogether. It is a question of the Holy Spirit in one dispensation interpreting the utterances of the Holy Spirit in another—not interpreting them at variance with the first meaning, but showing us another involved in the first. There need be no difficulty about the fact when the fact is obvious. It is characteristic of high mentality even in its human manifestation, to delight in analogies and involved meanings: to hit off two significances in the same expression. That this should prove to be an attribute of the eternal mind, not only need be no difficulty, but is both to be expected and will excite admiration. Analogy and type and *double entendre* run through the whole history of divine doings upon earth. Thus the seed of Abraham covers the kernel of the seed—Christ. Thus Israel, first-born nation, covers the first-born son (Jesus); and a prophecy of the one is often a prophecy of the other (*e.g.*, Isaiah xlix., and others that will readily occur). Thus, also, in Moses, Joshua, David, and Solomon, we deal with foreshadowings of Christ, and read a prophecy of him in them.

The ground taken by Brother Luce is, therefore, the safe ground, and more—it is Scriptural, reasonable, and inevitable.

That Matthew should seem to strain prophecy is only an appearance. It is impossible not to sympathise with those who would strive to remove this appearance, considering their object in so doing: but their mode of removing it (at the suggestion of the Rationalist school, which is only partly rational)—is not the right one, though it is the one that first strikes the mind as plausible. The spirit of God's own way is the best: and although its ways are often hard to see through, they improve with acquaintance, and become more lucid and beautiful as we master them. Thus it will doubtless be in higher ways and things in the perfect ages beyond.—ED.

Why the Delay?"

THE 2,300 (2,400) YEARS of Daniel viii.—Friend Heyes says:—"Let us dare to look at the 2,300 days of Daniel 8th again. What just reason has any one to affirm that these *days* (EVENING MORNING, Hebrew, see margin) mean years? Because, answers one, days symbolise years in Ezekiel 4th chapter. So they do: and there we are told they do. But what has Ezekiel 4th to do with Daniel 8th in the matter of viewing days as years? We declare that because days in Ezekiel 4th mean years is no warrant for saying that the days of Daniel 8th mean years. A SUPPOSITION has been built upon: so failure has resulted. Now look particularly into what is told to Daniel. The treading under foot is by the little horn: it is not by the ram, or he-goat with the notable horn, or the four horns succeeding. It is by the little horn, which came forth out of one of the four, which waxed exceedingly great (v. 9). O ye, who claim to love the truth, read carefully, and when you come to v. 19, think of the words, 'Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.' How, reader, can the whole reign of Persia, Greece, &c., be the last end? Absurdity stares you in the face at the mere supposition. How can the last end be the whole length? The Ram is Persia, the goat is Greece; the four horns are the divisions of the latter power: centuries are embraced in the durations of Persia, Greece, and the four:—but the last end is occupied

by a king of fierce countenance, whose tyranny shall exceed all tyrannies before him (verses 23-25) In v. 26th we read, 'And the vision of the evening and morning is true.' This pertains to the 2,300 days; the days of the last end of the indignation, which days begin in the LATTER TIME of the kingdom of divided Greece, when the king of fierce countenance shall appear, and 'shall destroy wonderfully,' &c. *Whatever down-treating besides may be mentioned in the Old and New Testaments, the down-treating of Daniel 8th is, by a particular man: i.e., by forces under a tyrant whose power is mighty, but not by his own power. The last end of the indignation will be a terrible end.*"

REMARKS.—There is a reason why the year-day explanation of Ezek. iv. should be applicable to Dan. viii. Both Ezekiel and Daniel lived at the same time; and one Spirit made use of them both as the medium of communications having a chronological significance. Is it reasonable to suppose that the same Spirit would use a different mode of time measurement in one prophet from what it did in the other, living at the same time? The door is shut against such a supposition in a very practical way. The fulfilled time-prophecies of Daniel prove that the "days" of his visions had the year-significance precisely defined to Ezekiel. The prophecy of the seventy weeks (490 days) ending at the crucifixion is one case; and the ending of the Papal coercive power 1,260 years from its establishment in 606-8 is another. Both together are conclusive. There is therefore a "warrant" in the case that our correspondent has not apprehended. It is not a "supposition" but a demonstration. The events of Dan. viii. are on such a scale as to require that years and not days should be their measure. Literal years are in fact their measure. Days are out of the question. It would be india-rubberising extraordinary to make 2,300 (2,400) days stretch over centuries. But, suggests our correspondent, it was not the vision of centuries that was measured by the 2,300

(2,400) days, but a certain short-lived "last end" thereof. "How can the last end be the whole length?" asks he triumphantly. Obviously, the "last end" could not be the whole length: but nothing is gained for our correspondent by this matter-of-course admission. It is not "the last end" that is measured by the 2,300 (2,400) days, but the whole vision. This is evident from the question which that time was mentioned as the answer to: "*How long shall be the vision concerning the daily . . . to give both the sanctuary and the host to be trodden under foot?*" The whole vision was a vision of events that were to ultimate in the down-treading of the "sanctuary and the host." It was a vision of Gentile ascendancy throughout: for though the Persian ram was not to "destroy the city and the sanctuary," yet it was to exercise a lordship over both, which paved the way in the developments of history for the culminating disaster. The question was: "How long shall be the vision?" The answer is, "Until 2,300 (2,400) days." Hence, this is the time of the vision—the time of the whole of it, beginning with the beginning of it, or establishment of the Persian power under Cyrus, and reaching down to the era of cleansing, which we have reached.—But, says our correspondent, think of the words, "Behold, I will make thee know what shall be *in the last end of the indignation*: for at the time appointed, the end shall be." Good advice to consider these words: but the effect of consideration is not to strengthen our correspondent's suggestion (that the 2,300 days are the measure of the "last end" and not of the whole vision). The words in question were addressed to Daniel by the angel-interpreter, after the vision had been witnessed. The vision exhibited approaching indignation against Israel's land and people. Daniel having seen the vision, the angel says "I will make thee know what shall be *in the last end of the*

nation." Well, what did he show him? That in the upshot of events, a power described as "a king of fierce countenance understanding dark sentences," should "destroy the mighty and the holy people," that is, the Jewish nation, and at the last should itself be "broken without hand." The first of these events happened 1,800 years ago; the last is yet future. The angel did not say that the 2,300 days was the measure of either these events. He said he would show him the events; and he did so. As for the 2,300 days, that was the time of "the vision;" and the vision began with Persia's uprising. The angel added "at the time appointed, the end shall be;" but our correspondent ignores the "time appointed," and would apply the specification of time to the length of the end, instead of the time for its arrival. When he says the days "begin in the latter time of the kingdom of divided Greece," he but dogmatizes. There is nothing in the chapter to support such a suggestion. The mention (in the vision) of "the latter time of their kingdom (the kingdom of the four sovereigns of the Greek empire succeeding Alexander the Great), is to indicate the time for the approach of Israel's complete overthrow (in land and people) at the hands of Rome as the result of "transgressors having come to the full," in the midst of Israel. It has nothing to do with giving the starting point of the 2,300 days. The starting of the days is the starting point of the vision itself. "The vision of the evening and morning, is," certainly, "true." Time has shown this: and in nothing more strikingly than in the activity that has set in towards the revival of Israel's land and people, at the expiry of the "many days," during which the angel said the vision would run (v. 27), even 2,400 day-years changed in some copies, either by accident or design into 2,300.—Ed.

The THREE PERIODS of Daniel xii.—Brother E. Bellamy, of Stockport writes:—

"Like brother Sulley, I was glad to see the article on 'Why the Delay?' But more so to read brother Sulley's letter. I have long since come to the conclusion that not only have the 1,335 and the 1,260 days the same beginning, but the 1,290 days also. If we can but get to know what events were to transpire in these three times, or periods, we shall find them simpler to follow than any other times mentioned. The Angel's question was 'How long shall it be to the end of these wonders?' (Dan. xii. 6.) This question is the centre of the reckoning. We should naturally look backward for the wonders and forward for the times in which the wonders were to end. What events had the Angel seen which caused him to wonder and cry 'how long?' They can all be classed under three heads:—*First* (because ending first): The beginning and end of Papal supremacy. *Second*: The down-treading of the Holy Land by Gentile Powers and their destruction by Christ and the saints. *Third*: The establishment of the kingdom of Christ as the Sun of Righteousness, the saints shining as stars for ever and ever in the new Heavens which God has sworn He will create, in creating Jerusalem a rejoicing, and her people a joy.—These being the events, the question 'How long to the end of these wonders?' is answered in three periods:—1,260 days, 1,290 days, and 1,335 days. It appears as though the first only was given in answer to the angel's question; the two latter to Daniel. If so, the two latter would not only not be given in answer to the question, but they would appear out of place. My opinion is that the 11th and 12th verses have been disconnected, and ought to follow verse 7. In reference to the 1,260 days, our beloved brother, Dr. Thomas, has shown that they ended in 1866 or '68, and had reference to the times of Papal supremacy, beginning A.D. 606-8. Does not the second period (1,290 days) have the same beginning? I think it must be so from the wording of Dan. xii. 11. If so, this second period would end thirty days or years after the 1,260, which would bring us to 1896 or '8 for the destruction of the Russians and their allies, who will then be the desolators of the Holy Land (see Dan. xi. 45). In reference to the third time, or 1,335 days or years, this is 45 years longer than the 1,290, which would bring us to 1,943

for the full establishment of the kingdom. There would thus be, from the destruction of the Russian hosts on the mountains of Israel, to the establishment of the kingdom, a period of 45 years, in which to shew the great and marvellous things of Micah vii., such as the building of the Temple, which must occupy a long time; the subjugation of the nations—no small matter. During this period, the nations will be confounded at the might of God's people. Will lay their hand upon their mouth; their ears shall be deaf. They will be afraid of God, and fear because to Him, when He performs the truth of Jacob, and the mercy to Abraham, which He has sworn to the fathers in Israel from the days of old."

REMARKS.—There is no evidence of a transposition of verses having occurred in Dan. xii. : and a guess is an unsafe thing at all times. The present arrangement of verses is the arrangement of all the versions and copies since the time of Christ downward, and the connection of discourse seems to require the present order. But bro. Bellamy's suggestion does not depend upon any alteration in the order of the verses. The suggestion is that the three periods begin together. This may be so, so far as the order of the verses is concerned. The question is determinable by other considerations. Dr. Thomas's reason for making the 1,335 years begin before the 1,260 was that the resurrection appeared to mark the ending of both; and, therefore, that, ending together, they could not begin together. When this reason is set aside, the way is open for the suggestion that the three periods all begin together, and therefore end at different times, in accordance with the different stages of the divine work at the time of the end. Time has set it aside. That the resurrection must have occurred before the end of the 1,335 years is without doubt in view of Dan. xii. 12-13. That it has not occurred at the end of the 1,260 years is equally certain: for we are now in 1884 without that event. The thought that it must occur at the end of the 1,260 ap-

peared plausible (in view of Dan. xii. 2 "awake from the dust"); in connection with verse 6 ("end of these wonders"), and verse 7 ("time, times and a half"): and Dan. vii. 1-25 ("until time, times," &c.; 22, "Until the Ancient of Days come.") But we look again: the Little Horn receives power against the saints for 1,260; the end of this power to coerce and kill is not necessarily the destructive ending of its own existence at the hands of Christ and the saints; but, the beginning of a new turn of events, leading to this. Liberated from the assumption that the resurrection must occur at the end of the 1,260, there necessarily arises a new placing of the one period, at the end of which, without doubt, the resurrection must have occurred, when it arrives; namely, the 1,335. Doubtless, the reading of Dan. xii., apart from any assumed necessities, suggests a simultaneous beginning of the 3 periods, 1,260, 1,290, and 1,335. Time, times and a half (1,260) is the measure of Papal Rome's (divinely) unchallenged executive supremacy in the earth. This was the "how long?" to the end of this one "wonder." But then again, from the establishment of that Desolating Abomination, in succession to the taken-away "daily," there should be 1,290, the ending of which should be marked by beginning of the termination of its existence by the destroying judgments to be brought to bear upon it in "the war of the Great Day of God Almighty." This would give to the Papal system an undisputed existence of 30 years over and above the lease of its persecuting power. The end of this period appears to be the time of the resurrection, because this war is conducted by Christ and the saints. But there is just this lack of certainty as to whether it may not have taken place before. Before Christ and the saints enter upon conflict with the nations of the earth, the resurrection and judgment must have taken place, and there is no indication of the length of

time this may occupy. It may not take long, but it may take longer than we think. Being ignorant on this point, we cannot be sure but that the Lord may come at any time, even now. The 1,335 ending certainly goes beyond all the other periods by reason of the "Blessedness" associated with the safe reaching of it, and the standing of Daniel in his "lot." As a matter of arithmetic, it goes 45 years past the 1,290; which would seem to be a reasonable time for the effectuation of the complete change wrought upon the earth in its transition from the kingdom of men to the kingdom of God.

EBAL AND GERIZZIM.—It may be remembered that, in accordance with the commands of Moses, the Israelites were, after their entrance in the promised land, to "put" the curse on Mount Ebal and the blessing on Mount Gerizim. This was to be accomplished by a ceremonial in which half the tribes stood on the one mount and half on the other; those on Gerizim responding to and affirming blessings, those on Ebal curses, as pronounced by the Levites, who remained with the ark in the centre of the interval. It is hardly too much to say of this natural amphitheatre that there is no other place in Palestine so suitable for the assembly of an immense body of men within the limits to which a human voice could reach, and where, at the same time, each individual would be able to see what was being done. The recesses in the two mountains, which form the amphitheatre, are exactly opposite to each other, and the limestone strata, running up to the very summits in a succession of ledges, present the appearance of a series of regular benches. A grander sight can scarcely be imagined than that which the reading of the law must have

presented: the ark, borne by the Levites, on the gentle elevation which separates the waters of the Mediterranean from those of the Dead Sea and "all Israel and their elders and officers, and their judges" on this side and on that, "half of them over against Mount Gerizim, and half of them over against Mount Ebal," covering the bare hill sides from head to foot.—*Quarterly Statement, 1873*, quoted in *The British Quarterly Review*.

ANCIENT AND TRUE, BUT FORGOTTEN AND REJECTED.—Brother J. Richards, of Montgomery, forwards the following extract from an article in the *Family Herald*, which appeared 40 years ago:—"There is one vision of the future which is distinct from all the rest, and which seems to have had very little encouragement given to it since the world began. The Greeks and Romans knew nothing of it for several ages; and when they first heard of it in later times, they laughed at it as the frenzy of a weak understanding. The Christians evidently began with it, but very soon rejected it entirely. The Jews also began with it, and it forms the fundamental principle of their faith; but they also cast it off, and took up the prevailing notions of the nations around them—the metaphysical abstractions of clouds and ether. This one solitary, almost unknown, and unheard-of vision of the future is, notwithstanding, the parent of European civilisation. It is the germ of Judaism and of Christianity. It is the first article of faith in the history of the church—the faith of Abraham—that *the earth or the world would be given to him and his seed for ever*. It does not appear that he was promised any other world than this, or had an idea of another. Moses never speaks of another, not even once, nor does he make the most distant allusion to one; but he promises an inheritance for ever in this world, to the people that he brings out of bondage."

I don't like too much hair-splitting about the meaning of passages. The Scriptures are so beautiful in their own simplicity: it spoils them to have them over-explained.

You must make up your mind that the world around you will never be what it ought to be until made such by God's own

powerful hand of judgment. Therefore endure the desolation, but beware of the effects of contact with it. Do not conform except in trifles. Conquer your environment; let not your environment conquer you. What is this but "overcoming the world" upon success in which our acceptability with Christ at last depends.

The Christadelphian.

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

NOVEMBER, 1884.

We are obliged, at the last moment, to decide on having eight extra pages this month, which means not only an increased printer's bill, but double postage on about 2,000 copies of the *Christadelphian*. We thought it better to incur this extra cost than appear with omissions in the last sixteen pages, which readers would have begrudged; the more especially as helpers of the truth have ever been prompt to share the burdens from time to time incidental to the service.

We do not know what number of the next volume of the *Christadelphian* to arrange for the printing of, till subscribers have spoken their minds. A number have done so. We thank them for their promptitude, and for their expressed goodwill. Others will be doing so by-and-bye. Where they omit to do so, we cannot presume to insert their names in the new list. We might be sending them something they want no more of. There are those in this mind: and in times of change, we cannot say who is who. Those who are slow in speaking may find themselves minus the opening number: as we cannot afford to order stock in excess of the number wanted.

Some are asking, "Where shall we get to?" It would require a prophet to tell, and we are without one. There was such in the apostolic age, and the answer then was, that the false apostles would succeed, and that the truth would practically disappear from the earth. That such should again be the result, we can scarcely believe in view of the advanced state of the times and signs. But if it is to be averted, it

will be by holding fast to the foundation which remains from age to age, however much covered up from sight it may occasionally become from the accumulation of the drifting sands of the human desert. That foundation is the Bible, to which the *Christadelphian* means to stick without compromise or concession, until the Lord of the Bible himself steps in, or until the curtain drop upon the conflict of this mortal probation.

However disposed to the kindnesses and the mercifulness which are the first law of divinely regulated human life, we have no liberty from Christ to be tolerant of good words and fair speeches that lead from the way of life. The elegance and finesse of modern literature become as the poisoned treacle to the buzzing fly: attractive and pleasing, but killing. They lead away from God, and from obedience, and from hope.

To us, the Bible and the word of God are equivalent terms; and for the integrity of the Bible in this respect we shall fight to our dying breath (if we ever have one, which we hope not). We shall strongly fight this battle, unscared by the easy cry of "bigotry." We should not be so foolish as to fight without strong reasons; these exist, and we shall show them as occasion calls. If in their exhibition, at any time, we should appear to show scant respect for the modern representatives of "the wise of this world," whom Paul disparaged, it will be for a reason that will command the sympathy of all who are on God's side; and which puts us into the company of the apostles and prophets, who were not distinguished for complimentary deference to those who opposed "the right ways of the Lord." This is not an affair of philological refinements which are mostly empty of any reliable guidance. It is an affair of broad and palpable evidences of context and fact which only require humility and common sense to rescue the Bible from the dishonouring position in which human "learning," unenlightened by the truth, would place it.

THE SIGNS OF THE TIMES.

EUROPEAN BEARINGS OF THE FRAN-
CHISE AGITATION.

THE NEW BRITISH EXPEDITION TO
EGYPT.

GENERAL GORDON'S DEFENCE OF
KHARTOUM.

LORD NORTHBROOK'S MEASURES IN
EGYPT.

At home, during the month, public attention has been absorbed by the contest between the House of Commons and the House of Lords. As the issue of this contest approaches, the interest grows more intense. Public feeling is in fact getting to the dangerous point. There have been riots at Birmingham and elsewhere, and fears of a revolution begin to be whispered if the House of Lords does not give way. It is the international bearings of the matter that make it chiefly interesting to believers in the word of God. Should Mr. Gladstone be driven from office, there will be changes in the East which prophetic watchers greatly desire to see. Mr. Stillman, a shrewd Anglo-American, who has travelled much, especially in the East, and as the *Pall Mall Gazette* says, "has wormed himself into the heart of the whole complex group of obscure problems which, in their totality, are known as 'The Eastern Question'"—expresses great apprehension as to the consequences.

"Suppose," says he, "that Mr. Gladstone goes out and Lord Salisbury comes in. By the necessity of his position he will be driven to annex Egypt or to declare the Protectorate. That is to say, he will be compelled to play the card which England ought most carefully to keep in reserve. As long as you play the waiting

game in Egypt, and refuse, in spite of all pressure, to annex the country, the game is in your own hands, and the *status quo* can be maintained. The moment you show your hand the game is up, and all the other Powers will follow suit. Russia will enter Armenia, Austria will go to Salonica; and, in short, there will be a general *débâcle*, in which England, having begun the upset, will be unable to exercise the controlling influence.

"Nothing appears so clearly from a close study of the facts than that in the East, whoever leads loses. Nothing but the knowledge of that fact can explain to me the apparent hesitation and timidity of all Mr. Gladstone's policy. But that fact once grasped is a key to the whole mystery. It is the obvious game of the enemies of England to force Mr. Gladstone's hand in Egypt. If England is driven to annex the country, she loses her arbitral position, and throws the whole game into the hands of the other Powers. The same considerations keep Austria back in the Balkan, and Russia in Asia Minor. Each Power, very naturally, would throw upon the other the disadvantage of opening the game. That, it seems to me, is why Mr. Gladstone has refused to take a step in advance in Egypt until he was fairly driven to do so by the irresistible pressure of events. And no mistake could be more fatal for England than to replace him by a successor whose advent would be accepted on all hands as a signal for the general scramble. . . . If you annex Egypt—or what would be regarded as the same thing, if Lord Salisbury comes into office—the general scramble would begin, and would not terminate until Turkey has CEASED TO EXIST."

Considering that the one thing needful in the present situation of affairs from a prophetic point of view, is this same cessation of Turkish existence, those who long for "end of the vision" cannot help wishing an issue of local politics that is likely to lead to it, in the estimation of keen-eyed judges of European politics. To wish failure to Mr. Gladstone is to harbour an unpopular wish: but such a wish comes naturally with the opinion that his removal will facilitate the removal of the Turkish barrier to Israel's restoration. Mr.

Stillman says: "The forces now at work in the East . . . are chained up for the time by the *status quo*, of which Mr. Gladstone is the outward and visible symbol. Remove him, and Europe will welter through a bloody chaos before she regains her equilibrium." The prospect is a gloomy one for those who do not know that the bloody chaos is appointed, and that a safe and unexpected equilibrium will be produced by the interposition of Omnipotence in Christ.

THE NILE EXPEDITION—GENERAL
GORDON'S DEFENCE OF KHARTOUM.

In Egypt, there is a steady development of English military activity. The Nile expedition, under Lord Wolseley, is being pushed forward towards Khartoum with all despatch. There are many difficulties to overcome, but they will doubtless disappear before English capacity and courage. A powerful incentive is at work: Is General Gordon safe or not? Report seems to say he is, but there is no certainty. Communications have been received from Khartoum during the month which have strongly excited the public feeling on the subject. The communications consist of a series of letters from Mr. Power, the *Times* correspondent in that town, who is also British consul. The letters were despatched July 31st, and took fully two months to get to the nearest telegraph station. They reveal a very unexpected state of things. The English Government had been asserting that General Gordon was all right, and Khartoum quite safe from the Mahdi's troops, and that he could get away if he liked. These letters show that the place has been closely besieged for months, and that when the letters were despatched, Gordon had only two months' provisions, and had just received a discouraging despatch from Lord Granville to Her Majesty's representative in Egypt. That despatch ran thus:—"Gordon should be at once informed in

cypher that we do not propose to supply him with Turkish or other force. Add expressions, both of respect and gratitude for the gallant self-sacrificing conduct and for the good he has achieved." Of this despatch Mr. Power writing from Khartoum on July 31st says:—"Since the despatch which arrived the day before yesterday, all hope of relief by our Government is at an end, so when our provisions, which we have at a stretch for two months are eaten, we must fall, nor is there any chance with the soldiers we have, and the great crowd of women, children, &c., of our being able to cut our way through the Arabs. We have not steamers for all, and it is only from the steamers we can meet the rebels. In three days General Gordon will send two steamers towards Senaar. It is hoped they will retake the steamer *Mehemet Ali*, which the rebels took from Saleh Bey. General Gordon is quite well, and Colonel Stuart has quite recovered from his wound. I am quite well and happy."

The *Times* says the letters will cause "a thrill of pride and a flush of shame." "They tell a story of unflinching courage, of unwavering fortitude, of inexhaustible energy and resource, of hope in circumstances of despair, and of splendid devotion to duty when hope had fled. In the long roll of Englishmen who have spent themselves in the service of England there is no brighter name than that won for himself by General Gordon, nor in the glorious catalogue of their exploits is there any that can outline his defence of Khartoum. When the curtain falls on the last day of July, we see the three Englishmen, knowing that their days are numbered unless the unforeseen and the improbable come to pass, setting their backs to the wall and facing their hard fate without a thought of flinching and even without abatement of their cheerfulness."

The *Pall Mall Gazette* says:—"During long summer months, while we grieve to say it, some Radicals of the baser sort were declaring that nothing in the world but General Gordon's own obstinacy prevented his immediate retirement from the Soudan, he was battling for his life against overwhelming odds, the bullets falling incessantly into his palace for five months from all sides. . . .

Fortunately, General Gordon has a robust faith in the Government of the universe, which is but little affected by the

mistakes of the Government of the day, and although they had received the fatal message announcing their abandonment they never lost heart or despaired. Resolute to the last, 'all hope of relief by our Government being at an end,' they stood firm and undismayed, resolved to fight on unshrinking, and then to perish, if need be, rather than desert their post."

"Fortunately," says the same paper, "there is reason to believe from later telegrams that General Gordon compelled the enemy to raise the siege towards the close of last month, in which case he will no doubt have been able to replenish his stores from the surrounding country. Otherwise a message which will be read everywhere with a just pride would have produced the bitterest feelings of indignation and dismay. For it would have told us that our relief expedition had been once more too late, and that, after holding Khartoum for seven perilous months against all the forces which the Mahdi could send against him, General Gordon was at the moment in imminent danger of perishing by famine. His valour, however, has saved us from so horrible a denouement of so glorious a siege. . . . Nothing but General Gordon's remarkable qualities, his resourcefulness, his courage, and the confidence with which he is able to inspire those around him could possibly have saved the town from capture. And in saving Khartoum from the Mahdi he has saved Egypt. . . . But for him and his heroic defence of Khartoum, the tide of Arab war would ere this have been surging, not around Khartoum, but around Cairo, and instead of sending an expedition to relieve Khartoum, we should have been engaged in the reconquest of Egypt."

WHAT IS TO BE DONE?

On the question as to what is to be done, when Lord Wolsley and General Gordon have joined hands, the *Times* asks—

"Is this country prepared to allow the carrying out of the half-hearted policy of

rescue and retirement, which Lord Wolsley was sent to pursue, or will it insist that a town for ever memorable in English annals, and unquestionably essential to any thorough management of Egypt, shall remain the outpost of civilisation in the Soudan? There is but one answer possible to such a question in the mind of any one who really faces the needs of Egypt and of England."

EVENTS IN EGYPT—AUSTRIAN THREATS TO TURKEY.

In the diplomatic sphere, Egyptian events are also moving largely and rapidly. Lord Northbrook's inspection of Egyptian affairs on the spot has led to the adoption of two measures, which have both caused a political flutter. By his advice (in reality command), the Khedive has suspended the annual payments which Egypt bound herself to Europe, some years ago, to make towards the extinction of her debt, and has applied them to the current expenditure of the country. By the same orders, he has reduced the Egyptian army to a nominal force of 3,000 men. Both measures amount to the practical government of Egypt by England. Should home events force the practical into the theoretical, we may hope to see other powers at work on the Turkish case. They seem, in fact, to have begun. Turkey, long ago, promised to join her railway system to the Austrian. She hangs back. Austria now says she will no longer put up with Turkish delays, and that Turkey's existence is involved in the question of compliance. The correspondent of the *Daily News* says:—"In a conversation with a high Turkish dignitary, when the subject now in question was alluded to, I was surprised to hear the remark, uttered with extraordinary energy, 'We will never make that railway.'"

THE
Ecclesial Visitor.
FROM BIRMINGHAM (MONTHLY.)

INCORPORATE WITH "THE CHRISTADELPHIAN."

"They shall make known unto you all things which are done here" (Col. 9).

OUR NEXT TEA MEETING.—Monday, November 10th; 4.30 prompt; brethren and sisters only. An hour's conversation after tea.

"FINGER POST" DISTRIBUTORS' TEA MEETING.—December 13th, Garden Room, 64, Belgrave Road. 5 p.m. All interested in the work are welcome, though they may not take an actual part.

SUNDAY SCHOOL TEACHERS' TEA MEETING.—Saturday, November 29th, Garden Room, 5 p.m.

NEXT GARDEN ROOM MEETING.—Saturday, November 15th; 7 o'clock. Jno. xviii.—(brother Roberts.)

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR NOV.—2nd, brother Roberts; 9th, brother Shuttleworth; 16th, brother Roberts; 23rd, brother Ashcroft; 30th, brother Roberts.

BIRMINGHAM BROTHERS LECTURE OUT OF BIRMINGHAM DURING NOVEMBER AS FOLLOWS:—

November 2nd.—Brother Ashcroft, Liverpool; brother Shuttleworth, Leicester.

Nov. 9th.—Bro. Roberts, Leicester.

Nov. 16th.—Bro. Ashcroft, Nottingham; bro. Shuttleworth, Liverpool.

Nov. 23rd.—Bro. Roberts, Mumbles.

Nov. 30.—Bro. Ashcroft, Mumbles; bro. Shuttleworth, Nottingham.

SUNDAY SCHOOL.

Nov. 2nd, 1 Kings i. to verse 27 (Hm. pp. 197, 72); Nov. 9th, 1 Kings i. 28 to end of chapter (Hm. pp. 207, 73); Nov. 16th, 1 Kings ii. to verse 25 (Hm. pp. 209, 79); Nov. 23rd, 2 Kings, verse 25 to end of chapter (Hm. pp. 2, 89); Nov. 30th, 1 Kings iii. (Hm. pp. 5, 95). Meeting of teachers for study in the Reading Room, Temperance Hall, Wednesday evening at 8 o'clock.

BIRMINGHAM MISCELLANIES.

The district meetings have been busy during the month, appointing visiting brethren for the coming year. Their appointment makes a very serviceable contribution to the working of the ecclesia.

Many of us would drop out of knowledge of each other if it were not for the information supplied at the announcement interval by the visiting brethren. We should miss many an opportunity of "visiting the fatherless and the widow." Small ecclesias may be glad they have no need for such arrangements. There are advantages in small ecclesias which large bodies lack. All the members of a small ecclesia know each other; and they get closer together than is possible when the numbers get beyond a certain point. In the multitude that no man can number, the prevailing presence of the Spirit will obviate the drawbacks incident to a mortal multitude.

Our announcements grow numerous. Some of them might be spared. We should not be told of indisposition unless it is serious, and requiring special attention and sympathy. We are all in a chronic state of indisposition; and if every phase of feeling and condition were reported, we should have no time for the glorious gospel of the blessed God. It is also important to observe the rule that forbids business announcements at any time on Sunday, except at the appointed interval. Business has a tendency to creep all over if it is not kept strictly in its own place.

The heat in the Temperance Hall has been found very oppressive during the month. If to modify this, we open ventilating windows in the roof, where one complained of heat, ten cry out of cold. So we don't know what to do but act on the principle that "what can't be cured must be endured." There will be neither chills nor suffocations in the kingdom of God.

Sister Bower has returned from Sydney, after three years' absence. She is as glad to be back as the brethren are glad to have her back. She does not recommend anyone to leave Birmingham if they can "make out" at all. She does not speak well of some features of colonial life, especially the want of water (literal and spiritual). The fact is, there is no part of the earth to be particularly recommended under present circumstances.

Brother and sister R. Bairstow, of Eland, have been visiting us during the month. They wrote to ask when they could see the greatest number of meetings in the shortest space of time. The answer was, "Take your chance: all times pretty much alike." They came, and had something every day for three days. They departed expressing the advantage they had derived from their visit.

Our annual meeting went off in the usual way. The reading of the reports was interesting (more interesting than usual, as brother Hall remarked in seconding their adoption). The financial reports showed a balance in hand in each department (General, Second Collection, and Sunday School), which, considering the heavy drain there had been in them all, could not but be felt to be satisfactory. The results of the annual ballot for serving brethren was read,—the numbers voting for each being suppressed while held accessible in the hands of the recording brethren to those who might be curious. This omission was ordered by resolution, on the ground that the reading of the numbers only pandered to carnal emulation, which as saints, it was our aim to extinguish. The ballot made little change, giving us brother J. E. Walker as finance brother, and two additional presiding brethren in brother Gilbert and brother Jackson. The discussion occurring in connection with the appointment of brethren to help at the harmonium, suggested the wisdom of making all appointments in the quiet form of a written ballot. A proposal to this effect is likely to be brought forward.

Among the incidents of the month was this: the members of the Young Men's Improvement Society had been to Kidderminster some time back, playing cricket with them. The Kidderminster brethren now came to Birmingham to do the same; and the use of the Garden Room was asked that the Birmingham young men might

entertain the Kidderminster young men to tea after the play. The use of the room was granted: but at the tea meeting, brother Roberts, who was asked to fill the chair, expressed the drawback to the pleasure which he felt in meeting them, arising from the nature of the occasion. He liked nothing better than for brethren to meet and entertain each other; but he confessed to the qualms he experienced on hearing that the meeting was to be in connection with an effort of rivalry. He did not think it was expedient that brethren should ever meet on a basis in which it was their business in any way to best each other. The spirit of the high calling, which was a difficult thing to foster, required them to exalt each other, not to pull each other down. Cricket exercise was unobjectionable in itself: but a match, brethren against brethren, was another thing, having tendencies in a wrong direction of which they required to be very jealous. He felt very sorry to put himself in such an apparently unfriendly attitude: but it was the beginnings of things that had to be watched. Kidderminster *versus* Birmingham would be liable to be followed by Birmingham *versus* any other place. What should they think of the saints at Ephesus *versus* the saints at Colosse striving together in the rivalry of the athletic games that were popular in the days of Paul? He hoped they would not regard him as much of an ogre, but he felt it was the wrong thing; and while gladly placing the Garden Room at their disposal, he could not refrain from expressing the thoughts which their meeting had occasioned. These remarks might have been expected to fall like a cold water douche on the meeting. But it was not so. The Kidderminster brethren in particular cordially endorsed the sentiments expressed, stating, in some cases, that they were sentiments which they themselves had been troubled with. They declared it would be the last time such a visit would be paid by them; but they would hope to renew the visits on future occasions on a different footing. Some proposal has since been made for the interchange of visits in their capacity as mutual improvement societies.

Bro. George Lowe has returned to Birmingham from Llandudno, where he had accepted a situation (dentist) for some months in the hope that the sea-side air

would restore his enfeebled health. His hope in this respect has not been realised. The brethren share the regrets of his family circle on this head, and can only fall back, with them, on the consolation arising from the hope there is in Christ.

At a meeting of the arranging brethren, Mr. Oliphant's letter appearing in the present number of the *Christadelphian* was taken into consideration. As it was a question of only one collection in the year (and not likely to interfere with any other duty), it was considered wise not to abandon it but to recommend the ecclesia to retain it as a practical connecting link between the brethren and the commencing work of Israelitish revival in which they have so deep an interest. This recommendation was adopted at the annual meeting, October 2.

On the first Monday in October, the Annual Tea Meeting in connection with the Young Men's Improvement Society, was held in the Temperance Hall. There was a fair muster, from 200 to 300 of the brethren and sisters being present. Brother Roberts (occupying the chair) explained that the object of the meeting, on the part of the young men, was to keep their existence before the minds of the ecclesia, with the hope of enlisting sympathy and increase of number. The object of the Society itself was, doubtless, good. In a large ecclesia like the Birmingham one, there was very little opportunity for young men acquiring the art of public speaking—an art, the rudiments of which were possessed by everyone, but which could not be developed without practice. The existence of such a society gave them this opportunity, and opened the way for usefulness afterwards. He warned the young men, however, against the cultivation of mere technical expertness. He pointed out that true wisdom lay in converging all their exercise upon the development of apostolic saintship in speech and action. He referred to Paul's instruction to Timothy as affording the best clue in this matter, "O man of God," Paul styled Timothy: none of them ought to be content with any condition short of that to which this description was applicable. He had heard with regret that some were failing to recognise the apostolic standard in this matter. He hoped it was not true that any of them drank and smoked and attended theatres. For himself, he would say that he would not shrink from with-

drawing from those who practised and defended such things, even if he had to walk out of the Temperance Hall alone.—A variety of interesting addresses followed.

A Garden Room meeting was held Oct. 4, preceded by tea-taking together on the part of about 40 brethren and sisters. Brother and sister Roberts hope to get round the ecclesia sooner or later. They simply aim at doing the best they can in the evil circumstances of this probation—well knowing that nothing is attainable of the character for which all true friends of Christ hunger and thirst.

Brethren and sisters in Birmingham removing to a new address should be careful to give notice of the alteration. A good many cards of invitation addressed according to the *Record* have come back through the post, marked "gone, no address." In such cases, the brethren invited not only do not come, but do not know they are invited, which is sometimes an evil.

A tea meeting of the brethren of the Lozells District was held in the Gower Street Board School on Saturday, October 11th. The whole ecclesia were invited, and responded in fair numbers—from 150 to 200 sitting down together. It is intended to make this an annual meeting. After tea, a number of interesting addresses were delivered, all tending to strengthen resolution of continuance in the work to which, in addition to ecclesial work, the Lozells brethren have set their hands, in district lectures and Finger-Post distribution.

A poor widowed sister, who keeps a shop, had her till robbed the other day. A brother mentioned the matter at the monthly meeting of the ecclesia, Oct. 12th, and before the meeting dispersed, a sufficient amount was placed in his hands by one and another to cover the loss, and leave something over.

The list of weekly allowances is on the increase. Some are feeling uncomfortable about it, and are openly expressing the view that such allowances ought to be restricted to those who are over 60, according to the line drawn by Paul in 1 Tim. v. 9-13. The matter will have to be considered.

The sewing and reading class held the opening tea meeting referred to last month. The meeting was held in the Garden Room, where the weekly meetings of the class will be held for some time to,

come. The work was brought out on to the tables, and the sisters went to work with their needles, while addresses were delivered by brethren Sheppard, Shuttleworth, and Roberts. Sewing meetings among the sects are usually gossip meetings, but this is impossible where Dr. Thomas is made to speak by one reading while the others sew.

The Visitor

“They that feared the Lord spake often one to another.”—(Mal. iii. 16.)

NOVEMBER, 1884.

We deprive ourselves of much comfort, if we fail to discern (or forget) that phase of the truth which is involved in Christ's saying, that he is the good shepherd. It is a figure, but none the less obvious in its literal application. The force of the figure is doubtless lost a little in Western countries, where shepherding is not much an affair of kindly tendance and solicitude. We recover the force of it when we remember that the Eastern shepherd knew all his sheep, and took a personal interest in them, and was in return known by them.

Jesus says thus it is between him and his people. “I know my sheep and am known of mine. . . . My sheep hear my voice and I know them and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my Father's hand. I and my Father are one.” It is evident that though these sayings primarily applied to those who believed upon him while he was yet upon earth, they extend to and embrace the whole body of his brethren of every age and country, as they will be seen on the day of their presentation to Christ in glory at his coming. He expressly recognises those who were afterwards to be developed, in the saying: “Other sheep I have which are not of this fold: them also I must bring and they

shall hear my voice.” Here distinctly we are included, if we are his.

Consequently, Christ's shepherdly tendance is a privilege of the present hour, though it may not be manifest. It is of the nature of that guidance in the ways of providence with which the fathers in the Old Testament times were acquainted. This guidance is now exercised by Christ under the power he received from the Father to which he referred in saying, “All power is given unto me in heaven and in earth.” That this power has special reference to the development of his brethren is evident from Paul's statement that God “hath put all things under his feet, and gave him to be head over all things to the church, which is his body” (Eph. i. 22). He himself, in the messages to the seven ecclesias in Asia, sent through John in Patmos, asserts and illustrates the exercise of this power in various ways. He describes himself as “walking in the midst of the seven golden candlesticks (that is, the churches).” He says he knows all about their affairs; that he has set before some an open door that no man should shut; that he has given others space to repent without effect; that against some he will fight, and that they will not know when he comes upon them; and that the object of his visitations is “that all the ecclesias shall know that I am he that searcheth the reins and hearts.”

In performance of these several parts, the angels are at his command, as shewn by their participations in the apostolic enterprise, and by Peter's statement that “angels and authorities and powers are made subject unto him,” and Paul's, that “they are ministering spirits sent forth to minister for them who shall be heirs of salvation.” It was by the angels that the steps of good men were ordered under the law, and it is by them that Christ regulates the affairs of his brethren during the darker times of the Gentiles. Such a conviction brings peace and con-

fidence amid all the vicissitudes and perplexities of the changeful life we now have to lead. All these perplexities are under control, and will be overruled for the ultimate and real welfare of all who hear the shepherd's voice and follow him.

PROVERBS, No. 51.

Incline thine ear to wisdom : apply thine heart to understanding (ii. 2).

This means making an effort. An effort is necessary. There are things that require no effort, such as breathing, seeing with the eyes, getting hungry, &c. Such things are but the foundation on which higher things are built. The things that come by effort are more precious and more enjoyable than those that come of themselves. Wisdom and understanding do not come of themselves. Because of this, and the trouble necessary to get at them, the bulk of mankind, as things are now upon earth, never attain them. The schoolboy prefers play to lessons; and would never learn if he were left to himself. Grown schoolboys are mostly the same: hence men, almost universally, die without understanding. That which is agreeable is their rule: not that which is wise. God calls upon us to act differently; to "incline" and "apply" our minds to the highest wisdom—the knowledge of Himself, and His ways, and His purpose as revealed. Obedience will prove sweet in the end, and none the less because it has to be yielded at the cost of self-denial meanwhile.—Ed.

EDITOR'S DIARY OF SUNDAY WORK.

Sep. 14th.—At the Temperance Hall, Birmingham: large meeting. Sister Bower present for the first time after a two or three years' absence in Australia. All glad to have her back: she glad to be back.—Brother Turbeyfield reported injured from a serious fall from a ladder while trying to enter his own house by bedroom window, in the absence of inmates.—Several requests to the districts to convene and appoint visiting brethren for the coming year.—Spoke on the melancholy incident recorded in the portion read from Ezekiel—the departure of the divine glory from the midst of Israel: enlarging on the satisfactory side of this as affording an explanation of the long interval that

has since elapsed without voice and miracle. It was a dry season that preceded the appearance of the babe of Bethlehem; and a drier season still had prevailed since the departure of the Man Christ Jesus from the earth—this, no accident, but of necessity and by arrangement. But times of much refreshing by (spiritual) rain would come with his return—yea, times such as the world had never known; in which, by faith and patience, we hoped to participate.

In the evening, lectured to a crowded house on "Satan's downfall." The subject, though apparently sensational, was in the ordinary course, arising out of Rom. xvi., in course of exposition: ("God shall bruise Satan under your feet shortly"). The devil always "draws" in all senses. The subject of him, however, is to me very uncongenial, and one that I never select by preference, though never avoiding it when it comes in the way. It is characteristic of the state of things upon earth that the devil should be a more popular subject than God. It is in reality a dark and distressing subject: the subject of God, how glorious!—Endeavoured on this occasion to diversify the subject somewhat by conducting a supposed conversation between an enquiring friend and candid orthodox neighbour.

Sep. 21.—At the Temperance Hall, Birmingham. Large meeting, notwithstanding the unfavourable weather. Should have been at Kidderminster, but Brother Shuttleworth had fixed me for Birmingham by intimation in the *Light-staunt*. Have often thought I should make it a rule to be in Birmingham in the morning when lecturing in the evening within ten miles of Birmingham. Time is short and strength small: and it seems wiser to use them for the comfort of between 300 and 400 believers than 15 or 20. Cannot get the district brethren to take this view. The work in Birmingham grows larger and more important year by year.—Mention was made this morning of the receipt of a letter from Mr. Oliphant, advising the continuance of our efforts on behalf of Israel on the ground of the imminence of a rush of Jewish immigration into Palestine on the removal of the obstacle at present existing.—Brother Witts was present for the first time after his arrival from Egypt, where he had obtained his (purchased) discharge from the army. He made a few interesting remarks after the

breaking of bread, showing how God had worked with him in Providence in enabling him to obtain his release in the face of unprecedented obstacles. He said he had, within the previous fortnight, gone over a considerable part of Paul's journey in the Mediterranean. It would have been very interesting to most brethren: and it was so to him, but his peculiar situation and his desire to get home, somewhat interfered with his enjoyment of it.—In the exhortation before the breaking of bread, the tender twig cut from the top of the Israelitish cedar, to be planted on the mountains of Israel, and there to become a great tree affording shelter to all creatures, furnished materials for profitable reflection, particularly enabling us to realise that now is the low and the dry tree, and consequently afflicted state, to be succeeded by all that is signified by a great and vigorous tree, at a high altitude, full of sap and shadow.

In the afternoon, went by rail to Kidderminster, in the midst of a pouring rain which became very bad just before the hour of meeting. It seemed likely the meeting would be extinguished: expected to find as many as were with Noah inside the ark. Surprised to find a large audience in the Co-operative Hall—a nice room which the brethren occupy permanently. Probably due to the prevalence of epidemic in the town and many deaths from typhoid fever. There can be no doubt that trouble predisposes the mind to consider divine realities at other times neglected, or faintly apprehended. Something was also probably due to the striking subject which the brethren had chosen and advertised: "The speedy resurrection of Abraham, Isaac, and Jacob, for what purpose and how it is to be effected." It became my part to show that this apparently fanatical proposition was the conception of sober reason as applied to facts that could not be gainsayed. The audience were very attentive.

Sep. 28th.—Temperance Hall: brother Hadley presided. Large meeting. Present brother and sister Robert Bairstow, of Elland; brother Winbury and brother Barker, from Kidderminster, and probably some others. There are generally some visitors from a distance. They say it strengthens them to see a large meeting, though the certainty of the truth is unaffected by numbers. Doubtless, it will be an exhilarating thing to see and mingle with the multitude that no man can

number. Spoke on the vigorous figure in Ezekiel xxiv., which speaks of Jerusalem as a well-filled pot about to be set on a blazing fire, and allowed to boil till all the contents were consumed, and still to be left till the metal of the pot was red hot. In what sense could this be said to be written for our learning? Because what occurred in the case of Jerusalem would occur in our case under the same circumstances. Jehovah's complaint was that He had for a long season purged them without any effect (verses 13-14) and would therefore destroy them in judgment. He was busy purging us by the application of His word in various providential ways: and if we remained unpurged, Christ would take up the attitude of an enemy, as shown in the message to the seven Asian ecclesias.—Brother Barker followed. It was the Sunday for the quarterly collection in aid of brother Ashcroft's employment; but the arrangement having terminated, the collection was omitted.

In the afternoon, as usual on the last Sunday of the quarter, addressed the Sunday school (about 300 children assembled). Rehearsed to them the incidents in David's reign, which they had been reading about in the previous quarter's lessons. Why take the trouble? Some have asked this in a disparaging spirit, some even saying that labour on the children is labour thrown away. Cannot at all agree with them. Among the "every good work" in which we are commanded to be diligent, the instruction of the children certainly takes rank. It is good for them: good for all concerned, and reasonable, that they should be exercised in the way of God.

In the evening, listened to brother Ashcroft, who gave an excellent lecture on "the divine right of kings," but evidently laboured under physical infirmity. He had intended being present in the morning, but probably from this cause was prevented.

Oct 5.—Temperance Hall, Birmingham. Very large meeting. Brother Bland, of Kidderminster, and some other visitors present. Two new sisters and one brother (sister Beddington and brother and sister Bedall) received; several applications announced. Steady increase tells from year to year. We are now 566. What we are coming to we cannot foresee. We are not aiming at any object. We are simply banded together doing the duties arising out of the truth. We must trust to God to open a way out of the practical diffi-

culty of growing too numerous.--We prayed for brother Malan's support in his lonely work in Geneva. Perhaps a collection in aid of his lecturing expenses would not be amiss.—Ezekiel's address to Egypt (xxxi.) furnished us with the materials of edification in this way: "Whom art thou like in thy greatness?" said the Spirit of God to the Egypt of 2,400 years ago. The answer was "Assyria." But Assyria had passed away with a great downfall, as the word of the Lord had foretold. The application was, "So will it be with Egypt;" and so it had been. And now, in our day, we could say to any of the great powers that occupied the world (Prussia, Germany, England, etc.) "Whom art thou like in thy greatness?" Answer: "Like Egypt as she was 2,400 years ago." But Egyptian power had disappeared: so will yours for the mouth of the Lord hath spoken it.

AFTERNOON (having to lecture in the evening) was necessarily given to rest, without which, a somewhat cranky machine gets unfit for the work to be done. For the same reason, am obliged to avoid private intercourse. Regret it exceedingly. There was a day when we might, as we did, without reserve (because without harm) cultivate the amenities of sociality. Are now compelled to take this in very sparing measure, and never without effects from which it takes time and rest to recover; not that we are in bad health, but that there is one weak part in an otherwise sound machine, which imposes this check. What can we do but submit? It is said the strength of a chain is the strength of the weakest link. This is true. We have to work accordingly, regretting the need for limitations, but doing the most we can in the hope of a day when the mortality shall be swallowed up in everlasting strength, and the garment of praise will dispel for ever the spirit of heaviness.

EVENING, crowded meeting—too crowded—some had to go out overcome with the heat. Subject, "The prophets," which I showed had a place in the apostolic operations, from which they had entirely disappeared in all pulpit operations.

Oct. 12th.—DERBY: Travelled previous night by train from Birmingham, after a run-in visit and address, to a tea meeting of the brethren and sisters of the Lozells district. Gusty, wet, dark night; but the invention of the railroad has taken away

the discomfort, as it has abolished the "romance" of travel, to a large extent.—Brother Chandler at Derby station. Drove to his hospitable house, where he enjoys the privilege of a very hearty cooperation in his sister-wife, and the comfort of a promising family: comforted under many past private hardships by the glorious truth to which they have sturdily adhered for years past. What other cheer is there, in life's doleful plight as it now is upon earth, than the cheerful comfort of God's guidance in the dark, and the cheerful prospect of His goodness at the morning light?—Went with them to the breaking of bread. There is now a considerable company at the table together. Re-union has brought increased numbers and comfort, and more power for good, without and within, every way. God continue these blessings to them. Pointed out in the address I was called upon to deliver, that the way to secure His favour was to bring their minds into harmony with His by a permanent interest in His plans, aims, and principles, which was only to be achieved by a daily contact with these as exhibited in the Scriptures.—In the evening, the meeting house was full to hear of "Obedience: its place in the plan by which God is choosing for Himself a family from the Adamic race."—This was the second visit during the year. The brethren requested that the visits should be four times a year. Had to tell them I was contemplating a reduction to one visit in the twelve months. There was a consequent deadlock between intentions and wishes, which will probably end in things remaining as they are—twice a year.—Found that Messrs. Jackson and Nichols are trying to get up quite a crusade of publishing and lecturing against the truth. It is the very best thing they can do. If men will not become servants of the truth, the next best service they can render it is to oppose it with all the animus they can command. This attracts attention to the truth, and secures a consideration it would not otherwise receive—that is, where the opposition is really thorough-going and effectual. Our only fear is that the men are too insignificant to do much service in this way, and that the orthodox communities to whom they offer their services are too indifferent to take the trouble of finding the "necessary expenses" stipulated for.

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 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.

ECCLESIAL NOTES

(These are suggested by intelligence—not necessarily all appearing. Specific association will, therefore, not always be possible. This is immaterial: it is the general bearings of things that are important.—ED.)

There can be no objection to the reporting of scriptural withdrawals from offending individual brethren; but when an ecclesia parts asunder on some dispute which is discreditible to both parties alike, the only course is silence towards both—in sorrow.

"In bondage to Christ Jesus:" that was a good form of epistolary subscription, brother. The man with whom this is a reality, and not a mere ornamental pietism, is a true brother, of a pleasant fragrance to all true brethren, as well as to our elder brother in heaven, whom we hope presently to behold.

Don't speak of serving brethren as "officers." It may not seem to matter much; but it is astonishing how much power there is in a right phraseology to diffuse the kindly spirit of the house of God, and how much power there is in an opposite direction, in the adoption of the cold and technical nomenclature in vogue among "those who are without."

Mr. Oliphant's letter (at the commencement of the present number) brings home the question of the annual contribution to Jewish need (first Sunday in December). Shall we, or shall we not, continue it? Each ecclesia must decide for itself. The question has been before the Birmingham ecclesia, with the result of a resolve to act on Mr. Oliphant's suggestion, without making it the subject of a very heavy effort. A moderate collection once a year will hurt no one, and will, meanwhile, put in our hands the power of helping effectually in an emergency that must come.

No one controlled by apostolic principles would talk of "we, the heads." These principles ex-

clude headship, and command the taking of the lowest place. The "servant of all" becomes chief in a certain way, as Jesus said would be the case; but this is a different thing: it is not the result of aiming at being head, but of aiming the other way. And it is a result that is not valued or recognised by those who may reach it through compliance with Christ's precept and example, who "came not to be ministered unto but to minister."

"Jealous?" Yes. The Editor confesses himself very jealous, as he did to brother Chamberlin while in Birmingham—jealous of every interference, direct or by inference, with the Bible, or the ascendancy of Bible principles in theory or practice among the brethren. This jealousy has led him into many difficulties for 25 years past; but out of them all the Lord has delivered him. It is a jealousy with which every enlightened lover of the Bible will sympathise. Those who insinuate any other kind of jealousy, must be left to their misapprehension. Surely the Editor's attitude towards good men, whenever they have seemed to arise, is a sufficient confutation of a thought which he feels humbled to have to repel.

It is good to keep all "business" away from Sunday. Business is a necessary evil forced upon us by the absence of divinely-appointed shepherd-brethren: but there are two ways of dealing with it—one of which is incalculably the better. You may make business so prominent as to make it almost the object of the brethren coming together at any time, and get them into the mood that when there is no business, there is no interest. The result is blighting to the growth of the new man, who delights—not in business, but in faith, hope, righteousness, love, and praise. Business, to the new man, is a necessary evil, to be minimised exceedingly—fenced off into the business days of the week and compressed into the briefest practicable limits. Let us not be like some wretched sectarians who are always on hand at what is called "church meetings," but show no zest in the direction of good works.

We repudiate all sympathy with the suggestion that the secular literature of the day is the offspring of the Bible. Bible thought has tintured human writing in a degree too homœopathic to constitute kinship in the most distant degree. It has affected the national dialect somewhat: it has left national thought substantially untouched. The Bible is all of God: human literature is all of man. For this reason, the natural man does not care for the Bible, and regards the study of it as a bore. For this reason, the Bible is not daily read: and for this reason, the public mind—(especially

of public writers)—is not assimilated to the Bible philosophy of things. Society around us, and especially the literature of society, is involved in the Lord's declaration to Peter: "*Thou savourest not the things that be of God, but those that be of men.*" If there is a literature in our day that is the offspring of the Bible, it is the writings of Dr. Thomas; and if there was any truth in the apology for secular literature, these are the writings that would find favour with the apologist.

The worship of beauty is a dangerous doctrine for the house of God. It is not a Bible doctrine: it is not a rational doctrine. It is the moral relations of things that affect wellbeing: it is these that are extremely difficult to put on the right footing. And there is no greater impediment to their robust and effectual rectification than the cultivation of the "aesthetic" as the standard of taste and enjoyment. The devil has all the "aesthetic" arrangements on his side just now—beautiful music, beautiful art-accessories, beautiful literature, beautiful theatres, beautiful people. (By the way, there is a devil, though the popular devil is a myth. It is important to remember his existence. There are those who think we are swearing when we mention his name in a Scriptural manner: and there are those whose blank countenances seem to say there is no such thing anyhow.) When Paul inculcated attention to "whatsoever things are honest, just, pure, lovely, of good report," he did not intend to recommend us to things current among those who are controlled by "the lust of the flesh, the lust of the eyes, and the pride of life." Any suggestion to this effect is only to be met with in Christ's words, "Get thee behind me, Satan."

ABERGAVENNY.

I regret to have to report the death of our brother John Gronow, at the early age of 42. It occurred on 1st September. He had been suffering from acute water on the brain, which latterly unfitted him for attendance at the meetings, but prior to that time he was very regular in keeping the ordinances, and set a good example in filling his accustomed place at the breaking of bread. We have a good hope that brother Gronow will, at the resurrection, come forth to everlasting life.

We have had the pleasure of a visit from brother and sister Ashcroft, and brother Ashcroft lectured to good audiences on the 23rd and 24th of September—subjects, "Progress and Poverty," and "The song of the Angels." We have a few interested strangers, and quite a large number came together last Sunday to hear brother Beddoes speak upon "The importance of the little word UNTIL in the Bible; some of the instances in which it is used examined." With our beloved brother Paul, of the first century, we keep "pressing forward along the line towards the prize," and endeavour to persuade others to join us.—W. BEDDOES.

BATH.

Brother Whiting announces the obedience of Miss F. FARNELL, (19), formerly Church of England, who was immersed into the saving name Tuesday, September 28th.

LECTURES.—September 7th, "The two resurrections, and who will participate in them" (brother R. R. Stainforth, of Bristol); 14th, "The two Jerusalems" (brother W. A. Robinson); 21st, "The mystery of the gospel" (brother T. W. Keepece); 28th, "The earth: as it was, is, and will be" (brother W. A. Robinson). A lecturing brother coming this way will be welcomed.

BIRMINGHAM.

During the month the following persons have yielded obedience to the faith:—Miss ELIZA POUNTNEY (26), domestic servant, Bewdley; Mrs. ANNE S. BEDDINGTON (49), mother to brother Beddington, formerly Wesleyan; Mrs. REBECCA PERKINS, from the neighbourhood of Montgomery, Wales; JOSEPH KENDALL (31), dairyman, formerly neutral; his wife, MERCY KENDALL (35); REBECCA BALDWIN (17), daughter of sister Baldwin; FLORENCE DODSWORTH (24), clerk, formerly neutral.

(For other items, see *Visitor* department.)

LECTURES.—Sept. 30, "The divine right of kings" (brother Ashcroft); Oct. 5, "The Prophets" (brother Roberts); 12, "From glory to glory" (brother Shuttleworth); 19, "History of Death" brother Bland.

BISHOP'S CASTLE.

Brother George Owen reports the opening of a Christadelphian meeting room at this place. The first meeting was held September 14th. Brother Richards, of Montgomery, was present: also brother Butler and sister E. Butler, of Bay Mines: also brother J. J. Bishop, of Birmingham. The last named exhorted the brethren at the breaking of bread in the morning, and, in the afternoon, delivered a lecture in the open air, on the "Second coming of Christ." In the evening, he lectured in the room, on "Immortality not a present possession, but conditionally promised." The attendance at both lectures was fairly good. A local paper gave a fair notice of the meetings. Brother Owen says that the prospects of public interest are not encouraging, but that he means to do his duty.

CANNOCK.

We have a fair number of regular attendants at our Sunday evening lectures, and they are very attentive to the word spoken, hence we are desirous of placing in their hands some reading help.—Since last month we have had two believing strangers come forward, and after manifesting an intelligent apprehension of the one faith they were immersed into the saving name at Birmingham on the 25th of September. Their names are Mr. FOSTER and Miss MORRIS.

LECTURES.—Sept. 21st, "The promised land" (bro. E. Challinor); 28th, "Two grand questions" (B. Parsons); Oct. 5th, "The heavens that are to be dissolved at the second coming of Christ" (bro. J. J. Bishop); 12th, "Judgment" (bro. E. Challinor).—W. BEASLEY.

CARDIFF.

Brother M. Rees announces the removal to this place of brother R. Goldie, of Swansea; also the marriage of brother G. A. Birkenhead to sister Lizzie Jones, of Mumbles.

LECTURES.—Sep. 7th, "The Kingdom of God" (brother C. Rees); 14th, "A good time coming" (brother M. Rees); 21st, "The kingdom come" (brother M. Rees); 28th, "The Promises" (brother J. Monaghan).

CHELTHENHAM.

Brother A. Smith reports the immersion on August 16th, of GEORGE CONSTABLE (youngest son of brother E. Constable, of Cheltenham), who has been a constant attendant at the Sunday school since it was established; also lecturing visits from brother Horton, of Tewkesbury, and brother Wilson, of Gloucester. Brother Smith says the attendance at the lectures does not increase.

CINDERFORD.

Bro. Worgan reports an addition in the person of Mrs. DINAH GRINDAL (41), wife of brother Joseph Grindal, formerly Primitive Methodist. She was immersed into the saving name on Monday, September 22nd.

LECTURES.—June 2nd, "Men's Dreams *versus* God's truth" (bro. J. G. Wilson, Gloucester); August 31st, "An hour with the book of Revelations" (bro. Payton, Gloucester); September 7th, "England and Egypt" (bro. J. J. Bishop, Birmingham); 28th, "The Two Covenants" (bro. W. Gilbert, Birmingham).

CREWE.

Bro. Wharmby reports the immersion of JOHN ASTON (25), formerly of the Church of England, on the 5th of October, after having made a satisfactory confession of the one faith; also of Miss MARTHA ATKINSON (20), neutral, daughter of bro. and sister Atkinson. The brethren have found it necessary to withdraw from bro. Wm. Walker, on account of his continual absence from the breaking of bread. Bro. Wharmby says—"Although there has been no report for a long time past, we have continued to proclaim the truth to the best of our ability, and are getting better audiences than usual. The brethren who have taken part in lecturing are Atkinson, Burden, Cunningham, Maliber, and Wharmby."

DERBY.

We are much encouraged by the regular attendance at the lectures on Sunday evenings of a goodly number of interested strangers. I omitted last month to report that Brother Taylor and Sister Bull, of our ecclesia, have been united in marriage.

LECTURES.—Sept. 21st, "Where are the dead?" (bro. Collyer, of Leicester); 28th, "Waiting for and watching" (bro. Thomas Meakin); Oct. 5th, "The things of the Kingdom" (bro. J. S. Dixon, of Leicester); 12th, "Obedience" (bro. Roberts, of Birmingham).—W. CHANDLER.

DUDLEY.

Bro. Hughes reports three more additions through submission to the one faith once delivered to the saints. They put on the saving name on the dates mentioned:—Miss EMMILA SHAW (24), daughter of bro. Shaw, on Sept. 3rd; Mrs. MATILDA PEARSON (44) and Miss MARIAN PEARSON (17), wife and daughter of bro. Pearson, on Oct. 8th. These additions are a source of great joy to the ecclesia.

LECTURES.—Sept. 21st, "The second coming of the Lord Jesus Christ" (bro. S. Dawes); 28th,

"Life" (bro. J. Thomas, of Birmingham); Oct. 5th, "The body and the eagles" (bro. Ollis); 12th, "The new heavens and new earth" (bro. J. Andrews).

DUNDEE.

A few here are studying the Scriptures. To assist them as well as others more easily, we are able, through the kindness of the brethren in Edinburgh, to give a course of monthly lectures, on the truth concerning the Kingdom of our Heavenly Father, and the glorious things concerning the name of our Lord Jesus the Christ. Brother W. Grant, of Edinburgh, lectured on October 5th, on "The personal return of the Lord Jesus Christ to establish the Kingdom of God upon the earth." We had a good audience, who listened to what was said very attentively. We hope that the good seed sown has fallen into good ground, that it may bring forth fruit. Our lectures are to be given on the first Sunday of each month. We would be very glad and thankful of a lecture from any brother who may be travelling and passing our way. If he communicates with bro. Young, 2, Malcolm Street, we will make arrangements. One between monthly lectures might be the means of preventing the thorns and thistles from choking the good seed that was beginning to spring. There is not one among us able to lecture. We recognise that in speaking before a public audience, it is necessary to clothe the truth with language that will prevent the good that we would do from being evil spoken of.—J. YOUNG.

DUMBARTON.

Brother R. Ballentine writes that there are but two in this place holding the faith once delivered to the saints. Brother Ballentine has made an impress on the minds of two others. He adopts the practice of going to their halls of superstition and getting into conversation with the people, like Paul with the Athenians, contending for the faith once delivered to the saints, as Judex exhorts. He means to do what he can in Dumbarton to turn people to righteousness, so that in the day of account he may not be put to shame.

GLASGOW.

We have lost, by removal, brother Thos. C. Brown, who on Wednesday, 17th September, sailed for Boston, America.

LECTURES.—September 21st, "The Materialism of the Bible" (brother Jas. Nisbet); 28th, "The life which now is, and that which is to come" (brother Chamberlin); October 5th, "The purpose of the Ages" (brother Thos. Nisbet); 12th, "Is Heaven our home?" (brother Jno. Leask).—JNO. LEASK.

GRANTHAM.

Brother Draper sends intelligence of the immersion of BENJAMIN PICK (56), of Harby, near Stathern, Leicestershire. He was not known to the Grantham brethren until a short time ago. Brother Oliver, of Stathern (now asleep in Jesus) laboured hard and often to bring him from the errors of Wesleyanism to the truth as it is in Jesus. He did not live to see any result, but the seed sown by him took root, and has now brought forth fruit. What a joy it will be to brother Oliver, when he awakes, to find brother Pick there as the fruit of his labour, which he thought had been in vain. What an encouragement for all to sow beside all waters, and bear the precious seed, even though we may go forth weeping.

GREAT BRIDGE.

The brethren here, during the month of August, made an out-door effort on behalf of the truth, by a course of four lectures, delivered by as many brethren, on Sunday afternoons. There was a fair attendance of strangers at each lecture, and we hope to see fruit, if it be the Lord's will. The neighbourhood has also been divided into districts for the distribution of *Finger-Posts* and handbills, announcing the Sunday evening lectures. By this means we hope to introduce the leaflets into all the houses, and cause people to examine the truth, as much misunderstanding exists as to our belief.—W. H. HARDY.

GREAT GRIMSBY.

Bro. F. J. Roberts, of Lincoln, visiting here, at bro. Sayers' request, reports the obedience of the following:—On the 11th Aug., CHAS. STAMP (75), latterly neutral, and EDWARD ROBINSON (65), formerly Baptist. Brother Stamp had been a long time unsettled. Being a reader of the Scriptures, he could never make them agree with the various "isms." He told us at his examination he must have been drawn by an unseen power to listen to brother Sayers in the market place, for it introduced him to what he had long sought in vain—an understanding of the Scriptures with delightful harmony. These new brethren, we trust, will be a source of great comfort to brother Sayers, who, for the past twelve months or more, has manfully and single-handedly, amidst much odium, held forth "the word of truth" in the open air. "In the end of last July, I again visited brother Sayers, accompanied by sister Roberts, brother and sister Healey, for four days. On the Sunday afternoon, spoke in Market Place on "Eternal life and the way to obtain it;" in the evening, at the Friendly Society's Hall, "The House of God—past, present, and future." At the close, brother Healey, who was presiding, intimated that we were going to commemorate the death of the Lord Jesus Christ in the apostolic way, and that any wishing to remain as spectators would be at liberty to do so. Twenty stayed. At the conclusion, Mr. Stamp said he saw clearly he was an alien, and applied for admission to the one body. I again lectured on Monday evening—"Paul's dying testimony," as recorded in 2 Tim. iv. 1-8. On August 17th I accompanied brother T. H. Elwick to the same Hall, when he delivered a lucid and Scriptural lecture on the nature of man and his destiny. On Sept. 14th bro. Richards, sen., of Notts., delivered two lectures, 1st, "The truth as proclaimed by Jesus and his apostles 1800 years ago;" 2nd, "Public opinion—its value in the light of divine revelation." Brother S. says the numbers were less at the last two lectures, but the attention equal to the former. Any brother or sister visiting Grimsby or Cleethorpes, and staying Sunday over will, we trust, call on our young brother and sister Sayers (54, Humber Street, New Clew, Grimsby).

GREAT YARMOUTH.

We have been pleased to add the names of two more to our ecclesial roll, consequent upon the removal to this town of brother and sister Caller, of Peterborough. A further item of intelligence—and one which we are thankful to be able to record—is the fact of our removal from the Nelson Hall, in which place the truth has been proclaimed for the last two out of nine years of public effort in Yarmouth. Our new address is "The Christadelphian Hall, George Street, near Broad

Row." The building is a vast improvement upon our former places of meeting, and was originally used as a Wesleyan Reform Chapel, though recently as a Church Mission Room. The customary pulpit had already been removed from its exalted position, but the panel at the back thereof remained, and a happy suggestion was made that it might be usefully converted into a tablet upon which to exhibit some suitable texts of Scripture. The suggestion has been carried into effect, so that immediately one enters the hall attention is arrested by the following inscription, in letters of gold:—

Prove all Things.									
Search the Scriptures.	<table border="1" style="width: 80%; margin: auto; text-align: center;"> <tr><td style="padding: 5px;">Thy</td></tr> <tr><td style="padding: 5px;">Kingdom Come</td></tr> <tr><td style="padding: 5px;">Thy</td></tr> <tr><td style="padding: 5px;">Will be Done</td></tr> <tr><td style="padding: 5px;">On Earth</td></tr> <tr><td style="padding: 5px;">as it is</td></tr> <tr><td style="padding: 5px;">In Heaven.</td></tr> </table>	Thy	Kingdom Come	Thy	Will be Done	On Earth	as it is	In Heaven.	To the Law and the Testimony.
Thy									
Kingdom Come									
Thy									
Will be Done									
On Earth									
as it is									
In Heaven.									
Hold fast that which is good.									
The Wages of Sin is Death, but the gift of God is Eternal Life through Jesus Christ our Lord.									

Visiting brethren and sisters will please note the new address where meetings are held on Sun-days at 11 and 6.30, and on Wednesday evenings (Bible reading) at 8 o'clock.—JOHN H. DIBOLL.

HALIFAX.

Bro. Skelton says the brethren here are arranging for a good winter programme of lectures, including lectures by brethren R. Ashcroft, F. Hodgkinson, R. Roberts, Charles Smith, G. Waite, &c. "There is a very large field here for our labours. We purpose having the town thoroughly canvassed with our literature." He also mentions a visit from brother Chamberlin, who lectured to large and attentive audiences, the meeting-room being crowded on several occasions.

LECTURES. — September 14th, "The great religious controversy" (brother J. Briggs); 21st, "The two foundations" (brother R. Smith); 28th, "Jesus Christ: the Alpha and Omega of Bible revelation" (Brother C. Firth); October 5th, "The writings of Moses, and why we believe he wrote them;" 5th, "The history and destiny of the Jewish people;" 6th, "What is meant by the Bible phrase, the kingdom of God?" 8th, "The commandments of Christ: do the sects understand or keep them?" 12th, "The theology of the four gospels" (brother J. H. Chamberlin).

HASTINGS.

At a special meeting of the Westminster (London) ecclesia, it was decided to follow up the effort made last spring by another series of four lectures. The Queen's Avenue Assembly Rooms were therefore again brought into requisition, and the following lectures advertised:—October 5th, "The Salvation Army" (brother A. Jannaway);

12th, "The Kingdom" (brother Elliott); 19th, "The Death State" (brother A. Andrew); 26th, "Signs of the Times" (brother J. J. Andrew). The hall, which is said to hold 300 people, was crowded upon the occasion when the "Salvation Army" was discoursed upon, and the audience was all that could be desired as regards quiet and attention. Brother Elliott also had a goodly number last Sunday, and we anticipate further good meetings at the other two lectures. A newspaper correspondence has already been one result, besides several newspaper notices.—FRANK JANWAY.

IRVINE.

Brother Mitchell reports the obedience of Mrs. HOUSTAN (35), formerly of the E.U. She was immersed on the 17th September.
(*Erratum.*—Last month, "sister Hamran" ought to have been sister Haining.)

JERSEY.

Brother M. Gallichan, late of Melbourne, is now residing in Jersey, and breaks bread with us. We have been cheered by a visit from brother Arthur Andrew.—P. O. GALLICHAN.

KIDDERMINSTER.

At the quarterly meeting of the ecclesia, held on Thursday evening, October 2nd, the various reports were, in the main, of a satisfactory nature. It was resolved to have a collection, as last year, in the month of December, for the Jews in Palestine. It was also decided to do more advertising in the way of bill-printing during the quarter.

LECTURES.—September 21st, "The speedy re-appearance of Abraham, Isaac, and Jacob in the earth, &c." (brother R. Roberts, of Birmingham); 28th, "God's Work" (brother Thorneycroft, of Birmingham); October 5th, "Did Christ preach the modern gospel?" (brother F. R. Shuttleworth, of Birmingham); 12th, "The soul: what is it?" (brother J. Bland).—J. BLAND.

LEAMINGTON.

Brother Peters reports the return to fellowship of brother Hudson and brother and sister Tandy. We now number twenty, working together in harmony. Brother Need and sister Blockley have been united in marriage. Lectures have been delivered by brethren Taylor and Collins, from Birmingham, and brother Barker, from Kidderminster. Several have become interested. It would be a great help to the ecclesia if a brother that can lecture could be induced to settle in Leamington.

LEEDS.

We have had sad news concerning brother Wilkinson, who three years since last July, left Leeds with his sister-wife for Canada. The latter died last July, leaving our brother with an infant daughter (their first and only child) in a strange land. Sister Wilkinson took cold a few days after the birth of the child, and, although two doctors attended her, their skill was unavailing.

The out-door speaking has been continued on Hunslet Moor with satisfactory results. Other brethren, in addition to those mentioned last month, have taken part in it. It has been discontinued for the winter. We obtained insertion in the *Hunslet and Holbeck News* of the following notice of the speaking on Sunday, October 5th:—"CHRISTADELPHIANISM AT HUNSLER.—For several Sunday afternoons, out-door speaking has been

conducted by the Christadelphians upon Hunslet Moor, near the fountain. Last Sunday, the speaker dealt with the subject of the resurrection. He said that, although the resurrection of the body was not denied by the majority, very little was said from the pulpits about it, the reason being that it did not harmonise with other doctrines preached, such as the nature of man, and going to heaven or hell at death. The speaker then dwelt at length upon a portion of the 15th chapter of St. Paul's first Epistle to the Corinthians. The resurrection was included amongst the first principles of the "doctrine of Christ" (Heb. vi. 1, 2), and the speaker said that St. Paul's argument in 1 Cor. xv. 13-19, was conclusive as to the necessity of a resurrection in order to attain to eternal life, and that a denial of the resurrection was equivalent to denying the resurrection of Jesus Christ, about which there could be no doubt, on account of the number of witnesses who were living at the time this epistle was written, and who could testify that they had seen him after his resurrection (verses 5-8). Other passages were quoted and commented upon, and questions answered."

LECTURES.—Oct. 5th, "The Kings of the East" (bro. Mitchell); 12th, "The Scriptural doctrine of the resurrection" (bro. Turner); 19th, "The Nonconformists of the first century" (bro. Andrew); 26th, "The nature of man" (bro. Mitchell).—W. H. ANDREW.

LINCOLN.

LECTURES.—Sept. 7th, "The race, conflict, and prize" (brother F. J. Roberts); 14th, "Modern Theology versus Apostolic Teaching" (brother Wright); 21st, "Rest for the weary" (brother Salley, Nottingham); 28th, "Christ our life" (brother T. H. Elwick). Brother T. H. Elwick is our recording brother for ensuing year. His address is 15, St. Botolph's Terrace.—F. J. ROBERTS.

LONDON.

NORTH LONDON.—(Sundays, Wellington Hall, Wellington Street, Upper Street, Islington; 11 a.m. and 7 p.m.; Wednesdays and Fridays, Upper Street Lecture Hall, Islington, 8 p.m.)—Brother Owler reports two additions by immersion:—Sept. 24th, EMILY JEFFS, sister in the flesh to our brethren Jeffs; and on Sept. 28th, ANNIE MURGATROYD, daughter of brother and sister Murgatroyd. The lectures at Wellington Hall and Bow still continue to be well attended. A debate for four nights on the teaching of the Bible, was opened in the Wellington Hall, on Monday, Oct. 13th. The Christian Evidence Society was represented on the occasion by Mr. W. Yuill, and the brethren by brother H. H. Horsman. The hall was very well filled the first night, and brother Horsman had a patient hearing while he affirmed "That the belief of Christadelphians concerning the Kingdom of God is Scriptural." Mr. Yuill ran away from the main proposition, and attacked *The Declaration*, and really wasted his time and occasionally the patience of the audience. Further particulars are deferred till the debate is concluded. (Brother Owler regrets to say that two brethren—E. Gunter and J. W. Abbott—have given up the Bible as an inspired book, and have withdrawn from fellowship).

LECTURES.—Wellington Hall.—October 5th, "An Epitome of the One Faith" (brother R. Elliott); 12th, "Perplexity in religious matter" (brother H. H. Horsman); 19th, "What are we?"

(brother J. J. Andrew); 26th, "The Two Seeds" (brother O. C. Holder).

Bow.—LECTURES.—October 3th, "Bible Light" (brother C. Bore); 12th, "God, man, and the earth" (brother Booker); 19th, "Satan" (brother F. J. Green); 26th, "Unbelievers" (brother F. G. Jannaway).

WESTMINSTER (*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—During the past month we have had the pleasure of inducting two members of the "Adamic Race" into the exalted position of brethren of Christ. September 28th, **MR. WILLIAM HENRY HOEYER** (21), pawnbroker's assistant, formerly member of the Church of England. October 13th, **MR. GEORGE TANNER** (56), wine cellerman, formerly with the Renunciators. At the annual meeting of the ecclesia, when we had some very interesting statistics brought under our notice. We commenced the "ecclesial year" with 95 members (48 brethren and 47 sisters). During the year we have added 22 by removal from other ecclesias, and 22 by immersion, in all 44 (21 brethren and 23 sisters), making a total of 139. From this number we have to deduct 12 (6 brethren and 6 sisters), which number is made up as follows: 4 removed to other ecclesias, 6 have gone abroad, 1 succumbed to the Great Enemy, and 1 we withdrew from, leaving us at the time when the above statistics were compiled, with a total of 127. The account books of our treasurer (brother J. Barker) and bookseller (brother J. Day) showed that about three hundred and seventy pounds has been collected and spent in the ecclesia during the past year, nearly or quite seventy of which has been spent in works on the truth. Respecting the latter, there is now in operation:—a strangers' library (free), an ecclesial ditto (free), and a weekly book club, so that our means for enabling members and strangers to obtain reading matter of the right sort is by no means insignificant. The election of serving brethren likewise took place, but very little alteration was made. Brother Swindell was appointed a presiding brother in the place of brother Meakin, whose ill-health (together with sister Meakin), unfits him for doing all he could wish to. (See Hastings).—**FRANK G. JANNAWAY.**

FULHAM.—(17, *Broxborn Road: Sundays, 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.*)—There has been a further addition through the obedience of **EMILY SMITH** (22), formerly neutral and wife of bro. Smith, and of **SARAH FERMOR** (39), formerly neutral and mother of brother Fermor. Owing to circumstances necessitating his removal to Islington bro. Marshall is now in fellowship with the Islington ecclesia.—The attendance on Sundays, morning and evening, is well maintained and for some time now we have had one of Abraham's descendants attending our Sunday evening and also week night meetings. The discussion which has been going on now for several weeks between brother Dunn and Mr. Cooper (about to put on "holy orders") is now at an end. The discussion was brought about through a tract being placed in the hands of Mr. Cooper, who, after having pointed out the error existing therein, according to his belief, undertook to discuss the same. Mr. Cooper advocated universalistic ideas. We have been obliged to withdraw from brother Bellingham.

LECTURES.—Sept. 7, "The sons of God" (bro. Dunn); 14, "The British lion and the Russian bear" (bro. Hutchison); 21, "The near return of Christ" (bro. Dunn); 28, open meeting, with short address.

MANSFIELD.

Bro. Allsopp reports the obedience of **JOHN BENTLEY**, formerly neutral, who, on Saturday, September 27th, proved his understanding of the things concerning "the kingdom and the name," according to the Scriptures of truth, and was baptised the same night. He broke bread with us the following morning. There are others manifesting deep interest in the truth, whose obedience is hoped for.

NEATH.

Bro. Tucker reports with gratitude the obedience of **ROBERT HALL** (22), formerly a member with the Baptists, among whom he has been a most zealous worker for years past. He gave a very intelligent confession of the faith once delivered unto the saints. Brother Hall is a welcome addition to the ecclesia. He has been struggling three years for liberty and truth among the Baptists. "We trust," says brother Tucker, "his transfer will strengthen our position, and encourage the weary ones to wait the coming of our glorified king." Brother Dan Clement, of Mumbles, delivered a lecture here on "The woman and the beast that carrieth her," aided by an illustrated diagram, which contributed much to the interest of those present. The meeting was well attended.

NORMANTON.

Since my last report, open-air lectures have been given as follows:—On Sunday, September 14th, "Jesus of Nazareth" (brother Warwick); 21st, "Repentance unto life" (brother Dowkes); 28th, "The Bible opposed to the popular doctrines of immortal-soulism, eternal torments, infant baptism, and kingdom in the skies" (brother Dowkes). On Sunday, October 5th, we opened a new room. In the evening brother Bramley, of Halifax, gave an excellent discourse on "The glorious gospel of the blessed God." The audience was not large, but very attentive. On Sunday, October 12th, brother Warwick discoursed on "Jesus and the resurrection."—**GEO. DOWKES.**

OLDHAM.

I am pleased to say that the truth is being intelligently proclaimed, every first day, to increasing audiences, although the increase is but slight. The prospect is encouraging, and we intend to do what we can to lessen the darkness that reigns around us.

LECTURES.—Sept. 14, "The origin, nature, and destiny of man" (brother T. Holland); 21, "The popular conception of heaven, hell, and the devil proved to be unscriptural" (brother J. Donald); 28, "Nebuchadnezzar's image" (brother T. Holland); Oct. 5, "An understanding of the Bible the great want" (brother J. Wareham); 12, "The true gospel plainly declared" (brother George Waite).—**J. E. BAMPFORD.**

PEMBERTON.

We have the pleasure to inform you that **THOS. TABERNER** (formerly connected with the Methodist Free Church, Pemberton, near Wigan; latterly neutral), was immersed into the saving name on September 29th.—**A. W. LONGBOTTOM.**

PETERBOROUGH.

LOUIS HARVEY (28), formerly Wesleyan, obeyed the truth in baptism on September 22nd; and his wife, JANE ELIZABETH HARVEY (35), previously Wesleyan, also on September 27th.—T. ROYCE.

RIPLEY.

We have pleasure in recording the addition of one more to our small ecclesia—HARRIET MANX (40), who, on the 24th September, put off the old man, and put on Christ in the apostolic way, by intelligently and believingly being baptised into him. She was not previously connected with any of the sects.

STOCKPORT.

I have pleasure to report two additions to our numbers by immersion on Sept. 23rd, as follows:—HANNAH BARNARD (19), and WILLIAM RIDGWAY (18), both of whom were formerly connected with the "Blue Ribbon Army." I have further to report the removal of brother Norman, also that of sister Goakes, to the neighbourhood of Peterborough. We are just now involved in considerable expense by recent purchase of American organ, and now, by having our meeting place repainted and coloured, which had got into a bad condition, but ways and means not being forthcoming earlier we have had to put up with it much to our dislike. It is now pure and clean, like unto the truth whose echoes have, for nine years past, been heard within its walls.

October 11.—Our labours have been further rewarded in the obedience to the faith (by baptism into the name of the Christ for the remission of sins and union with him and the covenants of promise) of BENJAMIN LAKE (29), and ELIZABETH LAKE (30), his wife, both formerly connected with the "Conditional Immortality" body. They were already well advanced in the first principles of the truth when they first came to our room. We anticipate further additions shortly.—GEORGE WAITE.

SWANSEA.

We have the sorrow to record the death, on the 9th instant, of our brother Robert Langrave, at the age of 60. He had been a steady adherent of the truth for nearly 18 years. After suffering for months with rheumatism, abscess of the spine caused his death. He spoke with hope of the future while he was conscious. Sister Langrave has the sympathies of the brethren here.

LECTURES.—Sept. 21st, "Inspiration; its necessity, nature, and limits" (brother Ashcroft); 28th, "The temptation of Christ" (brother Winston); Oct. 5th, "The Millennium" (brother Davies); 12th, "The Prince of Life" (brother Davies).—THOMAS RANDES.

THAME.

We have pleasure in announcing that on Oct. 11th, JEMIMA EELE (formerly Congregationalist), rendered obedience to the command of Christ by being immersed in water, for the remission of sins. On Oct. 5th, brother Wells delivered a lecture on "The curse of sin and its cure." Sunday, Oct. 12th, brother Newitt lectured on "The first and second appearances of Christ."—E. PEDDER.

WIGAN.

See Pemberton.

AUSTRALIA.

BALMAIN, SYDNEY.—We have pleasure in reporting another addition to the body of Christ in this place in the person of ELIZABETH ANSE TODD (28), formerly Episcopalian, who, through a considerable amount of trouble and anxiety, has been able to come to a knowledge of the truth, as it is in Jesus. Our dear sister, Sarah Bower, has also made up her mind to sail for England, and she went from this place, on Saturday, 9th July, by the s.s. "Lusitania." Her departure is regretted by all, for since her coming into our midst she has gained for herself the good wishes and esteem of all. We meet together every first day, both morning and evening, and do what we can in a feeble way to excite the attention of the masses to the studying of God's holy word.—A. O'TOOLE.

CANADA.

BRANDON AND WINNIPEG.—Sister Marian Seed reports the death of brother John McCarter. He is the same John McCarter, of Walkerton, Ont., mentioned in August number. Sister Seed says: "He, together with my brother and some others, left Winnipeg on Tuesday, August 5th, for Lake Manitoba district (they drove), he, with the intention of taking up a farm if he found a suitable section, the others to have a week's holiday. They had guns along, intending to shoot game, cook their own meals, &c. On Thursday, brother John went in the wagon with some strangers to look at some land. He had a gun loaded at full cock resting against his knees, the strangers showed him a map, which, as he leaned over to see, brought the muzzle of the gun on a line with his head. Just then, the wagon jolted over a stone, the gun went off and the contents lodged in brother John's head and neck. He was killed instantly, never breathing again. He was taken to the nearest station and shipped to Winnipeg. It is a great shock to us all, especially sister McCarter. The hardest thing for sister McCarter was that besides herself there was only her mother and I of the same hope. She has gone with her two little children back to Walkerton. She said that although there had seemed nothing but trouble for them in Winnipeg, yet if she thought my brother had been helped to a knowledge of the truth she would not feel their sojourn has been in vain. She bears up well, knowing whose hand is in it all."

GUELPH.—"Time and change are busy ever," Brother and sister Packham have removed to Ai, Ohio; brother and sister Vincent to St. Catharines; sister Isabella Iles to Toronto. Sister Andrew Tolton also has, after patiently borne suffering, succumbed, through consumption, to the hand of death, and been temporarily consigned to the grave there to await the action of resurrectional power, when modern, as well as the ancient graves of the saints, shall be again stirred; her mind was clear to the last—her faith and hope steady and strong. Since our last intelligence, Mr. and Mrs. H. Lounsbury have been received into fellowship; Mr. ALFRED CASS (42), too, in baptism has renounced the death-dealing Adamic constitution of things to be joined to Jesus Christ, the life-imparting Spirit; likewise a Mr. BALL (78), after confessing himself as righteously condemned and crucified with Christ, and as in him, accepted, through the assurance given, in that God has praised him from the dead. We

should mention as well that in June bro. T. Williams visited us, and gave several lectures, which were much appreciated by the ecclesia, and proved helpful to friends and enquirers, of whom there are several. We invited to attend those desirous of life and inheritance in Christ's kingdom, shortly to appear. Remarkably few, however, comparatively appeared so disposed, but then we would only be in their eyes as miserable monomaniacs and pitiable plebians.—C. H. EVANS.

SOUTH AFRICA.

PIETERMARITZBURG (NATAL).—It is my painful duty to inform you of the death of our beloved sister in the truth, Mary Hewan, who died on the 27th of August, and was buried the next day. She took to her bed six weeks before she died. Her sufferings were very great and she knew there was no hope of recovery, yet she was cheerfully being upheld by the hope of life to come. All the members of the ecclesia are full of sorrow, but with the hope of a joyful meeting by-and-bye. The ecclesia is so small and the friends of the truth so few that the loss of a member is felt very much. Poor brother Lot Godwin is very much cast down, as he says he shall miss his mother-in-law very much, as in every trouble he always found her a ready and wise counsellor. The truth has lost a stout champion, for whenever our sister had the chance of putting the truth before anyone, she never failed to do so. Hoping we may all meet together soon with joy, THOS. REES.

UNITED STATES.

BOSTON (MASS.).—Bro. Bileigh announces the water-birth of another member into the household of faith, in the person of Mrs. MARGARET McLACHLAN (36), of Strunnass, Scotland, formerly Presbyterian, wife of bro. McLachlan; also a visit from bro. Thos. Williams, of Waterloo, Iowa, who delivered two lectures on the 14th September, one in the morning, on "The kingdom of God," and another in the evening, on "Man." The lectures deserved a much larger attendance than they received. The brethren, however, were refreshed and strengthened. There were brethren from Worcester, Lowell, Lawrence, and Wilmington, who, having heard bro. Williams at home, came to Boston to hear him again. We rejoice that one so well equipped is in the field, labouring while the day lasts.

ELMIRA (N.Y.).—Bro. J. F. Sykes reports the death of sister Martha, wife of brother Alfred Miller, and daughter of brother and sister John M. Sterling. She died August 13th, aged 26. She leaves a husband and little boy about 4 years old to mourn her loss. She died firm in the faith, and full of the hope obtained through the gospel. Sister Sterling feels sorely afflicted, having lost her husband, two sons, and daughter in three or four years.

JERSEY CITY (N.J.).—We were yesterday (Oct. 5th) permitted to add to the number of "called out ones," by immersion into Christ, Mrs. KIRRIE WELLS, of Newark, N.J., who was formerly a Baptist, and sister in the flesh to sister Cecil Miller. Both were very prominent members in the church, and their "putting off the old man with his deeds," has been the cause of considerable comment and consequent unpleasantness. A stand

made for Christ, based upon conviction of no ordinary kind, would seem to be the attitude of these dear ones, and all that we can do to cheer and build them up will be service rendered to our Master, Jesus. We have been both edified and comforted by a visit from brother Thomas Williams, of Waterloo, Iowa, who has been on an extended lecturing tour through Canada and the States. We were very much pleased to make our brother's acquaintance, because of the "good report" which we had heard of him, and no voice of dissent will be raised when I state that he is a labourer of much ability. Too much, in fact, to be allowed to be hidden away out there in the West, when there is so much work, requiring both vigour of mind and uncompromising adherence to the principles of Christ, among those who *profess*, yes, and *hold* the truth pure and simple, but who are so very charitable (?) as to be unable to draw a line in the which purity of fellowship will be insured. Bro. Williams is one of those faithful men of God who believe the body should be "*first* pure and *then* peaceable," and then work can be performed with good results, on account of unanimity of thought and action, all to the glory of the Lord of Israel, with no laudation for sin's flesh, which must be kept down, ever remembering that when personal pronouns abound there is sure to be a fulfilment of Jesus' words, "He that speaketh of himself, seeketh his own glory" (Jno. vii. 18); a state of things to be deprecated by all who would see Christ *first* in everything. Bro. Williams lectured for us four times, with great satisfaction to the brethren, the alien, as usual, having no ears to hear—only a few coming out. During his visit here, bro. W. had interview with a "Rev." of the Episcopal persuasion, who is an advocate of trine immersion. Our object was to have a short discussion of the nature of man, but the minister did not relish such a subject, but insisted on trine immersion as of more importance. After some "talk" it was agreed that he should speak ten minutes in favour of the conceit, and then bro. W. was to reply. Well, it was a little astonishing to see the ease with which the "gentleman in black" was answered. A "Rev." that he had with him was very much elated with bro. Williams's argument, for it turned out that the two "clericals" did not agree on trine immersion as the one baptism, any more than we did. It was apparent to all that the poor despised brother of Christ had furnished one clerical with a weapon against another.

LECTURES (in addition to those of brother Williams)—September 7th, "The Creator: His nature and character" (brother Andrew); 14th, "The things of the kingdom" (brother Vredenburg); 21st, "A few points upon which Christendom is Astray" (brother J. M. Washburne); 28th, "What is it to eat the flesh of the Son of Man, and drink his blood?" and on Oct. 5th, "What did Jesus mean when he said, 'The meek shall inherit the earth?'" (brother Vredenburg).—Geo. T. WASHBURN, *Recording Brother to the J. C. Ecclesia.*

LAMPASAS (TEXAS).—Bro. George Graham announces an addition to the ecclesia by immersion, viz., ALFRED HOLLOWAY, late of London, Eng. The many difficulties which the Bible presents from an orthodox point of view, were in this case overcome by a careful perusal of some of our books, and a diligent comparison and search into the Scriptures of truth themselves. An attempt, with brother Holloway as Superintendent, has been made to establish a Sunday

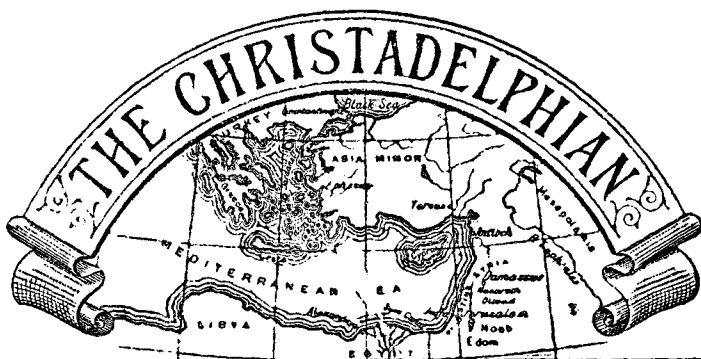
School, but we cannot yet record it a success. A course of three lectures has been given by bro. Dr. W. A. Oatman, to good audiences. There are around here several interested in the truth. We may hope that they will soon embrace the truth.

ST. NICHOLAS, FLORIDA.—Brother Chas. Smith (late of Birmingham, England) writes: "This is a warm country, and I have formed some warm friendships on this side the Atlantic. I cannot write too highly of the American people,—so very kind to any one who is a stranger. Well, I am still in Florida, now staying at St. Nicholas, a high bluff on the banks of the St. John's river, and nearly opposite Jacksonville. I have the care of a 15 acre orange grove. There is every appearance of a large harvest of oranges. They are just turning yellow, it must be a pretty sight to see an orange grove about the end of October. Just near where I write there are nine orange trees bearing about ten thousand oranges, and the trees are only about fifteen years old. Last Saturday I went out with a friend into the pine woods and saw lots of pretty groves occupied by coloured people and white. Few people rent groves; always own them. While the trees are growing, they plant and grow vegetables between the trees. Two acres of land planted with strawberry plants will keep a man all the year. This is the place for a poor man. Last Saturday I saw rice growing, also a locust tree, and cotton. This year I have had nearly all the grove sown with peas. It makes food for the cattle; keeps the weeds down, and also keeps the land cool. As regards climate, it is almost perfection, although so far south. This year it has been very hot in the sun, but not so hot as New York. Even Canada has experienced the heat more than we south. In the afternoon there is always a nice breeze, and the nights are cool. At night I step over to the next grove, and try to interest them in the truth, but the almighty dollar is very powerful over the minds and hearts of people. It is a poor life only to live to make money and then leave it. We know there are things in the precious than silver and gold. Our friends out at Moncrieff Springs meet and encourage one another. The distance—the river between—and having to see after the grove prevents me being with them. Most, if not all of the brethren have been sick with the chills. Besides oranges, we grow lemons, figs, grape-fruit, grapes, the castor-oil plant, and the tea-plant, Irish and sweet potatoes. A family can live cheap here, in the country—plenty of firewood, free. A house can be raised very cheap. I promised to write to a brother who sits downstairs (in the Temperance Hall, Birmingham). He lives up Denton way, but I have forgot his name. There is plenty of work for those who are willing to work. The busy season will commence about Dec. Most of the hotels are being enlarged. I have formed a Florida British Land and Employment Agency, and hope to have out here, by January next (D.V.) about 500 families—young men, able to milk, plough, and used to garden work. There is a grand future for them, with a chance of having an orange grove of their own. Men (steady) with large families would do well,—as young women are wanted for servants in families, and the boys could find all the work they wanted. Clothing is cheap, except black cloth, which is expensive. A new line of steamers will start on the 20th September to connect Savannah and Liverpool. Savannah is only 122 miles north from here, and connected by railway. It will be

cheaper than *via* New York. I always remember you all in my prayers. God bless you, dear bro. Roberts, and all the brethren and sisters. Never shall I forget the happy seasons of Sabbath mornings at the Temperance Hall. I live them over again. With strong desire and earnest expectation wait for the second coming of Christ."

SCENEGA (CAL.).—You will be sorry to hear of the death of our dear sister Charlotte Lamb, sister in the flesh to sister Sheil. She was connected with the Edinburgh meeting in Scotland for many years, and was well known, being blind, and received much kindly attention from those of like precious faith. But we have good news as well to report in the obedience of Mr. REITH and his wife, both being just and devout persons. We hope their influence will do much for the truth. Their confession of the truth gives us all much joy. Sister Reith was one of those who ministered to the comfort of our beloved brother Armstrong during his illness. He, in return, helped them to the possession of the pearl of great price. He greatly desired their salvation, so you see his labour in coming to this far-off land has not been in vain. Sister Lamb was buried on the Thursday; they were baptised on the Saturday, and on Sunday morning we met together for the breaking of bread, in memory of our absent Lord. Brother and sister Brinkerhoff accompanied us, in whose fellowship we rejoiced greatly.—R. STRATHEARN.

WESTBROOK (TEXAS).—Our fraternal meeting took place near this place, on the bank of the Ferdinallis river, in a large tent provided for the purpose. The meeting opened in regular order, Sunday morning, August 3rd, by a lecture from bro. A. R. Miller, on "The purpose of God in terrestrial creation." At two o'clock we had a lecture on "The memorial supper;" at 2:30 the emblems were partaken of by about 60 brethren and sisters. At three o'clock, a lecture on "The marriage supper," followed by exhortation by three brethren at night. For the succeeding seven days we were entertained from two to three times a day by able discourses by various brethren on various subjects, "Exposition of prophecy," "Signs of the times," "Duty of the brethren," &c., &c. The meeting, which is the fifth of this character held at this place, proved to be a success in every respect. Good order prevailed throughout. The lectures were listened to by a large audience of respectable citizens, many of whom seem to be much interested. Some of them are now reading our books, and otherwise inquiring into the matters set forth during the meeting. And I think I may fairly say the brethren and sisters, without exception, went to their homes feeling that they were fully compensated for the time and means consumed in the enterprise. Truly it was refreshing to meet with so many of Abraham's children dwelling in tents by the river side, and to mingle our voices in hymns of praise, and to hear those excellent words of comfort and exhortation by so many brethren from different parts of the States. Three persons obeyed the truth by putting on the sin-covering name in the appointed way. Our next fraternal meeting will be held (if the Lord will) at the Sulphur Springs, in Lampasas County, to begin the first Sunday in August, 1885. These Springs are a great health resort for thousands of people during the summer months. It is also considered as central or more so than any other place of equal advantages. Brethren can come from any part of the States to this place by rail.—G. W. BANTA.



"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. 246. DECEMBER 1st, 1884. A.M., 5974. Vol. XXI.

"CIRCUMSTANCES INTERFERE."

We had intended this month resuming Dr. Thomas's article on the Abrahamic covenant and its mystery. Circumstances interfere with the fulfilment of this intention, and also with the appearance of Chapter III. of the Life of Christ, "The necessity for Christ, in God's scheme of history."

These circumstances have become known to our readers since our last issue. An issue has been raised, in a very unexpected manner, as to whether the Scriptures are wholly or only partially inspired—involving the further problem whether, if they are only partially inspired, they are of any real value to us at all as a guide to eternal life. The circumstances are painful and the issue exciting, and both are such as most of us would have excluded from the category of possibilities.

But God rules in the ecclesias as well as in the kingdoms of men, and in His providence, He has arrested the startled attention of the whole brotherhood to a subject, the full apprehension of which may be necessary for the development of the right type of saintship in an unbelieving age like ours.

However much we may regret the situation, we cannot get rid of it. It is to be feared that many will be hurt by it: it is certain that others will be purified and brought to a greater degree of confidence and consecration. But whatever the results, there is only one course for faithful men, and that is to maintain, at the hazard of all consequences, the absolutely divine authorship of the Bible throughout. On the next page, we commence a logical demonstration of this which extends over many pages.

EDITOR

IS THE BIBLE THE WORK OF INSPIRATION ?

BY THE EDITOR.

The question is not as to translations, but as to the original writing. Yet the answer as to the original writing will apply substantially to the translations, because the translation of a book into another language is a mere feat of technical expertness by which the ideas expressed in one tongue are reproduced in the appropriate terms of another—a work, doubtless, of some difficulty, in some cases, because of the idiomatic and constructive differences between one language and another, but not a work for which inspiration is necessary.

What is called “genius,” in natural writers may illustrate. It requires this “genius” to write Tennyson’s poems ; but any Frenchman, with a good knowledge of English, could render them into French ; and in French, they would, for all practical purposes, have the stamp of Tennyson’s idiosyncrasies, as much as in the original English. Or let us say, a political article appears in a Russian paper, “inspired” by the Government of the country : the article is translated into English, and appears in the *Times* ; it is as much an inspired article in English as it is in Russian. (A substantially correct translation is a matter of course). It is the ideas expressed that are everything : the form of the expression is only secondary.

If, therefore, we say the Bible, as originally written in Hebrew and Greek, is the work of inspiration, the answer will apply to the English Bible, which for all practical purposes is a substantially correct translation of the original. The integrity of the original is not affected by the number and diversity of the MSS. which have been brought to bear in settlement of the “text.” On the contrary, these yield a ground of increased confidence as to authenticity because although textual variations of a certain sort are numerous, as between MS. and MS., there is substantial correspondence in the many hundreds of MSS. that have been discovered, into whatever language they are found to have been translated. To revert to the illustration of Tennyson, Tennyson is Tennyson, whether you find him in Italian, Spanish, French, Russian, or Chinese. Slight variations in particular phrases would not interfere with the character of the work. And it is the character of the work that is everything in the present case.

Our question relates at this time to the Old Testament. The inspiration of the New Testament is conceded (inconsistently enough as we shall see) by those who hold loose views of the inspiration of the Old Testament. Consequently, we may leave the New Testament out of account in the present enquiry, except in so far as it may be brought to bear in the determination of the character of the Old Testament.

There are two ways of studying the question, one of which is unspeakably more direct and conclusive than the other. The one that is not conclusive is the plan of studying the Old Testament by itself, and judging it by the principles ordinarily applicable in the determination of literary problems. By this plan, a man will never reach solid ground. Ordinary principles of criticism will never explain the Bible, *i.e.*, the Bible will not adapt itself to the requirements of such principles, nor will it yield a true knowledge of its character to their application, for a good reason as we shall see. The German mystic, Novalis, or Paul Jean Richter (we forget which), pronounces the Bible "the problem of authorship," in the sense of being an insoluble problem: and Carlyle never attempted the subject though glancing now and then towards it.

The way that is direct and conclusive is this: Christ stands related to the subject. If he rose from the dead, his views of it are true, and the views also of his apostles, who, in that case, were illuminated by the Spirit of God expressly for their guidance into "all truth." In the present case, we assume the resurrection of Christ, because it is conceded by those who have raised the question asked at the head of this article. We therefore propose to ask these questions:—

1.—*What was the estimate of the Old Testament entertained by Christ and the apostles, as to its origin and character?*

2.—*Does the Old Testament itself bear evidence of the correctness of that estimate or otherwise?*

3.—*Is it possible to reconcile all the facts of the case with the view which they propound?*

We need not encumber the subject with any discussion of what is called the "canon" of the Old Testament. The material facts are simple. Some genuine writings were undoubtedly not preserved: and some spurious writings were never included (though bound up in some private copies). But the Old Testament, as we have it, is the Old Testament as it was in the hands of the Jews in the first century, as proved by Jewish and Christian witness. This was the Old Testament to which the allusions of Christ and the apostles apply, whether in Hebrew or Greek; consequently there is no difficulty in making a proper use of the argument.

CHRIST'S ESTIMATE OF THE OLD TESTAMENT.

In what estimate, then, did Christ hold the Scriptures of the Old Testament, of which Scriptures, Josephus, a Jew of the first century, speaks thus: "How firmly we have given credit to those books of our own nation is evident by what we do: for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them: but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrine and to persist in them, and, if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time to be seen to endure racks and deaths

of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them" (*Jos. v. Ap.* book i. par. 8).

Christ alludes to the Old Testament under various names. He speaks of "the Scriptures," "Moses and the prophets," "the word of God," "the things that are written," &c. But, whatever be the form of the allusion, he never speaks of them without recognising their divine authority, expressly or by obvious inference.

1.—*He makes the fact of a thing being written in the Scriptures always a sufficient reason for its reception as divine.*

His answers to the tempter in the wilderness were all of this character, e.g. : "*It is written*, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10). Of John the Baptist, he says, "This is he of whom it is written, Behold I send my messenger," &c. (Matt. xi. 10). Justifying his violent expulsion of mere traders from the precincts of the temple, he said, "*It is written*, my house shall be called a house of prayer, &c." (Matt. xx. 13). He supported his doctrine concerning the holy character of the true children of Abraham by saying "*It is written in the prophets*, they shall be all taught of God" (Jno. vi. 45). He referred to his approaching sufferings in Jerusalem as the accomplishment of "*all things that are written by the prophets* concerning the Son of Man" (Luke xviii. 31). He combated an objection of the Pharisees by saying, "What is this then that is written" (Matt. xx. 17). Explaining the meaning of his sufferings to his disciples after his resurrection, he said, "*Thus it is written* and thus it behoved Christ to suffer," &c. (Luke xxiv. 46).

The apostolic record shows us Jesus using this phrase on many other occasions, but these are sufficient. The use of it could not be accounted for except on the principle that he regarded the Old Testament as a divine document. His references in the form of this phrase extend from Moses to Malachi, taking the historical books and Psalms between.

2.—*His statements concerning the writings of Moses and the prophets, are all of a character that recognise them as divine.*

These statements occur in various connections, but they are all of one character. When he said "I am not come to destroy (the law and the prophets) but to fulfil" (Matt. v. 17), it was as good as saying that the law and the prophets were divine, for with man there can never originate anything for the Son of God to "fulfil." He expressly said, "*All the prophets and the law prophesied till John*" (Matt. xi. 13). This affirms the matter in question. He made Abraham in parable say, "They have *Moses and the prophets* : LET THEM HEAR THEM" (Luke xvi. 29) : which he could not be imagined to have done on any supposition but that Moses and the prophets were divine. He accused his disciples of being "slow of heart to believe ALL that the prophets had spoken" (Luke xxiv. 25) which would not have been a ground of accusation unless "all that the prophets had spoken" were divine. After his resurrection, on the journey to Emmaus, he began at Moses "and going through all the prophets," he expounded to the two disciples "*the things concerning himself*" (Luke xxiv. 27).

“Moses, the prophets and the psalms” (thus endorsed by Christ as divine) are practically the whole Bible. The historical writings are not distinguished from the prophets, because they were all the work of prophets—Joshua, Samuel, Nathan, and the inspired seers and scribes. That Christ’s recognition extended to the whole Scriptures will appear more particularly from the next proposition.

3. *Jesus constantly evinced a reverence for the Scriptures of the Old Testament, and an anxiety that men should understand them which cannot be understood unless he recognised them as of divine origin and authority. We may go further under this heading and say that he referred to them as the source of divine knowledge of an authority so great that he plainly said they COULD NOT BE BROKEN.*

The evidence of this is partly comprised in the statements quoted already. But it is found more particularly in those that refer specifically to the Scriptures as a whole. In his argument with the Sadducees, he said, “*Ye do greatly err, NOT KNOWING THE SCRIPTURES*” (Matt. xxii. 29). What is this but saying that the Scriptures are an unerring guide to divine truth? and how could they be so if they were not wholly divine? On another occasion, he opened the understanding of his disciples “*THAT THEY MIGHT UNDERSTAND THE SCRIPTURES*” (Luke xxiv. 45). Taking such pains to make his disciples understand the Scriptures is proof of his recognition of their divine character: why should he be so anxious for them to understand the Scriptures, if the Scriptures were, in any degree, of human origin? He said on another occasion, to the Pharisees, “*Have ye not read the Scripture, &c.?*” an interrogatory carrying with it the recognition of their authority. Such, also, is the character of the words, “*as the Scripture hath said,*” with which he introduces the prophecy of the gift of the spirit (Jno. vii. 38). He surrendered himself, at last, into the hands of his enemies, for this reason: “*THE SCRIPTURES MUST BE FULFILLED*” (Mark xiv. 49). In no plainer way could Jesus have asserted the divine character of the Old Testament, unless it be in his parenthetical declaration in an argument with the Jews, concerning a quotation he had made, “*THE SCRIPTURE CANNOT BE BROKEN*” (Jno. x. 35).

WHAT THE APOSTLES THOUGHT.

In next introducing the testimony of the apostles, it is not with the idea that the testimony of Christ needs any confirmation, but because the matter in hand is of such vital moment as to make every support valuable, and because Christ has placed the authority of the apostles on an equal footing with his own in saying, “*It is not ye that speak but the Spirit of your Father that speaketh in you.*” “*He that heareth you heareth me.*”

Their teaching on the subject runs in exactly the same channel as Christ’s. The fact of a thing being written in the Scriptures was with them an end of all doubt. “*Then remembered they that these things were written of him*” (Jno. xii. 16). “*His disciples remembered that it was written of him, The zeal of thine house hath eaten me up*” (Jno. ii. 17). “*When they had ful-*

filled *all that was written of him*, and they took him down from the tree" (Acts xiii. 29). Paul defined his faith by the standard of what was written. "I worship the God of my fathers, believing *all things that are written in the law and in the prophets*" (Acts xxiv. 14). His letters are full of allusions to what is written in support of what he himself says. Nearly 40 times does he say "AS IT IS WRITTEN"—his quotations ranging throughout Moses, the prophets, and the psalms. We give a specimen in each section: MOSES: "*As it is written*, I have made thee a father of many nations" (Rom. iv. 17). The PROPHETS: "*As it is written*, Out of Zion shall come the deliverer" (Rom. xi. 26). The PSALMS: "AS IT IS WRITTEN, For this cause I will confess to thee among the Gentiles and sing unto thy name" (Rom.) xv. 9).

These allusions to what is written in the Old Testament, recognise its authoritative, and therefore its divine, character as a whole, for if it were not divine, it would not be authoritative. What they do thus for it, as a whole, they do for its parts. This follows: but as in the case of Christ so in the case of the apostles: they not only endorse the Old Testament as a whole: they speak of its parts in a way that expressly asserts for them a divine character. Peter, interpreting to a Jewish audience the recent opposition of the Jewish people to Christ, says: "Those things which *God before had shewed by the mouth of all his prophets*, that Christ should suffer, he hath so fulfilled" (Acts iii. 18). Zacharias, filled with the Holy Spirit, said, of the birth of Christ: "Blessed be the Lord God of Israel: for . . . he hath raised up an horn of salvation for us in the house of his servant David *as he spake by the mouth of his holy prophets, which have been since the world began*" (Luke i. 69, 70). "The mystery . . . now made manifest, and BY THE SCRIPTURES OF THE PROPHETS *according to the commandment of the everlasting God*, made known to all nations for the obedience of faith" (Rom. xvi. 26), "*Being witnessed by the law and the prophets*" (Rom. iii. 21) "Well spake THE HOLY SPIRIT *by the prophets*" (Acts xx viii. 25): "Persuaded them concerning Jesus, both out of the law of Moses and out of the prophets" (Acts xxviii. 23): "We are built on the foundation of the apostles *and prophets*" (Eph. ii. 20): "*God spake unto the fathers by the prophets*" (Heb. i. 1): "The prophets spoke *in the name of the Lord*" (Jas. v. 10): "*As He hath declared to his servants the prophets*" (Rev. x. 7).

Further, the apostles speak of "the Scriptures" in the same way as Christ does—as an unquestionable and divine authority in all things of which they speak. They do this both in an express manner, and in the inferences arising out of the form and purpose of their general allusions. Paul's custom was to "reason out of the *scriptures*" (Acts xvii. 2), which implies that, in his estimation, the sanction of the Scriptures was conclusive. If they were divine, this is intelligible. If there was a human (*i.e.*, an erring) element in them it would, to that extent, not be so. Apollos, "showed *by the Scriptures* that Jesus was Christ," which he could not have done unless they were of divine authority. The people of Berea "searched *the scriptures* daily" to verify apostolic declarations, which they could not have done with any

conclusiveness of result on the supposition of the Scriptures having a human origin and character. The description of a sound and useful brother is one "mighty in the scriptures" (Acts xviii. 21.) "What saith the scripture?" is Paul's appeal in an apparent logical dilemma (Rom. xi. 2; iv. 3; Gal. iv. 30.) He also speaks of "*The scripture foreseeing* that God would justify the "heathen" which identifies all Scripture as a divine unit (Gal. iii. 8), so also "*The scripture hath concluded* all under sin" (Gal. iii. 22), and "*the scripture saith*, thou shalt not muzzle the ox" (1 Tim. v. 18.) "*The scripture saith* unto Pharaoh, &c." (Rom. ix. 17). "Do ye think *the scripture saith in vain, &c.*" (Jas. iv. 5.) Peter thinks it a conclusive way of presenting a matter to say, "*It is contained in the scriptures, &c.*" (1 Peter ii. 6): also Paul "*the scripture saith* whosoever believeth, &c." (Rom. x. 11). To say that a matter is "according to the scriptures," is with the apostles the highest and most authoritative manner of introducing it (1 Cor. xv. 3, 4; Jas ii. 8). So to "wrest the Scriptures" is with them the highest offence in spiritual things (2 Pet. iii. 16.)

In addition to these general allusions, implying in the strongest manner the authoritative character of the Old Testament Scriptures, the apostles designate them in a way that expressly affirms their divine authority. "If any man speak, let him speak as **THE ORACLES OF GOD**" (1 Pet. iv. 11). "Ye have need that some one teach you which be the first principles of **THE ORACLES OF GOD**" (Heb. v. 12). "Unto them (the Jews) were committed **THE ORACLES OF GOD**" (Rom. iii. 2). This designation—the oracles of God—of itself excludes the supposition of a human (*i.e.*, an erring) element having entered into their composition: so also does the apostolic command to speak according to them, and to abide by their first principles.

Of the same force is the description of these Scriptures (both by Jesus and the apostles) as the **WORD OF GOD**, *e.g.*, "Handling **THE WORD OF GOD** deceitfully" (2 Cor. iv. 2). "The **WORD OF HIS GRACE**, which is able to build you up and give you an inheritance" (Acts xx. 32). "The sword of the Spirit which is the **WORD OF GOD**" (Eph. vi. 17). "To whom the **WORD OF GOD** came" (Jno. x. 35). "Have made the **WORD OF GOD** of none effect" (Mark vii. 13). "They preached the **WORD OF GOD**" (none other things than those which the prophets and Moses did say should come)—(Acts xii. 24: xiii. 5, 44: xxvi. 22).

WHY THE OLD TESTAMENT IS THE WORD OF GOD.

What has now to be considered is the principle upon which documents written by men, with willing and witting mind on their part, and in the free exercise of their free intelligence, could come to be estimated and described as the word of God and the standard of truth. On this point, we are not left to speculation. We are directly informed, and the information is presented in a variety of form that excludes misconception. If we take the information in its simplest form, we have it thus from Paul: "**ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD**" (2 Tim. iii. 15). The force of this declaration is not reduced by the fact that the word "is" does not occur in the

Greek text as written by Paul, nor any word corresponding to "given." The absence of the verb is an idiomatic omission, which requires to be made good in translating into English. Every translation recognises this by supplying it: only some insert it after "God," instead of after "Scripture," and read it, "All Scripture given by inspiration of God, is profitable," &c. But this is not translation: it is gloss. It throws out the word "and" to make room for the omitted verb in a false position. We must keep "and," and place the verb in a position to make sense of Paul's statement, and to make it agree with the subject in hand. The subject in hand is, "The Holy Scriptures," with which Timothy had been acquainted from a child. These are the same Scriptures of which Jesus said "they cannot be broken," and which all the apostles recognise as the word of God. Paul here says of them: "*They are able to make thee wise unto salvation.*" He then explains how they come to possess this ability. The explanation is the statement in question: "They are *θεοπνευστος*—God-inspired"—(which is even more forcible than "given by inspiration of God") "all scripture (is) God-inspired and (is) profitable for doctrine, for reproof," &c.

Suppose it were even allowed that Paul merely meant to formulate the abstract and superfluous proposition that "all God-inspired writing is profitable," the statement would still prove the inspiration of the "Holy Scriptures," with which Timothy was acquainted from childhood; because it is made in support of Paul's exhortation to Timothy to continue in the things that he had learnt from them. If those "Holy Scriptures" were not God-inspired, it would have been without meaning, (after speaking of them as able to make wise unto salvation) to say "all God-inspired scripture is profitable." His statement, even in the mildest form to which philologists would like to reduce it, would amount constructively to an assertion that the Scriptures, with which Timothy had been acquainted from childhood, were God-inspired. But, in point of fact, Paul's statement is absolute, that all Scripture (that is all the Scripture of Timothy's early acquaintance—that is, the Scriptures of the Old Testament), "ALL SCRIPTURE IS GOD-INSPIRED," and therefore profitable for instruction and guidance in all its parts, which a Scripture would not be that had been in any degree humanly-generated. " whatsoever things were written aforetime (*i.e.*, in these Scriptures) were written for our learning that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4).

We have referred to this as *direct information* as to the origin of the Scriptures. There is a great deal of indirect information. The whole composition of the Old Testament bears internal evidence of the divine character claimed for it by Jesus and the apostles. If we take for example the five books of Moses. Moses wrote them: (this we take as granted, so as to save the time that needless proof would consume): but Moses was not a man of merely natural function. The Spirit of God was on Moses. Thus saith God to him, at the time of the appointment of seventy assistants: "I will take THE SPIRIT THAT IS UPON THEE and will put it upon them" (Num. xi.

17). Thus Moses was a prophet in whom the Spirit of God dwelt. When Joshua was jealous of others for Moses' sake, Moses said "Enviest thou for my sake? Would God all the Lord's people were prophets, and that the Lord would put His SPIRIT upon them" (verse 29). Now, if Moses, on whom the Spirit of God rested for the performance of God's work, wrote by God's command, was not that writing necessarily a Spirit-regulated or "God-inspired" performance? There could be no reasonable doubt about the answer, even if we had not God's own adoption of these writings as His own: which we have, thus: Moses wrote the law; and God says, "I HAVE WRITTEN unto him (Israel) *the great things of my law*" (Hos. viii. 12). How did God write the great things of His law by Moses except by the Spirit of God upon Moses, guiding him in the performance of the work? The process is illustrated in the case of David's plans from which Solomon built the temple. These were not the conception of David, though actually passed through David's brain, and drafted by his hand. "David gave to Solomon his son the pattern of the porch and of the houses thereof . . . the pattern of all that he had *by the Spirit*. . . . All this, said David, *the Lord made me understand in writing* BY HIS HAND UPON ME, even all the works of this pattern" (1 Chron. xxviii. 11, 12, 19).

What is true of the five books of Moses is true of the historical and other books. From the time of Moses onward, there was a long succession of seers, prophets, and scribes in whom the Spirit of God dwelt, and by whom the national records were kept as private secretaries of the kings. The Spirit of God is visible upon the scene in an unbroken line throughout (taking the books in the order in which they are placed in the Bible). Thus **JOSHUA** is, by God's declaration, "a man *in whom is the Spirit*" (Num. xxvii. 18). In **JUDGES** we see "the Spirit of the Lord" come upon them (Jud. iii. 10; vi. 34; xi. 29, &c.) In **SAMUEL**, we have one who was "established to be a prophet of the Lord," and to whom the Lord revealed Himself (1 Sam. iii. 20-21). In **KINGS**, we have Elijah and Elisha in whom the Spirit of the Lord dwelt as it rarely had in any man (2 Kings ii. 9, 15, 16). In **CHRONICLES**, the Spirit of the Lord is visible at all important junctures of the matters recorded (1 Chron. xii. 18; 2 Chron. xv. 1; xx. 14; xxiv. 20). In **EZRA** and **NEHEMIAH**, we have "all them whose spirit God had raised" (Ezra i. 5). In **JOB**, we have the Lord answering Job, and speaking his mind to Job's critics (Job xl. 1; xlii. 7). In the **PSALMS**, we have the Holy Spirit in the writer throughout (Psa. li. 11; 2 Sam. xxiii. 2; Matt. xxii. 43). In **PROVERBS**, we have the writings of a man to whom "God gave wisdom and understanding exceeding much" (1 Kings iv. 29), and which are quoted by the apostles as the word of the Spirit to the saints (Heb. xii. 5). The same with **ECCLESIASTES** and **CANTICLES**. From **ISAIAH** to **MALACHI**, we have the writings in which the preface to almost everything that is written, is "Thus saith the Lord."

INSPIRATION OF THE OLD TESTAMENT A NECESSITY.

Now, the Spirit of God being actively and visibly present in the house of Israel during all the time covered by the authorship of the books of the Old Testament, and that activity being particularly connected with the men who had to do with their production, it follows that what the New Testament declares to be the fact, must be the fact, and is reasonable, viz., that they are "God-inspired." For it is not supposable that God would superintend His spoken word in the midst of Israel, and leave unsuperintended that which was reduced to writing which was to fulfil a much more extended and lasting purpose than the verbal messages delivered in the people's ears.

That He has done so is manifest from the composition of the books themselves. They are not in the style of human books anywhere, either as to the selection of topics or the manner of their treatment. There is a brevity—a conciseness—a chasteness—a majesty—an unsparing impartiality—a leaving out of matters of mere human interest—a keeping of God forward,—that are to be found in no writings of men in any country or any age, so far as they are known.

That He should have done so is in harmony with the whole situation of which the Bible is a part. The history of Israel is a history of the work of God in the earth—a work, overt, direct, and visible, with collateral operations of providence branching out from His visible work on all hands. He called Abraham from Chaldea, He delivered Israel from Egypt; He gave them His law by open voice and shewing, on Sinai; He wrought miracles in their behalf in the wilderness and Canaan: He spoke to them for many generations by the direct word of inspiration in His prophets. The Bible is the literary consolidation and continuation of His work in their midst, and now to all nations; is it reasonable that He should leave this to human hands?

He told Moses to be careful to see that the tabernacle was made according to the pattern shewn him. As a double safe-guard in the matter, He put His Spirit upon two men in the congregation—Bezaleel and Aholiab. If He was thus careful about the type, is it not according to the analogy of things that He should be at least similarly careful in the composition of His written word—a sort of perpetual tabernacle among men during the absence of the open vision, and that it should not be left to "the will of men," but should be the work, as Jesus and the apostles testify it is the work, of the Spirit of God by the hand of chosen writers?

It is not only fitting it should be so: it is needful it should be so. Man could not be trusted to write divine history. The written history of God's work is the principal part of the work of God in a day like ours. It is the principal illustration of His mind and will. In the writing of such a history, man would leave out that which was divinely essential—the record of man's continual failures and sins—whoever might happen to be affected; and he would insert that which was immaterial,—the mere political gossip of the age, tending either to human exaltation or depreciation according to the prejudices of the moment. And in all cases, he would be liable to err in his representations, and therefore could not be trusted to give us a writing

on which the children of God could rely. Things might be "infallibly true" in themselves, as it is inaptly phrased: but the record of them for divine purposes is an affair of correct knowledge, divine discrimination as to what is important, and unsparing fidelity in the record of the things selected. All these things required inspiration. The things might be known in the mass without inspiration; but only inspiration could assort and select for divine ends. It is a question of the divine use of human materials, and for this, divine guidance was necessary.

IN WHAT WAY DID INSPIRATION ACT ?

As to how the Spirit affected the mentality of the writers in the process of writing by inspiration, we need not trouble ourselves with it: it is the fact of inspiration that is all-important. Nevertheless, there is no practical difficulty in it to those who bring practical experience to bear instead of the lore of the schools. Inspiration of a human kind is a matter of every-day occurrence. It may come in the shape of ideas imparted from without, as when a statesman (communicating with an editor) inspires a political article, revising the language afterwards. Or it may take the form of an appeal to motives, such as when great inducement is held out; or it may be in the way of the imparting a dread or a love of things by *inuendo*. Or it may be experienced as the result of taking something, as in the inspiration of alcohol or opium. The influence of a highly magnetic human being over another is another form of inspiration notorious to those who study this sort of subject.

In all these cases, an inspiring influence is added to the person operated upon, controlling and regulating their individual utterances, without, at the same time, interfering with their personal volitions, or setting aside their individual peculiarities of utterance.

We do not mean to suggest a comparison between these cases and divine inspiration, except as anticipating the difficulty of conceiving how two mentalities (as it were) can co-operate in an operation which proximately appears to be the work of one. All comparisons necessarily fail to illustrate for us the inspiration of the Spirit of God, because the things of God are immeasurably higher than those of men. Still they illustrate to us in a faint measure how the spirit of God could so guide men in their utterance that while the things said were the *ipsissima verba* of inspiration, they were at the same time the free utterances of the men made use of, and characterised by idiosyncrasies of speech natural to their particular organisations.

The case of Caiaphas, the high priest, in his politic counsel to the Sanhedrim may serve as an example. He said it was necessary that Jesus should be put to death to prevent the whole nation perishing. John tells us, "This spake he not of himself, but, *being high priest that year, HE PROPHESED* that Jesus should die for that nation" (Jno. xi. 51). In his official capacity as Aaron's descendant and head of the Mosaic service, the Spirit of God made him say a thing that he conceived very differently in his own heart. The saying was Caiaphian in complexion, and yet it was a

form of words shaped by the Spirit. Balaam is a case of utterance compelled, of which also Jeremiah in a certain case is a notable example. He was disposed to keep silence because of the derision with which his words were received, but he could not resist the power upon him: "His word was as a BURNING FIRE SHUT UP IN MY BONES" (Jer. xx. 9).

The apostles in their speeches before the tribunals illustrate the subject still more pointedly. Jesus said they were not to think beforehand what they were to say: "it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 20). Now, when the hour came—when Peter and John, say, were arraigned before the council—the Spirit acted: but, acting on the brains of Peter and John, the utterance was affected by those brains as the medium of utterance. Peter's voice would sound Peter's voice (though the Spirit was speaking) by reason of the shape of Peter's larynx: and John's voice would be John's voice, and not Peter's, though acting under the same impulse. So also the literary form of the Spirit-utterance would be affected by the phrenological apparatus employed in each case. But the Spirit-impulse would guide and limit and control the action of the apparatus it was employing in a way to secure the utterance of its own ideas to the exclusion of the mere man's ideas. We may thus understand the slight diversity of style marking the authorship of the various books in the Bible, without in the least admitting a human authorship. They are the Spirit's books, produced by men whom the Spirit used as pens. The Spirit would guide into all truth and exclude error; it would regulate while employing the mentalities of various prophets and apostles. Through Paul's style, you have the Spirit speaking: so through John's style, you have the same Spirit speaking—the Spirit in all cases inspiring the ideas and guiding the utterance while necessarily taking somewhat the quality of the medium of expression. It has been aptly compared to a man playing on a variety of wind instruments. The music-creating intelligence is the same in each case, but the quality of the sound is affected by the shape of the instrument. But, after all, this principle operates in only a very slight degree. The difference of style between one Bible writer and another is very slight, much less than might have been expected. The "God-inspiration" which Paul affirms of all their writings was the most powerful element in the case, and so controlled their individual peculiarities while employing them, as to over-ride the will of man, and give us a book unlike all human books under the sun, reflecting its own mind and its own mind alone.

APPARENT DISCREPANCIES.

The reconciliation of apparent discrepancies with this inevitable view of the case, is a work of detail. It can be done. Any violence there may appear in the process is as nothing to the violence done when these apparent discrepancies are used as a lever for overturning the divine character of any part of the Bible. This divine character is an established and unim-

peachable truth ; and all difficulties must be harmonised with it ; or if that cannot be done, they must be left alone, as a something we cannot solve for want of some ingredient in the case that would put all straight. It is absurd to use a difficulty to destroy demonstrated truth.

Some of the difficulties are no difficulties at all, as when the Spirit of God in the apostles adopts variations in quoting from the Old Testament,—Hebrew or Greek (Septuagint). A man quoting his own utterances, while preserving the sense, can vary the words, without imputation of inaccuracy ; because, knowing his own meaning, he can adopt any words he chooses in repeating it. So the Spirit of God, interpreting and varying its own expressions in reproducing them by the apostles, does not expose us to any sense of error, when the common-sense bearing of things is apprehended.

SUMMARY.

The argument may be brought to a focus thus :

- 1.—Christ rose from the dead : therefore, whatever view of the Old Testament Scriptures was entertained by him and the apostles must be correct.
- 2.—The view which Christ entertained and always expressed was that the Old Testament was of divine authority, and “ could not be broken.”
- 3.—The same view was held by the apostles, and illustrated by them in all the uses they put the Old Testament to, and the allusions they made to it.
- 4.—The ground of this view was their conviction that these Scriptures were God-inspired—a conviction which they declared in terms without qualification.
- 5.—The inspired character of the Old Testament Scriptures is evident from their non-human style of composition, and from the nature of the topics which they select for presentation, whether in history, contemplation, or prophecy.
- 6.—This divine inspiration was a necessity for the objects divinely proposed in the writing of the Scriptures (whether in its historical, preceptive, or prophetic departments). A reliable exhibition of any of these elements would not have been possible without it.
- 7.—That the analogy of God’s whole work with Israel requires that the writing of the Scriptures should be His own work.
- 8.—That they are, in fact, owned by Him as such.
- 9.—That His authorship of them is not interfered with by the fact that human writers were employed in their literary fabrication.—His Spirit controlling and supervising their performance in a manner that secured the exhibition of His mind, and His mind alone, whether in the utterance of a prophecy or the quotation of a blasphemer’s document.
- 10.—That there are no insuperable difficulties in the way of this attested and inevitable view. Apparent discrepancies are mostly susceptible of explanation : and where they are not, it is for want of the knowledge of some element of the case that would supply the solution.

THE HUMAN-ELEMENT THEORY, AND WHERE IT LEADS TO.

The article that is the occasion of these remarks lays down these principles, either by express formulation of the writer, or implied endorsement of other men's definitions:

1.—That only parts of the Old Testament Scriptures are inspired, viz., such parts as could not otherwise be produced.

2.—That the Bible is not to be spoken of as the Word of God, without qualification.

3.—That there is in it a human (*i.e.*, an erring) as well as a divine element.

4.—That historical infallibility is not to be conceded to everything recorded in the Bible.

5.—That inspiration only covers "all that *may be said* to belong to divine revelation proper: by which is to be understood everything in the Scriptures that may have been beyond the power of man to discover for himself."

6.—That subordinate features "may have been introduced into the Bible" with which inspiration has nothing to do, and that such things form "legitimate topics of critical enquiry."

7.—That inspiration does not teach that which is otherwise ascertainable.

8.—That, except where Christ expressly ascribes a divine authority to particular predictions, we are not to regard his allusion to particular books of the Bible as proving the inspiration and authority of those books: such allusions being merely proof of the notoriety of the books at the time and of their reception by the Jews.

9.—That it is unreasonable to suppose "that the attestation which Christ and the apostles gave to the divine mission of Moses and the prophets, extends to every point and portion of the Jewish history" or proves the circumstantial truth of every narrative of the Old Testament.

10.—That the apostles did not regard the very words of all the Hebrew Scriptures as the product of inspiration.

As corollaries, we have these:

a.—That attempts to reconcile apparent inconsistencies are often characterised by straining and ingenuity; and that our "sense of candour and integrity are distressed and weakened in the enforced attempt to extract harmony" from them.

b.—That the Bible needs to be saved from those who stand up for its absolutely divine character, "who are (alleged to be) too little acquainted with its history, and with the embarrassments which beset the theory they entertain of its origin and contents."

These postulates are extracted from the article nearly in the order in which they occur. Let us see where they lead to. They may seem to be rendered innocuous by saving clauses in favour of the inspiration of reserved portions of Scripture. In point of fact, we may find that they react to the destruction of these as well. Logical results are not to be averted by well-meant disclaimers. A wrong principle will work itself out in the long run, how-

ever little contemplated or earnestly deprecated by those starting it in the first case ; and no doubt many who think the view of things involved in the foregoing propositions easy, harmless, natural, and irresistible, would be the last to welcome the results that come out of it.

If only parts of the Bible are inspired, the other parts are the word of man—not the word of God—and therefore not to be relied upon as an unmistakable guide in the matters of which they treat. Nay, they must even more likely be erring than true : because it is to account for supposed errors that this supposition of a human element is introduced.

How are we invited to discriminate between what is inspired and what is not?—between the divine element and the human (*i.e.*, erring) element? By this rule: “*that* is divine which could not otherwise have been produced: inspiration does not teach that which is otherwise ascertainable,” but only that which “may have been beyond the power of man to discover for himself.” The application of this to history yields the following result : history is otherwise produceable than by inspiration : historical facts are ascertainable by uninspired human faculty : they are in the power of man to discover for himself. Therefore, Bible history has not been written by inspiration but by uninspired human faculty : and as uninspired human faculty is liable to error, Bible history is not necessarily free from error, but may, in fact, as the language quoted from Paley plainly hints, be untrue in some (and therefore in any) of its narratives.

Let us see the application of this : the life of Abraham was within the power of human faculty to know and to record. Therefore, the Bible history of Abraham is not inspired. Therefore it is part of the “human element.” Therefore it is liable to error. Therefore we cannot be sure in reading any part of it that we are not dealing with distortion, perversion, tradition, or even myth. What would be the value of such a narrative either for the illustration of divine principles or the derivation of human hope? We should have in such a case to sit in judgment upon it instead of surrendering to the guidance of it. The practical working of this Bible-destroying theory was very recently illustrated by an upholder of it arguing against the credibility of God’s command to offer up Isaac. If Bible history is uninspired history, we stand upon a very shaky foundation in trusting to the promises made unto the fathers. The fact of the promises having been made would of course be “within the power of (contemporary) man to discover,” and, therefore, by the proposed rule, would need no inspiration to record it.

Again, the exodus of Israel from Egypt was certainly a fact “otherwise ascertainable” than by inspiration : it was very palpably “in the power of man to discover for himself,” as the Egyptians experienced to their cost. Consequently, by the new rule, the Bible account of it is not the work of inspiration. Therefore, it is part of the “human element,” and the human element is the erring element. Therefore, this account may be an erring account. It is “a legitimate topic of critical enquiry,” that is, we may sit in judgment upon it, whether it is likely to be true or not ; and if we find our “brows knitting” over the emergence of supernatural swarms of

frogs from the Nile, or the opening of the sea to let the unarmed host of Israel escape from the chariots of Pharaoh, we may avail ourselves of the calming relief that being a human-element history, it is as likely to be erroneous as not. This is exactly what is done by the "modern criticism," belauded with so little reason. Of what value would such a narrative be? What reliance could we place in it, as an exemplification of God's purpose and work in the earth, and the aims with which it is being conducted from generation to generation? The loosing of this foundation will loosen the whole structure: for the whole scheme of Bible things is built on the divinity of God's work with Israel in Egypt.

Again, the life of David was certainly a matter "in the power of man to discover for himself." Therefore, by the new rule, inspiration was not needed to write it, and, therefore, as a matter of fact, did not write it. It is part of the "human element," that is, the erring element, and therefore may be in error in any part of it. What confidence, or comfort, or advantage, therefore, can we have in reading it? Why should we, all the days of our life, read an antiquated history that may be vitiated with the superstitious errors of the superstitious age in which it was produced by the will and faculty of erring man? How can we be sure that God chose David, or that God delivered David by miraculous interpositions, or that God covenanted with him the everlasting duration of his throne? If the Bible history of David is not an inspired history, these may be the childish exaggerations and distortions of perfectly natural circumstances. It is no answer to say that facts are "infallibly true in themselves;" of course they are. But the question is the getting to know them. Everything, in the sense, of this suggestion is infallibly true in itself: but of what advantage is this, if we cannot certainly know what the truth of the matter is. Christ's resurrection was infallibly true in itself; but its intrinsic truth could not have benefitted us, unless it had been testified "by many infallible proofs," which requires the action of inspiration.

What is true of Abraham, Moses, and David is true of the great bulk of the facts recorded in the Bible. They were "otherwise ascertainable" than by inspiration, and, consequently, by the new rule, have not been written by inspiration, but by mere human volition, and therefore are no more to be trusted than any other similarly ancient records—which is no trust at all. We are then at liberty to expunge whatever offends our conceptions of the probable. Like the workers of "the apparatus of sound criticism," we shall be likely under the operation of such a rule to throw overboard Jonah and the whale, Daniel and the lions: Nebuchadnezzar's dream: Shadrach, Meshach, and Abednego in the fire: Elijah's raising the widow's son, and his own ascent to heaven: Elisha's cure of Naaman, and leading the blinded Syrian army to Samaria; and, in a word, all the historic marvels which have signalled God's dealings with His people. By such a rule, the Old Testament becomes a wreck.

THE NEW TESTAMENT IN DANGER ALSO.

Is it quite certain that the result would be limited to the Old Testament? If it is to be a rule for the Old Testament that inspiration only co-operates in matters "beyond the power of man to discover for himself," it will be difficult to keep it away from the New. Why should inspiration guide the apostles in the record of matters "otherwise ascertainable," and not guide the prophets who wrote the narratives of the Old Testament? No good reason could be shown. And where should we be? The history of Christ, surely, was "within the power of the apostles" to discover for themselves. The history of the apostles, surely that was also within their natural power to know. Consequently, by the new rule, inspiration took no part in their narratives. Therefore, these narratives are part of the "human element," and, as such, they are an erring element, and, consequently, we can never be quite sure, when reading them, that we are not reading the result of misapprehension, mis-information, or impressions springing from the prejudices and predilections of the "unlearned and ignorant" Galilean fishermen, who were Christ's companions during his life and witnesses after his death. With what confidence, in that case, can we read their reports of Christ's precepts or their record of his actions? The whole foundation of faith is unloosened if inspiration did not participate,—guiding them into all truth. If it did participate (which it undoubtedly did), then the rule is upset by which the spirit is excluded as the Recorder of "things within the power of man to discover:" and if upset for the apostles, it is upset for the prophets, and the whole Bible rescued.

It is consistent that the holders of such a theory should scruple to speak of the Bible as the word of God without qualification. It is so to be spoken of, however, on authority quoted before, which cannot be set aside—the authority of Christ and the apostles. And this way of speaking of it means that historical infallibility is its attribute in all matters with which it historically deals. The reconciliation of apparent discords is not an encroachment on "candour and integrity," where the eye and heart are fully open to the demonstrated divinity of the records. The reconciliation is an imperative mathematical necessity, whether we may in particular instances be able to accomplish it or not. Inability in any case is not a disproof of its possibility: the cases are few where there is any real difficulty; and even these are open to plausible suggestion. They no more militate against the manifest and demonstrated inspiration of the record than the discrepancies and difficulties of any science militate against that science. The earth is proved globular, but our feelings and impressions as we walk abroad are all in favour of its being flat; to uneducated faculty, the explanation of the facts that make these impressions appears to savour of "straining and ingenuity," and to make considerable draughts on "integrity and candour." We know it is not the subject, but the person superficially conversant with the subject, that in this case, is responsible for the idea.

THE BIBLE'S ENEMIES AND FRIENDS.

The new theory may be expressed in the old Unitarian *formula* with which we may have been nauseatingly familiar from childhood ; that "the Bible is not the word of God, but *contains* the word of God." We know what this theory has done for them. It has eaten out the whole power and marrow of the word of God, and left them starving and dying in the present wilderness of human life—theorising about morals and social improvement, but faithless of the gospel and disobedient of the apostolic commandments. The next step, in natural logical order, is that of modern Unitarians, who hold that the Bible is a good moral book, in some parts of its teaching, but not historically true where it goes contrary to human experience ; that it is inspired in a sense, but only in the sense in which Shakespeare is inspired. It is the natural result of this to hold that Israel was not miraculously delivered from Egypt : that Moses and not God is the author of the Jewish law : and that Christ did not rise from the dead. The last stage is represented by Atheism, and good-bye to hope and all moral incentive. The doctrine now recommended has its logical issue here.

The Bible can never command or retain its place as the supreme mentor of human life unless its absolutely divine character is recognised. Its histories will never be studied as they require to be, or its hopes practically blended with the motives of human action, or its self-denying precepts adopted and acted upon in human life, where there is the least suspicion of the presence of a human element in its composition. This suspicion saps confidence : and the lack of confidence leads but too easily to a neglect to which we are naturally pre-disposed. Society is a desolation to-day because of this. The divine authority of the Bible is not recognised : if it were recognised, as it has been hitherto among the brethren, there would be that application to it in constant reading which would purify and ennoble with righteousness and hope. Instead of this, it is regarded as a venerable piece of literary antiquity, good in its way, but not deserving of the first place in human life, and, on the whole, inconvenient and even hurtful, if it is put into that position. All confidence in it as the word of God has been undermined in the general ranks of society, through the influence of learned but false theories. A few have had that confidence restored, with the result of light and comfort and righteousness entering into their dark lives by the daily reading of the Holy Scriptures, which are able to make men wise unto salvation. And they cannot stand by unmoved while principles are being promulgated which, if successful, would lead us back to the old quagmire, and destroy the foundation of hope and purity, whether intended or not.

THE NEW CRISIS.

The foregoing article stands related to a new crisis that has arisen among the friends of the truth. The question they have to decide is, Is the Bible a partly human or a purely divine book? Is it a book that may be erring in the facts it records; or whose guidance we may unflinchingly accept as a divinely superintended production throughout? The question is one for individual decision. It is not one depending on votes. We may vote the hour of meeting, or the place of assembly, or the order of procedure: but we may not vote the Word of God a corrupt thing if it is His own work. It is a question in the decision of which no one must look at another. Every one must act for himself as in the sight of God. The editor of this paper is not careful about his answer, or about the consequences that may come of it. He has temporal inducements to be on the side of the fallible-Bibleists: but he deliberately refuses to look at them. From a child he has treasured the Holy Scriptures as the word of God, and with eyes now open and reason now mature as naturally was not possible [in the beginning of things, he will rather go to his grave than be a party in the least degree to their corruption or dishonour. Whatever sacrifices of friendship his attitude may involve, he will submit to, with however much grief, in resignation as to the will of God. He has never known any man after the flesh. In all his friendships he has assumed that they were founded on mutual voluntary submission to the word of God and its dictates. All breaches that have ever occurred, have occurred as the result of acting on this assumption where it proved to be unfounded. He is no living for any present object, and is therefore careless about any present consequence. The world, respectable and otherwise, is all against God: and he live

in it only because it is God's school of probation, and not because he recognizes its standard of life or aims at conciliating its treacherous good graces. It will soon be gone with all of us: and the only question of practical consequence is how to comport ourselves in it while we are here, as that God will be pleased to own us in the day of the manifestation of His purpose before the eyes of startled respectability.

We are quite sure He will have no fault to find with scholarly deficiencies. It is equally certain that He will approve of the jealous defence of the word of His grace, whether as regards its honour in point of reliability, or its ascendancy as regards the commandments it contains. In this conviction, we have dared what appear to be rash things, according to conventional rules of judgment: but which will have a different complexion when either the grave calls a halt, or the Lord steps forth to shew things as they are according to His standard. Occasion requires the foregoing demonstration of the inspired character of the Bible throughout. The subject and the situation have evoked many letters. It would more than fill the *Christadelphian* to publish them. We select a few only for notice, viz., such as present objections, and then such as say striking things on the situation. The writers of all others, with whom it has not been possible for us to communicate in the way of acknowledgment, will please accept of our thanks for their expressions of sympathy, which are somewhat of a comfort in the evil times that have befallen.

The proper consideration of the difficulties will best be promoted by their impersonal statement in numerical order.

1. *These Scriptures were not written or spoken in English, and being produced at sundry times and divers manners,*

compilers and translators have had to do with them which necessitates the co-operation of a human element.

ANSWER.—Translators we may dismiss. They are dealt with in the opening of the foregoing article. Inspiration was not necessary to enable them to give us the equivalent of Hebrew or Greek words in another language. "Compilers," or bringers together of the original documents, are more to the purpose. They played a part—not a very great one, but who were they? Nearly all prophets and spirit-guided men. All that are mentioned in the course of the records themselves as having had to do with the writing of them are of this class, (1 Sam. x. 25; 1 Chron. xxix. 29; xiii. 22; xxvi. 22; 2 Chron. xxxix. 19), and any doubt that might exist is settled by Christ's recognition of their productions as the word of God that *cannot be broken*. Even Ezra's own participation in the work is placed beyond doubt by this: for it was of "the scripture" as (said to have been) compiled by him, that the statement was made. The only human element in the case was a divinely regulated one. Concede the divine regulation, and the human element ceases to be a human element in the sense of the new theory. The new theory requires the human element to be an unguided element—an erring element (*i.e.* liable to error): because the idea is introduced to account for supposed error.

2. *That the compilers were uninspired is proved by the fact that Matthew (correctly according to Dr. Thomas) quotes a prophecy from Jeremiah, which the compilers have placed in Zechariah.*

ANSWER.—The last six chapters in Zechariah are not said to be the writing of Zechariah, as his other chapters are. They are anonymous. They are bound up with his book. The Spirit of God in Matthew virtually tells us they were written by Jeremiah. How they came to be placed with Zechariah, we should quite understand, if we knew; but we are not justified in making use of the circumstance against the character of the contents of the chapters themselves or of any other chapters. Compilation is a mere placing together. What was placed together was the word of God, by His servants—Jesus and the apostles being witness. It would be the word of God wherever placed.

3. *That copyists were not inspired is evident from the "later hand" we read and from the fact that the copies differ.*

ANSWER.—It is not necessary to contend for the inspiration of copyists. They were erring, fallible men; but still, quite as capable of doing their work correctly as copyists in our own day. Men copy ordinary documents in every-day life correctly: much more was it likely they would do so in a work undertaken with almost superstitious scrupulosity, and for which men specially prepared themselves: the copyists were a check upon one another in many ways, not only by revision, but by comparison. This comparison in our own day is the best guarantee we could have of the substantial accuracy of the text forming the basis of our translation. It is shewn by the nearly absolute agreement of their manuscripts in all languages and in all parts of the world. There are variations, but they are slight: they do not affect the integrity of the text except in one or two disputed cases, upon which no truth wholly hangs. There is no comparison between the Bible and the MSS. of other ancient books as regards the purity of the original text shewn by the agreement of manuscripts.

4. *Surely such utterances as the challenge of Rabshakeh to Hezekiah; and Nebuchadnezzar's decree against the wise men, &c., were not inspired: surely these were the uninspired conception of their authors?*

ANSWER.—No doubt of it; but their insertion in the Scriptures is the result of a divine selection in Isaiah, Daniel, &c., and therefore a guarantee of their truth and their usefulness. Inspiration is needed to select as well as to compose, when the selection is for divine ends: inspiration has no more special function than this. The uninspired human mind would not be able to guarantee truth when relying upon the information of others; nor would it know what would be serviceable in a history intended to subserve divine objects in the readers. In natural authorship, ability has no more effectual sphere for the exhibition of its gifts and the effectuation of its aims than in the selection and editing of materials. The same materials in two men's hands will appear very different when served up. The "God inspired" character of the Scriptures is manifest in nothing more than in the selection of uninspired utterances that

were essential to the object of their being written.

5. Does not the apostle make a distinction between inspiration and his own judgment in 1 Cor. vii., when he says, "I speak this by permission, not of commandment" (v. 6), again, "I command, yet not I, but the Lord" (v. 10), "To the rest speak I, not the Lord," "Concerning virgins, I have no commandment of the Lord, yet I give my judgment?"

ANSWER.—Doubtless, Paul makes a distinction in these cases, but the very making of that distinction proves the inspiration of the ordinary run of his composition: for what need would there be for singling out certain utterances as human, if all his utterances were of the same character? Is not the making of this very distinction the result of the guidance of the Spirit of God? The Spirit directed Paul in all things pertaining to the work which he was sent to do: and, therefore, it deserted him not when he began to pen things on which he had no express enlightenment from God, and which might have been otherwise taken if not qualified. It directed him to say, "To the rest speak I, not the Lord." "I give my judgment."

6. Inspiration cannot be claimed for a statement like this: "The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, but especially the parchments" (2 Tim. iv. 13).

ANSWER.—If the hand of God was upon Paul by the Spirit, for the writing of the letter to Timothy, it would not leave him when he turned his mind upon his absent cloak. It would prevent him from mentioning the wrong article: and more, it might purposely seize and record his thought that believers afterwards might have a glimpse of the practical side of Paul, and further, that they might be instructed how small a place such details ought to have in their communications one with another. It did not require inspiration to make Paul think upon his cloak: but inspiration being upon him, it might use his thought for purposes of its own, in the work for which it had separated him. The same answer applies to 1 Tim. v. 23, "Drink no longer water."

7. It does not follow because a writing is human in its character that it is neces-

sarily erring and untrue. To admit that would be to admit that your own pamphlet, not being inspired of God, is erring and consequently false; that the history of Queen Elizabeth, being written by a human agent, is erring and untrue; that nothing, in fact, is true but the Scriptures.

ANSWER.—An erring man may be trusted to correctly exhibit his own impressions, or knowledge, if he is an honest man: but it is a different case when it comes to be a question of recording facts of which he has no personal knowledge, especially when the object of the record is to exhibit God's view of those facts. An erring man, in such a case, even if honest, is not a competent historian. The guidance of the Spirit of God is necessary for such a history, if it is to be of any value to us. The issue is not, are the Scripture histories false? but may they be? If they are human histories, in the sense of being written without the guidance of the Spirit of God, then they may be in error, in any or in all points. If they are "God-inspired," then they are true beyond doubt. In the former case, we receive or reject or mutilate at will, and must necessarily feel no confidence or benefit in the reading of them. If they are God-inspired, we shall feel it to be at our peril if we "add to his words or diminish aught therefrom."

8. Can it be that the writer of the book of Job was moved by the Holy Spirit, seeing that God says to Job, at the end of the book, that his three friends had not spoken of him the thing that was right? Could what these three men said be the work of inspiration?

ANSWER.—The case is on a par with the blasphemous proclamation of Sennacherib, or the wicked oppositions of the Scribes and Pharisees. The Bible gives us a true, because Spirit-guided, report of what they said. What they said was their own, but the Bible record of their saying is a God-inspired reproduction of it, which God has made and given to His children for their guidance.

9. 1 Chron. iii. and Matt. i. cannot both equally be the work of inspiration: because 1 Chron. gives 30 names, where Matthew only gives 27, and Matthew himself contradicts his own statement of the genealogy, because while giving only 27

names, he says there were twice fourteen generations, which would require 28 names.

ANSWER.—This is one of those questions of detail, the solution (or the difficulty of the solution) of which can in no way affect the conclusion established by the irrefragable argument unfolded in the beginning of the present number of the *Christadelphian*. No man knows the facts sufficiently to account positively for every peculiarity of a complex case like this. Every informed man knows enough of such matters to know how easily such peculiarities might arise, and do arise without invalidating the truth of any of the statements, but merely requiring some little missing link to establish perfect harmony. We do not know for example on what principle Matthew computed a generation—whether the actual interval from the birth of father to the birth of son, or from the death of the one to the death of the other, or by an average calculation for the length of life characteristic of each particular epoch. Nor do we know the principle on which the genealogy was drawn, whether honorary while literal, or literal purely. If the honorary element was before Matthew's mind (as influenced by the spirit), there might be reasons for ignoring certain links without breaking the chain. Such a principle is not unknown in Jewish trees of descent where a disreputable father is recognised only in his more worthy son. These considerations shew the flexible nature of the subject, and the possibility of both Chronicles and Matthew being both perfectly true while apparently different. A difference of omission is always open to the possibility of a reasonable explanation if we knew all the facts. It is not like an irreconcilable difference in the positive features.

10. *It is said in 1 Kings xv. 5, that "David did that which was right in the eyes of the Lord, and turned not aside from anything he had commanded him all the days of his life, save only in the matter of Uriah the Hittite." But I find he broke several of God's commands. God forbids murder: David murdered 200 Philistines to get Saul's daughter (1 Sam. xviii. 25-27). Again, he murdered numbers of the subjects of King Achish who had befriended him, leaving neither man nor woman alive lest they should tell on him (1 Sam. xxvii. 5-12.) Also he marched against Nabal for*

the same purpose. Can such a contradictory account be inspired?

ANSWER.—The account is not contradictory. David did wrong in the matter of Uriah, the Hittite; but he did not do wrong in the other cases. This is easily seen when the scriptural idea of wrong is accepted. That only is wrong which God forbids. God forbids murder; but killing is not murder when He commands it. The killing of the inhabitants of Canaan was His command. It was part of Israel's appointed work only partially executed on entering the land. (Deut. vii. 2; xx. 17.) God reprov'd Israel because they had failed in the matter (Jud. i. 28; ii. 2-3.) The Canaanites, the cup of whose iniquity was full, had been given over to destruction for their wickedness (Deut. ix., 3-5.) And David, as a faithful man, and anointed King of Israel (though not yet crowned), was only carrying out God's will in every act in this direction.

11. *David lied when he told King Achish he had been against the South of Judah (1 Sam. xxvii. 10); in what Jonathan was to say to Saul—(1 Sam. xx. 5-6)—and in what he said when he called on Abimelech when fleeing from Saul? (1 Sam. xxi. 1, 2). Can a book be inspired that tells us he did nothing but what was right except in a particularly flagrant case?*

ANSWER.—The narrative does not commend David's individual infirmities. It records them without colour or extenuation: and tells us of David's own self-abasement on account of them (Psalm xxxviii. 4-18; lxx. 3). The statement to which they are supposed to be in contradiction (viz., that "he did that which was right in the eyes of the Lord, and turned not aside from anything He had commanded him, all the days of his life") must be taken in the wide sense of the narrative, which describes the character of his reign, and the attitude of David towards the express commandments of Yahweh. Judged in this way, the statement is absolutely correct, that all that God commanded David, David did, and turned not aside from any such thing, all the days of his life, with the single exception specified: which was in contrast to Saul, that went before him, and the kings that came after. The incidents referred to in the question all happened when he was young, before his reign began, and are lamented by David

as "the sins of my youth," which he prays the Lord to forget (Psalm xxv. 7).

12.—Another command says: "The King shall not multiply wives unto himself," whereas David had four: how can a narrative be inspired which says he "turned not aside from anything commanded only in the matter of Uriah, the Hittite?"

ANSWER.—The command not to "multiply wives" is too indefinite to make the basis of an objection. It might mean not to have a great many, as Solomon afterwards had. If this was the meaning, David did not offend in having four. Although one wife was the original appointment, it is evident that a departure from this to a certain extent was allowed in the times in question (of which both Abraham and Jacob themselves are examples). The nature of the times as regards sparseness of population and the crudeness of social arrangements may probably have had something to do with this liberty. Whatever the reason may have been it is evident that David was not departing from what was concurred in as right, in having four wives; and that therefore there is nothing in his act inconsistent with the statement that all the days of his life, he did what was right in the sight of the Lord.

OTHER PHASES.

Various, interesting, apposite and emphatic have been the utterances of friendly correspondents during the month. An extract or two may appropriately finish the present review. The predisposition to unbelief has been well diagnosed by bro. Stainforth, of Bristol, in the following manner:

"1 Peter ii. 8 I think supplies the key to so many giving up belief in the Scriptures, 'They stumble at the word, being disobedient.' I have noticed that ALL who have gone from us in that direction have been of those who stand out for self-defence against those who attempt to 'take your cloak.' They 'cannot see how business is to be conducted without appeals, in case of need, to the County Court,' and they would defend themselves and property by force, if necessary. By so doing, I consider they can be classed only with 'the disobedient,' of whom

Peter says in this place that 'they stumble at the word.'

"The Editor of the *Exegetist*, on the authority of "Dean" Alford!! accuses Stephen, who was full of the Holy Spirit, of making two errors which were palpable even to Dean Alford, but which passed the whole Sanhedrim without detection!! If that is so, what confidence can be placed in the words of Jesus through whom we believe the same infallible Spirit spoke? and what are we to say of an assertion that appears to realise what Jesus speaks of when he says that "he that speaks a word against the Son of Man it shall be forgiven, but he that shall speak a word against the Holy Spirit hath never forgiveness?" "It is difficult to speak so calmly about (what is, after all, an *infinitely* smaller affair) Bro. Ashcroft's uncalled-for attack on Dr. Thomas. He who touches Dr. Thomas, does touch the apple of our eye. Neither he, nor anyone for him, ever claimed the possession of anything more than a love for the truth for its own sake, and a determination to sell all that he had if necessary, to secure it. His knowledge of Hebrew and Greek may or may not have been unimpeachable, but we find that it was amply sufficient for his purpose, for the result proves it, since he has left nothing, as far as I have seen, for his successors to do but to reproduce, as well as they can, his teachings; the difficulty being how to do so, and avoid mere watering of them down.

. . . I am glad to see you do not allow yourself to be discouraged by even such a calamity as the present. What we have to do is to persevere in what we *know* to be the right course, regardless of everything else. I shall read with considerably less interest the next announcement of 'Another "Revd." obeying the truth.'

B. C. says:—"I take this opportunity of expressing my earnest sympathy with you and sister Roberts in your defence of the truth, and I pray God to continue to give you strength and wisdom to do battle with all adversaries, under whatsoever guise they may be. I thank our Father in heaven for the knowledge I have of the truth, but I am obliged to subscribe myself as one not decently educated, but like our Master's eleven associates—an unlearned and ignorant man.—P.S.—Since writing the above, I have heard 'Father Ignatius' His doctrine is evidently Anglicised-Romanism, with a strong dash of Revival-

ism. All his exhortation to us was to 'get Jesus, and let him save our undying souls.' Oh, dear, dear, dear! If people would only 'get Jesus, in his own appointed way, and recognise what they are, and what the Scripture tells them they are. Father Ignatius is only another decently-educated know-nothing."

Brethren Armitage and Barraclough, of Heckmoundwike, write:—"The unanimous ecclesia here desire to express our earnest sympathy with you in the fresh crisis which has arisen in your contention for the truth in its purity, and we wish to assure you that we are with you entirely, as we believe all will be who desire the sincere milk of the Word rather than the wisdom of the world. We also wish to say that, while being anxious to support brother Ashcroft all we could, yet we had already decided that we could not subscribe to the *Exegetist* before we knew that any correspondence had passed between you and him. We had, at a Bible meeting, specially discussed its contents *pro* and *con*, and were satisfied that we should not be justified in so doing.

"We have no desire to remark upon brother Ashcroft's printed letter, except to say that he will have to manifest a wider and more accurate knowledge of the truth before we can accept his 'entire apparatus' in preference to the doctor's 'exploits,' and we are amazed that a man who can give currency to the idea, in exposition of Jude 6, that the angels of God who, neither marry nor are given in marriage, fell from their high estate through falling in love with the daughters of men (!) should so deprecate the Doctor whose wondrous expositions of the Word are the theme of our continual thanks to God."

Brother J. Lothian, of Kelso, writes:—"Before receiving the *Light-stand*, with your letter, I had read the *Exegetist* which was sent to me last week, but with what a different effect from the *Christadelphian* and *Bible Light-stand*. I attributed it to the learning, which is its characteristic feature, and I was in doubt whether to take it or not, for my desire is to help in the maintenance of any brother such as he, who is, in a manner, unfitted for many ways of making a living; but now that I have seen brother Shuttleworth's, and your voice on the matter, and the way in which he speaks of you and Dr.

Thomas, I cannot help him. Dear brother, you have my warmest sympathy in your present unenviable position. If there was nothing but this present life, you would break down, but the reward set before you will keep you faithful through all the hard and cruel sayings of both friends and foes. It was for Christ's sake you did what you did in helping both these learned men, brothers Chamberlin and Ashcroft, and now that you are standing up in defence of the simplicity of the truth, they will say you are jealous. It is *hard*, but cheer up! There are those who can see through it all and who can appreciate your value as a defender of the truth."

Brother D. Clement, Mumbles:—"I was, on Wednesday last, requested, at our monthly managing brethren's meeting, to express to you our deep and heartfelt sympathy for you, in the trouble that has overtaken us (you in a particular manner) in reference to brother Ashcroft's departure from sound teaching on the subject of inspiration. Alas! alas!! how will the daughter of the uncircumcised triumph! But, cheer up, dear brother; it is written, 'Am I not more to thee than all these?' All who love the truth supremely will not fail to remember, without ceasing, your work of faith, and labour of love. The storm will be over by-and-by. A little more tempest, a little more pulling hard against the stream, and we shall get safely into port, and 'What then?' Ah, we may well ask, 'What then?' When the storm is over, for ever to sit down to rest, with Abraham, Isaac, and Jacob, in our Father's kingdom. Go on, go on, dear brother, in your duty to God. Shrink not from the fight, though your foes may be those who have been your dearest friends. Dear me! What was it you said? That it would be 'Something wrong at Birmingham, if brother Ashcroft forsook the truth; the Editor in bed. (Take care,)' &c."

Bro. J. Alexander, of Stow:—"I am exceedingly sorry you are necessitated to write on the present occasion on the subject of inspiration. You have had many battles to fight for the truth, but God has enabled you to overcome the adversary on all former occasions, and I am satisfied will on this one also. Earnestly praying He will do so, and that the time will soon be when you and all His faithful servants will hear the glad words, 'Well done, enter thou into the joy of thy Lord.'"

Bro. W. Wain, of Falmouth :—“ Your letter to bro. Shuttleworth in the *Light-stand* shocked us very much, although we had been partially prepared for it by having heard unfavourably of a lecture bro. Ashcroft delivered at Swansea. It is a heavy blow for you, dear brother; but you can feel assured the sympathies of those who love the truth in its purity and simplicity are with you, and the same God who has guided you through all your past trials and difficulties will lend His loving hand in this.”

Bro. Money, of High Wycombe :—“ Allow me to express my heartfelt sympathy with you in the midst of the painful circumstances which have arisen. I will not flatter or say anything which would appear fulsome, but I am bound to say I admire the fearlessness you evince in your letter to the *Bible Light-stand*. I rejoice that if culture and refinement lead men into such quibbles as seem to be arising, that the truth found me an untutored man, with a heart open to receive it in the love of it.”

Bro. R. Gale, Swansea :—“ Just a few lines to tell you how sorry I am to see the new position taken by bro. Ashcroft in relation to ‘Inspiration;’ also his unbrotherly attack on our bro. Dr. Thomas and now last of all his ‘Defence’ or Manifesto. I am inclined to call it an unthankful return for the brotherly kindness you for some time past have shown him. I have been expecting this ever since he delivered his last lecture at Swansea, for I felt that any brother touched with doubts, or who was weak in the *Faith* (that was counted to Abraham for righteousness) would be strengthened in his doubts by that lecture. And as for this ‘*Exegetist*,’ what is it in relation to the brethren of Christ? The food he intends giving if we take the question column, is gravel stones for bread—very indigestible food—not the meat Paul would give his brethren—not the milk either. In fact nothing to be gained by eating it except pain and perhaps Death, and all that he may have a livelihood. How different the aspect in turning to God’s revealed word, or to the works of the Dr., or *Christadelphian*, or *Light-stand*—works that have only *one* object—the upbuilding of the brethren in the unity of the faith once taught by Christ and his apostles. How thankful I am I cannot tell you that we have had the men raised up by God for the carrying out of his

purposes, and the preaching the truth in these last days. I am very glad that they *are still jealous*. I sympathise with you, brother Roberts, and pray that our Father will strengthen you by His word to come off more than conqueror, even though they, who *are* ex-ministers, are your opponents.”

Bro. Geo. Todd, of Tranent :—“ It is with pain I hear of the untoward situation of affairs in relation to the truth. It seems a crisis is coming. May we come through the fire purified and strengthened. This situation has been manifestly looming for some time, but who, among the sons of men, could have even guessed at the course which events have taken? Your words of warning have been ringing in our ears for some time; but to be honest and candid, I was one of the number who thought you were calling too loudly. We could not judge accurately, not having all the facts of the situation. I thought your remarks on bro. Chamberlin were equally applicable to the projects of bro. Ashcroft, and yet you seemed to endorse the latter, while censuring the former. This was the result of not knowing all the facts. Now matters are much clearer and more comprehensible. You have my sympathy in your trial, for the situation must be specially trying to you. How saddening it is to hear our revered brother (now deceased), Dr. Thomas, so criticised, by one, too, who, if he only knew half as much, would be mightily furnished in the things of the Spirit. We must wait and watch patiently.”

Bro. Atkins, of Bideford :—“ I thank you, dear brother, for your uncompromising adherence to and defence of the faith once (for all) delivered to the saints. It is a grief of mind to all who desire to see the truth maintained in its purity, to see such men as brethren Ashcroft and Chamberlin taking up such an attitude as they are doing in regard to the holy Scripture. I am in weekly receipt of the *Aeon* but shall not renew my subscription when the first six months expire. I have also received the specimen number of the *Biblical Exegetist*, but shall not subscribe to it. One cannot help loving such men as brethren Ashcroft and Chamberlin as long as they adhere to the truth as revealed in the word, but when they begin to undermine the reliability of the Scriptures by denying that they are *as a whole* the inspired word of God, and by placing

'popular Literature' side by side with the writing of prophets and apostles, I can no longer love, but grief at once fills the void left by vanished love. May our Father spare you, dear brother, and give you strength to fight the battles of the truth as you have so long and so manfully done. And also dear brother Shuttleworth, who is a workman that needeth not to be ashamed.

Brother C. F. Clements, of Falmouth says:—"I am deeply grieved at the new turn things have taken with reference to brother Ashcroft. Be assured of my hearty sympathy under the very trying circumstances. *Learning* of the nature he advocates, 'puffeth up,' and instead of the truth being helped, we should have an inrush of the clever and proud of this world. Ward Beecher's idea would be acted upon—namely, that if Christ had gathered to his side polished Athenians instead of unlearned fishermen, the cause of Christianity would have made greater progress. The adherents of the truth are sufficiently educated to understand God's laws. To advocate learning of the kind suggested, would lead to striving about words to no profit. I think this affair will stem the tide of mere head knowledge which has lately set in. The issue of the *Lightstand* was most opportune. I felt relieved at once; and more so to find you were determined to stick to the old colours. It is the tone that prevailed when first I was in the truth, and I am rejoiced to see it again. Not that there has been inaction, but we seemed to be getting into rather comfortable times; nice, but dangerous. This matter will arouse the zeal of all true brethren, with, I trust, the result of a community anxious to do the will of God, and who will welcome our absent Lord, at, we hope, his speedy reappearing."

A Sister writes:—"This is the third upheaving for the making white and purifying of the household. First, Dowieite; second, Renunciacionists; third, the 'Apparatus' party, for adjusting the Scrip-

tures to suit all parties, especially the rich and learned classes. There is always a man needed to head up the smouldering disaffection. 'There must need be heresies, &c.' We did not think Bro. Ashcroft was to be the 'tool.' Many will grieve at the revelation. Truly 'that which cometh out of a man' is that which defileth him. His words will act as a separating 'apparatus,' and, by-and-bye, the valiant for the truth will be made manifest. *They* are all responsive to the voice of the Shepherd, a stranger they will not follow. It was evident to those who could read below the surface that the *Exegetist* was hostile. Bro. Ashcroft's letter to you made it manifest, and it was necessary that you should accept the situation. You have to deal with the enemy in the camp, in the garb of a friend. You, as a faithful watchman on the Tower, have sounded an alarm; the whole congregation are now attent; God will guide the battle. Deal courageously, and the Lord will be with the good. It was high time something was done, 'Things have been a working, for some time past, and you are not caught sleeping deep in this world's concerns; but as of yore, with the sword at your right hand, bright and sharp as ever. We are on the rock. Our refuge is in God. He is our high tower, and when the storm has blown over, we will be unmoved. I share the feeling of horror you have experienced lately. It is no wonder in the circumstances. It is just the kind of feeling one has in realising over and over again as an overwhelmingly sad fact, that something very dreadful has happened, like the death of a very dear and loved one. The only refuge is in God. I never find that fail, when the mind just bears round to the comfort there is in Him. No doubt this up-turn is of Him. The brotherhood needs waking up, shaking up every now and then, and especially as the end approaches."—[We have many other letters in a similar strain; but they are fairly represented by the foregoing.—Ed.]

Living to preach is one thing: preaching to live, quite another.

Evil men cannot understand righteousness. That was why Gordon was thwarted and opposed all through his Chinese career.

"Oh, that is too much." (*On a fighting boy being carried out of the children's treat tea meeting.*) That is what the Israelites said when Korah, Dathan, and Abiram had been swallowed up: "Ye have slain the people of the Lord."

MEDITATIONS BY ORIANA.

(Continued from page 504.)

GROSSNESS.

Gibbon says, "The pure and sublime idea which the early Christians entertained of the Supreme Being escaped the gross conception of the Pagan multitude," and I tell you what it is, my beloved brethren, we may shrink from the harsh conviction much as we like, but the fact *will* force itself home to a thoughtful mind, that the heathen civilisation of to-day is not one whit ahead of old Pagan Rome in this respect. The old Roman world loved the arts and sciences just as do the refined of to-day. These "refined" and "cultured" "*bon ton*" will tell us the Bible is the most immoral book extant. Ask them where they get their standard of morals—what is their code? and you will find they evolve it from their inner consciousness. But what has educated them up to the point of having an inner consciousness and code of morals? Why, those great educators of modern times—the press, the lecture platform, and the stage. But, say I, your "great and immortal" Shakespeare is gross to absolute coarseness at times, and I have read that "grand old Ben" Johnson is much worse. But, say they, Shakespeare especially, simply portrayed character as he found it. His delineation is true as life as to the character, civilisation, and morals of the peoples he wrote of. Well, answer I, that is just what the Bible does. It is an inspired historical kaleidoscope showing in every variety of changing colours and darker shades an ancient people in all the different phases of growth, supremacy, and decay. Some of the scenes are dark to blackness, but the Bible is not to blame for that. If a true chronicle, it must record the *facts* as it finds them. It contains the only *true* code of morals. It is the *only* perfect standard. But all the historical characters that find place on its pages did not live

up to the standard. Quite the other way. They were always falling short and going wrong, for they were *very* human. Just as we are. Human nature has been the same in all ages and among all peoples. Though the Jews had among them *the* true morality, they even failed sometimes to practice it. But you will find it in that grandest, best, and oldest of books, play-goer. It is a jewel of price, a diamond of the first water, and like everything worth having, must be sought after. Many a critical eye has been deceived by the false glitter of paste. Your eyes are dazzled and bleared by the false gilding, tinsel, and tawdry rubbish of your shifting scenes, so that you cannot see the steady radiance of the pure unsullied gem, play-goer. It is refined as pure gold—the *true* refinement, and away above and beyond thy reach, O, play-goer. Enjoy, as well as you can, like a fluttering moth, your brief space of time, and then *requiscat in pace*.

VANITY.

I cannot afford a carriage and pair, but my neighbour can. I walk abroad and as needs must, my boots become muddy. My lady in her carriage just shows the dainty tip of her slipper unsoiled. She arches her neck proudly and her actions say plainly as words, "*I* ride, *you* walk; in that much, at least, I am your superior." I answer in thought, "Go to San Francisco, my lady, and drive in the parks, and see how your equipage will compete with Senator Sharon's or millionaire Flood's!" Then I bid Senator Sharon and millionaire Flood to go to Paris, proud sirs, that magnificent centre of gaiety and fashion for all the world, and driving on Bois de Boulogne, where will you appear in a world's rivalry? Thus it is: you cannot go too low, or soar too

high, but that you find this poor, shallow, selfish vice flaunting itself with fools to applaud. It is told how once, when Julius Cæsar was passing the Alps, he and his friends came to a little town, when one of them said jestingly, "Can there here be any disputes for offices, any contentions for precedency, or such envy and ambition as among the great?" To this Cæsar answered proudly—"I assure you, I had rather be the first man here than the second man in Rome." First man you were, great Cæsar, and what did you gain by such supremacy? The gratification of your ambitious vanity—a bloody death—and place in history. How true hath it been said, "The history of most men's lives is merely a record of wasted energy." O God! I grow so weary to satiety of this petty world and its trivial history. Seek to the remotest corners of the earth and the most distant periods of time and it is the same thing, over, and over, and over again. The same picture ever, only with different settings. A tattooed chief of the cannibal isles is as proud and vain of his power and position as the greatest sovereign of Europe is of his. Why not? Very seldom either hold their places from any individual merit. Vanity, vanity, nothing but vanity. The reeking earth cries aloud to heaven for vengeance on this crime.

— — — — —
TROUBLE.

I recline on my couch in the gloaming. Gazing out through the tree tops, I see a star gleaming. It is a planet and many times

larger than the earth, an inconceivable distance from it, and has existed for innumerable cycles of time. Yet I move my head but a hair's breadth, and it is shut out from my view. By what? A leaf. A thing of a moment. In spring it comes into being. In summer it has attained perfect growth. In autumn it drifts to the earth, a thing of decay, and crumbles back to dust. The star is eternal life. The leaf is trouble. Dragged down by things earthly from a contemplation of the heavens, our sky of faith becomes dark and ominous with threatening clouds, which shut out our bright star of hope, and we forget that it cannot last. Joys and sorrows have but fleeting forms, like clouds drifting between us and the sun. Let evildoers wrong us, robbers triumph in their power to harm an unresisting saint; it is still permitted to us to return good for the evil. Does that soften the enemy? Not at all. It makes him feel his power, and he glories in power. But let us say, in the words of Farjeon, "What if there are villains and scoundrels in the world. Let them creep and crawl, and plunder, and grow rich; and then let them die their death of shame. We will never lose our faith in God and man—never! never! Ay, though our dear heart's wishes may never be gratified, we will bow our heads reverently, and believe in goodness, and hope to the last." Trouble, sickness, sorrow, death—joy, health, happiness, and prosperity, will not change God's purposes. Not in the least.

SHE was just like a Christadelphian girl—sensible and kindly, you know—not proud and wanton.

Some people think that because their friends are acceptable to them, they are acceptable to their friends. I sometimes think there is a danger of its being so with us towards God. We may presume too cheaply on God's recognition, forgetting His greatness and the conditions of

His love. Friendship may be a one-sided affair.

THE measure of our success is God's approbation of our efforts, and not the results that may come from them.

There are ways of presenting truth that distract attention from the truth itself, and draw it to the mode in which it is presented. It is best to let the light shine without coloured glass.

THE RECORD OF SUFFERING AND THE RECORD OF GLORY.

BY DR. THOMAS'S DAUGHTER.

In the typical representations of the truth, we find there is a record, foreshadowing the glory of the name of Yahweh, and a record foreshadowing the sufferings of the name. The record of glory exhibited the purpose of Jehovah, proclaimed in the "Memorial." It exhibited the glorious attributes of that name. Through it was conveyed Jehovah's message, in the law and the testimony, to the children of Israel. Through it, the attributes of the priestly, prophetic name, were revealed to Moses at the rock, on Sinai's top. It also gave the "patterns of things in the heavens, and shadows of good things to come," that exhibited the official functions of the High Priest, in his ministrations in the Tabernacle.

Through the ministrations connected with the Tabernacle service, it exhibited the establishment of divine government in the midst of Israel.

The prophetic, priestly, and kingly character, sustained by Moses and Aaron unitedly, were but foreshadowings of those offices to be fully vested in him who should be the true name-bearer of Jehovah. The Holy place, with its candlestick, table, and shew-bread: the Most Holy, with the "Ark of the Covenant," cherubims, and glory o'ershadowing the mercy-seat, were there, bearing silent testimony in figures: typical record of the glory to be revealed through Christ, the anointed King of Israel.

By the side of that record of hidden glory was the record of suffering. The blood that flowed at the bottom of the brazen altar of sacrifice, and the flesh of the slain lambs, consumed by the fire that burned continually upon it, prefigured the sufferings (sacrificial) that should precede the glory in the mission of the anointed. The ministration of concealed glory that pertained to the holy place, was daily accompanied by the ministration of suffering that pertained to the brazen altar. The invisible ministration of spirit glory that caused the water to flow out of the stricken rock, was accompanied by a scene of suffering; and was soon succeeded by that symbol of most intense suffering, the lifting up of the brazen serpent by Moses in the wilderness.

In the life and work of Jesus anointed the same companionship of hidden glory and sacrificial suffering was manifested. The time of the anointing—the descent of the holy spirit dove—seemed to inaugurate special experience in suffering in the life of Jesus. A series of afflictive experiences began with the "temptation in the wilderness," and finally ended with the crucifixion. In Christ was embodied the true and living record of glory, the true and living record of suffering. Through him the Father's spirit of glory preached the "word of reconciliation;" the message of truth and peace to the children of Israel—"the Gospel of the Kingdom of God." Through him the attributes of the Father's name were manifested: and every word and every work gave forth some portion of the living record of glory pertaining to the name of Yahweh. Prophetic testimonies and priestly ministrations among the people, were continually making manifest, through Jesus of Nazareth, the Father's glorious name. Not now, as in the days of Moses, revealed in association with the literal, material rock: not "written and engraven in stone,"—but revealed in and through him whom the rock represented; written with the Father's spirit, in the "fleshy tablets of the human heart."

Through the angelic messenger at the bush, the Father's spirit of glory, revealed his "Memorial." Here, we are led to contemplate the testimonies upon the chart, as there arranged. The word of the Eternal said, "I will be who I will be, this is my name for the Olahm (Age) and this is my memorial for a generation of the race" (Exod. iii. 14, 15). When it came to be personally represented in Jesus Christ, he uttered many words that bore direct testimony, identifying the origin of that spirit of glory, that dwelt in him with that which had revealed the memorial to Moses through the messenger of Jehovah. Away down, through the vista of centuries, we hear the words of Christ re-echo the Spirit's strain, that had been handed down both in figure and in plain literal testimonies, through Moses, the prophets, and the Psalms. In the words that Jesus sent to the Apostle John,

the Spirit testified saying, "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, who was, and who is to come the Almighty" (Rev. i. 8). The memorial name having been illustrated in the person of the Anointed, still awaits his future appearing in power and great glory, for its revelation in fulness. Christ will then appear as the All-powerful, Almighty One. Bringing with him all those who will be constituted one in him: having his name and his Father's name written in their foreheads.

Again, referring to the chart, we find placed in harmonious apposition, certain testimonies that were uttered by the Spirit through the prophets; and testimonies that were uttered by Jesus' anointed. The Spirit of Yahweh, through the prophet Isaiah, saith—"Before me there was no 'Ail' (God) formed, neither shall be after me." The Spirit, through Christ Jesus, saith—"Before Abraham was, I am." "I and the Father are One." "I proceeded forth, and came from God." Through Isaiah he saith—"I am the first One, and the last ones." The Spirit of the Anointed, through the apostle John, saith, "I am the first and the last" (Rev. i. 17).

The Spirit-word, the "Logos," which, saith the apostle, "was in the beginning with God, and was God;" that spake through Moses and the prophets, the same "became flesh, and dwelt among us"—in the person of the "Son"—and "spake the words of God." "And we," saith the apostle, "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). That spirit of glory, which was in the beginning with God—"the Word"—the "Logos"—saith the apostle, "was made flesh." This was he of whom it is written, he is the "Beginning of the creation of God" (Rev. iii. 14). The beginning of the new creation; having been created by that eternal Spirit, which was the creator of all things. Through the prophet Isaiah, Deity saith, "I am Yahweh your holy one, the creator of Israel, your king" (Isai. xliii.) When manifested through the Son, the apostle speaks of him as "the image of the invisible God, first-born of every creature, by whom all things were created" (Col. i. 15, 16).

The testimony of John saith, "He was in the world, and the world was made by

him, and the world knew him not" (John i. 10). Christ was in that world (the Mosaic "Kosmos"), which had been arranged and constituted by Yahweh: but those who composed that world of Israel's Commonwealth, "knew not him," who spake unto them. His words did not fall upon their ear, as the words of the eternal "Creator of Israel:" of him who had arranged the "Ages," from the beginning, before ever the earth was.

Therefore, the testimony of Jesus appeared like an enigma, when he said unto them, "The Father is in me, and I in him" (John x. 33). "He that hath seen me hath seen the Father" (John xiv. 9).

The inability of Israel to see, or recognise the Father in the Son, arose from their inability to recognise the Father's words, the Father's works, the Father's attributes, manifested through the Son. Faith in the testimony of Moses was at a very low ebb. Consequently, faith in him, "of whom Moses and the prophets did write," became impossible. This, Jesus told the Jews plainly, as he said unto them, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v. 46, 47.) "My words are spirit, and they are life" (Ch. vi. 63).

Still further, in this "record of glory," we trace the harmonious apposition of these testimonies: Through Isaiah the Spirit saith "I am Yahweh, that is my name, and my glory will I not give to another" (Isaiah xlii. 8). "I am Yahweh, there is none else: beside me there is no Saviour" (Isaiah xliii. 11). The spirit of glory, of which the apostle John bare record, that he "beheld, full of grace of truth,"—spake thus, addressing the Father in prayer, "Glorify me, with thine own self, with the glory which I had with thee before the world was" (John xvii. 5). In anticipation of the time when this would become an accomplished fact, Christ told his disciples, saying, "I go unto the Father: for my father is greater than I" (John xiv. 28). "I will ascend up where I was before" (Ch. vi. 62). And "I will come again, and receive you unto myself" (John xiv. 3). The Oneness of the Spirit is seen throughout the record: and the greatness of the Father is in no wise diminished, because of the glory which He imparted to the Son. For their work, and their attributes are represented.

as the same, although they are two separate and distinct personalities. And the Father is greater than the Son. As the all-wise Being, with whom the word, and the eternal creative spirit power, existed from all eternity, must, of necessity, be far greater than those whom He has created.

As in the types and shadows, so is it in the substance, which is Christ—there is a record, testifying of the sufferings, as well as a record of the glory, during his life in the flesh. During the period of flesh sufferings, the glory is cloud-covered and veiled; and only perceptible to the eye of faith

“The smoking furnace” of affliction, and the perfumed incense from the golden altar, continually cause their wreathen clouds to ascend before Jehovah.

While “the veil, that is to say his flesh,” bore witness to the condition described by the prophet, as he spake of “the man of sorrows, and acquainted with grief” (Isaiah liii. 3). The Psalms are replete with testimonies, that depict most vividly the afflictions pertaining to the day of Christ’s suffering in the flesh. Also, with many that testify concerning the day of his exaltation and glory. One or two illustrations of these will be sufficient here. The record of suffering testifies, saying, “My soul is full of troubles; and my life draweth nigh unto the grave. I am counted with them that go down into the pit. I am as a man that hath no strength.” “Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves, Selah” (Ps lxxxviii).

Afterward, the record of glory testifies thus: “The heavens shall praise thy wonders, O Lord: Thy faithfulness also, in the congregation of the saints.” . . .

“Justice and judgment are the habitation of Thy throne: mercy and truth shall go before thy face.” Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.” . . . “Thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people.” . . . “He shall cry unto me, thou art my father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth.” . . . “His seed

shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah” (Psalm lxxxix).

Experiences of the day of suffering are contained in the New Testament record, in a practical form. The persecutions of the adversary seem to have been the occasion of much affliction and suffering in the life of Christ. The unbelief and hardness of heart that prevailed in the hearts of his kinsmen according to the flesh: also the barrier which his high mental and spiritual qualities, would necessarily have raised between himself and even his most cherished disciples—all would, doubtless, combine to augment the record of suffering and sorrow that became the portion of the beloved Son of God. The apostle John informs us that his own brethren did not believe on him; and the rulers of the people, the chief priests and Pharisees, sought opportunity to kill him. And when the hour of greatest trial had come upon him, his own beloved disciples “all forsook him and fled.” But he was able to pardon them, and to say, “The spirit truly is ready, but the flesh is weak.” Not only could he regard, with charity and consideration, the weaknesses of his own dear ones: but his enemies also, who put him to death, were the subjects of his commiseration and pity. In the strain of prayerful lamentation, the words of the Spirit through the Psalmist saith: “Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me. Mine enemies would daily swallow me up: for they be many that fight against me, O thou most high. What time I am afraid, I will trust in thee. In God will I praise His word, in God I have put my trust: I will not fear what flesh can do unto me. Every day they wrest my words; all their thoughts are against me for evil” (Ps. lvi. 1-5). In faith and hope and trust, the spirit of Christ rested in the power and love of Yahweh: as he saith, “Be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high; unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up” (Ps. lvii.)

The closing scenes of Christ's ministry upon the earth, were attended with the greatest sufferings, the heaviest of all afflictions that could befall a human being. The typical record, as well as that of the Psalmist, and the New Testament, all unite in conveying most vividly to the mind of faith, adequate ideas of the reality and the truth. The solemn realities that centre in the one great sacrifice and offering for sin, are partly represented by the "slain lamb," in its unblemished innocence; consuming in the fire of the brazen altar; and partly by the lifting up of the serpent by Moses in the wilderness. The Father's spirit of glory, in high priestly ministrations, perfects through Christ, the work of sin offering. And through Christ is manifested, as testator of the Abrahamic Covenant, Testament, or will. His representative, mediatorial service, in the confirmation of the "promises made unto the Fathers,"—and unto Christ himself, as the heir of the promised inheritance, was there made manifest. Believers of the truth are shown to be constituted joint-heirs with Christ, if they are united to his name. Through the

power of that Covenant will, that has been brought into force by him, "By the which we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. x. 10). The Father's plan of redemption is wrought out through Christ, in harmony with all the great principles which he has laid down in the Scriptures. Among these, we are instructed to be continually mindful of the "condemnation of sin in the flesh;" and the inevitable principle, that, "without the shedding of blood," there could be "no remission of sin" (Heb. ix. 22).

In concluding, it may be permissible to quote a few words from the excellent lecture, delivered some years ago, by brother Roberts, entitled, the "Slain Lamb." "Christ is God manifested in the condemned flesh, and justified in the spirit. And in all he did 'for us,' he was individually comprehended. What he did 'for us' was not 'instead of us,' but on our account, that we might escape, but on his own account as the first-born of the family as well, for in all things it behoved him to be made like unto his brethren" (p. 17).

LOVE, THE MEASURE OF HATRED.—There are professors of righteousness who shew no hatred of sin, but apologise in the handsomest manner for sin and sinners. There are public writers who make it a boast that they can feel no anger at wrong. If we probe for the explanation deep enough, we shall find it. Hatred is in the inverse ratio of love. Whatever people love will stir their resentment when interfered with in proportion as they love it. A hen or a cat will show ferocity in the defence of their young, when you could not stir them by interfering with anything else near them. The people in question can tolerate the profane because they have no affection for the sacred. Though they boast they cannot be angry, it is not true, except where godliness is concerned. Touch their honour, interfere with their rights, encroach on their interests, and you will see wrath comparable only to Vesuvian blasts. If they loved righteousness, they would hate iniquity.

A VERY GREAT PERSONAGE.—"The Czar of all the Russias, aged thirty-nine, is a very great personage. His income amounts to about two and a half millions,

of which the odd half-million is devoted to the support of various institutions, from schools to theatres. The Czar is an absolute monarch. All legislative, executive, and judicial power is vested in him. His will is law. He is head of the Church as well as of the State. All decisions of the Holy Synod of the Greek Church run in his Majesty's name, and have no force till approved by him. The Czar's dominions comprise one-seventh of the terrestrial part of the globe, and about one twenty-sixth part of its entire surface. His legions are ever extending the limits of Empire. The total present area—as ascertained from approximate estimates—is about eight and a half million English square miles, with a population of a hundred and a half millions. The estimated revenue of this gigantic Empire is one hundred and thirteen millions; the expenditure one hundred and fourteen and a half millions. The entire public debt of Russia is about seven hundred million pounds. The available war forces of Russia number about three and a half million of men, but on emergency this number would be indefinitely increased."

—*Liverpool Evening Echo.*

EGYPT AND THE COMING CRISIS IN THE EAST.

An influential London commercial weekly journal called *Money*, writes thus, in two deeply interesting articles:—

“With the rest of the public, we have had enough of Egypt, and would like to see the problem laid at rest. We are compelled to admit, however, that there is a strong divergence between our hopes and our expectations. . . . To the public at large there is but one solution to that question—annexation, and we imagine that those who are the most disposed to charge us with being unduly pessimist belong to the category of people holding this opinion. There surely cannot be many optimists existing who believe that England will early evacuate Egypt. But the very simplicity of the plan of solving the question by annexing the country out and out, renders it abhorrent to a Ministry which has never yet looked at plain facts plainly, or from the moment it entered office issued from the mire of cross purposes. Telegraphing from Alexandria a few days ago, the *Times* correspondent said: ‘A letter received from an eminent Liberal politician says that England will never hear of annexation. My only reply is that England is annexing all Egypt’s responsibilities without hearing of it, and is thereby reaping all the disadvantages without the advantages. We are using the Egyptian army supplying her railways with material, conducting her finances in defiance of international arrangement, ordering her to name new judges, directing her police system and maintaining the Government with our arms. What more could we do if we annexed the country? Nothing, except secure benefits for the people by restoring confidence.’ All this is true enough; we have said the same thing over and over again, but, however such views may be shared by certain members of the Cabinet, it is tolerably well known that they are not held by all. The assertion of the ‘eminent Liberal politician,’ that Eng-

land ‘will never hear of annexation,’ is nonsense. Anybody who mixes with the world, who studies the temper of the public objectively, and does not in his political fervour pass off his own views as those of the people at large, must be aware that England is quite ready to annex Egypt. We venture to affirm that if such a measure, veiled as a protectorate or not, were announced to-morrow, it would provoke more general approval and enthusiasm than the passing of half-a-dozen Franchise Bills.

“We have already expressed the opinion that our present system of mismanaging Egypt has done more than the most astute policy could have done to root our influence in the country, and we will therefore not take to task too severely those who have been instrumental in bringing it about and supporting it. Looking back four years, to the period when this country had no desire and no intention of establishing an empire in Egypt, we imagine that any statesman asked then what was needed to give us the control of the Nile, would have considered the inquirer crushed by the reply—‘Three things: To overcome the opposition of the Khedive and people of Egypt, to overcome the opposition of England, and to overcome the opposition of Europe.’ In less than three years the first two obstacles have been swept away, and the last is rapidly disappearing. Considering, from the point of view of Continental statesmen, what a magnificent prize Egypt is, such a revolution is marvellous. However slow the progress of events may have seemed in the past in their sluggish course from crisis to crisis, when we cast a comprehensive glance over the entire period, we cannot but be amazed and elated at the constant rapid converging of events in our favour. Not a shot would be fired in Egypt if we formally annexed the country to-morrow.

That of itself is a remarkable change from the time when Egypt seemed to possess all the elements of powerful armed opposition to any state inspired with schemes of conquest. . . . We are persuaded that Egypt will pull through eventually, and settle down as a protected English province, although, for the reasons we have stated, there must be a continuance of the period of irritating suspense.

“Not until early next year, when the Soudan campaign comes to a close, can there be any attempt made by the Government to formulate a final policy for Egypt. When that takes place, symptoms are already indicating that there will be a great crisis in the East. That crisis will affect not only Egypt, but Turkey and India also. It is not improbable that the resources of England will be tested by the greatest strain that has ever come upon them in the course of her history. We have already (see *Moncy*, Sept. 24 and Oct. 8) demonstrated that we cannot evacuate Egypt; that annexation in some form or other will be thrust upon us by the sheer force of events; and that against the original desire of the country England will become mistress of a magnificent province which any of the Powers of Europe would give all their recent annexations to acquire on similar easy terms. So splendid is this acquisition that there is not a State in Europe that does not envy or hate us for securing it. France, we all know, is seeking a territorial counterpoise in half-a-dozen different parts of the world. Germany is taking up a position in South Africa, so as to reap the results of any embarrassments that may come upon us in the course of the next few years, and is further playing the part of a dangerous rival on the Congo. Both these powers are thus preparing for the future, and to check us in responding to their efforts are secretly giving their support to a third, whose aims are of a more malevolent description. The

English empire would suffer little material damage by the loss, temporary or otherwise, of the Cape dominion. It would survive a French annexation of Siam or Burmah. But there is one possession, the exclusion from which would throw all our commerce out of gear, and deprive our presence in Egypt, the Cape, and a dozen other places of all *raison d'être*. That possession is India.

“On the subject of the Russian advance upon India a deal has been written. Our moneyed interests in India are so enormous that the public in general, and the financial world in particular, have a right to demand that they shall be adequately and thoroughly safeguarded. Respecting the real character of the Russian menace, there is no longer any essential difference of opinion. It is no longer a matter of contention that Russia occupied Merv in order to be able to coerce us if we refused her any compensation for allowing us to permanently control Egypt. In discussing foreign politics Englishmen too often assume that foreigners look upon the actions of their Government from the same point of view as themselves. It is only by placing oneself in the position of Russian statesmen that one can obtain a clear appreciation of the progress of affairs in the East. For thirty years Russia has always intended to buy off England from opposing her designs on Turkey by giving her, or helping her to take Egypt. We have occupied Egypt without anybody's aid, and Russia, chagrined at having lost the power of tempting us, is now seeking the means to coerce our statesmen into an acquiescence with her designs. This will explain the sudden annexation of Merv, for which event—it has just come to light in Russia—she began to prepare directly we appeared likely to remain in Egypt, and struck a blow when our conflict in the East Soudan rendered it difficult on our part to retort on the spot. She is now gradually massing troops in the oasis,

the Trans-Caspian Railway is being extended 135 miles to Askabad, and in various ways she is acquiring the power of entering Herat whenever she likes, and pushing on thence to India. Of course she has no designs upon India, and Earl Dufferin went out of the way last week at Belfast to assure the world what a foe to annexation and war Russia possesses in State Secretary Giers; but, none the less, experience has shown that what Russia is never going to do is precisely that which she always does do, while the new Viceroy is too consummate a diplomat to embarrass his future policy by exciting Russia in advance against him. In diplomacy, as in business, there is no simpler way of getting the better of an adversary and foiling his designs than by keeping on smiling terms with him. In solving the Eastern Question to our advantage time is everything to England. Our trade suffers nothing from the crisis, we are able to consolidate our position in Egypt and India, and our colonies grow more powerful to help us in case of

need. In regard to Russia, the continuance of the crisis, as we have demonstrated times out of number in these columns, exercises a most crushing effect on her development. For six years her credit has remained at the lowest level, trade has suffered enormously, and the material progress of the country has been checked to a degree which few Englishmen are aware of. No one knows better than the Emperor that the rapid solution of the Eastern Question is the only cure autocracy can resort to in order to put an end to this condition of things, and this will explain the immense sums that are now being lavished on the army and navy, and in the restoration of Sebastopol and the Black Sea Fleet.

Bearing in mind that Russia's chief opponent, if not indeed her only real opponent, to her designs on Asia Minor and Constantinople, is England, and that the only way she can coerce England is to strike at her in India, it is impossible not to regard the deepening of the Eastern crisis with considerable misgivings."

1 TIM. iii. 16—Sir Isaac Newton (quoted by G.N.J. in a Chicago paper) says in reference to the original Greek of this verse:—"All the churches for the first 400 or 500 years, and the authors of all the ancient versions, Jerome as well as the rest, read, 'Great is the mystery of godliness *which* was manifested in the flesh. . . . With the ancienter versions agree the writers of the first five centuries, both Greeks and Latins. For they, in all their discourses to prove the Deity of the Son, never allege this text, that I can find, as they would all have done, and some of them frequently, had they read, 'God manifested in the flesh;' and therefore they read '*o*' (which). . . . In all the times of the hot and lasting Arian controversy it never came into play; though now those disputes are over, they that read 'God manifested in the flesh' think it one of the most obvious and pertinent texts for the business. The churches, therefore, of those ages were

absolute strangers to this reading. For on the contrary, their writers, as often as they have any occasion to cite the reading then in use, discover that it was '*o*' (*which*). For, though they cite it not to prove the Deity of the Son, yet in their commentaries, and sometimes in other discourses, they produce it." After proving the truth of this assertion by numerous citations, Newton goes on to say: "And the man that first began thus to alter the sacred text was Macedonius, the Patriarch of Constantinople, in the beginning of the sixth century: for the Emperor Anastasius banished him for corrupting it (A.D. 512). . . . But his own party, which at length prevailed, defended him, as if oppressed by calumnies; and so received that reading for genuine, which he had put about among them. For now ready are all parties to receive what they reckon on their side, Jerome well knew when he recommended the testimony of 'the Three in Heaven' (1 John v. 7) by its usefulness; and we have a not-

able instance of this in the last age, when the churches, both Eastern and Western, received this testimony in a moment in their Greek Testaments, and still continue with great zeal and passion to defend it for the ancient reading against the authority of all the Greek manuscripts. The Alexandrine manuscript and one of Colbert's and Cyril read 'os.' So there are some ancient Greek manuscripts which read 'o' and others 'os'; but I do not hear of any Latin ones, either ancient or modern, which read 'Theos.' And besides to read 'theos' makes the sense obscure and difficult. For how can it properly be said 'that God was justified in the spirit?' but to read 'o' (*which*), an interpret of Christ, as the ancient Christians did, without restraining it to His divinity, makes the sense very easy. For the promised and long-expected Messiah, the hope of Israel, is to us the great mystery of godliness. And this mystery was at length manifested to the Jews from the time of his baptism and justified to be the person whom they expected."

MAHDI.—An Arabic word, means "guide," *i.e.*, religious guide in the sense of being guide to, or forerunner of, the greater Prophet, who, Mahomedans say, is to supersede Mahomet.

KHEDIVE is a Persian word, meaning "His Holiness," the exact counterpart of the Pope's title, "La Sua Santità;" assumed to counter-balance, in the eyes of "the true believers," the Sultan's proper title, "El Khaliff," *i.e.*, the Viceregent, or Viceroy of, that is the Successor to, Mahomet.

ISLAM means resignation to God's will; *i.e.*, entire obedience to the Supreme Being.

EL KORAN—"The Reading," *i.e.*, the one book necessary to be read: so think Mahomedans.

ISTAMBOL, is, the Turkish name for Constantinople, and is a corruption of the Greek words *es tan pol* (polin), "Up to Town," *i.e.*, up to the Metropolis.

SHEIKH, *i.e.*, "An Old Man;" the chiefs of each tribe or clan being invariably well advanced in years.

ZAREBA, or *Zaraba*, pronounced *Zurba*, *i.e.*, an encampment, or enclosure.

The Christadelphian.

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

DECEMBER, 1884.

This is the last number of the current volume. The next issue will come only to those who cause the insertion of their names in the list of prepaid subscriptions for 1885. The list is already well filled—perhaps to a greater extent than is usual at this time of the year. For this, we give thanks to God in a time of trouble. It may in a future time be otherwise. Whatever comes, we shall not consent to the corruption of the word of God to propitiate subscribers. If we cannot float without pitching parts of the Bible overboard, we shall choose to sink. We shall go to the bottom with the Bible rather than sail comfortably over the ocean's surface without it. We do not "make too much of it" in saying this. We know what is

involved in the new move. There is perdition in it as regards the working out of things in due logical order. It is the first departure that is most to be feared; and against this first departure, we set our face without regard to consequences.

THE SIGNS OF THE TIMES.

The enforced pre-occupation of other matter leaves no room for the usual summary under this head. We shall return to it again by-and-bye, if the Lord wills. But perhaps the matter that monopolises space this month is Signs-of-the-Times matter. God rules in the kingdom of men, putting down one and setting up another, as He pleases; but He rules in the ecclesias as well, and is stirring us up, it may be, for a necessary object in view of the preparation needful for that portion of the body of Christ that is to be contemporary with his appearing. "Blessed are those servants whom the Lord at his coming shall find watching."

THE BODY OF THE PHARAOH WHO REIGNED WHEN MOSES WAS BORN—Bro. Hawkins, of Grautham, forwards the sub-joined extract from *Egypt after the War* (by Villiers Stuart), describing the recovered body of "the Great Sesostris, father to Pharaoh's daughter." He remarks "It appears to me to be one more link in the chain of evidence, and that not the weakest one of the direct and indirect evidences that recovered Egypt presents of the exact and literal truthfulness of the Mosaic record. It is singular but providential that such discoveries keep pace with modern lapse of faith, if we may call that 'lapse of faith,' which never knew, consequently never rejected, the gospel of the kingdom of the ever blessed God." The extract is as follows: "I viewed the mummy, the mortal remains of the illustrious Pharaoh, Ramases the Great. The mummy does not appear to have been rifled by the Arabs; the bandages are all undisturbed, and the breast rises so high as to give the idea of something bulky being stowed beneath the linen envelopes. There it lay, the body of the mighty Sesostris, who had left such deep traces of his long reign in history as a conqueror, and in architecture as a builder; even in Scripture, as the Pharaoh who made the captive Israelites build him the treasure cities of Pithom and Ramases, and whose daughter brought up Moses. An interesting bit of evidence has lately come to light identifying him with the treasure city that bears his name. Naville has translated the great historical state at Avon Simbel. It is in the form of an address from the God Pthah to the divinely favoured monarch, and in line sixteen he says: 'Thou hast constructed a magnificent city to fortify the frontiers of the land, even the city of *Rameses*; it is solid upon the earth like to the four pillars of the firmament.' This conclusively sets at rest any doubt that may have existed as to the identity of this Pharaoh with that taskmaster under whom Moses slew the Egyptian, and fled to escape the consequences. The coffin is not the original one, but of later date, substituted, as the inscription on it declares, owing to the damaged condition of the first. The text, traced in black upon its surface, runs as follows: 'The 16th year, the 14th month of the season of Pirt, the 7th day, the date of withdrawal of King Ouser ma Ra Sotep en Ra—the great God

—from the Tomb of the Lady An . . . of the great palace, by the priest of Amen, King of the Gods (even by) Ank en Amen, son of Bolia, and by the holy father prophet of Amen Ra, King of the Gods, minister of the temple of Ramases II., in the temple of Amen en sip ka shon ta, son of Rack en Khonson, after that their mother, who is over the hall of mourning, had declared before the King what was the condition of the mummy, and that they had suffered no damage in their removal from the tomb where they had been, and that they had been transported to the grave of the lady An . . . of the grand abode, where rests in peace the King, Amen-hotep." It appears from the above there had been more than one removal of the royal remains, owing to what cause is not explained, but may be gathered from the evidence of some sacriligious rascals, who were, no doubt, examined under the bastinado, or whatever ancestor of that 'development under natural selection' may then have been in favour, apropos of a robbery of a royal mummy. The investigation produced the confession as follows:—"We found the coffins of the King and his wife, Noubkha, as also the funeral coffins in which they were; we found the sacred mummy of the king, and beside it was his sword, as well as a considerable number of amulets and ornaments of gold on his neck; his head was covered with gold, and the whole mummy was decorated with gold and silver within and without, and encrusted with every kind of precious stones. We took the gold that we found upon the mummy, as also the amulets, and the ornaments off his neck, and the gold plates off the coffins. We took also everything that we found on his royal consort; then we burned their coffins, and we took away their furniture, which consisted of vessels of gold, of silver, and of bronze, and we divided the spoil into eight parts." Ramases must have been a tall man; the mummy is still five feet ten and a quarter inches long, and when shrinkage is allowed for, he cannot have been less in life than six feet two inches. I consulted a surgeon as to the allowance that must be made for the shrinking of the cartilages between all the joints of the neck, the vertebrae, and the limbs, and he said that it could not be put at less than four or five inches. The mummy was enveloped in pink linen, and appeared in a perfect state of preservation.

THE
Ecclesial Visitor.
FROM BIRMINGHAM (MONTHLY.)

INCORPORATE WITH "THE CHRISTADELPHIAN."

"They shall make known unto you all things which are done here" (Col. 9).

OUR NEXT TEA MEETING.—Friday, December 26th; 4.30 prompt; open to interested strangers. An hour's conversation after tea.
"FINGER POST" DISTRIBUTORS' TEA MEETING.—December 13th, Garden Room, 64, Belgrave Road, 5 p.m. All interested in the work are welcome, though they may not take an actual part.
SUNDAY SCHOOL TEACHERS' TEA MEETING.—Saturday, November 29th, Garden Room, 5 p.m.

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR DEC.—7th, brother Roberts; 14th, brother Roberts; 21st, brother Roberts; 28th, brother Ashcroft.

BIRMINGHAM BROTHERS LECTURE OUT OF BIRMINGHAM DURING DECEMBER AS FOLLOWS:—

December 7th.—Brother Shuttleworth, Warrington.

Dec. 21st.—Bro. Shuttleworth, Bishop's Castle. (Not knowing brother Ashcroft's appointments we cannot insert them.)

SUNDAY SCHOOL.

December 7th, Recapitulation (Hm. pp. 6, 100); December 14th, Recapitulation (Hm. pp. 7, 105); December 21st, Written Examination (Hm. pp. 9, 110); December 28th, Quarterly Address (brother Roberts). Meeting of teachers for study in the Reading Room, Temperance Hall, Wednesday evening at 8 o'clock.

BIRMINGHAM MISCELLANIES.

We are in a disturbed state through the promulgation of a theory which logically destroys the divine character of the Bible as a whole. Some matters of theory are innocuous: but this has a vital practical bearing. The effect of its adoption would not be seen at once; ultimately, when it had time and quietness to work itself out, it would stop the daily reading of the Scriptures, and undermine the faith of the gospel itself in the minds and affections of the brethren. We may hope to get out

of the storm in due process of time—with some wreckage perhaps, but without disaster to the vital constitution of the work which God has permitted to revive;—nay, even perhaps with some benefit. It is apostolically revealed that such experiences "must needs be," that those who are approved may be made manifest, and made more approved still by a more resolute consecration than ever to the word of truth and the work it works in all who truly believe. In this confidence, it behoves all sound-minded lovers of God to possess their souls in patience. The wildest storm that ever raged came to an end in placid waters.

Our tea meeting, on Monday, November 10th, was an unhappy one. Such a result was inevitable. What could we do but accept it and go through it, as travellers do a boggy part of the road. It is now history, as the whole episode will shortly be. We had pleasant hymns and profitable reading, and the consoling effects of approach to the Father in prayer: but the speeches were all more or less charged with the disturbed condition produced by "recent events," as they were called. One pleasant feature was the exhibition, during the conversation interval, of plans by bro. Grimes, of a projected new hall, of a size between the Town Hall and Temperance Hall. A scheme is being got up in the town for the erection of this hall in a central situation, near the Town Hall. Should this scheme be successfully launched, we may find, in an unexpected way, the relief we require from the overcrowding of the Temperance Hall—unless, indeed, our relief comes in a more undesirable manner.

During the month several deaths have been announced:—Sister (Chas.) Meakin; bro. Randle, late of Eatington; and sister Breakwell. Such announcements (painful though they are when they come close to personal friendship) are always wholesome and helpful to the aims of the gospel in our midst—sobering to the gay, and soothing to the afflicted—showing us the hastening end of all living, and, therefore, the superlative importance of the kingdom of God.

Some have been shocked by the report of brother Roberts having been seen on a tricycle. The fact is, he is obeying medical orders. Four weeks ago, his doctor commanded him to take an hour's exercise every day in this particular form, to keep at bay the results of too much intellectual application. It has proved a most kindly providence at such a time as this. Without this ingredient dropped into the situation at such a time as this, the probability is the mental distress of the hour would have done for him what it did eleven years ago. As it is, strength and health are keeping up wonderfully, with every likelihood of being able to ride the gale unhurt in a physical sense.

COLONIST WORKS AND HOPES IN PALESTINE.—A correspondent writes thus from Jaffa, Palestine, to the Philadelphia Press:—“Yesterday afternoon we took a horseback ride up to Sarona, the German colony four miles north of here. It is a collection of neat white houses, with red tile roofs, and model farms outlying in every direction. Everything is scrupulously neat. A wealth of small shrubbery imparts a brilliant green to the landscape. Several huge windmill pumps draw water up out of the earth for purposes of irrigation. The fields of grain and vegetables were models in every respect. ‘When the colony first located here,’ said Mr. Floyd, ‘31 persons died in 30 days, and the people were obliged to move down to the American colony. Those trees were planted, and after a while the people went back. It is now as healthy a place as there is in Palestine.’ Sarona is one of several similar colonies, all founded by one religious movement, and with one common leader. The colonists are called Templars or sometimes Hoffmanites, after the leader. The colony at Haifa or Caia,

60 miles north of here on the coast is the chief of these settlements. There is one close to Jerusalem. The colonists seek the re-establishment of God's kingdom in Palestine. They talk about building a spiritual temple in a way that is hardly intelligible to me, but add that a material temple, will also be necessary as an accessory.”

Oh, dear! how quickly the time goes! It shows how soon the Kingdom will be here. It will be upon us one day with the suddenness of the unexpected things that happens; and when it comes, it will never go. *The Remarker-to*: I wish I could feel like that. *The Remarker*: It is true. *The Other*: Doubtless.

THEY still bottle tears in Persia. As the mourners at a funeral sit around weeping, wads of cotton are passed with which the cheeks are mopped, the tears are then squeezed into a bottle. The practice was once universal, as every old tomb has a tear bottle.—*Clip*.

The Visitor.

“They that feared the Lord spake often one to another.”—(Mal. iii. 16.)

DECEMBER, 1884.

Last month's considerations showed us that Christ has his eye on all his people, and will guide their steps to well-being. This brings peace even now in the midst of trouble: for trouble itself may be part of the guidance—not may be, but is. There can be no doubt about it. It is not only involved in what we have seen. It is plainly stated: “As many as I love, I rebuke and chasten.” “I will show him (Paul) how great things he must suffer.” “There was given unto me (Paul) a thorn in the flesh to buffet me.”

Instead, therefore, of being disconcerted by evil, as though some strange thing had happened, an enlightened mind will accept trouble as part of the discipline of love, indicating, not that God has for

saken us, but probably the reverse. We say "probably," because, with many men there is trouble that is not of God. Sinner affects sinner, as ox gores ox—a process with which God has no concern. But let a man love God, and hope in His mercy, and obey His commandments—let such a man commit his way to God in daily prayer, and his steps will be directed: his affairs regulated, and trouble sometimes sent him.

In the circumstances of man at present upon the earth, unmixed prosperity does not foster wisdom. It is liable, on the contrary, to breed naturalism merely—the condition in which the mind seeks the gratifications of nature, without reference to God who constituted nature, or His purpose in the establishment thereof. Trouble checks this tendency, and disposes the mind to recognise the vanity of things as they now are, and to look through the veil of appearances and seek and love the everlasting truth and good which have their expression in Christ. The school of trouble is a hard one, but sweet in this lesson which it teaches. It is a school we should never attend of our own accord. We all naturally incline to comfort. Therefore, we have to be sent among the thorns when needful. We have to be kept at trouble's school like children at the day schools. This means the skilful and vigorous, though loving, manipulation of our affairs from on high.

Christ is preparing his bride, that he may present her to himself, in the day of espousals, "a glorious ecclesia, without spot or wrinkle or any such thing." This work in the general involves much work in the detail. The whole ecclesia is made up of individual units; and these individual units must be purified before the whole assembly of them could possess this character. The purification is first moral, then physical. The moral purification is accomplished now: the physical, at the resurrection. The accomplisher of the work in both cases is Christ, who has the

angels at his command for its performance.

May we not indulge entire confidence in the issues thereof? What though the cloud may be dark sometimes? What though the knife be sharp? What though the wounds are keen that are sometimes inflicted? What though the heart swells, and the throat fills, and sorrow seems to overwhelm? Wisdom and power are at work to guide us into life, and light, and joy for ever. The hand of the shepherd is but pulling the lambs out of dangerous places on the overhanging cliff, where they are in danger of falling and dashing themselves to destruction in the yawning depths below.

PROVERBS, No. 52.

Cry after knowledge: lift up thy voice for understanding; seek her as silver, and search for her as for hid treasure (ii. 3-4).

Exertion is never so energetic, perseverance never so tenacious, skill never so thorough, as when money is to be got. This is the divine measure of the industry we are called upon to exercise in the quest for the precious mental attainment variously expressed as knowledge, understanding, and wisdom. Such earnestness and activity with such an object is repugnant to modern maxims. "Take it easy" is the world's prescription concerning "the one thing needful." As to making money, there is no bound to the diligence it will allow and advise you to put forth. We have to choose between what the world advises and what God advises. We are naturally more inclined to take the world's advice, because it is more pleasant. But we do not require to go far to see that what is the most pleasant is not necessarily the best, but in all probability the worst. The time will come when it will be manifest to all men that he only has acted the wise part who has made wisdom his friend at whatever labour and cost: for wisdom will crown her children for ever when sinners rot in dishonoured dust.

EDITOR'S DIARY OF SUNDAY WORK.

Oct. 19.—Nottingham: Came here the previous evening by rail from Birmingham.

Found brother and sister Sulley in deep trouble on account of the dangerous illness of brother Sulley's father; brother and sister Kirkland also, on account of an afflicted child they had had to remove from home. "If one member suffer, all suffer with it:" this which we know to be a fact in physiology is true also as Paul applies it—among those where love reigns through the prevalence of the truth. "Man is born to trouble" everywhere; but in the house of God, trouble becomes an instrument of the Father's Providence for the purification of those He loves.—Before retiring to rest, inspected brother Sulley's Ezekiel-temple plans, which are drawn on a scale large enough for exhibition on a lecture platform. They will be reduced by process of photo-lithography, and published with explanatory pamphlet when that is ready. It has been the work of seven years' study (in the intervals of business) to master Ezekiel's specifications, and put them together and prove and check them in such a way as to make the accuracy of those plans demonstrable. The result will surprise many in the exhibition of a much vaster and more complex edifice than has ever entered into the minds of ordinary students of Ezekiel to conceive, with the exception of Sir Christopher Wren another architect on whom the greatness of the building made an adequate impression. There will be opposition on the part of some, but study will verify bro. Sulley's conception.—Good meeting at the Hall in the morning at which we spoke on the function of the understanding (as applied to far-reaching facts) in dissipating illusions of mere feeling and impression,—showing us that the present is a short-lived appearance, and that Christ is the indestructible reality of the past and the future, giving us the only rational rule of action for the present.—In the evening, lectured, to good audience on "What is Truth?" showing that only one form of truth was of paramount consequence, that, viz., which centred in him who proclaimed himself THE TRUTH. Analysed what this was in its elements, as embracing the Father, the Spirit, the word of revelation, covenants of promise, the person and mission of Christ, the nature and need of man, &c. Was glad to hear at the close that Mrs. Ward had renounced Josephism, and desired union with the brethren: but sorry

(per contra) to learn that a brother had become unhinged touching the divinity of the Scriptures. Men are to be pitied who get into this fog; but there is usually a reason. Solomon's advice is good which says, "Cease, my son, to hearken to instruction that causeth to err from the words of knowledge." There is much of this class of instruction now - a - days, and if a man, instead of shutting his ear to it, opens them wide to the ungodly flood, he cannot expect to escape unhurt by teaching which appeals so powerfully to the natural man's love of liberty.—On the way home, a brother stepped into the same carriage, who expressed his displeasure at the remarks last month, touching brother Chamberlin. We could but submit to the embarrassment in sorrowful resignation to crooked circumstances which are of nobody's creating. "Such is life" as it now is. There is this consolation that as the stepping stone to the life that is to come, it is divinely regulated for such as submit their way to God; and that even its painful circumstances may be a scraping of the devil's grease off, as we said to brother Chamberlin—a sentiment he in no way appreciated.

Oct. 23.—Liverpool: travelled hither the previous night, accompanied by sister Roberts. Got off at Edge hill, as the nearest point to bro. J. U. Robertson's house, where we had been invited to stay. Brother Robertson met us, and drove us home in a cab, having things we could not carry. He had much to tell us on interesting matters pertaining to the present *æon*, having, however, a possible relation to things beyond, which things beyond alone, everyone sooner or later is forced to recognise as the only real things—in time, or too late as the case may be.—Tempestuous house-shaking night, which, with other causes, interfered with refreshing slumber. Next day, assembled with the brethren in Hardnan Street; a godly muster. The number and condition of the ecclesia is wonderful, considering its comparatively recent origin (about eight years) and the troubles it has come through. Its troubles are not yet over: whose can be till Christ return? God protect us from troubles that destroy. The descent of the Holy Spirit on the day of Pentecost was the reading, and gave occasion to emphasise the fact that God wrought in the first century by men whom the educated classes of the day recognised

as "unlearned and ignorant men:" (Acts iv. 13.) Christ, who said to these men, "Ye have not chosen me, but I have chosen you," might have chosen a higher class. There was a reason why he did not: and the reason remained good to the present day. Glance at the reason.—In the evening, lectured on the paramount place assigned to obedience in the whole work of God on the earth.—Returned home to work next morning.

Nov. 2nd.—Temperance Hall, Birmingham. Wet morning, but large meeting. The weather does not thin a meeting of the brethren as it thins a church or chapel congregation. This is because of greater earnestness; which is the result of greater sense of reality in the matters received by faith, which is the result of entire confidence in the divinity of the Scriptures. Open the door to the sapping of this, and we should drift into the position of our "decently educated" neighbours, who are wholly in love with the affairs of the present world and faithless of the purpose of God in Christ.—Death of brother Meakin's wife announced (formerly of Birmingham: now of London): much sympathy, because well known. Dreadful shadow is the shadow of death, when it creeps over our own house. People feel the dreadfulness a little, meeting it anywhere: but never as they do when it darkens one's own fire-side. The thoughts and views that overwhelm the heart then are true views: we ought not to wait till then to get them. It is the function of reason to discern and apply facts in advance. Men are not truly sane who exclude the coffin from the policy of their life; yet this is the universal habit from which the visitations of death are a helpful emancipation.—Dan. xi. engaged our attention at the breaking of bread. After discussing why names are absent from the prophecy: why the prophecy is confined to two sections of the Greek empire; and why there is a sudden stoppage of details when the time of Christ's first appearing is reached, and a long leap made to the time of the end, a serviceable, practical application was found in the case of the Maccabees (verses 32-35), who were subjected to misfortune to "make them white for the time of the end." This furnished a key to troubles that were otherwise inexplicable.—In the evening, the rain had increased to a storm which thinned the audience considerably. The aim of the

lecture was to illustrate what was involved in the call of Christ which Paul (in 1 Cor. i.) said the Corinthians had been the subjects; and what were the nature and object of their waiting—in both of which all believers had since shared.

Nov. 9th.—Travelled to Leicester the previous evening. Found bro. Collyer at the station: himself and family well: their affairs wonderfully recovered from the grievous wreck which befel them some two years or more ago. It is the result of prudent management co-operating with providential circumstances and succours—the combination always illustrated in the Scriptures. All true brethren rejoice with them in a recovery which astonishes the town, where a fair name has been publicly vindicated from the blot of a cruel situation permitted of God: from which great good has come: for whom the Lord loveth, he chasteneth.—Found the brethren suffering from another discouragement in the falling away of brother Dixon, who has surrendered to arguments of scepticism. The discouragement, however, is not great, as the bitterness of death has been past for some time. Such occurrences are inevitable: it would be strange if they did not happen, in view of the tendencies of human nature, and the declaration of Christ that falling away was to be looked for in some "when trouble ariseth." Those in whom an unclouded mind has planted the truth deep in a warm heart are not weakened in their confidence by the stumbling of men who may never have had more than a partial planting, which never struck roots into the affections.—It is a wonderful illustration of the tenacity of the truth (due to its reality) that it has not been extinguished in Leicester long ago. Brother Collyer is hopeful of better days (if the Lord tarry) notwithstanding all the obstacles and difficulties of past experience. I endeavoured at the breaking of bread to exhibit the actual nature of the facts upon which the hope of the gospel is founded, laying special stress on the case of Paul which occurred in the morning's reading.—In the evening, "Obedience" furnished a fruitful though popularly-unattractive topic for lecture to a fair audience. The world is not interested in obedience, though in every way it is the most beautiful thing to which the sons of men stand related.—Returned home on Monday morning.

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 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 that on Wednesday evening, 1st October, at a meeting of the brethren in connection with the Young Men's Mutual Improvement Association, it was decided to adopt, for the coming winter session, the course adopted last winter. The usual appointments of brethren to have charge of its management, &c., were then made. Brother John Anderson being appointed chairman. The winter course of public Lectures was opened by brother James Mowatt, on Sunday evening 5th October, when there was a fair attendance. Being lecturer for the month his subjects are:—October 5th, "A perfect government preparing for the Earth. No Franchise Bill or vote then necessary;" 12th, "The Glorious Age. No more war;" 19th, "Behold the Bridegroom cometh go ye out to meet him;" 26th, "The living creatures of Ezekiel, who do they represent." The lecturer for November is brother Marr, and his subjects are as follows:—November 2nd, "Opinion versus Faith;" 9th, "Doing and Saying;" 16th, Christ's Mission;" 23rd, "A Call to the Unconverted;" 30th, "The Cross and the Crown."

ABERGAVENNY.

It gives us great pleasure to report the obedience of Mr. and Mrs. CHEVELEY, formerly connected with the Congregationalists. They were baptised on October 29th, being fully persuaded of the truth of the things most surely believed among us. Our new brother and sister have only been in Abergavenny 12 months, and their first introduction to the truth was by hearing brother Roberts lecture a few months ago in the Corn Exchange. We have lost quite a number of brethren and sisters by removal, and I am sorry to say our new brother and sister are leaving in a few days for London, where they will no doubt be welcomed by one or other of the ecclesiastias.—W. BEDDOES.

BIRMINGHAM.

During the month, the following have rendered obedience to the faith:—LAURA A. GENDERS (23), formerly Church of England; MISS FANNY CHAPMAN (19), formerly Church of England.

See *Visitor* department for details.

LECTURES.—October 26th, "Bible Politics" (brother Shuttleworth); November 2nd, "Called and Waiting" (brother Roberts); 9th, "The Time of the End" (brother Bishop); 16th, "Why Baptism?" (brother Roberts).

BOURNEMOUTH.

"I am the only one in the truth in the place, and feel my isolation very much, especially on the first day of the week. If I can only be the means of spreading the truth in this place, in however small a way, I shall be amply repaid, for my lot having been cast in loneliness. I should be glad you would send me 100 *Finger Posts*,

should like two or three sorts, if possible."--
SISTER E. E. HARVEY.

BRIGHTON.

Bro. Harrison has removed to Portslade, near Brighton, Sussex, where there is a meeting at bro. Gravett's, Rose Cottage, Station Road, on Sunday evenings, at 6.30 p.m., to break bread.

CINDERFORD.

Bro. Worgan reports that the ecclesias which has for some time been meeting in a large shop, fitted up, has now taken to a chapel at one time occupied by the Particular Baptists who have died out. The chapel will seat 200 people. It is fitted up with every comfort.

LECTURES.—Oct. 19th "The Day of the Lord." (26th, "Sin, its success and destruction"; Nov. 2nd, "Man, what is he, and what he will be in the future"; 9th, "The last words of Christ" (bro. Wilson, Gloucester).

CREWE.

Bro. Heath reports that, after long waiting and hoping, the truth has begun to get a footing in his family, his son has resigned his membership with the Primitive Methodists, and is attending the meetings of the brethren with a view to immersion. He is quite satisfied with the Scripturalness of our doctrines, and is preparing to obey them. The circumstance that opened his eyes is interesting, and significant at the present time. At the Bible class connected with the chapel, the question coming up whether Christadelphian doctrines were according to the Bible or not, several of the members said they did not believe all that was in the Bible; it contradicted itself. The president said it was not possible to understand the book. The young man had been under the impression that it was the work of Christadelphians to pull the Bible to pieces, and the work of the orthodox to defend it. It now flashed upon him that the boot was on the wrong leg. He commenced looking into the matter, with the result of leaving the chapel.

DERBY.

Brother Chandler reports that the meetings are well attended by a seemingly very interested people.

LECTURES.—October 19th, "Inconsistencies of Modern Religion" (brother Gamble of Leicester); 26th, "Jesus Christ, his life and death, and his second coming" (brother Mabbott of Nottingham); November 2nd, "End of the World" (brother Wood of Tamworth); 9th, "The Hope of Israel" (brother Richards of Nottingham).

DUNDEE.

Brother Blythe reports a visit from brothers J. M. Grant and A. Todd, of Edinburgh, on Sunday, November 2nd. Brother Grant addressed the forenoon meeting at the breaking of bread, and delivered a lecture in the evening on "Eternal Life." This lecture is the second of a course got up with the aid of some of the Edinburgh brethren as a means of laying the truth before the Dundee people. Also brother W. Robertson, of Arbroath, lectured on the Monday following, on "The teachings of the communion of faith concerning the nature of man and his state in death, shown to be utterly opposed to the teachings of the Bible." The audiances at both lectures were not large.—Sister McDonald, late of the United States, has been residing in Dundee for some time, and

now unites with the brethren in attending to the commandments of our Lord every first day of the week.

DUDLEY.

I have great pleasure in reporting three more additions to our Ecclesia, viz., CLARENCE ALBERT HARRY ALLEN (21), also MARANDA AMELIA ALLEN (20), and HANNAH SABINA ALLEN (18), son and daughters of brother and sister Allen. They had given satisfactory evidence of their understanding of the things concerning the kingdom of God and the name of Jesus Christ, were immersed on Saturday, Nov. 1st. The event has been a source of great joy to brother and sister Allen, in which all the brethren and sisters share.

LECTURES.—Oct. 19th, "The Bible teaching versus popular teaching concerning God, angels, and Jesus Christ" (brother Bishop); 26th, "The Sower, seed, and soil" (brother J. Barker); Nov. 2nd, "God's eternal purpose in Christ" (brother E. J. Woolliscroft); 9th, "Good things ahead" (brother T. Turner).—H. HUGHES.

GLASGOW.

I have to record the baptism of Mrs. JESSIE McNAUGHT (29), on 30th October, formerly member of Free Church of Scotland. October 23rd being our local "Fast Day," as usual, we had a social meeting in the evening, to which the interested stranger was invited. Brethren also were invited from a distance, and we had quite a large gathering (over 130). A number of Edinburgh brethren and sisters were present, and the former did us good service by the addresses which they delivered. For the amusement of the children we had a magic lantern entertainment, and on the whole a very enjoyable evening was spent.—Our annual meeting was held on 6th November, when the usual business routine had to be gone through. We have made a new departure as regards the appointment of serving brethren, and it was carried out for the first time at this meeting. The appointments, instead of being by ballot, as formerly, were by lot, from a list of nominees previously selected by the managing brethren,—the lot, however, only being cast in the event of the nominees exceeding the number required for the several appointments. There was a marked contrast in the two modes, the new one being carried out much more quietly and in much less time, and that much, at least, it has to commend it, together with the fact that it entirely does away with any feeling of emulation arising in the mind which "the ballot" is liable to engender. The Treasurer, Secretary, and Assistant-Secretary, and some others were re-appointed, the casting of the lot in their case not being necessary. Some interesting details were read from Secretary's annual report. During the year '84 have been added to our roll, 20 of these being by baptism. The other side shows a loss by removal and other causes of 15. This, however, gives a total increase of 19, which added to 80—the number on the roll at the beginning of the year—makes our present number 99. This is very gratifying when we consider how little progress has been made for two or three years, and especially as regards last year, when we only increased by 1, and had only 3 baptisms.—Our Lectures continue to be very well attended, and for the month have been:—Oct. 19th, "The righteousness of the Kingdom of God" (bro. Chamberlin); 26th, "The congregation of the dead" (bro. Steel); Nov. 2nd, "The

second advent of Jesus Christ" (bro. Ritchie); 9th, "The natural and the spiritual man" (bro. Chamberlin).—J. LEASK.

GLOUCESTER.

Bro. Rogers reports that bro. and sister Clark who removed a few months ago to Syston, have returned to Gloster, and will in future fellowship with the brethren.

LECTURES.—Oct. 19th, "The House of Many Mansions" (bro. Otter, of Cheltenham); 26th, "The times of the Gentiles nearly run out" (bro. Taylor); Nov. 2nd, "Christ, past, present and future" (bro. Taylor); 9th, "The struggle for the Franchise" (bro. Andrews, of Birmingham).

GREENOCK.

Bro. McMillan reports the obedience of MARGARET MAHAN (6), wife of bro. Mahan; and MARGARET WILSON (16), daughter of bro. Wilson, on the 26th of Sept. They are both rejoicing in the hope of the glorious kingdom.

HALIFAX.

Since my last report we have assisted three more to put on the name of Christ in baptism, viz.:—SPENCER CARTER, of Catherine Slack, and JAMES SMITH and his wife, HANNAH SMITH, of Halifax. We have had, on the 26th, 29th and 30th, our brother Handley, of Malton, among us. The subjects of his lectures were, "God's scheme of Redemption, what is it?" "To be absent from the body, and to be present with the Lord," and "What is your hope?" We have also, during the month, had the following Lectures delivered:—October 19th, "The binding and final destruction of the Dragon" (J. Briggs); November 2nd, "If it is there, or religious notions not to be found in the Scriptures" (J. Bramley); 9th, "Baptism and Salvation: is it possible to have eternal life without immersion in water" (W. Cudall).—W. H. SKELTON.

HIGH WYCOMBE.

We have been availing ourselves of the opportunity afforded by the fine weather this summer of setting forth the claims of the truth in the open air, audiences varying from 50 to 300 or more. Much interest seemed to be evinced, especially at times, when certain local lights ventured to oppose the truth by criticism or question. In all cases, however, one effort on their part was enough—as not one of them came a second time. Success has not been what we could have wished; some are still looking into these things, who will be none the worse for deliberation and thorough consideration of the importance of embracing the truth. It is with great pain that I mention the fact of sister Rena North forsaking the truth. She now presides at a harmonium at a Primitive Methodist Chapel.—JOHN MONEY.

KIDDERMINSTER.

There is nothing special to report here. Recent events have had a slightly disturbing effect upon the minds of some. We have good reason to think that a few more in this town are becoming increasingly interested in the truth. The lectures for the month have been as below:—October 19th, "Fulfilled prophecy" (bro. Thomas, of Birmingham); 26th, "Future rewards and punishments" (bro. J. Millard, of Wolverhampton); November 2nd, "The gospel and the poor" (bro. J. Barker); 9th, "Past and present social and political evils—the divine remedy" (bro. J. Bland).—J. BLAND.

LEICESTER.

I am sorry to have to report that during the month our numbers have been decreased by the resignation of Brother J. S. Dixon. It is very discouraging to find one who has taken so active and prominent a part in connection with the truth, unable any longer to agree with us that the Bible is the inspired word of God. But untoward circumstances seem to be necessary and even to serve an important part in Jehovah's dealings with His people. We have learned not to be unduly cast down, and with God's help shall continue unto the end faithful and steadfast. During the month we have had visits from brethren Shuttleworth and Roberts which refreshed us much.

LECTURES.—Oct. 26, "Jesus Christ and him crucified" (brother Burton); Nov. 2, "From glory to glory" (brother Shuttleworth); 9, "Obedience" (brother Roberts); 16, "Is the world growing better?" (brother Collyer).—THOMAS W. GAMBLE.

LIVERPOOL.

Obedience was rendered on the 17th of October last by HENRY GEORGE HOLDING (35), painter and decorator, and by ALICE HOLDING (32), his wife, they were formerly both members of the Church of England.—HY. COLEMAN.

LONDON.

NORTH LONDON.—(Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m.; Wednesdays and Fridays, Upper Street, Lecture Hall, Islington, 8 p.m.)—Brother William Owler reports the immersion of Mrs. CATHERINE GREENING (sister in the flesh to our brother Legg), of Fairford, Gloucestershire, where she is alone. Mrs. Greening, who was formerly a strict Baptist, came to London for the purpose of obeying the command of Christ. Sister Sampson has removed from Gravesend to Finchley (a suburb of London), and will meet with the brethren at Wellington Hall. Brother Marshall, of Wallham Green, has come to reside in Islington, and has also united himself with that ecclesia. The debate between brother Horsman and Mr. Yuill, of the Christian Evidence Society, come off on October 13th, 14th, 20th, and 21st. On the first evening, brother Horsman affirmed "that the belief of Christadelphians concerning the kingdom of God is Scriptural." Mr. Yuill, in reply, objected to "a divine political dominion," because the Bible did not use this phrase, and ridiculed the language of "the Declaration" in this respect. God would never destroy any kingdom; His work was to build up, not consume. The kingdom had always existed, and was as eternal as God Himself; it had no beginning and no ending. He did not substantiate one of his points, but called to his aid some theological lights in the G-mantic fragment, whose writings have mystified mankind. Mr. Yuill affirmed, on the 14th Oct., "That the Bible teaches that man is immortal," and was much exercised because he found the word "Bible" in the proposition, therefore he made very little use of the book. Gen. 1. 26 was his basis, and from this position he did not budge. Man was in the image of his Creator, and, therefore immortal. No amount of testimony or reason would move him, and he quoted "writers of ten-guinea books as worthy of belief in preference to writers of six-penny pamphlets." Mr. Yuill maintained a shadow was a reality, and denied the applicability of Scripture metaphors to men made in the image of God. The third night was devoted to the con-

sideration of the belief of Christadelphians concerning the salvation of man. Mr. Yuill referred to the Nightingale discussion, and quoted a passage from it to show that bro. Roberts and bro. Horsman were in antagonism. The passage referred to salvation depending upon the reception of the doctrines of Christ. This he denied, and quoted from Ephesians (ii. 8) to show that it was the gift of God. He denied that belief of the gospel or baptism had anything to do with man's salvation. It was the birth of the spirit alone. "That the Bible teaches that the wicked will live for ever in a state of conscious punishment," gave Mr. Yuill an opportunity of explaining Matt. xxv. 50. When asked to give a passage which would indicate a place in the universe where God was not, he quoted "for were two or three are gathered together in my name, there am I in the midst of them." This was too much for the audience, who were highly amused as well as annoyed at the want of skill and knowledge of the word displayed by an avowed agent of the Christian Evidence Society.—The hall was well filled each night, and the brethren were gratified that the truth had had such a patient hearing.

The attendance at Wellington Hall on Sunday evenings has somewhat improved. This is no doubt owing to the recent discussion.

The effort at Bow continues, and the brethren are greatly cheered by the attendance of those who will hear. New ground is about to be broken at Plaistow, in Essex, a few miles east of London. A gentleman, who had been at Bow, heard a brother speak, and then met him in a business capacity in a shop at Plaistow. After the brother left, the gentleman told the proprietor of the shop to ask the brother the next time he called about the Bible. The shopkeeper did so, and now we have had a hall placed at our disposal, rent free, in which to deliver lectures. The brethren responded to the offer most heartily. "The earth" has come to the help of "the woman," and God, in His wisdom, does use "the earth" sometimes to work out and realise His plans. We can only plant and water; but God alone can give the increase.

LECTURES.—Wellington Hall.—November 2nd, "The new Birth" (brother J. J. Andrew); 9th, "The Sons of God" (brother G. F. Lake); 16th, "The way of Salvation" (brother W. Owler); 23rd, "The intermediate state" (brother A. Andrew); 30th, "The uncertainties of science" (brother R. Elliott).

LECTURES.—Bow.—November 2nd, "Faith and actions" (brother H. H. Horsman); 9th, "The gospel of Christ" (brother W. Owler); 16th, "The Spirit of Christ" (brother A. W. Austin); 23rd, "The earth not to be destroyed" (brother R. Elliott); 30th, "The Keys of Hell" (brother A. T. Rae).

LECTURES.—Plaistow.—November 16th, "The Kingdom of God" (brother H. H. Horsman); 23rd, "What are we?" (brother J. J. Andrew); 30th, "The Keys of hell and of death" (brother G. F. Thistle).

WESTMINSTER (Wilcock's Assembly Rooms, Palace Road, Westminster Bridge, Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.)—Brother F. G. Jannaway reports further additions by immersion namely, on October 26th, Miss EMMELINE JANE FOSTER (25), nurse at the Lambeth Infirmary, formerly member of the Church of England; on the same date, Miss MARY ERNEST GUEST (14),

eldest daughter of brother and sister Guest (who are thankful that their efforts to bring up their children in the "nurture and admonition of the Lord" have received so satisfactory a result); and also Mrs. ELIZABETH JEFFERY (71), formerly Congregationalist.—"Our own lectures continue to be well attended. We are at present busy with a special effort at Lewisham, where a number of brethren and sisters reside. The Hastings effort is now over, and the seed left to itself; we hope to water it by-and-bye. About thirty shillings worth of pamphlets were eagerly bought by the attendants. The outdoor speaking in Hyde Park is now over. That the brethren have not been idle in this work is testified to by a correspondent of the *Christian Herald*, who writes (Oct. 15th):—"Never have we seen the powers of evil more manifested; and the rapid strides made by the enemies of the Cross this year in the Park are most striking. Quite a new feature has been introduced, open revolution and socialism being promulgated on the Sunday, whilst Christadelphians and infidels are also seen with their select admirers round."

FULHAM.—(15, Broxborn Road; Sundays, 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.)—Brother Klesendorf writes:—"We have stopped our outdoor efforts in Battersea Park for the present year. They will be resumed next year, God willing, with we hope good results. On the last Sunday in December we shall have our usual quarterly meeting at the close of which tea is provided for the brethren, and in the evening instead of the lectures we arrange for several brethren to give short addresses interspersed with singing."

LECTURES—Oct. 5th, "Immortality; a future gift" (bro. Timms); 12th, "An institution for the deaf and dumb" (bro. Hutchison); 19th, "The World's choice" (bro. Dunn); 26th, "An epitome of Christadelphian belief" (bro. Elliott).

MALDON.

I regret to record the death of our esteemed sister Bungan (aged 60), who fell asleep in Christ, on November 6th. Her affliction was short but sharp, having taken to her bed only a week before she died. She was interred in the Cemetery, on Monday, Nov. 10th, bro. C. M. Handley officiating at the grave, with several brethren and strangers present. She will be missed but our hope is that her sleep will be short for the time must be near for Him who has the keys of the grave to return and open the tombs of his sleeping saints and give them eternal life, which he has promised to all who love and obey him. It is with still deeper regret that I report the withdrawal from amongst us of brother David Eves, who has accepted the doctrines of the Church of England, believing many will be saved without a union with Christ by baptism. This is a source of deeper sorrow than the other.—M. LEWIS.

No longer in the flesh we greet
The sister whom we loved to meet;
No more the welcome voice we hear,
Nor see the sympathising tear;
Her race is run, her battle fought,
Henceforth "laid up" the crown she sought.

Her vacant place we mourn to-day,
And vain would had her longer stay;
Yet sorrow not as those forlorn.
Hope! big with faith lights up the dawn,
And God "Our Father's" hand—we own
He knoweth best, "His will be done."

Sleep, sister, sleep, a calm repose,
No trouble now thy bosom knows;
Sleep till the Lord of Life shall come
To wake the slumbers of the tomb;
Then shall thy waking joyful be,
Thy Saviour's glorious face to see.

C. M. H.

NEATH.

Brother Tucker reports a visit from brother W. Clement, of Mumbles, who lectured November 3rd and 10th on these subjects:—1. "The Great Preacher; what he preached, and what he commissioned others to preach;" 2. "The Millennium; what it is, and when will it begin?" Brother Tucker says, or reports (we don't know which); "The time has arrived when our hands should be familiar with the weapons of our warfare and our armour bright. We would say to the shy, 'be not afraid, lest I confound thee;' to the feeble, 'open thy mouth wide, it shall be filled;' to the indifferent, 'stir up the gift which God has given thee;' to the willing one, 'be ye faithful unto death.' Thus, by our united effort, though poor, sincere; though short, let it be sharp and decisive, we shall prove ourselves worthy of Him in whose holy and hallowed name we stand, having on the whole armour of Christ; for it is written 'ye are my witnesses saith the Lord.'"—Bro. Tucker adds:—"The name of bro. Hall is Henry, not Robert as he stated appeared in last report."

NORMAN CROSS.

Sister Hodgkinson reports the immersion of AGNES HATLEY, on November 3rd. She is housemaid here, and is nearly nineteen years of age, but has been looking into the truth for some time past. She broke bread with us last Sunday for the first time.

OLDHAM.

The lectures during the month were as follows: Oct. 19th, "The old serpent, the devil and Satan; who, and what he is, according to the Scriptures" (bro. Joe Heywood, of Huddersfield); 26th, "What think ye of Christ" (bro. J. Wareham); Nov. 2nd, "Hell a place of rest" (bro. J. E. Bamford); 9th, "The dying thief's request v. death-bed repentances, and modern conversions" (bro. J. Wareham).—J. E. BAMFORD.

STRATHAVEN.

Bro. Wilson writes:—"For the last two years or so we have endeavoured to bring the truth into prominence in this place by means of *Finger Posts*, books, and conversing with those who would hear. We have been greatly assisted in the work by brethren from a distance, who during the past summer have been keeping the truth before the public by a course of lectures. As far as appearance goes we are likely to have additions soon, which sister Wilson and myself long for, or far better—the Kingdom of God to come, when error shall cease, and truth be supreme."

TAMWORTH.

On the 22nd of October, there were immersed at Birmingham (in the house of bro. Roberts, as the immersion bath at the Temperance Hall was not available), Mrs. CATHERINE EDWARD (63), previously a member of the Church of England; and Mrs. EMMA BAINES (55), wife of the Tamworth

railway station-master, and formerly an active member of the Wesleyan body. Their enlightenment in the truth is due to the long and patient labours of the Tamworth brethren—bro. Wood being specially mentioned as instrumental in the case—also sister Moore. Sister Moore's immersion was never recorded through some inadvertence. It occurred over twelve months ago: Mrs. Margaret Moore (47), previously neutral and "disgusted with everything" till she met the truth.

AUSTRALIA.

SYDNEY.—We have to report the immersion into the sin-covering name, on January 15th, of MARY ANN ADDISON, wife of our brother Addison. A letter containing this and other items of intelligence left Sydney about February 10th, but we suppose failed to reach its destination. Since our last report our numbers have been increased by the arrival of brother and sister Simpson, from London, and brother and sister Lyons, and brother Rowbotham, from Maryborough, Queensland. We are sorry to report that the way of life has been found too narrow by our brother Seoullal, who has lost all interest in the truth; left the ecclesia, and we are pained to say has resisted all efforts to induce him to return. Also that brother G. Gordon has left the ecclesia because of dissatisfaction with the management and rules, a reason to us insufficient for such a step which we hope our brother will soon retrace.—R. E. BURTON.

CANADA.

HALIFAX (N.S.).—Brother Mitchell writes: "We take great pleasure in announcing two additions to our number.—CHARLES RUSTED (67), and SARAH, his wife (58). They both put on the saving name in the appointed way, on Sunday morning, July 13th. Brother and sister Rusted having studied the word in the light of the truth for over 18 months, their obedience was a most intelligent one. On the Thursday previous to their baptism, we assembled at their house, and obtained from them a good confession, using the 'Statement of the Faith' as a basis. The use of the 'Statement' for this purpose is most valuable, as it brings before the mind of the candidate for baptism the truth in all its various phases. For many years brother Rusted has been sexton of 'Fort Massey Presbyterian Church,' and, strange to say, that it was in this church that he first heard the truth, through the visit of brother Stevens, whose occupation frequently called him to work in the building. Brother Stevens took the opportunity of introducing the truth to the sexton, and from that time, brother and sister Rusted have steadily progressed in the knowledge of the great and glorious plan of salvation. Brother Rusted, previous to giving up his situation, was required to appear before the minister and a committee of the church to answer certain charges of holding false doctrine, and we were glad to know that our brother was able to give a reason for the hope that is in him. His case teaches us the necessity of using every opportunity to present the truth, even when circumstances appear to be entirely adverse to its reception, as it was in our brother's case. We very much regretted that brother Gunn was un-

able to visit us this summer, but we were greatly cheered by a visit from brother and sister Dowling, and sister Jardine of St. John, N.B.

INVERKIP.—Bro. J. H. Mitchell writes:—"I have pleasure in announcing an addition to the few believers here, on Sunday last, Oct. 26th, in the person of JAMES BROWN, merchant, of Haysville, Ont. He was baptised by myself, at the house of bro. Henry Smith, by whom our new brother has been most earnestly directed in the way of life for some time past. Bro. Brown is a man advanced in years, and has long shown an appreciation of the word unwarped by the follies of the sects. Bro. Evans, of Guelph, was present, giving us an able exposition of some portions of Scripture at the breaking of bread. There is hope of other fruits soon from brother Smith's labours for the truth."

St. THOMAS.—Brother Stevens says:—"I have at last (after two years fruitless attempts at preaching the word to those who would listen) been enabled to draw the attention of one to the too plain truths as revealed in the Bible. He seems quite interested. He is now sending for *Christendom Astray*. I trust he may be led into the way of all truth."

TORONTO.—Brother D. P. Ross writes:—"Our members have been increased by the removal of sister Lies, from Guelph, Ont., and the admission to fellowship of brother and sister Gratz, who came here from the United States about 18 months ago. Some may imagine we have acted, say, unadvisedly, in the admission of brother Gratz, but when a brother asks for fellowship and acknowledges his error in the past and regrets his conduct, we have no other course left but to receive him, granting mercy as we expect to receive it. As to sister Gratz, we are only too glad to have such a worthy sister with us."

PORT GRANBY.—Bro. M. McNeillie, writing from Toronto, reports as follows: "Died at Port Granby, in the township of Clarke, bro. Thomas Wallace, at the age of 86 years and five months. Our late brother came to a knowledge of the truth at a very advanced age. It took him a considerable time to overcome the convictions and prejudices of a lifetime, but he ultimately yielded to the power of Scripture testimony, and earnestly sought immersion at the hands of the brethren. He was a native of Ayrshire, Scotland, and when a young man emigrated to Canada, A.D. 1821." Bro. Wallace was bro. McNeillie's father-in-law.

SWITZERLAND.

GENEVA.—Bro. Milan reports the result of his first attempt to place the truth before the people of this place. Having translated into French the first two lectures in *Christendom Astray*, he engaged a hall and issued hand-bills announcing their delivery. Speaking of the first meeting, he says: "The hall was filled. Just as I was commencing the lecture, a Socialist interrupted to ask if a question could be asked at the end of the lecture. I answered him in a negative form. 'If so,' said he, 'I'll retire as I didn't come to disturb the meeting.' So he went very quietly. The lecture was well listened to, but was too long—much over two hours. A part of the audience left before the end. The time seemed to me to have gone like a shot. I scarcely remember the time to have gone so quickly as it did that first night. As to the class of hearers I

heard one or two saying to me I had quite a chosen class of people. That is, many students of the falsehood of paganism-theology, and even several masters in different degrees in that curious art of falsehood and blasphemy were present. From the first lecture I have been encouraged, but most particularly at the end of the second lecture. Though not so well attended, several at the end asked me if the next lecture would not be the following week. I had the grief to say it would not be so. I hope to have the third lecture at the end of this month. When we think how disagreeable to the carnal mind the words of the spirit are, I think it is encouraging the way the thing has turned out. Don't you think so? Beloved, now as to the fear I felt, it is vanished. The door has been opened by the Lord for the truth, and though the road is likely to be filled with difficulties one thing remains for me—to cheer up, and onward go. I had to give one placard to the chief of police by whose permission I could give the lecture, and two at the chancellery that the authorities might take notice of it; it is obligatory to do so. It removes a difficulty at the very start. Also the fear that people would take our conference for a Booth's salvation army, and consequently raise the people against it.

UNITED STATES.

BOSTON (MASS.).—Brother Rifeigh reports that on October 8th, ALEXANDER T. BRUCE (15), son of brother and sister Bruce, of this ecclesia, rendered obedience to the Master's commands; also, on the 19th inst., MISS ELIZABETH SEABORN, daughter of sister Seaborn. These are members of the Sunday school, which the brethren feel to be encouraging to their efforts in that department of the work. Sister Elizabeth Adams has safely returned from her visit to England. "We are holding Sunday evening lectures in our hall (18, Essex Street) on alternate Sundays, in the hope of thereby getting the Word before those who cannot come to the morning lecture; attendance thus far has been very good."

COAL MINES (TEX.).—Brother H. H. Reynolds reports a busy seven months on the truth's behalf—having in that time canvassed three counties, and done more work than in all the time before. He reports withdrawal from R. C. Chadwick.

FITCHBURG (MASS.).—Bro. Cullingsford writes:—"Within the past few weeks, we have had the profit and pleasure of the company of brother Williams, of Waterloo, Iowa, for a few days, who, during his visit, delivered three lectures to small but attentive audiences, in one of the principal halls in this city, upon subjects that would not fail to interest the devout mind were it present. There were some who appeared to be moved by the things advanced in them, but whether the good seed of the kingdom of God will eventually bring forth fruit from this effort out of the natural mind darkened by the multitude of theories that fill the air, the future alone will determine. Suffice for the present that we were edified and cheered at the opportunity of exhibiting the testimony of the truth publicly to our fellow men, knowing that it will not be in vain in the Lord. Sister Tuttle, of this place, has removed to Needham, near Boston. We lose her association in the truth to our sorrow.

LOWELL (MASS.).—Bro. S. Evison reports the obedience of W. G. PRIEST, on October 4th, 1884. Bro. Priest is 38 years of age, formerly Methodist. He will meet for breaking bread with bro. Albert Woodhead, who has hitherto been in isolation in the town of Maynard, Mass. Bro. G. W. Hoyle has removed from Lowell to Boston, and bro. Thomas C. Brown from Glasgow (Scotland) to Lowell. He was 22 days on the water, delayed by storms. However, he arrived in Lowell greatly improved in health. The truth is making a little headway in this city. Several persons are searching for the pearl of great price.

MAYNARD (MASS.).—Brother Woodhead writes:—"It is now eighteen months since I left England for this country. I landed in Lowell on the 28th of April, 1883, and I was with brother Evison for about seven weeks. I then came to Maynard, where I am now living. During this time I have not enjoyed good health, and up to October 5th I was in isolation. I tried to do what I could for the truth, and I succeeded in interesting one GEORGE WILLIAM PEARCE, aged 38, fireman, who was examined and immersed at Lowell, on the evening of October 4th, by the brethren of the Lowell ecclesia. I shall now have a companion in the truth. I may say that his wife is interested also. We hold a meeting in his house to try to teach the children, and when we are doing that, I find we are getting good for ourselves."

ORLAND (CALIFORNIA).—Brother Seagoe reports the immersion of PETER INNES (69), who came a hundred miles to the waters of Stoney Creek to be baptised. Brother Innes came originally from Aberdeen, Scotland. He was connected with the truth in a certain way many years ago. Many untoward circumstances have transpired in the interval. He now desires to redeem the few remaining days. He says (in a letter to the editor):—"I have to thank friends in Stockton for the interest they have taken in my enlightenment by means of their collection of your writings, especially the *Trial*, which, to my mind, is all sufficient to convince any candid person of the certainty of the resurrection of Christ from the dead. About three years ago I found your *Twelve Lectures* belonging to a daughter of mine who had died a short time before. Having heard of them favourably, I determined to give them a candid reading, and found them too much for me to gainsay. Soon after I became acquainted with a young man, Bowden, who came to this city to work at his trade. He came and lodged with me; we spent our evenings discussing the things believed by the Christadelphians *versus* 'One Faithism.' I found then by going for what *Heralds of Kingdom* I had, that I was, and had been, possessor of *Anastasis* for many years but had never read it. Being then in the proper frame of mind, it was read and re-read, and the idea of receiving immortality in the grave or in the act of emergence from the earthy house was clean gone. I now having identified myself with that 'sect' everywhere spoken against, I trust I shall bring no discredit to it, by being as some I have known. I hope to be found walking uprightly before God, keeping the commandments by adding to my faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love, so I may find an abundant entrance ministered into the everlasting kingdom of our Lord and Saviour Jesus the anointed.—(Brother Innes's address is: Sacramento City, 19th and I Streets, California, U.S.A.)

No. 235. JAN. 1, 1884. 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.

CONTENTS:

Dr. Thomas on Gentile Obligation to the Jews	1	Things New and Old from the Treasures of the Spirit	20
A Scriptural Confession of Faith	4	The Responsibility of Enlightened Rejectors	24
POETRY—		Christendom Astray	28
“This Rebellious Heart”	7	EDITORIAL—	
“Thoughts for Christmas and all Times”	14	The Signs of the Times	33
“Numbered with the Dead”	23	The Jews and the Holy Land	37
Extracts from Oriana’s Correspondence	8	The Real History of the Mahdi	38
Sunday Morning at the Birmingham Christadelphian Ecclesia, No. 152	15	For those who are thinking of Emigration	40
		Intelligence	40
		The Editor’s Proposed Visit to America	48

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.

NOTES.

CHRISTENDOM ASTRAY.—This, at last, is *Now Ready*. It makes a large book of over 400 pages, well printed, on good paper, and bound in a superior style. What may be necessary in the way of introduction and explanation, will be found in the preface, which is quoted on page 28 of the present number of the *Christadelphian*. The Lectures have been thoroughly revised, and in part re-written, and an entirely new lecture has been added, on the practices of Christendom. We have had a number of copies bound in a specially superior style, with gilt edges, to make the book suitable for presentation purposes: this will be pronounced a handsome volume.

ANOTHER OPENING.—Brother Parkes, 3, Wellington Street, Bilston, requires a brother to take charge of an engine.

THE PROPOSED VISIT OF THE EDITOR TO AMERICA.—J. W. B. and others. See remarks on last page, present number.

A. R. M.—There is a difference between gold and U.S. currency in Birmingham, though about level in the States.

December No., page 566, last line of article on "The Jews and the Holy Land," "truth" should read "tenth."

WHO HAS THEM?—"I will give 1s. 6d. for the January and February numbers of the *Christadelphian*, 1888.—J. W. ROBERTSON, Whitehaugh, Inverurie, Aberdeenshire."

THE CHILDREN'S MAGAZINE (bound volumes), 1888.—We have had a number of the volume for 1888 bound in an attractive style, as a suitable prize book for Sunday school examinations; also for home purposes.

ACKNOWLEDGMENT (America).—"Will you please notify the brethren and sisters through the *Christadelphian*, that Sister Ingraham thanks them for ministering to her necessities, noticed in October *Christadelphian* for 1888, and wishes it to be known that her necessity has ceased.—J. D. TOMLIN.

D. P. R.—Whatever we have in stock appears in the table of books in supply.—You are right as to Canadian prices having got "mixed," through printer's alterations made from time to time. We have put them right again. As to the Canadian rates, the list was drawn for us by a Canadian brother

who probably allowed for the slight deduction in turning the same into sterling. Finance, in its technical details, is considerable of a closet skeleton to us.

THE JEWISH CONTRIBUTION.—During the last month, many places have joined in the proposed annual collection on the first Sunday in December. The result is the following heavy list of contributions since those last acknowledged:—A brother abroad, 6 dols. 25 cents; a brother, £1; a brother (for self and two friends), £2 5s.; a brother, 10s.; a sister, £3; a brother, 3 dols.; a sister, 4s. 6d.; an ecclesia, £29 7s. 1d.; a brother, 2 dols.; a brother, 6 dols.; a brother, 10s.; a brother, 1 dol.; a bro., 2 dols. 60 cents; a brother, 4 dols. 99 cents; an ecclesia, £1 10s.; an ecclesia, £1; an ecclesia, 12s. 6d.; an ecclesia, 8s. 8d.; a brother, 15s.; an ecclesia, £2 13s. 1d.; a brother, 2 dols.; a brother, 5s.; a sister, 2s.; a brother, 10s.; an ecclesia, £1; an ecclesia, 14s.; several brothers, 11 dols.; an ecclesia, 15s.; an ecclesia, £4 11s.; an ecclesia, 12s. 8d.; an ecclesia, £1; a brother, 15s.; a bro., 10s.; an ecclesia, £3; an ecclesia, 8s. 6d.; a bro., 5 dols.; an ecclesia, 9s.; a brother, 2s. 6d.; an ecclesia, 12s.; a brother, 1s.; an ecclesia, 10s.; an ecclesia, £1 0s. 4d.; a sister, £1; an ecclesia, £1 10s.; an ecclesia, £2; a brother, £1; an ecclesia, £1 2s. 1d.; an ecclesia, £1 14s. 1d.; a brother, 5s.; an ecclesia, £6 4s. 6d.; a sister, 2s.; an ecclesia, £5 2s.; an ecclesia, £2 0s. 3d.; a brother (balance), 2s. 9d.; an ecclesia, £2 4s. 3d.; a brother, 5s.; an ecclesia, £1 11s. 8d.; an ecclesia, £1 12s. 6d.; an ecclesia, £1 16s. 6d.; a sister, 1's.; a brother, 5s.; a bro., £1; a brother, 1 dol.; an ecclesia, £1 1s. 6d.; an ecclesia, 16s.; an ecclesia, 17s.; a brother, 1 dol.; an ecclesia, £1 1s. 6d.; an ecclesia, £1; an ecclesia, £19 0s. 10d.; a brother, 5s.; an ecclesia, 18s. 6d.; an ecclesia, £2 17s. 6d.; an ecclesia, £1; an ecclesia, 5 dols.; an ecclesia, 10s.; a bro. 10s.; a brother and sister, £2; an ecclesia, £2 5s. 2d.; anonymous, 1s.; a brother (by a nce), 2s. 4d.; an ecclesia, £3 13s. 9d.; an ecclesia, £1 4s. 3d.; a brother, 5 dollars; a brother, £1; an ecclesia, £7 12s. 6d.; a brother, 2 dollars; an ecclesia, 7s. 6d.; a brother, 1 dollar; an ecclesia, 12s. 1d.; an ecclesia, 13s. 11d.; an ecclesia, £2 5s.; a sister, 2s.; an ecclesia, £2; an ecclesia, £1 5s.; a brother, 15s.; a brother, 1s.; a brother, 5s.; an ecclesia, £3 0s. 6d.; a brother, 3s.; a brother, 5 dollars; a sister, 5 dollars; a sister, 8s. 6d.; a sister, 4s. These contributions represent a total of about £166.

THE EDITOR'S APPOINTMENTS FOR JANUARY.—6th, Swansea; 13th, Birmingham; 20th, Warrington; 27th, Liverpool.

DO YOU UNDERSTAND THE KINGDOM

BIBLE FINGER POST, No. 51. (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 brother, 10s. 9d.

Users during the same time.—A company of poor brethren with special opportunity of distribution, 100 copies *Declaration*; a brother, zealous but lacking means, 1,000 *Finger Posts*; a widowed sister, would like, but cannot get, *Christadelphian* for 1884, *Children's Magazine* for 1884, 1 *Ways of Providence*, 1 *Visible Hand of God*; friend, who would distribute if we like to provide, 100 *Finger Posts*; a poor brother, with opportunities of service but no means to provide, 2,000 *Finger Posts*; another of the same (abroad), 2,000 *Finger Posts*, 1 *Christendom Astray*, 500 *Handbills* of same, 25 *Catalogues*.

CHRISTADELPHIAN PRIVATE HOTEL,

195, 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.

Sister Ashcroft would be glad if intending visitors to the Hotel would notify their intention a day or two beforehand by post-card.

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, 10s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

Books, Pamphlets, MSS., &c., received during the Month.

(No unused manuscripts will hereafter be returned: writers must keep copies or risk the loss.)

Lines by C. M. H., "The fool hath said in his heart there is no good." (Good).—"Meditations," by Oriana (thankfully received).—*Glial Tidings*, No. 2.—Copy of the *Daily Saratogian*, N.Y., U.S.A., containing report of the death of brother H. L. Todd (many deaths recently: "Yes," said a friendly enemy, "great mortality among the Christadelphians." "Among the human race, you mean," quoth the writer, "We are all on the march to the grave, only some march with hope.") Pamphlet of 24 pages, by brother Cooper, Auckland, N.Z., *Eternal Punishment and Human Nature*, with two wood cuts illustrating the two theories of eternal torture (mental and physical). The pamphlet is a successful confutation of the idea of endless suffering in any form being the destiny of the unsaved.—Nos. 1 and 2, Nottingham leaflets.—Lines "On the Future," by James Ballantyne, Woodend, Arundale, Scotland. They show a hearty appreciation of the glorious time God has promised, but are not ripe enough, in the literary sense, for publication.—Copy of the *Melbourne Review*, with article on "The future destiny of man," interesting as a clerical confutation of the doctrine of immortal soulism. (The writer is the "Rev." H. N. Wollaston, with whom brother C. C. Walker, of Melbourne, has put himself in communication).—Copy of the *Leeds Mercury*, containing report of the annual meeting of the Yorkshire Congregational Union, at which the President said some striking things (see remarks in Editorial).—Copy of the *Huddersfield Examiner*, containing same report.—Clipping from the *Chicago Tribune*, with a fairish piece of New Testament textual criticism by "G.N.J." These newspaper men are, however, rarely to be trusted. They have a natural leaning in favour of the learned enemies of Bible truth, and give prominence to facts that cannot be fairly estimated without taking other things into account which they are not fitted to give due weight to.—Lines, "The Sacrifice," originally written by George Herbert, at Montgomery Castle, in A.D. 1593, and now copied and amended for the *Christadelphian* by friends of the truth in the States. The lines form both a curious and extensive composition. We may use by-and-bye.

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.

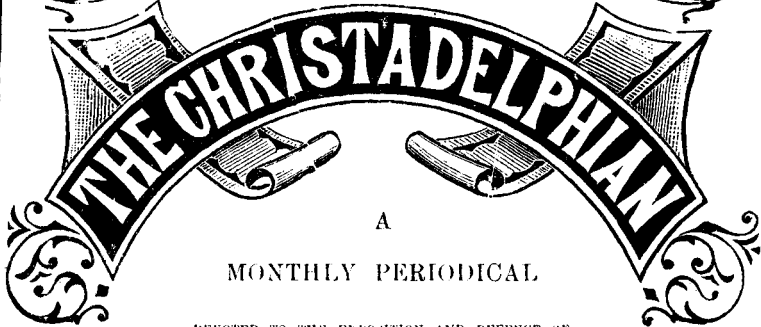
Remittances may be sent in postage stamps, of any sort, 1d., 1d., 2d., 6d., 1s., &c. (but half-penny stamps are preferred) up to the value of 5s.; larger amounts are preferred in the form of P.O.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance 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.

Nett Price.	CARRIAGE INCLUDED.	In Britain.	To the States	Australia N. Zealand	To Can. da.
2½d.	Address to Young Women (by Sister Roberts) ..	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment) ..	10½d.	.30	1s1d.	0.23
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts) ..	3s4½d.	1.10	4s1d.	.33
1s6½d.	Apostasy, Unveiled (a Discussion with Dr. Thomas) ..	1s8d.	.55	2s.	.43
3d.	Atoneament, the Doctrine of (by Bro. J. J. Andrew, ..	3½d.	.10	5d.	.09
1s.	Braught Discussion .. [of London]	1s2d.	.37	1s. 8d.	.30
1s6½d.	ditto ditto (superior edition) ..	1s9d.	.57	2s9d.	.45
1d.	Bible Companion ..	1½d.	.05	2d.	.04
1d.	ditto ditto (photo-lithograph) ..	1½d.	.05	2d.	.04
6d.	Bible Defended from Religious Unbelief ..	7d.	.20	10 f.	.16
2s6½100	Christadelphianism: what is it? (Antidote to T. C. ..	2s10d.	1.0	3s10d.	.74
1s.	Chronikon Hebraikon .. [Nicholls]	1s1d.	.35	1s4d.	.28
2d.	Catechesis ..	2½d.	.07	4d.	.06
4d.	Clerical Theology Unscriptural ..	5d.	.14	8d.	.12
3s6½ ann	Children's Magazine ..	4s.	1.25	5s. 6d.	1.00
3s6½d.	Children's Magazine (in cloth), suitable for Prizes ..	3s10d.	1.35	4s. 6d.	.98
4s6½d.	ditto ditto (in bevelled boards and gilt edges) ..	4s10d.	1.70	6s. 6d.	1.26
2s9d.	Christendom Astray (13 Lectures, R. Roberts), in paper ..	3s3d.	1.20	4s9d.	.88
	covers	4s.	1.40	5s6d.	1.08
3s6½d.	ditto ditto (in plain cloth) ..	4s.	1.40	5s6d.	1.08
4s.	ditto ditto (in boards, half gilt) ..	4s7d.	1.60	6s.	1.20
5s.	ditto (in bevelled boards and gilt edges) ..	5s8d.	1.90	7s.	1.50
6d.	Coming Events in the East ..	7½d.	.22	1s2d.	.17
2d.	Commandments of Christ (Pocket Epitome) without cover ..	3½d.	.07	4d.	.06
3d.	ditto ditto (cloth) ..	3½d.	.10	5d.	.09
4d.	ditto ditto (leatherette) ..	4½d.	.13	6d.	.11
6d.	ditto ditto (in leather case) ..	6½d.	.19	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.	.22
1s.	Drawings of Daniel's Visions ..	1s0½d.	.36	1s1d.	.30
6d.	England and Egypt ..	7d.	.20	10d.	.16
1½d.	Eternal Life (lecture by R. Roberts) ..	2d.	.05	3d.	.05
7s6½d.	Eureka { Exposition } Vol. I. ..	8s2d.	2.75	10s2d.	2.03
10s6½d.	Eureka { of } " II. ..	11s7d.	3.85	14s10d.	2.83
10s6½d.	Eureka { Apocalypse. } " III. ..	11s7d.	3.85	14s10d.	2.83
9s6½d.	ditto ditto in leather " I. ..	10s2d.	3.45	12s2d.	2.54
1s3s½d.	ditto ditto ditto " II. ..	14s4d.	4.55	17s7d.	3.58
1s3s½d.	ditto ditto ditto " III. ..	14s5d.	4.57	17s11d.	3.60
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) ..	3½d.	.10	5d.	.09
7d. 100	Finger Posts, Bible; Nos. 1 to 53 ..	9d.	.25	1s3d.	.20
2d.	Good Confession (Conversation with a view to baptism) ..	2½d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of ..	1s1d.	.35	1s4d.	.28
	faith (by R. Roberts)	1s1d.	.36	1s8d.	.29
1s.	Hine Debate (are Englishmen Israelites?) ..	2s3½d.	.78	3s4d.	.59
2s.	Hymn Book, with Music ..	7d.	.20	10d.	.16
6d.	Index to Elpis Israel ..	7d.	.20	10d.	.16
6d.	Index to Eureka ..	7d.	.20	10d.	.16
1s.	Jesus Christ and Him Crucified (by J. J. Andrew) ..	1s1½d.	.36	1s8d.	.29
8d.	Jew Discussion ..	9½d.	.31	1s4d.	.22
1s 100	"Judging for Himself" ..	1s3d.	.40	2s.	.30
1½d.	Kingdom of God (Lecture by R. Roberts) ..	2d.	.06	3d.	.05
3d.	Living Again ..	3½d.	.10	5d.	.09
1s.	Man Morfal ..	1s½d.	.36	1s9d.	.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.	Pattens of Things in the Heavens ..	2s1d.	.50	3s4d.	.60
6d.	Prophecy and the Eastern Question ..	7d.	.20	10d.	.16
1s. 100	Querist, Nos. 1 and 2 ..	1s2d.	.37	1s8d.	.31
1½d.	Resurrection of Christ (lecture by R. Roberts) ..	2d.	.06	3d.	.05
4s.	Seasons of Comfort (52 Sunday Morning Addresses, by ..	4s5d.	1.50	5s8d.	1.13
5s.	ditto ditto (full gilt cover and edges) ..	5s5 f.	1.80	6s8d.	1.34
7d. 100	Sect Everywhere Spoken Against [R. Roberts) ..	9d.	.25	1s3d.	.20
0d. doz	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
6d.	Town Hall Lectures ..	7d.	.19	10d.	.16
6d.	Three Lectures by Three Lecturers("The Christadelphians ..	7d.	.20	10d.	.16
	in their true light")	7d.	.20	10d.	.16
4s.	Trial, The (Did Christ Rise from the Dead?) gilt edges ..	4s4½d.	1.50	5s8d.	1.11
2s.	Twelve Lectures ..	2s4d.	.65	3s4d.	.60
3s.	ditto (leather) ..	3s4d.	1.10	4s4d.	.86
3d.	Vindication (Reply to "Christadelphianism Exposed") ..	3d.	.08	4d.	.07
3s6½d.	Visible Hand of God (on Miracle) by R. Roberts ..	3s10d.	1.35	4s10d.	.98
4s6½d.	ditto ditto (in bevelled boards and gilt edges) ..	4s10d.	1.70	5s10d.	1.26
1d.	Visitor (weekly) ..	1½d.	.05	2d.	.04
3s.	Ways of Providence ..	3s4½d.	1.10	4s4d.	.86
2d.	What is the Truth? Pilate's Question Answered ..	2½d.	.07	3d.	.07
2d.	Window Card (The Ancient Faith) ..	3½d.	.10	5d.	.09
½d.	Who are the Christadelphians? ..	1d.	.03	1½d.	.03
4s.	Yahweh Elohim—the Memorial Name(E. J. Lasius) ..	4s4d.	1.10	5s6d.	1.10

The Bible True.

Christ Rose from the Dead.

No. 235.—Feb. 1, 1884. A.M. 5974.



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 ASMCROFT.

CONTENTS :

Dr. Thomas and Bible Chronology	49	Jerusalem Comforted	73
Suggestions at an Imaginary Interview	53	The best way of advertising	78
Bible Difficulties and their Solution.—No. 5	57	“Chris’endom Astray”	78
Sunday Morning at the Birmingham Christadelphian Ecclesia. No. 153	59	Criticisms	79
The First Chapter of Ezekiel	64	EDITORIAL—	
Dust and Ashes	72	The Signs of the Times	82
		Intelligence	88
		The Editor’s Proposed Visit to America	96

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.

Christ is Coming to the Earth Again.

J. R.—"Christendom Astray" goes by parcel post for 1d. less than by book post.

D.P.R.—Thanks for views on Niagara: framed and on the walls they will remind us of God's mighty works (and the sender.)

Bro. J. W. Robertson, Aberdeenshire, returns thanks to the brother who supplied him with the January and February numbers of the *Christadelphian* for 1888.

LONDON.—Brethren and sisters visiting London will find good accommodation at the hotel kept by sister Fenton, 23, Islington Green, London, N. Tariff on application.

W.M.S.—Thanks for the suggestion to have a new block of the map-title for the first page of the *Christadelphian*. We shall probably act on the suggestion by-and-by.

W. C. (Derby).—It is better to let the matter pass, as the intelligence was official, and will cause no practical inconvenience. Some things are best dealt with this way.

Dr. THOMAS'S LIFE.—John Nivison, Glencorse, Dumfries, says, "I will give good price for a second-hand copy of *Dr. Thomas's Life and Work*." (We may say we hope to reprint shortly.)

C. C.—It will not be necessary to contribute to the cost of getting out the plan of the temple. This will be recouped in the price when published. We thank you much, however, for the offer of assistance.

THE BROTHERS IN QUEENSLAND.—Brother and sister Seuffe, lately emigrated from London, are now in Bundaberg, Queensland, and are desirous of brethren, who may be in their vicinity, communicating with them.

A SLIGHT MISTAKE.—Brother J. C. Lowe says that Brother Ashcroft's address on "Apostolic Counsels to Young Men" was delivered under the auspices of the Aston, and not the Temperance Hall, Young Men's Society.

"JOSEPHINE."—You do yourself a great injustice in supposing the description ("incoherent effusion") had any reference to what you sent. From the North had no application out of the British Isles. You must clear up.

B. W.—You must not take to heart anything you receive from the office in the way of business intimations or reminders. They are mere matters of office routine, faithfully attended to by bro. Shuttleworth, and of which, in most cases, the Editor knows nothing.

A.S.T.—If a man believe the gospel, he is a fit subject for baptism, even if he do not understand all the symbolical import of the institution. Sufficient that he submit obediently to its as God's appointment for the remission of sins. He will grow in knowledge afterwards.

"LIVELY ANATS."—This is a lecture by bro. Bland, of Kidderminster, delivered in reply to a sermon by a Baptist attack on the truth at Stourport. It will be very useful to put into the hands of inquirers after the truth.—Price 3d., by post, 3½d.; now ready.

Brother J. J. Andrew, of London, commends to "those who have no poor to provide for," a brother in Southampton, who has been often helped by the London ecclesia, and perhaps would be again, were it not that its resources, at present, are too much drawn upon by similar cases. Any sums sent to the office will be forwarded to him.

A. R.—There are no signs of the suggestion for a German publication of the truth being taken up. It is probably as you suggest—that those in the truth who know German are too few and poor to carry it out. The undertaking would be too costly and difficult for individual enterprise. If such a thing is in the purpose of God, the providential indications will become more decisive.

THE BOX OF BOOKS sent to sister Lasius seven months ago, only reached her hands at the end of December. This will explain why some have not received what they may have ordered from

her. By some careless mismanagement on the part of the company, the box, after arriving safely in New York, was shipped off to Germany, whence, after delay, it was returned.

"ANCHOR OF THE SOUL."—Brother Royce says: "Will you kindly advise the brethren, through the *Christadelphian* that I will supply a tract on 'An Anchor of the Soul,' of four pages, being the Bible teaching of the new covenant in Christ's blood, at 1s. 6d. per hundred, post free; or 12s. 6d. per thousand, rail free."—Apply, T. Royce, 2, Bright Street, Peterborough.

SEVERAL.—There are more mistakes in the office than we feel quite comfortable about; but, sometimes, they are the result of imperfect instructions. On the whole, lacking time to super-verse business details, we have to cultivate resignation, in the hope that things in the main go right, and that brethren will share with us in the patience needful to make the best of an unsatisfactory position of affairs.

ADVERTISING "CHRISTENDOM ASTRAY."—Those who would like to do this on their responsibility, will find a specimen advertisement on page 88. The best plan, where practicable, is to contract for a three or six months' steady insertion. Always coming under the eye, it arrests attention sooner or later, especially if inserted as a paragraph advertisement. Those who would like handbills to distribute will be supplied gratuitously from the office.

A CORRESPONDENT writes (and bro. Shuttleworth would be glad if his words could be duly noted by some): "I never thought of the extra trouble you are put to when people send for books without sending the money. Now that brother S. has mentioned it, I can see that when the money is sent, the thing is done with 'at a scratch,' as brother Shuttleworth says, whereas, otherwise, it is kept open for further attention, and when there are many such, it makes a great quantity."

"ANXIOUS TO KNOW."—Brother H. Strathern, California, U.S.A., in writing for the *Christadelphian*, says:—"Many will be anxious to know something about brother Armstrong, who came here from Edinburgh for his health. He arrived at Santa Barbara, November 14th. The long journey was trying for him. He was much exhausted when he arrived; but at this date (Dec. 5th) he is somewhat better. We do hope and pray the change of country may be blessed for the renewal of his strength."

AN OPENING FOR A BROTHER'S TWO LITTLE GIRLS.—Sister Holmes, of Shenfield, near Newark, would be glad to receive into her home (which is a farm) two little girls, between the ages of 5 and 12, who, besides receiving all the comforts and attention of a home, would be taught, along with her own children, English, French, German, music, and singing, and drawing, by a competent lady teacher, whom sister Holmes has engaged. Terms moderate.—Address, Mrs. A. Holmes, Stapleford, Newark.

THE JEWISH CONTRIBUTION.—The following further sums have come to the office since last month's heavy list of acknowledgments:—A bro., 13 dols.; a bro., 2 do s. 60 cents; a bro., 41; an ecclesia, 42 98. 4d.; a bro., 42; a sister, 28. 6d.; a bro. (balance of remittance), 41 148. 2½d.; an ecclesia, 41 98. 9½d.; a bro., 28. 6d.; a bro., 5 dols.; a bro., 108. 4; a bro., 68. 2½d.; a sister, 48.; an ecclesia, 41 108.; a bro., 41; a bro., 88.; an ecclesia, 148.; a bro., 108.; two brethren, 108.; a bro. and sister, 58.; interested stranger, 38. 8d.; a bro., 18.; a bro., 28.; a sister, 6d.; a bro., 7d. two brethren, 41; a sister, 48.; a brother, 110. a sister, 18. 10d.; a bro., 7 dols.; a sister, 28.; a sister, 28.

THE EDITOR'S APPOINTMENTS FOR FEBRUARY.—3-1, Birmingham; 10th, Birmingham; 17th, Abercromby; 24th, Birmingham. BROTHER ASHCROFT'S OFFICE.—3rd, Edinburgh; 16th, Nottingham; 17th, Bristol; 24th, Birmingham.

A LADY'S ATTACK ON CHRISTADELPHIANISM, NO. 2.

BIBLE FINGER POST, No. 52. (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 &c. Objects, see "CHRISTADELPHIAN" for April, 1882, page 198.)

Contributions since last month.—A sister (balance of remittance), 1s. 1½d.; a brother, 2s. 6d.; a brother, 4s. 8d.; a brother, 5 cents; a brother, 4s.; a sister, 3s.

Users during the same time.—A brother unable to subscribe to the *Christadelphian*, but appreciating and greatly desiring the same, booked for 1884; ditto, *Christadelphian*, 1884; a brother, with good opportunity to use, but can only partly pay for 3 *Christendom Astray*, 1 *Man Mortal*, 2 *Bible Companions*, 2 *Declarations*, 1 *Christ Crucified*, 1 set of *Shields*, 4 *Who are the Christadelphians?*; a sister in isolation and affliction, but greatly desiring to serve the truth in the distribution of literature among her friends and townspeople, 1000 *Finger Posts*, 12 *Declarations*, 6 *Bible Com. ans.*, 2 *Three Lectures*, 6 *Town Hall Lectures*, 2 *Kingdom of God*, 2 *Eternal Life*; a brother in poverty, *Children's Magazine* for 1884, 1 *Ecclesial Guide*, 1 *Bradlaugh Debate*; poor brother, *Children's Magazine* for 1884; poor lady (part paying), 1 *Christendom Astray*; poor brother, desiring to use but unable to provide, 500 *Finger Posts*, 1 *Ecclesial Guide*, 1 *Meaning*; poor brother, 500 *Finger Posts*; another poor brother, *the same*; poor brother (part paying) 1 *Christadelphian* for 1884; a sister (for poor brother for whom she makes bold to ask), 1 *Pictorial Illustrations*, 1 *Apostacy Revealed*.

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.

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; 2s. 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, 5d.

Books, Pamphlets, MSS., &c., received during the month.—*Jersey Prompter*, No. 3, "Why Narrow?"—"Full saint, full devil"—described as "an extraordinary discourse, by the Rev. H. S. Brown." It deals, on the whole, with the right devil.—Copy of *Zion's Watch Tower* (the twelfth copy, or thereabouts, we have received).—Copy of the *Rockhampton Northern Argus*, containing a notice of "The Christadelphians," which describes them as Plymouth brethren!—Waterloo basis of fellowship.—A 4-paged tract, by bro. Walker, of Scarborough, entitled "A Quietist for all Eastern Questions."—No. 6. of bro. Larson's *Antipas* in Norwegian. London leaflet, well addressed by Scripture references.—An assortment of leaflets, &c., from "the Rev. C. R. N. Lyne," who writes to thank the Editor for the arguments against Anglo-Israelism in the Hine debate.—Copy of *The Witness*, published at Baltimore, without name of editor, publisher, or printer, and of uncertain object in publication. It savours of truth considerably, but it is the truth in a fog.—Copy of Dr. L. C. Thomas's *The Law, the Covenant, and the Sabbath*, a book of 340 pages, principally designed to show that the observance of the seventh day is not now binding on the servants of God.—Copy of the *Talari Advocate*, with letter from bro. Simons in defence of the truth.—Copy of the *Proceder's Record*, exquisitely printed, and edited in the interests of insurance, but with matter of general interest.—The *Investigator*, No. 6.—Clips from bro. D. Campbell, of Glasgow; acceptable and useful; thanks.—Essay on "Self-denial," by the late sister Thorneiole, of Leicester (good in sentiment, but not sufficiently vigorous for publication).—Copy of *Semi-weekly Review* (Birmingham, &c.), containing flattering notice of Dr. L. C. Thomas's book, noticed above.—Copy of *Light for Thinkers* (a spiritualistic publication), containing letters from Mrs. Martin, in vindication of L. E. Nicholls, of Oregon, from some things said against him by a "Prof. Chaney."—Lines "In Memoriam of 'our Jim'" (sentiments good, the rhyme successful, but otherwise lacking snap).

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, ½d., 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 sent, 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.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, FEBRUARY, 1884.

Nett Price.	CARRIAGE INCLUDED.	In Britain.	To the States	Australia N. Zealand	To Canada.
2½d.	Address to Young Women (by Sister Roberts)	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment)	10½d.	.30	1s1d.	0.23
4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	4s4½d.	1.50	5s6d.	1.11
1s6d.	Apostasy, Unveiled (a Discussion with Dr. Thomas)	1s8d.	.55	2s.	.45
3d.	Atonement, the Doctrine of (by Bro. J. Andrew, [Nicholls])	3½d.	.10	5d.	.09
1s.	Bradlaugh Discussion (of London)	1s2d.	.37	1s.8d.	.30
1s6d.	ditto ditto (superior edition)	1s9d.	.57	2s9d.	.45
1d.	Bible Companion	1½d.	.05	2d.	.04
4d.	ditto ditto (photograph)	4½d.	.15	6d.	.09
1d.	ditto ditto (photo-lithograph)	1½d.	.05	2d.	.04
1d.	Bible and School Boards [Nicholls]	1½d.	.05	2d.	.04
2s6d 100	Christadelphianism: what is it? (Antidote to T. C. Chronik)	2s10d.	1.10	3s10d.	.74
1s.	Chronik of Iraklion	1s1d.	.35	1s4d.	.28
2d.	Catechism	2½d.	.07	4d.	.06
4d.	Clerical and Scriptural	5d.	.14	8d.	.12
3s6d 100	Children's Magazine	4s.	1.25	5s.6d.	1.00
3s6d.	Children's Magazine (in cloth), suitable for Prizes	3s10d.	1.35	4s.6d.	.98
4s6d.	ditto ditto (in bevelled boards and gilt edges)	4s10d.	1.70	6s.6d.	1.26
1s.	Christendom Astray	4s7d.	1.60	6s.	1.20
1s.	ditto (in bevelled boards and gilt edges)	5s8d.	1.20	7s.	1.50
6d.	Coming Events in the East	7½d.	.22	1s2d.	.17
2d.	Commandments of Christ (Pocket Epitome) without cover	2½d.	.07	4d.	.06
3d.	ditto ditto (cloth)	3½d.	.10	5d.	.09
4d.	ditto ditto (leatherette)	4½d.	.13	6d.	.11
6d.	ditto ditto (in leather case)	6½d.	.19	7d.	.14
6d.	Davies Lectures (Eastern Question)	7d.	.20	10d.	.15
2d.	Declaration of first Principles	2½d.	.07	4d.	.06
9d.	Defence of the Faith	10d.	.30	1s1d.	.22
6d.	England and Egypt	7d.	.20	10d.	.15
11d.	Eternal Life (lecture by R. Roberts)	2d.	.06	3d.	.05
7s8d.	Eureka { Exposition } Vol. I	8s2d.	2.75	10s2d.	2.03
10s6d.	Eureka { of } " II	11s7d.	3.85	14s10d.	2.83
10s6d.	Eureka { Apocalypse. } " III	11s7d.	3.85	14s10d.	2.83
9s6d.	ditto ditto in leather " L	10s2d.	3.45	12s2d.	2.54
13s8d.	ditto ditto ditto " II	14s4d.	4.55	17s7d.	3.58
13s8d.	ditto ditto ditto " III	14s5d.	4.57	17s11d.	3.60
6d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	.15
1d. 100	Everywhere Leaflet (Synopsis of Faith & Adv. of Works)	9d.	.25	1s1d.	.20
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3½d.	.10	5d.	.09
7d. 100	Finger Posts, Bible; Nos. 1 to 52	9d.	.25	1s2d.	.20
2d.	Good Confession (Conversation with a view to baptism)	2½d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of faith (by R. Roberts)	1s1d.	.35	1s4d.	.28
1s.	Hine Debate (are Englishmen Israelites?)	1s1½d.	.36	1s8d.	.29
2s.	Hymn Book, with Music	2s3½d.	.74	3s4d.	.59
1s6d.	ditto (unbound)	1s8s.	.55	2s8d.	.47
2s6d.	ditto ditto (leather,)	2s4d.	.99	3s10d.	.72
6d.	Index to Elpis Israel	7d.	.20	10d.	.15
6d.	Index to Eureka	7½d.	.22	1s2d.	.18
1s.	Jesus Christ and Him Crucified (by J. J. Andrew)	1s1½d.	.36	1s8d.	.29
1s6d.	ditto ditto (in cloth)	1s5½d.	.50	1s11d.	.37
8d.	Jew Discussion	9½d.	.31	1s1d.	.22
1s9d 100	"Judging for Himself"	2s.	.72	2s9d.	.50
1½d.	Kingdom of God (Lecture by R. Roberts)	2d.	.06	3d.	.05
3d.	Living Again	3½d.	.10	5d.	.09
1s.	Man Mortal	1s4d.	.36	1s8d.	.29
8d.	Meaning of the Christadelphian Movement	9½d.	.26	1s4d.	.21
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	.20	10d.	.15
1d.	Odology (Spiritualism Explained)	1½d.	.05	2d.	.04
2s1d.	Patterns of Things in the Heavens	2s4d.	.50	3s4d.	.60
6d.	Prophecy and the Eastern Question	7d.	.20	10d.	.15
1s. 10c	Quest, Nos. 1 and 2	1s2d.	.37	1s8d.	.31
1d.	Question and Questions	1½d.	.05	2d.	.04
1½d.	Resurrection of Christ (lecture by R. Roberts)	2d.	.06	3d.	.05
5s.	Seasons of Comfort (52 Sunday Morning Addresses, by Sect Everywhere Spoken Against (R. Roberts)	5s5d.	1.80	6s8d.	1.54
7d. 10c	Shield, Christadelphian, Nos. 1 to 16	9d.	.25	1s2d.	.20
0d. 4c 2	Slain Lamb	10d.	.28	1s2d.	.23
2d.	Statement of the Faith	2½d.	.07	3d.	.07
6d.	Town Hall Lectures	7d.	.19	10d.	.15
3s6d.	Trial, The (Did Christ Rise from the Dead?)	3s10d.	1.25	4s10d.	.98
4s.	ditto superior binding and gilt edges	4s4½d.	1.50	5s6d.	1.11
3s6d.	Twelve Lecture—(leather)	3s10d.	1.35	4s10d.	.98
3d.	Vindication (Reply to "Christadelphianism Exposed")	3½d.	.08	4d.	.07
3s6d.	Visible Hand of God (on Miracle) by R. Roberts	3s10d.	1.35	4s10d.	.98
4s6d.	ditto ditto (in bevelled boards and gilt edges)	4s10d.	1.70	5s10d.	1.26
1d.	Visitor (weekly)	1½d.	.05	2d.	.04
3s.	Ways of Providence	3s4½d.	1.10	4d.	.86
3d.	What is the Truth? Pilate's Question Answered	2½d.	.07	3d.	.07
3d.	Who are the Christadelphians?	7d.	.05	1½d.	.05
4s.	Yahweh Elohim—the Monomial Name (E. J. Tassus)	4s4d.	1.10	5s6d.	1.19

The Bible True.

Christ Rose from the Dead.

No. 233.—Mar. 1, 1884. A.M. 5974.

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.

CONTENTS:

The Ending of Daniel's Seventy Weeks - - -	97	The Clerical Adversary Belligerent - - -	118
Ezekiel's 40 and 390 Days - -	100	Things New and Old from the Treasures of the Spirit - -	120
"In the Presence of Death" -	103	Chat with Correspondents, and Extracts from some of their Letters - - -	128
POETRY:		EDITORIAL—	
"I will go on again" - - -	106	The Signs of the Times - -	132
"Words and Deeds" - - -	124	Intelligence - - -	136
Sunday Morning at the Birmingham Christadelphian Ecclesia, No. 154 - - -	108		

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.

Christ is Coming to the Earth Again.

THANK-OFFERING.—A sister's thank-offering of £10, "on escaping a great personal danger," will be found credited to the Fellow-Service League.

S.B.—The handbill advertisement of *Christendom Astry* has been well taken up, though it does not suit some. Of 30,000 printed, the bulk are gone, and 20,000 more ordered.

BROTHER BLAND'S NEW PAMPHLET.—Brother J. Richard, of Montgomery, speaking of *Living Again*, which he had received and read, says:—"It is one of the best that has been published on the subject."

WINDOW CARD.—This, setting forth the ancient Apostolic Faith, and challenging attention to the coming of the Lord, has been got ready at the request of a sister, who desired it. Others have applied for it. 2d.; by post, 3d.

E. H.—Thanks for pointing out that on page 80 *Christendom Astry*, line 20, "intangible" should be "tangible;" also that on page 238, line 22, "no" should be omitted. Fortunately the mistakes are so glaring as to be self-evident.

B.B.—Divorce is inadmissible according to the law of Christ, except in the case he mentions in Matt. xix. 9. Where this case arises, and the parties are divorced, they are at liberty to marry again, both by human law and divine. Objection may be well meant, but is without ground.

A.C. and Others.—Bro. Sulley hopes to have the temple plans ready for publication within the present year. You think it a long time, but it would enable you to exercise patience if you could see the labour that is involved, and the difficulty with which bro. Sulley gets time for the work from his professional duties.

In connection with the issue of the new catalogue, we have been able, on account of improved arrangements (such as cheap purchase of stereotype plates from old printer, &c.), to lower the price of several of the works. The reductions will take effect with the issue of this number of the *Christadelphian*.

"THE BIBLE DEFENDED FROM RELIGIOUS UNBELIEF."—This is an interesting and useful joint pamphlet, by bro. Salley, of Nottingham, and bro. J. J. Andrew, of London; the nature and origin of which will be learnt from a perusal of this month's Nottingham intelligence.—Price 6d.; by post, 7d.

NEW CATALOGUE.—This is now ready, and may be had free for distribution. A brother, seeing the array of publications described, said that the catalogue was of itself a capital *Finger Post*. We purpose a limited issue every three months, revised to date. (Such of the publications as are not in stock will shortly be reprinted.)

SISTER GORDON, of London, wife of brother Gordon, deceased, says her husband had many books out in the hands of friends to read, and she does not know where they all are. She, therefore, says that any brother having any will greatly oblige her by returning the same to her, care of Mr. Prior, 54, Bolton Street, Camberwell, London.

W. B.—The suggestion, to have a steady department for the explanation of obscurities, is far from being "out of place." We are always aiming in the midst of much pressure to make the *Christadelphian* what it ought to be. We never quite reach our ideal. This is not the age for realising ideals. However, we must do the best we can, as we "wait for the Kingdom of God."

F. G. J.—The binding of a limited number of *Christendom Astry* and other books in an ornamental manner, and the mention of them as "suitable for presents, prizes, &c.," is due to the fact that we have often been applied to for books

having this suitability. The mention of them objected to is merely notice to all and sundry that they now may have what we have repeatedly had to say we had not.

D.P.R.—The miscarriage of the *Christadelphian* in so many cases is perplexing, and a little grieving. Brother Shutteworth says they have been twice sent, and suggests that the "ship must have gone down." There have certainly been some unusual irregularities in the Atlantic sea traffic within the last month or two; notably the *Germanic* breaking her shaft and having to return when half across. Perhaps the mislaid numbers may turn up.

THE JEWISH CONTRIBUTION.—The following further contributions (besides several parcels of clothing) have come to hand during the month:—A sister, 2s.; a bro., £1; a bro., 50 cents; a bro., £1; an ecclesia abroad, £3; an ecclesia, 12 dollars (*acknowledgment inadvertently omitted*); a brother abroad, £2; a brother (for small ecclesia), 10s.; a brother (for ecclesia abroad), £1 16s.; ditto (ditto), £3 10s.; ditto (ditto), £2; a brother ("tobacco money") 3s.

AN OPENING FOR A BROTHER'S TWO LITTLE GIRLS.—Sister Holmes, of Stapleford, near Newark, would be glad to receive into her home (which is a farm) two little girls between the ages of 5 and 12, who besides receiving all the comforts and attention of a home, would be taught, along with her own children, English, French, German, music, and singing and drawing, by a competent lady teacher, whom sister Holmes has engaged. Terms moderate.—Address, Mrs. A. Holmes, Stapleford, Newark.

"THE INTERMEDIATE STATE."—This is a neatly-printed pamphlet, in which brother Hawkins, of Grantham—unfortunately describing himself as "Antipas," by which he will be confounded in the minds of many with another, whose association with the authorship would not add to its flavour—answers the Bishop of Lincoln, who preached a sermon some years ago on Christ's answer to the Thief. It is a terse and well-reasoned reply to the usual arguments in support of the popular view of the death-state. Stamps to the value of 3d. sent to brother F. R. Webb, printer, New Basford, will bring the pamphlet.

S.A.D.—We have read the new book by Dr. L. C. Thomas. It is fairly good, but we had not thought of making it the subject of a "favourable editorial," because of the fundamental fallacy which mars its "moral philosophy" (as the metaphysicians phrase it). Bro. L. C. Thomas has evidently drawn some of his inspiration from this school whose theories have done much to embarrass the efforts of thinking men to understand revealed truth. The idea of right and wrong entering into the constitution of things as natural attributes of the universe is the great impediment in the way of the Bible. The truth has overthrown this impediment, and removed a mountain of difficulty. The book in question rehabilitates it to the confusion of the writer's own positions on some other points. The will of God as revealed in command (*whatever form it may take*) is the only admissible standard of "right and duty" with mortal man.—It would have pleased us much to have been able to comply with your request.

THE EDITOR'S APPOINTMENTS FOR MARCH.—March 2, Dudley; 9th, Birmingham; 16th, Kidderminster; 23rd, Birmingham.—BROTHER ASHCROFT'S DITTO: 2nd, Liverpool; 9th, Nottingham; 16th, Abingevenny; 23rd, Halifax; 30th, Birmingham.

NO FINGER POST THIS MONTH.

The Birmingham ecclesia having adopted the handbill advertisement of *Christendom Astry* for distribution, instead of a *Finger Post* this month, the preparation of *Finger Post* 52 has been deferred.

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 (balance), 5½ l. ; a sister (a thank-offering on escaping a great personal danger), £10 ; a brother's brother, 11s. 6d.

Users during the same time.—A poor brother (with difficulty getting bread), the *Christadelphian* and *Children's Magazine* for 1884, the *Apocalyptic Lectures*, the *Good Confession* ; a poor brother, glad to be able thus to obtain for service in this neighbourhood what he could not otherwise have got, the *Christendom Astray*, the *Jesus Crucified*, the *Ecclesial Guide*, the *Atonement*, the *Jew Discussion* ; poor brother, the *Apocalyptic Lectures* ; a small and poor company of believers desirous of doing something in their town, 2,000 *Finger Posts*.

CHRISTADELPHIAN PRIVATE HOTEL, 195, 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.

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, 10s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each ; glass of milk, 1d. ; plate of beef or ham, 6d.

Books, Pamphlets, MSS., &c., received during the Month.—The seventh number of brother Larson's Norwegian publication, *Antipas*.—A tract on the death of Christ, by T. Kirkham, Liverpool (an improvement on the orthodox view, but taken a little too far in the opposite direction).—Suggestive remarks by brother Stainforth on the curse of the serpent.—Tract on the immortality of the soul, by O. Morse, of Rochester, N.Y., emphasising the fact that if the orthodox view of salvation be correct (heaven-going at death), Adam could not have been saved if he had continued sinless.—Lines, "For Me," by J. Stroud.—"The Story of a Pearl," unselected by brother Boshier, beautiful, and in their Scriptural application, true.—Copy of the *State Sentinel*, with flattering notice of Dr. L. C. Thomas's book.—*Investigator*, No. 7.—"Key-words," or a concordance to certain leading Hebrew and Greek words, on which great doctrines hang, by Wiley Jones, Norfolk, Va., W.S.A., a neat book of 172 pages, small enough to go into the pocket.—Copy of the *Restitution*, containing mixed commendations and animadversions on the *Christadelphian*, by Friend Heyes.—A leaf from the *Christian World* of February 7th, endorsed across the face by the sender with the words, "The so-called *Christian World* again." The remark refers to the extraordinary proposition of the editor, that "it matters little" whether Old Testament histories "are true in any sense." The theme is tempting, but we must pass on.—Copies of the *Aberdeenshire Observer*, with interesting controversy consequent on the rejection of eternal torments by a local "Rev."—Copy of brother Hawkins's little pamphlet, "The intermediate state," referred to in "Notes."—Clipping from the *New York Herald*, reporting interview with "queer devotees," believing some parts of the truth. (The papers generally manage to get hold only of that which is absurd in connection with the truth).—*Glad Tidings*, number 1.—"Lines by a Pilgrim." (May be useful in *Children's Magazine*).—Two pleasant hymns by brother Simons, of Outram, N.Z.—Tract on Hell by J. C. Akester.—Copy of the *Cambria Daily Leader*, containing a newspaper hoax from Scotland, "Man found alive in a whale's belly," narrated with the circumstantial gravity of the story of the stranding of the sea serpent at Oban, which came from the same locality a year or two back.—Copy of the *Advent and Sabbath Advocate*.

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, ½d., 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.

596 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, MARCH, 1884.

N ^o of Price.	CARRIAGE INCLUDED.	In Britain.	To the States	Australia N. Zealand	To Canada.
1st.	Address to Young Women (by Sister Roberts)	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment)	10 1/2d.	.30	1s 1d.	0.23
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	3s 1/2d.	1.10	4s 1d.	.86
1s 6d.	Apostacy, Unveiled (a Discussion with Dr. Thomas)	1s 8d.	.55	2s.	.43
3d.	Abonement, the Doctrine of (by Bro. J. J. Andrew)	3 1/2d.	.10	5d.	.09
1s 6d.	Bradlaugh Discussion (of London)	1s 2d.	.37	1s 8d.	.30
1d.	ditto ditto (superior edition)	1s 9d.	.57	2s 9d.	.45
4d.	Bible Companion	1 1/2d.	.05	2d.	.04
1d.	ditto ditto (photograph)	4 1/2d.	.15	6d.	.09
1d.	ditto ditto (photo-lithograph)	1 1/2d.	.05	2d.	.04
6d.	Bible Defended from Religious Unbelief	7d.	.20	10 1/2d.	.16
1s 6d.	Bible and the School Boards [Nicholls]	1 1/2d.	.05	2d.	.04
2s 6d.	Christadelphianism: what is it? (Antidote to T. C. Chronikon Hebraikon)	2s 10d.	1.0	3s 10d.	.74
1s.	Catechesis	1s 1d.	.35	1s 4d.	.28
4d.	Clerical Theology Unscriptural	2 1/2d.	.07	4d.	.06
2s 6d.	Children's Magazine	5d.	.14	8d.	.12
2s 6d.	Children's Magazine (in cloth, suitable for Prizes)	4s.	1.25	5s 6d.	1.00
4s 6d.	Ditto ditto (in bevelled boards and gilt edges)	3s 10d.	1.35	4s 6d.	.98
2s 9d.	Christendom Astray (13 Lectures, R. Roberts), in paper covers	4s 10d.	1.70	6s 3d.	1.26
3s 6d.	ditto ditto (in plain cloth)	3s 3d.	1.20	4s 9d.	.88
4s.	ditto ditto (in boards, half gilt)	4s.	1.40	5s 6d.	1.08
5s.	ditto ditto (in bevelled boards and gilt edges)	4s 7d.	1.60	6s.	1.20
6d.	Coming Events in the East	5s 8d.	1.20	7s.	1.50
2d.	Communements of Christ (Pocket Epitome) without cover	7 1/2d.	.22	1s 2d.	.17
3d.	Ditto ditto (cloth)	2 1/2d.	.07	4d.	.05
4d.	Ditto ditto (leatherette)	3 1d.	.10	5d.	.09
6d.	Ditto ditto (in leather case)	4 1/2d.	.13	6d.	.11
6d.	Ditto ditto (in leather case)	6 1d.	.19	7d.	.14
6d.	Davies Lectures (Eastern Question)	7d.	.20	10 1/2d.	.16
2d.	Declaration of first Principles	2 1/2d.	.07	4d.	.06
9d.	Defence of the Faith	10d.	.30	1s 1d.	.22
6d.	England and Egypt	7d.	.20	10d.	.16
1 1/2d.	Eternal Life (lecture by R. Roberts)	2d.	.05	3d.	.05
7s 6d.	Eureka { Exposition } Vol. I.	8s 2d.	2.75	10s 2d.	2.03
10s 6d.	Eureka { of } " II.	11s 7d.	3.85	14s 10d.	2.83
10s 6d.	Eureka { Apocalypse. } " III.	11s 7d.	3.85	14s 10d.	2.83
9s 6d.	ditto ditto in leather " I.	10s 2d.	3.45	12s 2d.	2.54
13s 9d.	ditto ditto ditto " II.	14s 4d.	4.55	17s 1d.	3.56
12s 5d.	ditto ditto ditto " III.	14s 5d.	4.57	17s 1d.	3.60
6d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	.16
1s 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	.25	1s 3d.	.20
8d.	Evil One, the—and the Revised Version (by R. Roberts)	3 1/2d.	.10	5d.	.08
7d. 100	Finger Posts, Bible; Nos. 1 to 52	9d.	.25	1s 3d.	.20
2d.	God's Confession (Conversation with a view to baptism)	2 1/2d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of faith (by R. Roberts)	1s 1d.	.35	1s 4d.	.28
1s.	Hine Debate (are Englishmen Israelites?)	1s 1 1/2d.	.36	1s 8d.	.29
2s.	Hymn Book, with Music	2s 3 1/2d.	.78	3s 4d.	.59
1s 6d.	ditto (unbound)	1s 8d.	.55	2s 9d.	.44
2s 6d.	ditto ditto (leather)	2s 9 1/2d.	.99	3s 10d.	.73
3s.	ditto ditto (ex ra leather, gilt edged)	3s 3 1/2d.	1.09	4s 4d.	.84
6d.	Index to Elpis Israel	7d.	.20	10d.	.16
6d.	Index to Eureka	7 1/2d.	.22	1s 2d.	.18
1s.	Jesus Christ and Him Crucified (by J. J. Andrew)	1s 1 1/2d.	.36	1s 8d.	.29
1s 5d.	ditto ditto (in cloth)	1s 5 1/2d.	.50	1s 11d.	.37
8d.	Jew Discussion	9 1/2d.	.31	1s 4d.	.23
1s 100	"Judging for Himself"	1s 3d.	.40	2s.	.36
1 1/2d.	Kingdom of God (Lecture by R. Roberts)	2d.	.06	3d.	.05
3d.	Living Again	3 1/2d.	.10	5d.	.09
1s.	Man Mortal	1s 1/2d.	.36	1s 8d.	.28
6d.	Meaning of the Christadelphian Movement	9 1/2d.	.26	1s 4d.	.21
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	.20	10d.	.16
1 1/2d.	O-ology (Spiritualism Explained)	1 1/2d.	.05	2d.	.04
2s 1d.	Patterns of Things in the Heavens	2s 1d.	.50	3s 4d.	.60
6d.	Prophecy and the Eastern Question	7d.	.20	10d.	.16
1s. 1 1/2d.	Querist, Nos. 1 and 2	1s 2d.	.37	1s 8d.	.31
1d.	Question and Questions	1 1/2d.	.05	2d.	.04
1 1/2d.	Resurrection of Christ (lecture by R. Roberts)	2d.	.06	3d.	.05
5s.	Seasons of Comfort (52 Sunday Morning Addresses, by Sret Everywhere Spoken Against [R. Roberts])	5s 5d.	1.80	6s 8d.	1.34
7d. 100	Shield, Christadelphian, Nos. 1 to 16	9d.	.25	1s 3d.	.20
6d. doz	Shield, Christadelphian, Nos. 1 to 16 [R. Roberts]	10d.	.28	1s 2d.	.23
2d.	Slain Lamb	2 1/2d.	.07	3d.	.07
2d.	Statement of the Faith	2 1/2d.	.07	3d.	.07
6d.	Town Hall Lectures	7d.	.20	10d.	.16
3s 6d.	Trial, The (Did Christ Rise from the Dead?)	3s 10d.	1.25	4s 10d.	.98
4s.	ditto superior binding and gilt edges	4s 4 1/2d.	1.50	5s 6d.	1.11
3s.	Twelve Lectures	2s 4d.	.65	3s 4d.	.60
2s.	ditto (leather)	3s 4d.	1.10	4s 4d.	.86
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	.08	4d.	.07
3s 6d.	Visible Hand of God (on Miracle) by R. Roberts	3s 10d.	1.35	4s 10d.	.98
4s 6d.	Ditto ditto (in bevelled boards and gilt edges)	4s 10d.	1.70	5s 10d.	1.26
1d.	VISITOR (weekly)	1 1/2d.	.05	2d.	.04
8s.	Ways of Providence	3s 1 1/2d.	1.10	4s 4d.	.86
2d.	What is the Truth? Pilate's Question Answered	2 1/2d.	.07	3d.	.07
2d.	Window Card (The Ancient Faith)	3 1/2d.	.10	5d.	.09
1 1/2d.	Who are the Christadelphians?	1d.	.04	1 1/2d.	.03
4s.	Yahweh Elohim.—the Memorial Name (E. J. Lasius)	4s 4d.	1.10	5s 6d.	1.10

No. 237.—April, 1, 1834. A.M. 5374.

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.

CONTENTS :

The Bible Challenged	- - 145	The Clerical Adversary Belligerent	- - - 163
The Challenger Answered	- - 146	Chat with Correspondents, and Extracts from some of their Letters	- - - 171
POETRY :		EDITORIAL.—	
“The Pearl”	- - - 151	The Signs of the Times	- - 181
“ No Time to be Idle ”	- - 162	Intelligence	- - 186
Sunday Morning at the Birmingham Christadelphian Ecclesia, No. 155	- - - 153	The Proposed Removal of Brother Ashcroft to America	- - 192
The Tower of Babel	- - - 158		

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.



Christ is Coming to the Earth Again.

NOTES.

J. H. D.—You will find the price of *Seas and of Comfort* amended in this month's table of books in supply, in harmony with the reduction appearing in the catalogue.

R. R. S.—Thanks for the hint as to the soiling effects of the lining of the cases for "The Commandments of Christ." We shall avoid this lining in future issues.

A *Finger Post*, No. 36, is returned from Gloucester, covered with marginal scribble, in which the person who had received it relieves excited feelings in some what vigorous objurgations. We receive such from time to time.

J. B.—You are indebted to the Fellow Service League for the *Christadelphian* and other things. Your case excited sympathy. Thanks for the photo. God help and restore you. The kingdom waits if the worst happens in this life.

HOUSEKEEPER, COMPANION, or any place of trust.—Sister Christian, 21, Tollington Park, London, N., getting into years, highly related, but now reduced in circumstances, would be glad of a situation in a Christadelphian family in the above capacity. The best references.

THE JEWISH CONTRIBUTION.—The following contributions have come to hand during the month:—A brother (balance of remittance), £1 5s. 0½d.; an ecclesia, £2 9s. 4d.; anonymous, 10s.; a brother, £1 12s.; a brother, 10s.; a sister, 2s. 6d.; a sister, 1 dol.

J. R.—The scruples of those who object to eat ham are entitled to respect; but the words of Paul are applicable: "Let not him that eateth not judge him that eateth." There must be no bondage to one another in matters of eating and drinking where no law of Christ stands in the way.

THE HYMN BOOK.—This is being reprinted. In addition to the usual sorts, there will be a thin paper edition, cut to a small size of page, and substantially bound and fastened, to stand the wear and tear of the pocket, for which its reduced size will make it more convenient. Of price we shall be able to speak next month.

C. S.—The three news-clips are very interesting. The one relating to the meeting of the three emperors would be important if true. It may be true, but the authority is not good. The *Paris Gaulois* is given to sensational articles intended to have a home effect. There is, however, quite enough in the actual events of the hour to make us glad at the indications of the Lord's appearing.

E. H.—Thank you for pointing out what you think a further printer's error in *Christendom Afloat*, by which, on page 149, line 3, "morality" has been turned into *mortality*. Mortality, however, is right, though morality would read equally well.—"Secerning" is a medical term descriptive of minute vessels, employed in the process by which vital energy is developed from the blood.

BRETHREN VISITING LONDON.—Brother and sister Keats (newsagents and servants' registry), 22, Strona Terrace, Seven Sisters' Road, Stamford Hill, are wishful for it to be known that visitors

can find accommodation at their address on the following terms: comfortable bed, 3s. 6d. per week; brother and sister, 5s.; breakfast or plain tea, 4d. 'Bus or tram to Wellington Hall (the brethren's place of meeting) 2d.

ANYONE GOING TO AUSTRALIA?—Brother Jas. Smith (late of Matlock Bridge), says: "Will you kindly intimate, in the next *Christadelphian*, that, God willing, I hope to proceed to Australia during the summer, and shall be glad to hear from any of God's children who may be thinking of going, so that we may, if possible, arrange to go by the same vessel, and enjoy the fellowship which comes of the love of the truth. My address, until I go, will be: James Smith, Holly Tree Cottage, Pentrich, near Derby.

SENDER of *Christian World Pulpit*.—Dr. Goulbourn's statement is right, that the "breath of life" is literally "breath of lives" in the original; but he is entirely off the mark when he says that the meaning of the plural is to teach "the twofold element of which man is composed." The same plural life (*gnath chayahin*) is affirmed of the beasts that went into the ark (Gen. vii. 15), to whom Dr. Goulbourn expressly denies "the immortal spirit." The significance of the plural form doubtless lies in this, that the divine *gnath* is the root of all forms of life.

G. G.—The promise that the seed of the woman should bruise the serpent's head, though spoken to the serpent, had reference to what should be accomplished for Adam's race, and was, therefore, a promise to them, and if to them, to Adam; for God is no respecter of persons. Everyone that doeth righteousness is accepted of him. If it was in Abel's power, though a sinner—(for all have sinned)—to perform acceptable work to God, by faith in his promises, it was in Adam's power also, seeing what put it in the power of one put it in the power of the other, that is, the appointment of an institution of approach by sacrifice. See Note to W.C. last month, page 11, 128.

THE RETURN OF UNUSED MANUSCRIPTS.—We shall be obliged in future to make it an imperative rule (without exception) not to return manuscripts sent to us which we have not felt at liberty to use. The difficulty is not the cost of return, which is next to nothing, as we have explained before. It is the clog it puts upon a machinery, which must work quickly and leave no arrears. We cannot make this apparent to senders, who each one thinks only of his single case, and asks it to be made special, and thinks the return of his MS. cannot be an inconvenience. We must simply announce the rule and stick to it, hoping for and presuming on the indulgence of all reasonable contributors. Those who value their productions (and there are few who do not) must keep copies of them, if they are in fear of their not being used.

THE EDITOR'S APPOINTMENTS FOR APRIL.—April 6th, Birmingham; 13th, Mumbles; 20th, Eland; 27th, Liverpool.

BROTHER ASHROFT'S DITTO: 6th, Liverpool; 13th, Yarmouth; 20th, Liverpool; 27th, Birmingham.

JERUSALEM.

BIBLE FINGER POST, No. 53. (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), 3s. 8d.; anonymous, 10s; a brother (balance of remittance), 2s. 3½d.; a sister, 4 dollars; a brother, 2 dollars.

Users during the same time.—A sister abroad, too poor to provide, but much wishing to have 1 *Three Lectures*, 1 *Christendom Astry* (paper), 1 *Living Again*, 1 *Address 1 England and Egypt*, and 100 *Finger Posts*; to help a special lecturing effort, made by a company of poor brethren, 1,500 *Finger Posts*; (poor brother, who wishes to work, 1,000 *Finger Posts*; poor brother, 1 *Christendom Astry*; poor brother (part paid), 1 *Christendom Astry*, 1 *Christadelphian*, 1884; another, 1 *Christadelphian* for 1884.

CHRISTADELPHIAN PRIVATE HOTEL,

195, 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.

Sister Ashcroft would be glad if intending visitors to the Hotel would notify their intention a day or two beforehand by post-card.

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, 10s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

Books, Pamphlets, MSS., &c., received during the Month.

(No unused manuscripts will hereafter be returned: writers must keep copies or risk the loss.)

Copy of *Abergeenny*. . . Advertiser containing report of Editor's lecture at that place on February 17th.—Copy of *Wigan Observer*, containing notice of brother Ashcroft's two lectures at Pemberton.—Copy of *Boston Globe*, with long effusion by Mr. Beecher, in which that gentleman dogmatically expatiates on what he calls "the new theology." His words are polished and vigorous, but his meaning is untrue and deadly. It illustrates the entanglements of those who, in these scientific days, imagine orthodox religion to be the teaching of the Bible.—A paper by brother Walley, of Melbourne, on "Charity and brotherly love," consisting mainly of quotations from the apostolic writings, than which there is no better model or authority on the subject. How glorious is charity itself; we shall see the world governed by it yet. Meanwhile, it is well to talk of it.—Copy *Detroit Commercial Advertiser*, with "Strange story of divorce," from "psychological reasons"; may be true, but would want examining closely; and even if true, it doesn't matter.—Copy of the printed rules of the Windsor ecclesia (Australia).—Copy of the *Rockhampton Daily Northern Argus*, with excellent article on the Egyptian question.—Copy of the *Guelph Daily Herald*, containing a somewhat contemptuous paragraph on the effect of Egyptian events on students of prophecy (there will be a wonderful change in the tone of the press when Christ has actually arrived).—Copy of the *Advent and Sabbath Advocate*.—Copy of the *Christian World Pulpit* writing labelled "PAGANISM" by the sender. A perfect flood of such philistine sophistry (teaching men to look into themselves for truth) pours perpetually from the press, and could not fail to have disastrous results in "the next generation," if its course were not arrested, as it will rudely be by the Lord's arrival.—Article by W. G. Burd on "Crotchets."—Interesting article on the spiritual analogies furnished by the habits of bees, but unfortunately pages 4 and 5 are a-wanting; also, the article does not finish on page 6, which is the last of the M.S. If brother Strickler could supply the missing pages, the article might be useful. (Thanks also for the bee periodicals.)—American paper, from brother Ross, containing another paragraph on L. T. Nicholls, which does not seem according to truth.—Brother Larson's *Antipas*, in Norwegian, No. 8.—Copy of brother Royce's tract, "An anchor of the soul;" (good), 4 p.p.; 1s. per 100; by post, 1s. 2½d.—Two good hymns, by brother Simons, of Outram, New Zealand.—Two copies of the *Eastbourne Courier*, one containing a letter, denying there is such a thing as death; and the other, a reply by brother George F. Guest—also a Hastings paper, with advertisement of special course of lectures there, by London brethren (the first public introduction of the truth to the place; God give His blessing).—Notes by H. H. H., from Bishop Lowth's translation (Lowth is not a good authority on matters of textual criticism).—Lines, by bro. C. M. H., on "Easter." (This name objectionable on the ground of its ecclesiastical associations, but the subject treated is of the first importance).—Clips from the *Jewish and Christian Worlds* (the utterances of both of which illustrate the statement of Paul, that both Jew and Gentile have gone aside from the way of truth).

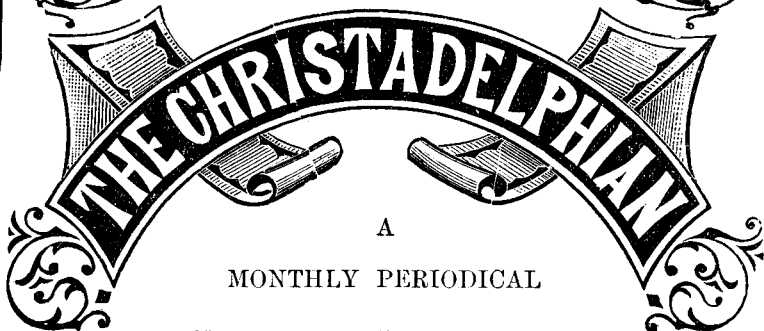
All communications must be addressed to ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable.

Remittances may be sent in postage stamps, of any sort, ½d., 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 and, 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.

600 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, APRIL, 1884.

Nett Price.	CARRIAGE INCLUDED.	In Britain.	To the States.	Australia N. Zealand	To Canada.
24d.	Address to Young Women (by Sister Roberts) ..	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment) ..	10d.	.30	18d.	0.23
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts) ..	3s1d.	1.10	4s1d.	.86
186d.	Apostacy, Unveiled (a Discussion with Dr. Thomas) ..	188d.	.55	2s.	.43
3d.	Atonement, the Doctrine of (by Bro. J. J. Andrew) ..	3d.	.10	5d.	.09
1s.	Bradlaugh Discussion .. [of London]	182d.	.37	1s.8d.	.45
186d.	ditto ditto (superior edition) ..	186d.	.57	2s6d.	.74
1d.	Bible Companion ..	1d.	.05	2d.	.04
4d.	ditto ditto (photograph) ..	4d.	.15	6d.	.09
1d.	ditto ditto (photo-lithograph) ..	1d.	.05	2d.	.04
6d.	Bible Defended from Religious Unbelief ..	7d.	.20	10d.	.16
1d.	Bible and the School Boards .. [Nicholls]	1d.	.05	2d.	.04
26d.100	Christadelphianism: what is it? (Antidote to T. C. Chronikon Helraikon) ..	2s10d.	1.0	3s10d.	.74
1s.	Chronikon Helraikon ..	1s1d.	.35	1s4d.	.28
2d.	Catechesis ..	2d.	.07	4d.	.06
4d.	Clerical Theology Unscriptural ..	5d.	.14	8d.	.12
2s6d ann.	Children's Magazine ..	3s.	1.25	5s.6d.	1.00
286d.	Children's Magazine (in cloth, suitable for Prizes) ..	3s10d.	1.35	4s.6d.	.98
486d.	Ditto ditto (in bevelled boards and gilt edges) ..	4s10d.	1.70	6s.6d.	1.26
286d.	Christendom Astray (18 Lectures, R. Roberts), in paper covers ..	3s6d.	1.20	4s6d.	.88
36d.	ditto ditto (in plain cloth) ..	4s.	1.40	5s6d.	1.08
4s.	ditto ditto (in boards, half gilt) ..	4s7d.	1.60	6s.	1.20
5s.	ditto (in bevelled boards and gilt edges) ..	5s8d.	1.70	7s.	1.50
6d.	Coming Events in the East ..	7d.	.22	1s2d.	.17
2d.	Commandments of Christ (Pocket Epitome) without cover ..	2d.	.07	4d.	.06
3d.	Ditto ditto (cloth) ..	3d.	.10	5d.	.09
4d.	Ditto ditto (leatherette) ..	4d.	.13	6d.	.11
6d.	Ditto ditto (in leather case) ..	6d.	.19	7d.	.14
6d.	Davies Lectures (Eastern Question) ..	7d.	.20	10d.	.15
2s.	Declaration of first Principles ..	1d.	.07	4d.	.05
9d.	Defence of the Faith ..	10d.	.0	1s1d.	.22
6d.	England and Egypt ..	7d.	.20	10d.	.15
1d.	Eternal Life (Lecture by R. Roberts) ..	2d.	.05	3d.	.05
766d.	Eureka { Exposition } Vol. I. ..	8s2d.	2.75	10s2d.	2.03
1086d.	Eureka { of } " II. ..	11s7d.	3.85	14s10d.	2.83
1066d.	Eureka { Apocalypse. } " III. ..	11s7d.	3.85	14s10d.	2.83
966d.	ditto ditto in leather " I. ..	10s2d.	3.45	12s5d.	2.54
1383d.	ditto ditto ditto " II. ..	11s1d.	4.55	17s7d.	3.58
1383d.	ditto ditto ditto " III. ..	14s5d.	4.57	17s11d.	3.60
6d.	Everlasting Punishment not Eternal Torment ..	7d.	.20	10d.	.15
4.100	Everywhere Leaflet (Synopsis of Faith & advt. of Works) ..	9d.	.25	1s5d.	.21
3d.	Evil One, the—and the Revised Version (by R. Roberts) ..	3d.	.10	5d.	.09
7d.100	Finger Posts, Bible; Nos. 1 to 53 ..	9d.	.25	1s5d.	.20
2d.	Good Confession (Conversation with a view to baptism) ..	2d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of faith (by R. Roberts) ..	1s1d.	.35	1s4d.	.28
1s.	Hine Debate (are Englishmen Israelites?) ..	1s1d.	.36	1s5d.	.29
2s.	Hymn Book, with Music ..	2s1d.	.74	3s4d.	.59
186d.	ditto (unbound) ..	1s8d.	.55	2s9d.	.45
6d.	Index to Elpis Israel ..	7d.	.20	10d.	.16
6d.	Index to Eureka ..	7d.	.22	12d.	.18
1s.	Jesus Christ and Him Crucified (by J. J. Andrew) ..	1s1d.	.36	1s8d.	.29
8d.	Jew Discussion ..	9d.	.31	1s1d.	.22
1s100	"Judging for Himself" ..	1s3d.	.40	2s.	.30
1d.	Kingdom of God (Lecture by R. Roberts) ..	2d.	.06	3d.	.05
3d.	Living Again ..	3d.	.10	5d.	.09
1s.	Man Mortal ..	1s3d.	.36	1s8d.	.29
8d.	Meaning of the Christadelphian Movement ..	9d.	.26	1s4d.	.21
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	.20	10d.	.16
1d.	Odology (Spiritualism Explained) ..	1d.	.05	2d.	.04
2s1d.	Pattens of Things in the Heavens ..	2s1d.	.50	3s1d.	.60
6d.	Prophecy and the Eastern Question ..	7d.	.20	10d.	.16
1s.100	Querist, Nos. 1 and 2 ..	1s2d.	.37	1s8d.	.31
1d.	Question and Questions ..	1d.	.05	2d.	.04
1d.	Resurrection of Christ (Lecture by R. Roberts) ..	2d.	.06	3d.	.05
4s.	Seasons of Comfort (52 Sunday Morning Addresses, by ..	4s5d.	1.50	5s8d.	1.13
5s.	Ditto ditto (full gilt cover and edges) ..	5s5d.	1.80	6s8d.	1.34
7d.100	Sect Everywhere Spoken Against .. [R. Roberts]	9d.	.25	1s3d.	.23
6d. doz	Shield, Christadelphian, Nos. 1 to 16 ..	10d.	.28	1s2d.	.23
2d.	Slain Lamb ..	2d.	.07	3d.	.07
2d.	Statement of the Faith ..	2d.	.07	3d.	.07
6d.	Town Hall Lectures ..	7d.	.19	10d.	.16
6d.	Three Lectures by Three Lecturers ("The Christadelphians in their true light") ..	7d.	.20	10d.	.16
366d.	Trial, The (Did Christ Rise from the Dead?) ..	3s10d.	1.25	4s10d.	.98
4s.	ditto superior binding and gilt edges ..	4s1d.	1.50	5s6d.	1.11
2s.	Twelve Lectures ..	2s4d.	.67	3s4d.	.60
3s.	ditto (leather) ..	3s4d.	1.10	4s1d.	.80
3d.	Vindication (Reply to "Christadelphianism Exposed") ..	3d.	.08	4d.	.07
3s6d.	Visible Hand of God (on Miracle) by R. Roberts ..	3s10d.	1.35	4s10d.	.98
4s6d.	Ditto ditto (in bevelled boards and gilt edges) ..	4s10d.	1.70	5s10d.	1.26
1d.	Visiter (weekly) ..	1d.	.05	2d.	.04
3s.	Ways of Providence ..	3s4d.	1.10	4s4d.	.86
2d.	What is the Truth? Pilate's Question Answered ..	2d.	.07	3d.	.07
2d.	Window Card (The Ancient Faith) ..	3d.	.10	5d.	.09
1d.	Who are the Christadelphians? ..	1d.	.03	1d.	.03
4s.	Yahweh Elohim—the Memorial Name (E. J. Lasius) ..	4s4d.	1.10	5s6d.	1.10

No. 233.—May 1, 1884. A.M. 5974.



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.

CONTENTS :

The Bible Challenger Answered— 193
Sunday Morning at the Birmingham
Christadelphian Ecclesia,
No. 156 - - - - - 190

POETRY :

“A Brief, Bright Dream” - 204
The Clerical Adversary Belligerent - - - - - 207

The Character of Christ - - - 212
A German Socialist captured by
the Truth - - - - - 216
Moral Philosophy *versus* the
Faith of Jesus Christ - - - 219
EDITORIAL—
The Signs of the Times - - - 228
Intelligence - - - - - 233

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.



Christ is Coming to the Earth Again.

NOTES.

S.—New hymn books not yet in supply: will not be long.

M.—“Something suitable to be read at the funeral of a brother or sister” has not yet been written. Of the future it is impossible to speak. Some do not like the idea, while some are in favour of it. There is hence a little hesitation.

HOUSEKEEPER, COMPANION, OR NURSE TO AN INVALID, OR ANY PLACE OF TRUST.—Sister Christin, 21, Tollington Park, London, N. (middle age), would be glad of a situation in a Christadelphian family in the above capacity. The best references.

O. C.—We could reduce the price of the *Finger Posts*, by printing on cheaper paper: but there are objections to this. A tract on good paper receives a readier attention than one on seedy-looking material. The price has been no obstacle. Last year, over half-a-million issued from the office, one-third only of which were circulated in Birmingham.

BRETHREN VISITING LONDON.—Brother and sister Keats (newsagents and servants' registry), 32, Strona Terrace, Seven Sisters' Road, Stamford Hill, are wishful for it to be known that visitors can find accommodation at their address on the following terms: comfortable bed, 3s. 6d. per week; brother and sister, 5s.; breakfast or plain tea, 4d. Bus or tram to Wellington Hall (the brethren's place of meeting) 2d.

J. B.—Immersion does not acquire validity from the immerser, but from the faith of the immersed. It is obedience on the part of the latter that is counted to him for union with Christ. It is pleasanter to be immersed by a believer: but if a man is so placed that the only assistance he can get is at the hand of a stranger, let him accept it, and not doubt afterwards. God, for Christ's sake, will receive and forgive him.

D. P. R.—There is no obligation to take part in the Jewish contribution. It is purely in the nature of a free-will offering, which all are not able to render. Your omission to take part (which had not been observed) is certainly justifiable, under the circumstances you name. Paul's rule applies in all matters: “It is accepted according to what a man hath, and not according to what he hath not.”

D. P. R.—Yes, there are two Nichols: a British and an American one, both formerly friends, both now foes, one a trifle more respectable than the other, as to the form and origin of his antagonism, but not much to choose between them. The one sometimes mistakes what is said of the other as said of himself. It matters little. The best way is to leave them to themselves. It is not worth while writing to the paper. The paragraph it publishes is not quite true in some points.

D. M.—There is surely no need to point out the anomalousness of brethren of Christ taking part in parliamentary or municipal elections. True brethren, who have been separated from the world to be holy to the Father as Christ was, instinctively feel that they have nothing to do with the world, except to pay taxes, and obey its compulsory laws. Their position is that of sojourners, waiting patiently, in the midst of a state of things to which they do not belong, for the time when Christ will destroy it, and set up a new order, for which the saints are being now prepared.

THE EDITOR'S APPOINTMENTS FOR MAY.—May 4th, Birmingham; 18th, Birmingham; 25th, Leicester.

BROTHER ASHCROFT'S DITTO: 4th, Liverpool; 11th, Leicester; 18th, Nottingham; 25th, Birmingham.

A LADY'S ATTACK ON CHRISTADELPHIANISM (No. 3.)

BIBLE FINGER POST, No. 54. (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, 1883, page 163.)

Contributions since last month.—A brother, 10s. 9d.

Users during the same time.—A company of poor brethren with special opportunity of distribution, 100 copies *Declaration*; a brother, zealous but lacking means, 1,000 *Finger Posts*; a widowed sister, would like, but cannot get, *Christadelphian* for 1884, *Children's Magazine* for 1884, 1 *Ways of Providence*, 1 *Visible Hand of God*; friend, who would distribute if we like to provide, 100 *Finger Posts*; a poor brother, with opportunities of service but no means to provide, 2,000 *Finger Posts*; another of the same (abroad), 2,000 *Finger Posts*, 1 *Christendom Astray*, 500 *Handbills* of same, 25 *Catalogues*.

CHRISTADELPHIAN PRIVATE HOTEL,

195, 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.

Sister Ashcroft would be glad if intending visitors to the Hotel would notify their intention a day or two beforehand by post-card.

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, 18s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

Books, Pamphlets, MSS., &c., received during the Month.

(No unused manuscripts will hereafter be returned: writers must keep copies or risk the loss.)

Lines by C. M. H., "The fool hath said in his heart there is no good." (Good).—"Meditations," by Oriana (thankfully received).—*Glad Tidings*, No. 2.—Copy of the *Daily Saratogian*, N.Y., U.S.A., containing report of the death of brother H. L. Todd (many deaths recently: "Yes," said a friendly enemy, "great mortality among the Christadelphians." "Among the human race, you mean," quoth the writer, "We are all on the march to the grave, only some march with hope.") Pamphlet of 24 pages, by brother Cooper, Auckland, N.Z., *Eternal Punishment and Human Nature*, with two wood cuts illustrating the two theories of eternal torture (mental and physical). The pamphlet is a successful confutation of the idea of endless suffering in any form being the destiny of the unsaved.—Nos. 1 and 2, Nottingham leaflets.—Lines "On the Future," by James Ballantyne, Woodend, Armadale, Scotland. They show a hearty appreciation of the glorious time God has promised, but are not ripe enough, in the literary sense, for publication.—Copy of the *Melbourne Review*, with article on "The future destiny of man," interesting as a clerical confutation of the doctrine of immortal soulism. (The writer is the "Rev." H. N. Wollaston, with whom brother C. C. Walker, of Melbourne, has put himself in communication).—Copy of the *Leeds Mercury*, containing report of the annual meeting of the Yorkshire Congregational Union, at which the President said some striking things (see remarks in Editorial).—Copy of the *Huddersfield Examiner*, containing same report.—Clipping from the *Chicago Tribune*, with a fairish piece of New Testament textual criticism by "G.N.J." These newspaper men are, however, rarely to be trusted. They have a natural leaning in favour of the learned enemies of Bible truth, and give prominence to facts that cannot be fairly estimated without taking other things into account which they are not fitted to give due weight to.—Lines, "The Sacrifice," originally written by George Herbert, at Montgomery Castle, in A.D. 1393, and now copied and amended for the *Christadelphian* by friends of the truth in the States. The lines form both a curious and extensive composition. We may use by-and-bye.

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., 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.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, MAY, 1884.

Nett Price.	CARRIAGE INCLUDED.	In Britain.	To the States	Australia N. Zealand	To Cani. da.
2½d.	Address to Young Women (by Sister Roberts)	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment)	10½d.	.30	18½d.	0.23
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	3s1½d.	1.10	4s1d.	.86
1s6d.	Apostacy, Unveiled (a Discussion with Dr. Thomas)	1s8d.	.55	2s.	.43
3d.	Atoneant, the Doctrine of (by Bro. J. J. Andrew)	3½d.	.10	5d.	.09
1s.	Bradlaugh Discussion [of London]	1s2d.	.37	1s.8d.	.39
1s6d.	ditto ditto (superior edition)	1s9d.	.57	2s0d.	.45
1d.	Bible Companion	1½d.	.05	2d.	.04
1d.	ditto ditto (photo-lithograph)	1½d.	.05	2d.	.04
6d.	Bible Defended from Religious Unbelief	7d.	.20	10 d.	.16
2s6d.100	Christadelphianism: what is it? (Antidote to T. C. Chronikon Hebraikon [Nicholls])	2s10d.	1.0	3s10d.	.74
1s.	Catechesis	1s1d.	.35	1s1d.	.28
2d.	Catechesis	2½d.	.07	4d.	.06
4d.	Clerical Theology Unscriptural	5d.	.14	8d.	.12
3s6d. ann	Children's Magazine	4s.	1.25	5s.6d.	1.00
3s6d.	Children's Magazine (in cloth), suitable for Prizes	3s10d.	1.35	4s.6d.	.98
4s6d.	ditto ditto (in bevelled boards and gilt edges)	4s10d.	1.70	6s.6d.	1.26
2s0d.	Christendom Astray (18 Lectures, R. Roberts), in paper covers	3s3d.	1.20	4s9d.	.88
3s0d.	ditto ditto (in plain cloth)	4s.	1.40	5s9d.	1.08
4s.	ditto ditto (in boards, half gilt)	4s7d.	1.60	6s.	1.20
5s.	ditto (in bevelled boards and gilt edges)	5s8d.	1.90	7s.	1.50
6d.	Coming Events in the East	7½d.	.22	1s2d.	.17
2d.	Commandments of Christ (Pocket Epitome) without cover	2½d.	.07	4d.	.06
3d.	ditto ditto (cloth)	3½d.	.10	5d.	.09
4d.	ditto ditto (leatherette)	4½d.	.13	6d.	.11
6d.	ditto ditto (in leather case)	6½d.	.19	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.	.22
1s.	Drawings of Daniel's Visions	1s9½d.	.36	1s1d.	.30
6d.	England and Egypt	7d.	.20	10d.	.16
1½d.	Eternal Life (lecture by R. Roberts)	2d.	.07	3d.	.05
7s6d.	Eureka { Exposition } Vol. I.	8s2d.	2.75	10s2d.	2.03
10s6d.	Eureka { of } " II.	11s7d.	3.35	14s10d.	2.83
10s6d.	Eureka { Apocalypse. } " III.	11s7d.	3.35	14s10d.	2.83
9s6d.	ditto ditto in leather	10s2d.	3.45	12s2d.	2.54
13s3d.	ditto ditto ditto " I.	14s7d.	4.55	17s7d.	3.58
13s3d.	ditto ditto ditto " III.	14s5d.	4.57	17s11d.	3.60
6d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	.16
7d. 100	Everywhere Leadet (Synopsis of Faith & advt. of Works)	9d.	.25	1s3d.	.20
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3½d.	.10	5d.	.09
7d. 100	Finger Posts, Bible; Nos. 1 to 53	9d.	.25	1s3d.	.20
2d.	Good Confession (Conversation with a view to baptism)	2½d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of faith (by R. Roberts)	1s1d.	.35	1s4d.	.28
1s.	Hine Debate (are Englishmen Israelites?)	1s1½d.	.36	1s8d.	.29
2s.	Hymn Book, with Music	2s3d.	.78	3s4d.	.59
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.	.36	1s8d.	.29
8d.	Jew Discussion	9½d.	.31	1s4d.	.22
1s 100	"Judging for Himself"	1s3d.	.40	2s.	.30
1½d.	Kingdom of God (Lecture by R. Roberts)	2d.	.06	3d.	.05
3d.	Living Again	3½d.	.10	5d.	.09
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	2s4d.	.50	3s4d.	.60
6d.	Prophecy and the Eastern Question	7d.	.20	10d.	.16
1s. 100	Querist, Nos. 1 and 2	1s2d.	.37	1s8d.	.31
1½d.	Resurrection of Christ (lecture by R. Roberts)	2d.	.06	3d.	.05
4s.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	4s5d.	1.50	5s8d.	1.13
5s.	ditto ditto (full gilt cover and edges)	5s5d.	1.80	6s8d.	1.34
7d. 100	Soet Everywhere Spoken Against [R. Roberts)	9d.	.25	1s3d.	.20
0d. doz	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
6d.	Town Hall Lectures	7d.	.19	10d.	.16
6d.	Three Lectures by Three Lecturers ("The Christadelphians in their true light")	7d.	.20	10d.	.16
4s.	Trial, The (Did Christ Rise from the Dead?) gilt edges	4s4½d.	1.50	5s6d.	1.11
2s.	Twelve Lectures	2s4d.	.65	3s4d.	.60
3s.	ditto (leather)	3s4d.	1.10	4s4d.	.86
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	.08	4d.	.07
3s6d.	Visible Hand of God (on Miracle) by R. Roberts	3s10d.	1.35	4s10d.	.98
4s6d.	ditto ditto (in bevelled boards and gilt edges)	4s10d.	1.70	5s10d.	1.26
1d.	VISIT:R (weekly)	1½d.	.05	2d.	.04
3s.	Ways of Providence	3s4½d.	1.10	4s4d.	.86
2d.	What is the Truth? Pilate's Question Answered	2½d.	.07	3d.	.07
2d.	Window Card (The Ancient Faith)	3½d.	.10	5d.	.09
½d.	Who are the Christadelphians?	1d.	.03	1½d.	.03
4s.	Yahweh Elohim:—the Memorial Name (E. J. Lasius)	4s4d.	1.10	5s6d.	1.10

The Bible True.

Christ Rose from the Dead.

No. 240—June 1, 1884. A.M. 5974.

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.

CONTENTS :

Is the Railway System a Sign of the Time of the End ? - - - - -	241	Things New and Old from the Treasures of the Spirit - - - - -	256
Our Brethren in the First Century - - - - -	246	The Seen and Unseen - - - - -	259
POETRY :		The Destiny of Man - - - - -	268
“ The Foolish took no Oil ” - - - - -	250	EDITORIAL—	
Sunday Morning at the Birming- ham Christadelphian Ecclesia, No. 157 - - - - -	251	The Signs of the Times - - - - -	274
		Intelligence - - - - -	282

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.

*

Christ is Coming to the Earth Again.

Brother Bishop's debate at Cinderford with Mr. Jackson, has been published by Brother Bishop, price 6d. Copies are on supply at the office.

Sister Fenton's private hotel, 23, Islington Green, London, N., within five minutes walk of Wellington Hall. Terms very moderate.

Bro. R. Dyson, 38, Hartley Street, Halifax, wishes it stated that he is willing to dispose of several Christadelphian works, at reduced prices. He will supply particulars to those who write to him at the address given.

J. R.—*Phaenosis* will be in supply again shortly. Your suggestion to get out "a small pamphlet showing simply and clearly the unscripturalness of the doctrine of the Trinity" is good, and will very likely be acted on by-and-by.

EXCHANGES.—Bro. W. Beddoes, Tytan Villa, Abergavenny, says:—"I have the following duplicates of the *Christadelphian* on hand for disposal or exchange for other books:—March, 1870; February and March, 1878; September, 1879; April, May, June, July, October, November, and December, 1880; January, February, March, April, May, and June, 1881."

G. W. B.—We have spoken to the printer on the subject of using ink that will not offset in the binding, of which others had complained before you. The result is a change in the ink used which we hope will be found free from the objection heretofore made.

FOR THE BRETHREN IN SYDNEY.—Bro. Jas. Smith, late of Matlock Bridge (leaving England), hopes to reach Sydney, N.S.W., in September or October next. His address for a short time after landing will be at his sister's, 9, Campbellville, Nelson-street, Woolhara, Sydney. He would be glad to hear from the brethren there by letter,

even before leaving England. He will be wanting a situation of some kind. He has been a draper on his own account.

W. G. M.—We receive with thankfulness the Invercargill ecclesia's contribution of £5 to the Holy Land Jewish Relief Fund, and £5 towards editorial burdens. You truly remark that these burdens increase instead of diminishing. This is inseparable from a situation bristling on every hand with the claims of duty. We could, of course, easily reduce these by saying "No," as is the custom; but we cannot so read the commandments of Christ. On the other hand, we are able to paraphrase Solomon's words. He says, "When goods increase, they are increased that eat them." We can say, "When burdens increase, they are increased that share them." So long as we succeed in carrying them and "laying them down" before the great white throne, we do not mind how heavy they be.

"SCPTICISM ANSWERED."—This is the title of a new pamphlet (by post, 4½d.) written by the Editor in answer to an attack on *The Trial*, by Samuel Williams, of Birmingham, a gentleman once with the brethren, but who has cast away his confidence, and joined the ranks of the unbeliever. The pamphlet is divided into the following chapters:—Preface. Chapter 1, The Argument of *The Trial*; 2, Internal Features of the New Testament; 3, Christ and Marriage; 4, Christ and "Immortality"; 5, Christ and Poverty; 6, Asceticism and S. W.'s Charges against the Christadelphians; 7, The Authorship of "the Four Gospels"; 8, Forgeries and Genuine Documents; 9, The Success of the Apostolic Enterprise; 10, The Argument from Mahomedanism; 11, The Nature of the Apostolic Testimony; 12, Hindooism and Profane Historians; 13, Human Destiny and the Divine Character.

THE PROPOSED VISIT TO AMERICA.

Boston, April 20th, 1884.

DEAR BROTHER ROBERTS,—Seeing in the April number of the *Christadelphian* that brother Ashcroft had decided to remain with you for the present, our ecclesia has requested me to renew our invitation to you and sister Roberts to make us a visit. (We will hold 50 dollars to your order towards expenses.) We have adopted the hymn book, and with brother Trussler's help, we are striving to be able to sing the songs of Zion with you when you come. We have a fair attendance of the alien from week to week, as we cast forth the seed; but it would seem that the soil is such that the fowls of the air destroy it before it can take root. We realise, however, that it is our duty as watchmen to cry. We continue to hold forth our little lamp in this great city of darkness. Perhaps you will remember that some time ago I ordered from you a copy of the *Twelve Lectures* for my mother in St. John, N.B. You have no doubt ere this received from brother Dowling news of the obedience of Mrs. Dalton and Mrs. Rileigh, my mother and brother's wife. So you see, dear brother, the heaven is working in our family. I pray it may leave the whole lump. But now, dear brother, hoping, if the Lord delay his coming, that we shall have the pleasure to see you in Boston this

summer, I remain, your brother in the hope of eternal life, JOHN B. RILEIGH, Sec. to the Boston Ecclesia.

[We have one or two other letters to the same effect. We cannot say "Yes" just at present—certainly not for the present summer. We allowed a number of preparatory arrangements to "slide," when we abandoned our original consent in the presence of the project for brother Ashcroft's removal; and we could not pull them up again in time for a trip this year. Furthermore, we have doubt whether the time is propitious, in view of the state of feeling that developed itself in connection with the discussion of the Ashcroft removal scheme. When this has all subsided, and the brethren have come to a perfect understanding, and the way is otherwise clear, we might reconsider the matter another time—always with those reverential reservations towards God which the truth and experience teach a man to cultivate.—ED.]

THE EDITOR'S APPOINTMENTS FOR JUNE.—June 1st, Birmingham; 8th, Derby; 15th, Brierley Hill; 22nd, Birmingham; 29th, Birmingham.

BROTHER ASHCROFT'S DITTO: 1st, Liverpool; 8th, Leicester; 15th, Nottingham; 22nd, Gloucester; 29th, Birmingham.

THE PROMISED LAND.

BIBLE FINGER POST, No. 55. (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, 1832, page 163.)

Contributions since last month.—A brother, 1s. 6d.; a sister, 2s. 6d.; a brother, 9 dollars 74 cents; a brother, 2s. 6d.; a brother, 1s.; an isolated sister, towards helping Dudley ecclesia to present set of publications to Free Library, £1 2s.

Users during the same time.—A brother with time but no money for the service of the truth, 200 *Finger Posts*, 4 *Everybody*, 2 *Coming Events*, 4 *Declarations*, 2 *Bible Companions*, 1 set *Shields*; a brother, to supplement special effort of his own, 1,000 *Finger Posts*; a brother, on behalf of two interested strangers, 1 *Christendom Astray*, 1 *Kingdom*, 1 *Shield*; a brother who could not afford it, but good use for it, 1 *Apocalyptic Lectures*; a brother, for giving away at the debate, 500 *Querists*; a sister, through sickness unable to pay, 1 *Apostacy*.

CHRISTADELPHIAN PRIVATE HOTEL, 195, 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.

Sister Ashcraft would be glad if intending visitors to the Hotel would notify their intention a day or two beforehand by post-card.

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, 10s. per week.

SEPARATE ITEMS.—Cup of tea, coffee, or cocoa, 3d. each; glass of milk, 1d.; plate of beef or ham, 6d.

Books, Pamphlets, MSS., &c., received during the Month.

(No unused manuscripts will hereafter be kept: writers must keep copies or risk the loss.)

Pamphlet on the culture of bees and honey, from which brother Strickler thinks a spiritual analogy may be drawn.—A periodical of the same character, No. 1, vol. ii.—Plan of Ezekiel's holy oblation, drawn by brother Ballantyne, of Woodend, who is an invalid confined to bed for a long time past, who thus seeks to relieve the tedium of a sick-bed. The plan is well-drawn from an artistic point of view, but makes a mistake in having the sanctuary inside the city.—Cutting from *Antiquarian Magazine* (also from brother Ballantyne), purporting to give a transcript of the official sentence of death against Jesus. (This has appeared several times).—Tract by brother Carruthers, "What saith the Scriptures?" written for use in Carlisle.—The missing pages of the article on the Spiritual analogies of bee culture. (Thank you, brother Strickler; we had prepared the article for this number of the *Christadelphian*, but are obliged to hold it over for want of space, at the last moment.)—Jottings from J. C. H. (thank you). Copy of *Detroit Commercial Advertiser*, with reflections by Professor Agassiz, on the death of a friend.—Lines, "Reapers of Life's Harvest" (perhaps).—*Glad Tidings* No. 3.—Lines, "A Better Day."—Copy of *Halifax (N.S.) Morning Chronicle*, from brother Creed, with satirical article on Anglo-Israclism.—Lines, "Comfort" (might be useful with adaptation).—An earnest appeal from brother Schneider, for the writing of a *Christadelphian Bible Commentary* (a large work, which there is probably no time to undertake, especially to complete: we shall see).—Copy of *Egyptian Gazette*, published at Cairo, forwarded by brother Witts, printed in English and French.—"Burial of the Dead."—Copy of the *Bible Advocate*, published by the Baptists of Texas, U.S.A., in which statements are made in evident ignorance of the existence of the Christadelphians. The statements are underlined by bro. Risien, the sender (thank you). Copy of the *Boston Globe Supplement*, containing report of a sermon by Henry Ward Beecher, in which that gentleman jargons destructively on "The Manifold Christ." Another issue of the same paper in which the same gentleman sets aside the precepts of Christ as "ruinous to society." His arguments and his glosses could be effectually disposed of were it worth the while. Sermon on the fall, and its result: (what Scriptural soundness on such a topic can be expected from a "Rector?")—"Pure Truth Mission Tract, No. 4;" "Sovereign Grace Gospel Tract, No. 1;" (Babylonish nomenclature not containing much promise and 1 fulfilling less)—Investigator No. 8.—Clipped article from an Adventist paper by Newell Bond. (We should like to expose all the sophistries that pour from the press, but we can only accomplish a very little)—A so-called "Poem to R. Roberts, Christadelphian." (The effusion of a good-natured, well-meaning sort of man, afflicted with some confusion of vision, who aims his shafts wrongly. If the dedication had been to some orthodox Calvinist, it might have been appropriate: to address such words to Christadelphians can only amuse them.)—Report of the Mitchell Library, Glasgow.—S.W.'s so-called "Reply to *The Trial*" (answered in the new pamphlet, by the Editor, *Scepticism Answered*).—Ecclesiastical news-clips from bro. Beddoes, together with extraordinary circular appeal for ecclesiastical support.

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, ½d., 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 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 net price.

Nett Price	CARRIAGE INCLUDED.	In Britain.	To the States	Australia N. Zealand	To Canada.
2½d.	Address to Young Women (by Sister Roberts) ..	3rd.	.08	4d.	.07
2½d.	Second ditto (ditto) ..	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment) ..	10½d.	.30	1s1d.	0.23
2d.	Anglo-Israelism Refuted ..	2½d.	.07	4d.	.06
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	3s4½d.	1.10	4s4d.	.36
1s6d.	Apostasy, Unveiled (a Discussion with Dr. Thomas)	1s8d.	.53	2s.	.43
3d.	Atonement, the Doctrine of (by Bro. J. J. Andrew,	3½d.	.10	5d.	.09
1s.	Bradlaugh Discussion (of London)	1s2d.	.37	1s8d.	.30
1s6d.	ditto ditto (superior edition) ..	1s9d.	.57	2s9d.	.45
1d.	Bible Companion ..	1½d.	.05	2d.	.04
1d.	ditto ditto (photo-lithograph) ..	1½d.	.05	2d.	.04
6d.	Bible Defended from Religious Unbelief ..	7d.	.20	10 l.	.16
2s6d 100	Christadelphianism: what is it? (Antidote to T. C. Chronikon Hebraikon .. (Nicholls)	2s10d.	1.10	3s10d.	.74
1s.	Catechesis ..	1s1½.	.35	1s4d.	.28
2d.	Catechesis ..	2½d.	.07	4d.	.06
4d.	Clerical Theology Unscriptural ..	5d.	.14	8d.	.12
3s6d am	Children's Magazine ..	4s.	1.25	5s.6d.	1.00
3s6d.	Children's Magazine (in cloth), suitable for Prizes	3s10d.	1.35	4s.6d.	.98
4s6d.	ditto ditto (in bevelled boards and gilt edges)	4s10d.	1.70	6s.6d.	1.26
2s9d.	Christendom Astray (18 Lectures, R. Roberts), in paper covers	3s3d.	1.20	4s9d.	.88
3s6d.	ditto ditto (in plain cloth) ..	4s.	1.40	5s6d.	1.08
4s.	ditto ditto (in boards, half gilt) ..	4s7d.	1.60	6s.	1.20
5s.	ditto (in bevelled boards and gilt edges) ..	5s8d.	1.20	7s.	1.50
6d.	Coming Events in the East ..	7½d.	.22	1s2d.	.17
2d.	Commandments of Christ (Pocket Epitome) without cover	2½d.	.07	4d.	.06
3d.	ditto ditto (cloth) ..	3½d.	.10	5d.	.09
4d.	ditto ditto (leatherette) ..	4½d.	.13	6d.	.11
6d.	ditto ditto (in leather case) ..	6½d.	.19	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.	.22
1s.	Drawings of Daniel's Visions ..	1s0½d.	.36	1s1d.	.30
6d.	England and Egypt ..	7d.	.20	10d.	.16
1½d.	Eternal Life (lecture by R. Roberts) ..	2d.	.07	3d.	.05
7s6d.	Eureka } Exposition of } Vol. I. ..	8s2d.	2.75	10s2d.	2.03
10s6d.	Eureka } Apocalypse. } ,, III. ..	11s7d.	3.85	14s10d.	2.83
9s6d.	ditto ditto in leather ,, I. ..	10s2d.	3.45	12s2d.	2.54
13s3d.	ditto ditto ditto ,, II. ..	14s4d.	4.55	17s7d.	3.58
13s3d.	ditto ditto ditto ,, III. ..	14s5d.	4.57	17s11d.	3.60
3d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	.16
7d 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	.25	1s3d.	.20
1½d.	Everybody's Question (F. R. Shuttleworth) ..	2d.	.06	3d.	.05
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3½d.	.10	5d.	.09
7d. 100	Finger Posts, Bible; Nos. 1 to 55 ..	9d.	.25	1s3d.	.20
2d.	Good Confession (Conversation with a view to baptism)	2½d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of faith (by R. Roberts) ..	1s1d.	.35	1s4d.	.28
1s.	Hine Debate (are Englishmen Israelites?) ..	1s1½d.	.36	1s8d.	.29
2s.	Hymn Book, with Music ..	2s3½d.	.78	3s4d.	.59
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.	.36	1s8d.	.29
1s3d.	ditto ditto (in cloth) ..	1s4½d.	.50	1s10d.	.37
8d.	Jew Discussion ..	9½d.	.31	1s4d.	.22
1s 100	"Judging for Himself" ..	1s3d.	.40	2s.	.30
3d.	Keys of Hell (H. Bland) ..	3½d.	.10	5d.	.09
3d.	Living Again ..	3½d.	.10	5d.	.09
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.	Oology (Spiritualism Explained) ..	1½d.	.05	2d.	.04
2s1d.	Patterns of Things in the Heavens ..	2s1d.	.50	3s4d.	.60
6d.	Prophecy and the Eastern Question ..	7d.	.20	10d.	.16
1s. 100	Querist, Nos. 1 and 2 ..	1s2d.	.37	1s8d.	.31
1½d.	Resurrection of Christ (lecture by R. Roberts)	2d.	.06	3d.	.05
4d.	Scepticism Answered ..	4½d.	.14	8d.	.12
4s.	Seasons of Comfort (52 Sunday Morning Addresses, by	4s5d.	1.50	5s8d.	1.13
5s.	ditto ditto (full gilt cover and edges) ..	5s5d.	1.80	6s8d.	1.34
7d. 100	Sect Everywhere Spoken Against (R. Roberts)	9d.	.25	1s3d.	.20
10d. doz	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
6d.	Town Hall Lectures ..	7d.	.19	10½.	.16
6d.	Three Lectures by Three Lecturers ("The Christadelphian in their true light") ..	7d.	.20	10d.	.16
6d.	The Trial (cloth) ..	3s10d.	1.25	4s10d.	.98
4s.	ditto (bevelled boards and gilt edges) ..	4s4½d.	1.50	5s6d.	1.11
2s.	Twelve Lectures ..	2s4d.	.65	3s4d.	.60
3s.	ditto (leather) ..	3s4d.	1.10	4s4d.	.86
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	.08	4d.	.07
2s3d.	Visible Hand of God (on Miracle) by R. Roberts	3s10d.	1.35	4s10d.	.98
4s6d.	ditto ditto (in bevelled boards and gilt edges)	4s10d.	1.70	5s10d.	1.26
1d.	Visitor (weekly) ..	1½d.	.05	2d.	.04
3s.	Ways of Providence ..	3s4½d.	1.10	4s4d.	.86
3d.	What is the Truth? Pilate's Question Answered	2½d.	.07	3d.	.07
2d.	Window Card (The Ancient Faith) ..	3½d.	.10	5d.	.09
3d.	Who are the Christadelphians? ..	1d.	.03	1½d.	.03
4s.	Yahweh Elohim—the Memorial Name (E. J. Lasius) ..	4s4d.	1.10	5s6d.	1.10

The Bible True.

Christ Rose from the Dead.

No. 211—July 1, 1834. A.M. 5974.

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.

CONTENTS :

The Vision of Nahum Interpreted	289	Sunday Morning at the Birmingham Christadelphian Ecclesia, No. 155	333
Our Brethren in the First Century	294	An Analogy from Bee Culture	316
POETRY :		Chat with Correspondents, and Extracts from some of their Letters	319
“Coming on Apace”	298	EDITORIAL—	
“General Gordon and the Signs of the Times”	312	The Signs of the Times	326
Restlessness and Rest	299	Intelligence	329
The “Promised Land” Debate	308		

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.

Christ is Coming to the Earth Again.

NOTES.

"WHAT IS THE MATTER AT BIRMINGHAM?"—J. T.—Time will show you that there is nothing wrong at Birmingham. Changes are in progress, but not affecting the vital structure. Brother Ashcroft, never at home in literary life, entertains the idea of accepting a business proposal that has been made to him. (See remarks on page 325).—Bro. Chamberlin, in a perfectly separate line of circumstances, accepts an agency for Glasgow, and in the meantime a provisional arrangement at the hands of the brethren there. The *Visitor* is given up because the Editor finds the strain too great, in addition to the *Christadelphian*, *Children's Magazine*, and other work. Brother Shuttleworth's services as a mere clerk in the office having become unnecessary, he is arranging for another form of service.—It all looks very dreadful, happening together; but there is nothing in it (in the evil sense) as you will find.

A brother suffering from shortness of work, is willing to part with 4 vols. of the *Christadelphian* (unbound), viz., for the years 1879-80-81-82.

Bro. COOPER, Victoria Street West, Auckland, New Zealand, would purchase a complete set of *Christadelphians* "if the price was not high."

M. S. O.—Your "Thank-Offering" thankfully received and placed at the disposal of the Fellow-Service League.

J. J. S.—Thanks for the suggestions as to binding 2nd and 3rd vols. of *Enoch* in two parts. We shall consider what can be done.

Brother Nisbet, 75, Buchanan Street, Glasgow, offers a set of 33 Bible marking symbols (done in rubber), with ink and pad, for 2s.

THE JEWISH CONTRIBUTION.—We have to acknowledge the following contributions during the month:—Anonymous, 2s.; a brother, 4s.; a brother, 20s.

An immense bale of drapery goods (calico, &c.) has arrived at the office, for the sewing and reading class. The members thereof thank the sender, who, though not avowed, is suspected.

F. D. G.—You will find some answer to your question about the early disciples having all things common, in the new pamphlet, *Scriptural Answered* (page 11); also in the *Christadelphian* for March, 1883, page 137.

Bro. Constable (12, Victoria Street, St. Paul's, Cheltenham), has had the lines on General Gordon, appearing in this month's *Christadelphian*, printed as a four-page tract, and can supply at $\frac{1}{2}$ d. each, or 8s. per 100. Address as given.

"YOURS, WAITING, &c."—The notice of "Spirit, soul, and body" on page 79 (the *Christadelphian* for February last) is not ours, but bro. Thistle's. You will find it right. It does not profess to be a translation, but a paraphrase of Paul's meaning in modern conventional terms.

J. E. F.—Your question touching the 40 years will be considered in the *Christadelphian* in connection with the discussion of some interesting suggestions by brother Thos. Meakin, of Derby, as to why the Doctor's expectations of the Lord's coming soon after 1868 have not been verified.

R. B.—"Moderation" in Phil. iv. 5 has reference to character, and not to the quantity of anything used. It would, however, include the latter idea in so far as the use of things immoderately would be an expression of character. The primary significance is gentleness. It ought not to be quoted to justify the moderate use of a bad thing.

B. C.—It is true the young are increasing in our midst without a corresponding increase of the wisdom that cometh from above. We must be patient, and show kindness while exercising firmness in the inculcation of the right thing. We may hope that time will do something in connection with the effects of experience and the Bible reading that is going on.

W. H. W.—When David numbered Israel, he came under God's displeasure. This is a constant deterrent against a world-wide census of the brethren. It is sufficient that we see the prosperity of the truth, and learn what we can of facts in a casual way. We should feel it to be a degradation to collect statistics of an affair which does not depend for its character on numbers, or on the figure it may make in the eyes of the world.

POCKET EDITION OF THE HYMN BOOK.—We have got ready a new style of the hymn book (of which a quantity is promised for delivery before the appearance of this number of the *Christadelphian*). It is reduced in size of page and bulk of body, printed on fine thin paper, and bound substantially with an overlap fastened with a spring buckle. The idea is to make it convenient for the pocket, and strong for pocket wear. It will, of course, be dearer than the ordinary sorts, 4s., the postage extra.

"ALL PAST TIME."—Bro. E. Constable, of Cheltenham, calls attention to "a publication by the British Chronological Association entitled ALL PAST TIME, which professes to certify, with mathematical precision, the exact dates of all important events of Biblical History from the Creation of Man, by means of 'Solar and Lunar Cycles, Eclipses, and Transits of Venus and Mercury.' It is a pamphlet of some 80 pp., price Sixpence, published by the Book Society, 28, Paternoster Row." Any bookseller would procure it for a purchaser. Bro. Constable says, "I think it one of the most interesting and important publications to lovers of truth that has ever appeared in the world; especially as it confirms the Bible in every point, as the only source of CHRONOLOGICAL truth in the world, when critically understood." We have looked into the book somewhat: but it requires more attention than we have yet given it to justify a definite opinion. It is certainly valuable on many points.

G. B.—A central relief fund, maintained by all and shared by all, as need arose, is a pleasant idea, but impracticable. It is not the first time it has been suggested, and it will probably be suggested many more times while the Lord tarrys. But every time it will have to be met with the same objections:—1. There would always be more calls than supplies: 2. The personal acquaintance necessary to work it would be impossible: 3. It would be a standing attraction to the myriad pauper class who "believes hanythink" when coppers are in question. It would lead to a vast incrustation of this corrupt element, under which it would soon sink and die. 4. It would tend to demoralise believers, who, when brought into contact with need, would recommend "the fund," instead of

[Continued on Page 3.]

individually doing as commanded, according to their ability. — Do not be discouraged with our answer. Your idea springs from the best motive, but fails on the score of wisdom.

S.W.—We could not expect you to be pleased with our answer to your pamphlet. It is not Billingsgate, however, nor scurrilous. It is ardent, but the ardency is justifiable. The “calm and dispassionate” style of a professor discussing the anatomy of a fly’s wing, cannot attach itself to an “earnest contention for the faith.” Men everywhere show warmth in the defence of what they love: the cove-

tois man, in defence of his pocket; the ambitious man, in defence of his good name; even the weakest creature, in defence of its young. You have chosen to attack Christ: this is to attack us in the tenderest spot. You might have attacked us personally without evoking a response; but when you lay your hand on the hope of God’s children, you touch the ark, and must expect flame. We should be unworthy of the name of Christ if we were not ready to be hot in his defence. To call it “theological bigotry” is merely to utter a sound; it does not define facts.

THE PROMISED LAND.

BIBLE FINGER POST, No. 55. (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 sister (balance), 4d.; a brother, 2s. 6d.; a brother, £1; a sister, 5s.; a sister (a thank-offering), £1 0s. 7d.

Users during the same time.—A brother in village, with good desire and opportunity of publishing the truth, but lacking the means, 25 *Dedications*, 1,000 *Finger Posts*; a brother, 1 *Way of Providence*; a sister, too poor to provide, *Children’s Magazine* for 1884; appreciative brother, with opportunity and desirous of being a worker, but straitened to procure, 24 *Who are the Christadelphians?* 1,000 *Finger Posts*, 1 *Clerical Theology*, 1 *Visitor*; another brother, similarly situated, 6 *Who are the Christadelphians?* 6 *Eternal Life*, 1 *Trial*, 100 *Finger Posts*, 1 *Nightingale Debate*.—A distressed lady, interested in the truth through receiving a *Finger Post*, anxious to know more, 1 *Christendom Astray*.

Books, Pamphlets, MSS., &c., received during the Month.

(No unused manuscripts will hereafter be returned: writers must keep copies or risk the loss.)

Two pamphlets in Spanish and Latin from Sanremo. (We have not yet received the gift of tongues, either by affiliation or study; consequently foreign pamphlets are of no use to us. Yet we thank the sender whose objects were doubtless good).—Copy of the *Boston Herald* with full report of lecture by Col. Ingersoll, the American Bradlaugh. (The lecture is unanswerable as against “orthodoxy”; but as against the system of truth really taught by the Bible, his arrows fall blunted to the ground).—4-page leaflet in rhyme, “Half-hour’s study—the political out-look of Europe—General Gordon and the signs of the times.”—Copy of the *Restitution*.—Lines (selected) “Sowing and Reaping” (good; we thank the sender, and will use in due course).—An old letter in verse, T. T. (a welcome contribution). Scraps from bro. Mackley, which will be useful in the miscellaneous paragraphs which the printer knows as “packing.”—Copy of the *Lyttelton Times*, Mar. 15—(Nothing marked; interesting parts should be marked, as we have no time to go through the papers that are sent).—Copy of the *Boston Sunday Herald*, with interesting article on the Jews of New York.—Another issue of the same paper from bro. Raleigh.—The *Travellers’ Record* for May, from bro. Tomlin (full of American humour which jades the inner man with a sensation akin to that of a hungry man who should dine on soda water).—News-scraps from bro. Owler (acceptable; thanks).—*Glad Tidings*, No. 4.—Copy of the *Melbourne Age*, of April 21, without any part marked.—Scraps from bro. P. A. Hutchinson (useful and welcome).—A leaflet, with diagram, by bro. Nisbet, intended to show that there were exactly three days and three nights “from the time that Jesus was condemned until he was raised.” Bro. Nisbet offers the leaflet at 1d. each, or 4½d. per dozen. His address is 75, Buchanan Street, Glasgow.

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, 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 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.

612 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, JULY, 1884.

Nett Price.	CARRIAGE INCLUDED.	In		Australia N. Zealand.	To Canada.
		Britain.	the States.		
2 1/2d.	Address to Young Women (by Sister Roberts)	3d.	.08	4d.	.07
2 1/2d.	Second ditto (ditto)	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment)	10 1/2d.	.30	1s 1d.	0.23
2d.	An. Iso. Israelism Refuted	2 1/2d.	.07	4d.	.06
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	3s 1/4d.	1.10	4s 1d.	.86
1s 6d.	Apostasy, Unveiled (a Discussion with Dr. Thomas)	1s 8d.	.55	2s.	.43
3d.	Atonement, the Doctrine of (by Bro. J. J. Andrew, Bradlough Discussion)	3 1/2d.	.10	5d.	.09
1s.	ditto ditto (superior edition) [of London]	1s 2d.	.37	1s 8d.	.30
1s 6d.	ditto ditto	1s 9d.	.57	2s 9d.	.45
1d.	Bible Companion	1 1/2d.	.05	2d.	.04
1d.	ditto ditto (photo-lithograph)	1 1/2d.	.05	2d.	.04
9d.	Bible Defended from Religious Unbelief	7d.	.20	10d.	.16
3s 6d. 100	Christadelphianism: what is it? (Antidote to T. C. Chronikon Hebraikon (Nicholls)	2s 10d.	1.00	3s 10d.	.74
1s.	Chronikon Hebraikon	1s 1d.	.35	1s 4d.	.28
2d.	Catechesis	2 1/2d.	.07	4d.	.06
4d.	Classical Theology & Scriptural	5d.	.14	8d.	.12
5s 6d. am	Children's Magazine	4s.	1.25	5s 6d.	1.00
3s 6d.	Children's Magazine (in cloth), suitable for Prizes	3s 10d.	1.35	4s 6d.	.98
4s 6d.	ditto ditto (in bevelled boards and gilt edges)	4s 10d.	1.70	6s 6d.	1.26
2s 9d.	Christendom Astray (18 Lectures, R. Roberts), in paper covers	2s.	1.20	4s 9d.	.88
3s 6d.	ditto ditto (in plain cloth)	3s.	1.40	5s 6d.	1.08
4s.	ditto ditto (in boards, half gilt)	3s 1/2d.	1.60	6s.	1.20
5s.	ditto (in bevelled boards and gilt edges)	5s 8d.	1.90	7s.	1.50
6d.	Coming Events in the East	7 1/2d.	.22	1s 2d.	.17
2d.	Commandments of Christ (Pocket Epitome) without cover	2 1/2d.	.07	4d.	.06
3d.	ditto ditto (cloth)	3 1/2d.	.10	5d.	.09
4d.	ditto ditto (leatherette)	4 1/2d.	.13	6d.	.11
6d.	ditto ditto (in leather case)	6 1/2d.	.19	7d.	.14
6d.	Davies Lectures (Eastern Question)	7d.	.20	10d.	.16
2d.	Declaration of first Principles	2 1/2d.	.07	4d.	.06
9d.	Defence of the Faith	10d.	.30	1s 1d.	.22
1s.	Drawings of Daniel's Visions	1s 0 1/2d.	.36	1s 1d.	.30
6d.	England and Egypt	7d.	.20	10d.	.16
1 1/2d.	Eternal Life (lecture by R. Roberts)	1d.	.03	3d.	.05
7s 6d.	Eureka) Exposition of I Vol. I.	7d.	2.75	10s 2d.	2.03
10s 6d.	Eureka) Apocalypse.) III.	11s 7d.	3.85	14s 10d.	2.83
9s 6d.	ditto ditto in leather " I.	10s 2d.	3.45	12s 2d.	2.54
12s 3d.	ditto ditto ditto " II.	11s 4d.	4.55	17s 7d.	3.58
15s 3d.	ditto ditto ditto " III.	14s 5d.	4.57	17s 11d.	3.60
3d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	.16
7d. 100	Everywhere Leaflet (Synopsis of Faith & advt. of Works)	9d.	.25	1s 3d.	.20
1 1/2d.	Everybody's Question (F. R. Shuttleworth)	2d.	.06	3d.	.05
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3 1/2d.	.10	5d.	.09
7d. 100	Finger Posts, Bible; Nos. 1 to 55	9d.	.25	1s 9d.	.20
2d.	Good Confession (Conversation with a view to baptism)	2 1/2d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of faith (by R. Roberts)	1s 1d.	.35	1s 4d.	.28
1s.	Hine Debate (are Englishmen Israelites?)	1s 1 1/2d.	.36	1s 8d.	.29
2s.	Hymn Book, with Music (in cloth)	2s 2 1/2d.	.78	3s 4d.	.59
1s 6d.	ditto ditto (unbound)	1s 8d.	.55	2s 9d.	.45
2s 6d.	ditto ditto (leather)	2s 9 1/2d.	.99	3s 10d.	.72
3s.	ditto ditto (gilt edges)	3s 3 1/2d.	1.09	4s 4d.	.84
6d.	Index to Elpis Israel	7d.	.20	10d.	.16
6d.	Index to Eureka	7 1/2d.	.22	1s 2d.	.18
1s.	Jesus Christ and Him Crucified (by J. J. Andrew)	1s 1 1/2d.	.36	1s 8d.	.29
1s 3d.	ditto ditto (in cloth)	1s 4 1/2d.	.50	1s 10d.	.37
8d.	Jew Discussion	9 1/2d.	.31	1s 4d.	.22
1s 100	"Judging for Himself"	1s 9d.	.40	2s.	.30
3d.	Keys of Hell (J. Bland)	3 1/2d.	.10	5d.	.09
1 1/2d.	Kingdom of God (Lecture by R. Roberts)	2d.	.06	3d.	.05
3d.	Living Again	3 1/2d.	.10	5d.	.09
1s.	Man Mortal	1s 1/2d.	.36	1s 8d.	.29
8d.	Meaning of the Christadelphian Movement	9 1/2d.	.26	1s 4d.	.21
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	.20	10d.	.16
1d.	Odology (Spiritualism Explained)	1 1/2d.	.05	2d.	.04
2s 1d.	Patterns of Things in the Heavens	2s 1d.	.50	3s 4d.	.60
6d.	Prophecy and the Eastern Question	7d.	.20	10d.	.16
1s. 100	Querist, Nos. 1 and 2	1s 2d.	.37	1s 8d.	.31
1 1/2d.	Resurrection of Christ (lecture by R. Roberts)	2d.	.06	3d.	.05
4d.	Scepticism Answered	4 1/2d.	.14	8d.	.12
4s.	Seasons of Comfort (52 Sunday Morning Addresses, by	4s 9d.	1.50	5s 8d.	1.13
5s.	ditto ditto (full gilt cover and edges)	5s 5d.	1.80	6s 8d.	1.34
7d. 100	See! Everywhere Spoken Against (R. Roberts)	9d.	.25	1s 1d.	.20
0d. doc	Shield, Christadelphian, Nos. 1 to 16	10d.	.28	1s 2d.	.23
2d.	Slain Lamb	2 1/2d.	.07	3d.	.07
2d.	Statement of the Faith	2 1/2d.	.07	3d.	.07
6d.	Town Hall Lectures	7d.	.19	10d.	.16
6d.	Three Lectures by Three Lecturers ("The Christadelphians in their true light")	7d.	.20	10d.	.16
6d.	The Trial (cloth)	2s 10d.	1.25	4s 10d.	.98
4s.	ditto (bevelled boards and gilt edges)	4s 1 1/2d.	1.50	5s 6d.	1.11
2s.	Twelve Lectures	2s 4d.	.65	3s 1d.	.60
3s.	ditto (leather)	3s 4d.	1.10	4s 4d.	.86
3d.	Verification (Reply to "Christadelphianism Exposed")	3d.	.08	4d.	.07
7s 3d.	Visible Hand of God (on Miracle) by R. Roberts	3s 10d.	1.35	4s 10d.	.98
4s 6d.	ditto ditto (in bevelled boards and gilt edges)	4s 10d.	1.70	5s 10d.	1.26
1d.	Visitor (a few back numbers, each)	1 1/2d.	.05	2d.	.04
3s.	Ways of Providence	3s 1 1/2d.	1.10	4s 4d.	.86
3d.	What is the Truth? Pilate's Question Answered	2 1/2d.	.07	3d.	.07
2d.	Window Card (The Ancient Faith)	2 1/2d.	.10	3d.	.09
1d.	Who are the Christadelphians?	1d.	.03	1 1/2d.	.03
	Yahweh Elohim—the Memorial Name (F. J. Latus)	4s 7d.	1.16	5s 6d.	1.10

No. 242.—August 1, 1884. A.M. 5974.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICALDEVOTED 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.

CONTENTS:

The Vision of Nahum Interpreted	337	Chat with Correspondents, and	
Religious Pretence	342	Extracts from some of their	
Sunday Morning at the Birming-		Letters	367
ham Christadelphian Ecclesia,		EDITORIAL—	
No. 159	349	The Signs of the Times	374
Why the Delay?	355	Intelligence	377

BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND ST. W.

*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.

*

Christ is Coming to the Earth Again.

*. There is great dissatisfaction at the suspension of the *Visitor*. So general and loud is the outcry that we are almost moved to resume: but wisdom says it must not be. There is likely to be something by way of a substitute, however. Brother Shuttleworth is arranging to commence a weekly paper in conjunction with a number of the Birmingham brethren, who have resolved to prevent his departure to Yorkshire or anywhere else. We shall be able to supply particulars next month. This much is resolved on that it shall be a little larger of page than the *Visitor*, and that it shall be eight pages instead of four, and the price One Penny.—We may take this opportunity of saying, in answer to many enquiries and surmises, that the proposed departure of brother Shuttleworth from Birmingham had no significance beyond what is contained in three facts. 1. Need of retrenchment in the office. 2. Brother Shuttleworth had become unnecessary in the clerk department. 3. He was wanted elsewhere. The idea of disagreement, or that he is less loved and valued than of yore, is absurd—only the Editor and brother Shuttleworth can know how absurd. No one is more glad at his remaining in Birmingham than the Editor, unless it be brother Shuttleworth himself.

J. D.—We have no unbound copies of *Ezekiel* in stock.

THE JEWISH CONTRIBUTION.—Received during the month:—An ecclesial quarterly contribution, £3 6s. 4½d.

S. B.—Having a large stock of back numbers to work on, new *Finger Posts* will only appear occasionally.

J. L.—The sum for brother Witts' release from the army (to which the brethren with you contribute 5s.) is now made up.

J. W. A.—The best thing you can do is to return the unsold copies of the *Children's Magazine* at the end of the year. But when a ship is only floating, it does not take much to sink her.

L. B.—You may hope that bro. Shuttleworth will continue to write in the *Children's Magazine*. We cannot be so sure about bro. Ashcroft, but we are not without hope. We shall see.

A. D. J.—The prophetic charts you enquire about have been out of supply for a number of years. There is no present prospect of their re-issue.

BOOKS FOR THE STATES.—Sister LANSIE, 38, Graham Street, Jersey City, N.J. (U.S.A.), acknowledges the safe receipt of a box of books for American supply.

W. O. It is not expedient to report presentations, testimonials, &c. You will not be slow to discover reasons in Christ's teaching why this sort of thing should be jealously kept in abeyance.

A. H. B.—We are not yet able to state particulars as to date of publication, price, &c., of bro. Salley's plan of the *Ezekiel Temple*. We can only say that from bro. Salley's last report, it will not be long.

A. S.—A visit to South Africa is not on the list of probabilities at present. The guarantee you propose would be ample enough on the question of funds: but we cannot disengage ourselves in Britain, and we know of no others at liberty.

WHO WOULD LIKE THEM?—B. C. says: "Please intimate that any brother or sister can have free, on your receipt of address, *The Christadelphian* for April, May, June and July, 1884, and *The Visitor* for May 10, 17, 24, 31, and June 14, 21, and 28.

BRO. D. M. MAARTENS, of Graaf Reinet, South Africa, an old man, returning thanks for the gratis receipt of the *Christadelphian*, says, "I am still in the same indigent circumstances. I occasionally get relief from different persons: but it is barely sufficient to keep me alive."

J. K.—There is no present need for the quarterly Jewish contribution you had resolved on. Mr. Oliphant said he would shortly let us know about the application of our fund, but meanwhile recommended us to go on collecting; but this need not be acted on to the exclusion or hurt of other objects.

J. H. M.—The articles by "Oriana" are read with pleasure by many, while some, with you, do not appreciate them. In this, as in other things, we must bear with one another. Variety is advantageous. If no dish was to appear till every one liked it, American tables would be rather more scantily furnished than they are.

C. A. B.—We share your regret at the closing of the hotel; but we must always bow to the inevitable. The footing upon which it has been conducted would not admit of its being (successfully) "placed in care of another brother," unless such brother were otherwise well provided for and prepared to undertake considerable responsibilities.

D. M. M.—The only way the literature of the truth could be printed in Dutch would be for the Dutch friends of the truth to take the work in hand, finding both the money and the literary talent needful for the enterprise. If the Lord in this way provide not these, we must conclude his purpose does not at present lie in this direction.

J. T. AND B. R.—Changes at Birmingham compel us to dismiss for the present the idea of a visit to the States. We thank the brethren for their liberal proposals, which would have placed the question of ways and means on a satisfactory footing, but we cannot, as things are just at present, release ourselves from duties that tie us to this side of the Atlantic.

HELP SOLICITED.—The brethren in Worcester, Mass., U.S.A., solicit help in their endeavours to minister to the wants of brother Kimball, a cripple brother, who has been on crutches for years, and who is now unable, from increasing disabilities, to use even them. The Worcester brethren have hitherto done their best, but their numbers have lately been reduced. Bro. Ashcroft visited bro. Kimball when at Worcester, and can testify to his worthiness and need. Remittances to the office of the *Christadelphian* will be forwarded.

AGENTS WANTED.—BRETHREN PREFERRED.—Bro. Cole, of Leicester, says: "I have discovered a new remedy for rheumatism in all its forms, which I have named *The Zanthoxylum compound*. Believing I have got a good thing, I intend to give it all the publicity I can, notwithstanding the fact that there are so many nostrums all at. I intend to have agents in most towns, but should like to give the preference to brethren. If brethren who keep shops would like to undertake an agency, I will supply them with bills having their name and address printed on, and will treat with them liberally." Bro. Cole's address is "W. Cole, 13, Near Road, Leicester."

B. C.—You have done your duty in troubling and seeking to trouble the lady you speak of by pressing the truth on her notice. But you need not be in the least distressed at the abortiveness of the result. There are many who receive the call (in one case direct from the mouth of Christ himself) of whom Christ's declaration is that they are "not fit for" the kingdom of God. "Hand to the plough and looking back" is no new thing. "Father and mother and family" have always been powerful to obstruct the way of the kingdom. When "all the heart" is engaged, there is power to surmount the obstacle. If all the heart is not engaged, it means a state of mind "not fit" for the unspeakable privilege proposed.

[Continued on Page 3.]

WOULD LIKE TO REMOVE.—Brother James Lobban, of Kelsø, who is alone in the town, says:—"I could with pleasure remove to Birmingham or any other town where there are brethren. I am a blacksmith, and have been fourteen years with the same employer, but if I could get work, I would be inclined to remove for the truth's sake. I could help with others when I cannot work by myself, and I have a boy and a girl, whose surroundings are unfavourable outside their father-house, and who would have a much better chance of learning the truth if they could attend a Sunday school. If you or any brother ever hear of a situation that would suit me, be so kind as to let me know (4, Forestfields, Kelsø). I am well enough off where I am, and most likely would always have work if I kept my health; but I would rather be among those of like precious faith."

THE EDITOR'S APPOINTMENTS FOR AUGUST.—(Absent all July, except 13th, at Swansea; 27th, at Liverpool); 3rd, Birmingham; 10th, Birmingham; 17th, Birmingham; 24th, Birmingham; 31st, Peterborough.

BRO. ASHCROFT'S DITTO.—3rd, Liverpool; 10th, Nottingham; 17th, Bristol; 24th, Leicester; 31st, Gloucester.

BRO. SHUTTELOWORTH'S DITTO.—24th, Leicester; 31st, Liverpool.

MONDAY, AUGUST 4TH, AT BIRMINGHAM.—There will be a tea meeting at the Temperance Hall (4.30)—brethren and sisters only. If the day is fine, a number of brethren and sisters will probably spend a few hours' open-air fellowship together at Sutton: train leaves New Street 9.5 a.m.; returns 3.53; book for Streetly.

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, 1s.; a brother (Visitor overpaid), 1s. 7d.; a brother and sister (Visitor overpaid), 2s.; a brother (Visitor overpaid) 1s. 3d.; an ecclesia, 14s.; a sister (Visitor overpaid), 6s. 6d.

Users during the same time.—A poor stranger, anxious but unable to obtain, 1 copy *Twelve Lectures*; poor and worthy brother, often wished to have, but could never manage to get, 1 *Apocalyptic Lectures*, 1 *Trial*; poor old brother, scarcely able to subsist, 1 *Trial*; poor brother, 1 copy *Twelve Lectures*; another, would like to procure, but cannot, *Christadelphian* for 1884, 500 *Finger Posts*; a zealous working poor brother, with excellent opportunity of using, but no ability to provide, 1 *Avastasis*, 1 *Atone-ment*, 1 *Bradlaugh Debate*, 1 *Bible Defended*, 1 *Declaration*, 4 *Eternal Life*, 4 *Kingdom of God*, 1 *Keil One*, 1 *Keys of Hell*, 1 *Living Again*, 2 *Resurrection of Christ*, 1 *Town Hall Lectures*, 1 *Three Lectures*, 1 *Pilate's Question*, 1 *Apocalyptic Lectures*, 1 *Ways of Providence*, 1 *Seasons of Comfort*, 1 *Christ Crucified*; poor brother, 1 *Apocalyptic Lectures*, 1,000 *Finger Posts*.

Books, Pamphlets, MSS., &c., received during the Month.

(No unused manuscripts will hereafter be returned: writers must keep copies or risk the loss.)

A three-paged tract on "Prayer": (cannot be too much inculcated, though the question of attitude may be made too much of. Variety of attitude is as natural as it is Scriptural).—Three rhymes by brother Ballastyne, "Rome," "The Mark," and "Thoughts." (The sentiment is all that can be desired, but the treatment is not ripe enough for use in the *Christadelphian*.)—Copy of the Unitarian *Equiper*, from J. C. H., "to let the Editor of the *Christadelphian* see how infidelity is spreading by Unitarian means." (Alas! he is tragically aware of that and many other similar facts that write futile groans from the breast. God alone can "expose" and confound the operations of specious falsehoods that undermine truth and scatter darkness on all hands. He will do it with effect at the appointed time. For this, we can but wait and pray).—Glad Tidings, No. 5.—Copy of the *Neurotic Body Chronicle*, of June 25th.—Ditto *Huddersfield Examiner*, June 26th.—Ditto *Birmingham and Aston Chronicle*, June 28th (with Anti-Christadelphian letter from an entirely un-Brethren-like champion of the "Beech" character; to be found, notwithstanding his anonymity, not far from the Derby railway station).—Copy of Professor Loiset's pamphlet on "Memory," from E. C., who recommends it specially to brother Ashcroft's notice as an aid to literary toils (Bro. Ashcroft had Loiset's system brought under his notice by another correspondent. He is little the better of it which is also the case of others who tried it with him. No doubt, the system would be a wonderful boon "if" it could do what is claimed for it—"the art of never-forgetting," "mind-wandering cured," "any book learnt off in one reading," &c. &c. It may do this for some; but so it has not done for those referred to. Thanks to the sender, nevertheless).—Copy of the *Jewish World*, of June 20.—(a letter marked—either the one on the persecution of the Roumanian Jews, or that on the reconciliation of Moses and Geology). Two contributions by P. C., one in prose, the other in rhyme; the ideas in both good, but, in literary treatment, coming short of the quality required for useful publication. What this quality is, is hard to describe, but easy to discern, where it exists.—The *Present Truth*, No. 1 (a seventh-day Adventist paper, for English circulation). Some good things in it, but emulsified with a large admixture of modern pietism.—"O Lord, arise: it is time for thee to work; men have made void thy law."—"The devil I must resist."—one of Mr. Lakin's fiery impeachments of the clergy; a good deal of Bible truth in it; a pity Mr. Lakin does not go all the way. His object and attitude at the meeting he refers to were misunderstood, as also his identity unrecognised; otherwise his questions would have received different treatment.—*Christian World* for May 15th, with lengthy florid out-pouring by a prominent false prophet of the age, namely undervalued here and there by the sender, by way of emphasizing his unscriptural and flesh-pleasing dogmatism.—"Our Terrestrial System before the Fall"; article copied out by bro. Forbes (many thanks). A prayer (P. H.) also "divine thoughts" (by and-by, perhaps).—Copy of the *Jewish World*, July 11th.—Copy of the *Halifax Morning Herald* (from bro. Creed: thanks).—*Halifax Morning Chronicle*, with interesting paragraphs.—"Testing Deuteronomy" (useful by and-by).—Copy of *New York Sun*, also *Cincinnati Commercial Gazette* of June 29th, with article on Esau and Jacob, in which the writer scornfully caricatures the narrative from the point of view supplied by the modern plastic, non-physical and modern philosophy point of view.—Three fair poetical compositions, from Innerkip, Canada, by bro. R. Mitchell (we may make some use).

All communications must be addressed to ROBERT ROBERTS, Atheneum 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 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. or, in Britain, sent carriage free. Orders to the amount of £20 sent to the Colonies or the States, carriage free, at English nett price.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States by application through post, to Mrs. E. J. Lasius, 38, Graham Street, City Heights, Jersey City, N.J., enclosing the amounts specified over the leaf in the table of "books in supply."

616 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, AUGUST, 1884.

Nett Price.	CARRIAGE INCLUDED,	In Britain.	To the States	Australia N. Zealand	To Canada.
2 1/2d.	Address to Young Women (by Sister Roberts)	3d.	.08	4d.	.07
2 1/2d.	Second ditto (ditto)	3d.	.08	4d.	.07
9d.	Anastasis (Resurrection and Judgment)	10 1/2d.	.30	1s 1d.	0.23
2d.	Anglo-Israelism Refuted	2 1/2d.	.07	4d.	.06
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	3s 1/4d.	1.10	4s 1d.	.86
1s 6d.	Apostacy, Unveiled (a Discussion with Dr. Thomas)	1s 8d.	.55	2s.	.43
3d.	Atonement, the Doctrine of (by Bro. J. J. Andrew)	3 1/2d.	.10	5d.	.09
1s.	Bradlaugh Discussion [of London]	1s 2d.	.37	1s. 8d.	.30
1s 6d.	ditto ditto (superior edition)	1s 9d.	.57	2s 9d.	.45
1d.	Bible Companion	1 1/4d.	.05	2d.	.04
1d.	ditto ditto (photo-lithograph)	1 1/4d.	.05	2d.	.04
6d.	Bible Defended from Religious Unbelief	7d.	.20	10c.	.16
2s 6d 100	Christadelphianism: what is it? (Antidote to T. C. Chronikon Hebraikon [Nicholls])	2s 10d.	1.00	3s 10d.	.74
1s.	Chronikon Hebraikon	1s 1d.	.35	1s 4d.	.28
2d.	Catechesis	2 1/2d.	.07	4d.	.06
4d.	Clerical Theology Unscriptural	5d.	.14	8d.	.12
3s 6d ann	Children's Magazine	4s.	1.25	5s. 6d.	1.09
3s 6d.	Children's Magazine (in cloth), suitable for Prizes	3s 10d.	1.35	4s. 6d.	.98
4s 6d.	Ditto ditto (in bevelled boards and gilt edges)	4s 10d.	1.70	6s. 0d.	1.26
2s 6d.	Christendom Astray (18 Lectures, R. Roberts), in paper covers	3s 3d.	1.20	4s 9d.	.88
3s 6d.	ditto ditto (in plain cloth)	4s.	1.40	5s 6d.	1.08
4s.	ditto ditto (in boards, half gilt)	4s 7d.	1.60	6s.	1.20
5s.	ditto (in bevelled boards and gilt edges)	5s 8d.	1.90	7s.	1.50
6d.	Coming Events in the East	7 1/2d.	.22	1s 2d.	.17
2s.	Commandments of Christ (Pocket Epitome) without cover	2 1/2d.	.07	4d.	.06
3s.	Ditto ditto (cloth)	3 1/2d.	.10	5d.	.09
4d.	Ditto ditto (leatherette)	4 1/2d.	.13	6d.	.11
6d.	Ditto ditto (in leather case)	6 1/2d.	.19	7d.	.14
6d.	Davies Lectures (Eastern Question)	7d.	.20	10d.	.16
2d.	Declaration of first Principles	2 1/2d.	.07	4d.	.06
9d.	Defence of the Faith	10d.	.30	1s 1d.	.22
1s.	Drawings of Daniel's Visions	1s 0 1/2d.	.36	1s 1d.	.30
6d.	England and Egypt	7d.	.20	10d.	.16
1 1/4d.	Eternal Life (lecture by R. Roberts)	2d.	.06	3d.	.05
7s 6d.	Eureka) Exposition of) Vol. I	8s 2d.	2.75	10s 2d.	2.03
10s 6d.	Eureka) Apocalypse.) III.	11s 2d.	3.85	14s 10d.	2.83
8d.	Everlasting Punishment not Eternal Torment	7d.	.20	10d.	.16
7d 100	Everywhere Leadet (Synopsis of Faith & advt. of Works)	9d.	.25	1s 3d.	.20
1 1/4d.	Everybody's Question (F. R. Shuttleworth)	2d.	.06	3d.	.05
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3 1/2d.	.10	5d.	.09
7d. 100	Finger Posts, Bible; Nos. 1 to 55	9d.	.25	1s 3d.	.20
2d.	Good Confession (Conversation with a view to baptism)	2 1/2d.	.07	3d.	.07
1s.	Guide (Ecclesial), with System of Rules, and basis of faith (by R. Roberts)	1s 1d.	.35	1s 4d.	.28
1s.	Hine Debate (are Englishmen Israelites?)	1s 1 1/2d.	.36	1s 8d.	.29
2s.	Hymn Book, with Music (in cloth)	2s 3 1/2d.	.78	3s 4d.	.59
1s 6d.	Ditto ditto (unbound)	1s 8d.	.55	2s 6d.	.45
2s 6d.	Ditto ditto (leather)	2s 9 1/2d.	.99	3s 10d.	.72
3s.	Ditto ditto (gilt edges)	3s 2 1/2d.	1.09	4s 4d.	.84
6d.	Index to Elpis Israel	7d.	.20	10d.	.16
6d.	Index to Eureka	7 1/2d.	.22	1s 2d.	.18
1s.	Jesus Christ and Him Crucified (by J. J. Andrew)	1s 1 1/2d.	.36	1s 8d.	.29
1s 3d.	ditto ditto (in cloth)	1s 4 1/2d.	.50	1s 10d.	.37
8d.	Jew Discussion	9 1/2d.	.31	1s 4d.	.22
1s 100	"Judging for Himself"	1s 8d.	.40	2s.	.30
3d.	Keys of Hell (J. Bland)	3 1/2d.	.10	5d.	.09
1 1/4d.	Kingdom of God (Lecture by R. Roberts)	2d.	.06	3d.	.05
3d.	Living Again	3 1/2d.	.10	5d.	.09
1s.	Man Mortal	1s 1/2d.	.36	1s 8d.	.29
3d.	Meaning of the Christadelphian Movement	9 1/2d.	.26	1s 4d.	.21
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	.20	10d.	.16
1d.	Odology (Spiritualism Explained)	1 1/4d.	.05	2d.	.04
2s 1d.	Patterns of Things in the Heavens	2s 1d.	.50	3s 4d.	.60
6d.	Prophecy and the Eastern Question	7d.	.20	10d.	.16
1s. 100	Querist, Nos. 1 and 2	1s 2d.	.37	1s 8d.	.31
1 1/4d.	Resurrection of Christ (lecture by R. Roberts)	2d.	.06	3d.	.05
4d.	Scepticism Answered	4 1/2d.	.14	8d.	.12
4s.	Seasons of Comfort (52 Sunday Morning Addresses, by	4s 5d.	1.30	5s 8d.	1.13
5s.	Ditto ditto (full gilt cover and edges)	5s 5d.	1.80	6s 9d.	1.34
7d. 100	Sect Everywhere Spoken Against [R. Roberts)	9d.	.25	1s 3d.	.20
0d. doc	Shield, Christadelphian, Nos. 1 to 16	10d.	.28	1s 2d.	.23
2d.	Slain Lamb	2 1/2d.	.07	3d.	.07
2d.	Statement of the Faith	2 1/2d.	.07	3d.	.07
6d.	Town Hall Lectures	7d.	.19	10d.	.16
6d.	Three Lectures by Three Lecturers ("The Christadelphians in their true light")	7d.	.20	10d.	.16
6d.	The Trial (cloth)	3s 10d.	1.25	4s 10d.	.98
4s.	ditto (bevelled boards and gilt edges)	4s 4 1/2d.	1.50	5s 6d.	1.11
2s.	Twelve Lectures	2s 4d.	.65	3s 4d.	.60
3s.	ditto (leather)	3s 4d.	1.10	4s 4d.	.86
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	.08	4d.	.07
5s 6d.	Visible Hand of God (on Miracle) by R. Roberts	3s 10d.	1.35	4s 10d.	.98
4s 6d.	Ditto ditto (in bevelled boards and gilt edges)	4s 10d.	1.70	5s 10d.	1.26
1s.	Visitor (a few back numbers, each)	1 1/2d.	.05	2d.	.04
3s.	Ways of Providence	3s 4 1/2d.	1.10	4s 4d.	.86
2d.	What is the Truth? Pilate's Question Answered	2 1/2d.	.07	3d.	.07
2d.	Window Card (The Ancient Faith)	3 1/2d.	.10	5d.	.09
1d.	Who are the Christadelphians?	1d.	.08	1 1/4d.	.08
1d.	Yahweh Elohim—the Memorial Name (E. J. Lusk)	4s 4d.	1.10	5s 6d.	1.10

No. 243.—Sept. 1, 1884. A.M. 5974.



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.

CONTENTS :

The Vision of Nahum Interpreted	385	Chat with Correspondents, and	
Events in Egypt, in the Light of		Extracts from some of their	
Prophecy	389	Letters	413
Sunday Morning at the Birmingham		EDITORIAL—	
ham Christadelphian Ecclesia.		The Signs of the Times	421
No. 100	400	Intelligence	425
Things New and Old, &c.	405		

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.

Christ is Coming to the Earth Again.

NOTES.

SUBSTITUTE FOR *The Visitor*.—Before this gets into the hands of readers, they will, in all probability, have had placed in their hands, through the post, the first number of the new weekly paper by brother Shuttleworth, *The Bible Light-stand*. A specimen number is better than a prospectus. Those who intend taking it had better write at once to brother Shuttleworth, Athenaeum Buildings, Edmund Street, Birmingham. They will find particulars in the specimen number: 8 pages, price 1d., by post 1½d. Brother Shuttleworth has been before the readers of the *Christadelphian* for many years. They, therefore, know what to expect. They have a guarantee of true discipleship in the spirit entertained, and the objects aimed at. The Bible will be the inspiration, and the promotion of Bible results the guiding policy.

THE JEWISH CONTRIBUTION.—A sister; £1 13s.

J. P. J.—We have still some copies of the Bishop-Jackson debate.

"BIBLICAL EXEGETIST" (Bro. Ashcroft).—See Birmingham Intelligence in the present number of the *Christadelphian*.

VISITOR OVERPAID ADVERTISEMENTS.—Some advertisements were paid for longer than they appeared. We make this good by inserting in the *Christadelphian*. (See page 3.)

A. T. (Canada).—Your suggestion to have a leaflet on the Memorial Name of the Father, exhibiting the original terms translated God and Lord, with their literal equivalents in English, is good, and will be kept in view.

Several contributions have been received during the month in response to the appeal on behalf of brother Kimball, Worcester, Mass. They have been privately acknowledged, and will be forwarded in due course to their destination. The following were sent anonymously, and, therefore, could not be acknowledged: A sister, 2s. 6d.; a brother, 5s.; a brother, 5s.

F. J. R. The paragraphs in "Chat with Correspondents," preceded by initials, are editorial rejoinders to questions or remarks by correspondents, and not the remarks of correspondents themselves. Where we quote from correspondents, the fact is plainly stated.

J. A.—There will be no charge for the advertisement. We never have made a charge for adver-

tisements in the *Christadelphian*, and we do not intend to begin. The adoption of an advertisement tariff in the *Visitor* had a special object, which has passed away.

A Sister writes: "I should be glad to see help solicited for brother Maartens, of South Africa, who must be very badly off by the allusion on cover of last month's *Christadelphian*." No doubt it is so. Any contributions sent on his behalf, we shall have pleasure in forwarding.

CHEAP EDITION OF *Twelve Lectures*.—We have received from the binder a number of *Twelve Lectures*, in paper covers, which will sell at the reduced price of 1s. 6d. When this supply is exhausted, there will be no re-issue of the work, as *Christendom Astray* will take its place.

THE POCKET HYMN BOOK.—This is now delivered after long delay, caused by holidays and other pre-occupations on the part of the binder. It is printed on fine thin paper, slightly reduced size of page, and bound strongly in leather, with flap and spring buckle. Price 4s., by post 4s. 3d.

EVENTS IN EGYPT IN THE LIGHT OF PROPHECY.—The lecture delivered by the Editor in the Town Hall during the past month (appearing in the present number of the *Christadelphian*) has been printed separately for distribution among the alien, along with the address delivered in the same place in the morning. Price, one penny, or 7s. per hundred, post free.

J. R.—You may be perfectly easy, in "looking towards Birmingham." Put the "trouble of mind" into Montgomery Castle. Bro. Roberts' statement is absolutely true, that "nothing is the matter." There are changes, but that is nothing the matter, and may be the other way—which is undoubtedly the case. Here is what we should have called something the matter:—"Bro. Ashcroft fallen away from the faith; brother Shuttleworth enlisted into the army. Editor in bed without hope of recovery; book business ruined; office unable to carry on; ecclesia ruptured; Temperance Hall shut." Things are all much contrary to this. "Change is our portion now;" but change is not disaster; it may be improvement, as it is in this case, so far as Birmingham is concerned.

THE EDITOR'S APPOINTMENTS FOR SEPTEMBER.—7th, Birmingham; 14th, Birmingham; 21st, Kidderminster; 28th, Birmingham.

BRO. ASHCROFT'S DITTO.—7th, Liverpool; 14th, Nottingham; 21st, Swansea; 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 brother, 10s.; a brother (*Visitor* overpaid), 3s. 8d.; a sister, 2s. 6d.

Users during the same time.—Poor hearty brother abroad: has the heart to do much and the time, but not the money: a quantity of *Finger Posts* and pamphlets to enable him.—Complete set of *Christadelphian* publications, for Free Library, at the instance of a poor ecclesia paying part.—A young sister wishful to distribute but unable to provide 200 *Finger Posts*; poor brother, in the States, 1 *Broodhough Discussion*, 1 *Apostacy*, 1 *Three Sects*, 1 *Nightingale Discussion*, 1 *Man Mortal*, 1 *Drawings*, 1 *Hine Debate*, 1 *Declaration*, 2 *Defence*, 1 *Window Card*; ditto, ditto, 250 *Finger Posts*; a brother has a special opportunity for distributing, but cannot afford, 250 *Finger Posts*; Poor brother (recommended by another as certain to make good use) 12 *Declarations*, 25 *Who are*, 200 *Judging*, 6 *Keys of Hell*, 6 *Living Again*, 400 *Querists*, 1 *Christendom Astray*, 2 *Defence*, 6 *Everybody*, 2 *Good Confession*; poor brother, 1 *Diabolism*.

WHAT IS A HEAVENLY COUNTRY?

BIBLE FINGER POST, No. 56. (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.

ADVERTISEMENTS.

We make no charge for advertisements appearing in the Christadelphian. We publish them for love's sake, as always. The exception in the case of the VISITOR is for a reason no longer existing.

Some advertisements we refuse, also for a reason—having nothing to do with the object for which the Christadelphian is solely carried on.

E**DUCATION.**—(Sons of the Brethren.)—Brother JAMES ALLEN, 13 years a Master in King Edward VI. Grammar School, Birmingham—in which there were 27 masters and over 600 pupils—has vacancies for 2 or 3 boarders, who would enjoy *home comforts*. Terms for the sons of brethren from 30 guineas per annum; according to age. Weekly boarders taken.—Address, 251, Stratford Road, Sparkbrook, Birmingham.

VISITORS TO BIRMINGHAM.

—The hotel will not be much longer available; but Sister MARY JANE BELL (2, Alexandra Road) says she will be able, henceforward, to accommodate visitors at moderate terms. Her house (just entered) is near Belgrave Road, and, therefore, much nearer the Temperance Hall than the hotel was.—Sister Townshend (wife of brother Townshend, deceased)

also thinks of opening a similar house; particulars afterwards.

S**SCHOOL.**—Sister (Miss) BAKER, 181, Walton's Terrace, Bramhall Lane, Stockport, has carried on School successfully for some time at this address. She has had to extend accommodation, and is now desirous of receiving Boarders. She has the assistance of a young lady who is a sister, and is prepared to give a sound English Education on moderate terms. Communicate at the address given.

S**OLOMON'S TEMPLE.**—With Key, being two beautiful Lithographs, each 3ft. 6in. by 2ft. 6d., taken from the celebrated model of Solomon's Temple, by Councillor Schöff, of Hamburg. Bro. W. HARDY, Great Bridge, Brighton, will be pleased to forward the same, post free, for 5s. 6d. Published price, £1 ls.

H**ERBAL MEDICINES.**—The following are prepared by Brother WILLIAM COLE, 1, Keswick Villas, Near Road, Leicester:—Lobelia Linctus for all Chest Affection; Nervine Drops, Digestive Pills, Diarrhœa Mixture, Infants' Corrective Syrup, Composition Powder, Stimulating and Rheumatic Liniment, &c. Price, 7d., 1/1, and 2/6. Carriage paid.

S**ISTER H. M. YOUNG, 3, Gollborne Street, Warrington** (having taken an agency for Thomas Fletcher's well-known gas-heating, cooking, washing, and domestic labour-saving apparatus), would commend the gas cooking and washer to the notice of sisters, especially the washer, which reduces a day's wash to three or four hours (by no means laborious) and the cost much less than fire.—Further information, prices, &c., on application to above address.

Books, Pamphlets, MSS., &c., received during the Month.

(No unused manuscripts will hereafter be returned: writers must keep copies or risk the loss.)

A list of suggested subjects for future *Finger Posts*. (Thanks to brother Challinor: the list may be useful).—Cutting from the *Staffordshire Advertiser*, sent from Cairo, in which the Bishop of Lichfield recognises the impotency of the Church as by law established to deal with the spiritual needs of the population. It is one thing to see an evil: another thing to remove it. The spiritual need of the population will never be supplied till Episcopalian and all other obstructions are broken up by the Lord's power at his coming; and the Mount Zion feast spread by him for all people.—An anti-Anglo-Israelittract, by "Rev." C. R. N. L. It confutes the historical argument in showing that the Scythians, whom the Anglo-Israelites claim as the deported ten tribes, were descendants of Magog, and the Kelts of Gomer, sons of Japheth, whereas Abraham was a descendant of Shem.—Copy of the *Liverpool Echo*, July 26, with lines marked "The Invisible Barrier" (clipped for possible use).—The *Traveller's Record* for July, 1884.—The *Investigator*, No. 9.—*Boston Daily Advertiser*, June 14.—An amusing rhyme on the devil, scribbled by bro. Simons, *pro bono publico*, over a sketch of his Satanic majesty, which some person had drawn on a much-frequented public spot at Outram, N.Z. (We may let our readers see it by-and-bye).—Hymn on the "Resurrection of Christ," by the same worthy brother.—Copy of the *Springfield Republican*, for July 18, containing article on England's aims in the Soudan, particularly as regards the culture of cotton.—An 8-page collection of opinions of readers of Dr. L. C. Thomas's book, *The Law, the Covenants, and the Sabbath*.—*Boston Herald Supplement*, April 14, with verbatim report of a sermon of a "Rev." M. J. Savage, a professed Christian preacher, who labours to undermine the evidence of Christ's resurrection! We can endure and pardon the insanity, in view of the preacher's evident impression that pulpit theology is the gospel of Christ. He knows a good deal about the men and notions of modern science, which evidently impress him overpoweringly; he evidently knows but very little of the facts he criticises. It is night, owls hoot, and spectres walk; we must be patient for the daybreak which will chase the nightmare miseries from the face of the earth.—Copy of the *Kiddernaster Shuttle*, Aug. 2, with report of lecture by bro. Bland—Peers or People.—"Jesus, the Mighty God"—An American pamphlet of 16 pages, endeavouring to show that there is no personal glorious Father in heaven, but only Universal Spirit with attributes, and that Jesus is the only "form of God" extant in the universe. (The pamphlet is temperately and clearly written, but is to be decisively rejected as an unskillful manipulation of a very lofty subject, with the result of blotting out the foundation of all divine truth, in denying the personality of the Father).—"The Mystery of the Covenant of the Holy Land explained," copied for future use from *The Herald*, by bro. Forbes (received with thanks).—Small 20-page pamphlet, "Satan on Earth," in which the writer, an ultra worshipper of the Beast, announces the advent of the devil as "Anti-Christ" in 1886, and sundry consequential political revolutions of an extraordinary character. If the writer were as enlightened as he is apparently sincere, he would be aware that Satan commenced his career on earth 6,000 years ago, and donned the robes of Anti-Christ about the beginning of the Christian era.—Guide to South California.—*The Age to Come Herald and Jerusalem's Pioneer*, a paper professing to be "devoted to the restoration of the tribes of Israel, and the establishment of the Kingdom of God in Palestine." (There is too much spasmodic appeal for finances for this to be a genuine affair. We doubt if periodical literature will have anything to do with the achievement of this much-to-be-wished-for result.)—*Jewish World*, for Aug. 1.—*Birmingham Daily Post*, Aug. 1.

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 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.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post, to Mrs. E. J. Lasius, 38, Graham Street, City Heights, Jersey City, N. J., enclosing the amounts specified over the leaf in the table of "books in supply."

Nett Price.	CARRIAGE INCLUDED.	In Britain.	To the States.	Australia N. Zealand.	To Canada.
2½d.	Address to Young Women (by Sister Roberts)	3½d.	08	4½d.	07
3d.	Second ditto (ditto)	3d.	08	4d.	07
9d.	Anastasis (Resurrection and Judgment)	10½d.	30	18½d.	0.28
2d.	Anglo-Israelism Refuted	2½d.	07	4d.	06
3s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	38½d.	1.10	48½d.	86
18d.	Apostacy, Unveiled (a Discussion with Dr. Thomas)	18½d.	55	28.	43
3d.	Atonement, the Doctrine of (by Bro. J. J. Andrew)	3½d.	10	5d.	09
5d.	Book Unsealed	5½d.	14	8d.	12
1s.	Bradlaugh Discussion	18½d.	57	18.8d.	30
18d.	ditto ditto (superior edition)	18½d.	57	28½d.	45
1d.	Bible Companion	1½d.	05	2d.	04
1d.	ditto ditto (photo-lithograph)	1½d.	5	2d.	04
6d.	Bible Defended from Religious Unbelief	7d.	20	10½d.	16
10d. 100	Christadelphianism: what is it? (Antidote to T. C. Chronikon Hebraikon [Nicholls])	28½d.	1.00	38½d.	74
1s.	Chronikon Hebraikon	18½d.	35	18½d.	28
2d.	Catechesis	2½d.	07	4d.	06
4d.	Clerical Theology Unscriptural	5d.	14	8d.	12
18d. ann	Children's Magazine	4s.	1.25	58.6d.	1.00
38d.	Children's Magazine (in cloth), suitable for Prizes	38½d.	1.35	48.6d.	98
48d.	ditto ditto (in bevelled boards and gilt edges)	48½d.	1.70	68.6d.	1.26
38d.	Christendom Astray (18 lectures, R. Roberts), paper cov.	38½d.	1.20	48½d.	88
38d.	ditto ditto (in plain cloth)	4s.	1.40	58½d.	1.08
4s.	ditto ditto (in boards, half gilt)	48½d.	1.60	68.	1.20
5s.	ditto ditto (in bevelled boards and gilt edges)	58½d.	1.90	78.	1.50
6d.	Coming Events in the East	7½d.	22	12½d.	17
2d.	Commandments of Christ (Pocket Epitome) without cover	2½d.	07	4d.	06
3d.	ditto ditto (cloth)	3½d.	10	5d.	09
4d.	ditto ditto (leatherette)	4½d.	13	6d.	11
6d.	ditto ditto (in leather case)	6½d.	19	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	18½d.	22
1s.	Drawings of Daniel's Visions	18½d.	36	18½d.	30
6d.	England and Egypt	7d.	20	10d.	16
1½d.	Eternal Life (Lecture by R. Roberts)	2d.	06	3d.	05
78d.	Eureka (Exposition of) Vol. I.	88½d.	2.75	108½d.	2.03
108d.	Eureka (Apocalypse)	118½d.	3.85	148½d.	2.83
3d.	Everlasting Punishment	7d.	20	10d.	16
7d. 100	Everywhere Leaflet (Syn. & advt. of Works)	9d.	25	18½d.	20
1½d.	Everybody's Question (in cloth)	2d.	06	3d.	05
3d.	Evil One, the—and the way to escape (by R. Roberts)	3½d.	10	5d.	09
100	Finger Posts, Bible; Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100	9d.	25	18½d.	20
2d.	Good Confession (Conversation as a view to baptism)	2½d.	07	4d.	06
1s.	Guide (Eccelesial), with system of Rules (by R. Roberts)	18½d.	33	18½d.	29
1s.	Hine Debate (are English new Israelites?)	18½d.	33	18½d.	29
2s.	Hymn Book, with Music (in cloth)	28½d.	78	38½d.	59
18d.	ditto ditto (unbound)	18½d.	55	28½d.	45
28d.	ditto ditto (leather)	28½d.	99	38½d.	72
38s.	ditto ditto (gilt edges)	38½d.	1.09	48½d.	84
48s.	ditto ditto (pocket edition)	48½d.	1.50	58½d.	1.11
6d.	Index to Elbis Israel	7d.	20	10d.	16
6d.	Index to Eureka	7d.	20	10d.	16
1s.	Jesus Christ and Him Crucified (by J. J. Andrew)	18½d.	36	18½d.	29
18d.	ditto ditto (in cloth)	18½d.	36	18½d.	29
8d.	Jew Discussion	9½d.	31	18½d.	22
1s 100	"Judging for Himself"	18½d.	40	28.	30
3d.	Keys of Hell (J. Bland)	3½d.	10	5d.	09
1½d.	Kingdom of God (Lecture by R. Roberts)	2d.	06	3d.	05
3d.	Living Again	3½d.	10	5d.	09
1s.	Man Mortal	18½d.	36	18½d.	29
8d.	Meaning of the Christadelphian Movement	9½d.	28	18½d.	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	28½d.	30	38½d.	60
6d.	Prophecy and the Eastern Question	7d.	20	10d.	16
1s. 100	Querist, Nos. 1 and 2	18½d.	37	18½d.	31
1½d.	Resurrection of Christ (Lecture by R. Roberts)	2d.	06	3d.	05
4d.	Scepticism Answered	4½d.	14	8d.	12
4s.	Seasons of Comfort (32 Sunday Morning Addresses, by R. Roberts)	48½d.	1.50	58½d.	1.13
100	ditto ditto (full gilt cover and edges)	58½d.	1.80	68½d.	1.34
7d. 100	Sect Everywhere Spoken Against (R. Roberts)	9d.	25	18½d.	20
10d. doz	Shield, Christadelphian, Nos. 1 to 16	10d.	28	18½d.	23
2d.	Shain Lamb	2½d.	07	3d.	07
2d.	Statement of the Faith	2½d.	07	3d.	07
6d.	Town Hall Lectures	7d.	19	10d.	16
6d.	Three Lectures by Three Lecturers ("The Christadelphians in their true light")	7d.	20	10d.	16
38d.	The Trial (cloth)	38½d.	1.25	48½d.	98
48s.	ditto (bevelled boards and gilt edges)	48½d.	1.50	58½d.	1.11
28s.	Twelve Lectures	28½d.	65	38½d.	60
38s.	ditto (leather)	38½d.	1.10	48½d.	86
18d.	ditto (paper)	18½d.	58	28½d.	47
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	08	4d.	07
38½d.	Visible Hand of God (on Miracle) by R. Roberts	38½d.	1.35	48½d.	98
48½d.	ditto ditto (in bevelled boards and gilt edges)	48½d.	1.70	58½d.	1.26
1s.	Visitor (a few back numbers, each)	1½d.	05	2d.	04
3d.	Ways of Providence	38½d.	1.10	48½d.	86
2d.	What is the Truth? Pilate's Question Answered	2½d.	07	3d.	07
2d.	Window Card (The Ancient Faith)	3½d.	10	5d.	09
½d.	Who are the Christadelphians?	1d.	03	1½d.	03
48s.	Yahweh Elohim—the Memorial Name (E. J. Lasius)	48½d.	1.10	58½d.	1.10

No. 244.—Oct. 1, 1884. A.M. 5974.

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.

CONTENTS -

The Abrahamic Covenant and its Mystery	433	Sunday Morning at the Birmingham Ecclesia, No. 161	440
Christ: His Life and Work 1,800 Years Ago.—Chapter I.	438	Chat with Correspondents, and Extracts from some of their Letters	456
POETRY—		EDITORIAL—	
A Song for Sisters	443	The Signs of the Times	461
"Satan"	454	The Visitor Department—containing varieties	468
Difficulties in the First Two Chapters of Matthew	445	Intelligence	473

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.

Christ is Coming to the Earth Again.

NOTES.

MR. OLIPHANT AND THE JEWISH CONTRIBUTION.
—Just as we go to press, we have a letter from Mr. Oliphant, from the foot of Mount Carmel, giving an account of what he has done in Jewish affairs in the Holy Land with the fund in hand since he last wrote. The letter will appear next month, if the Lord will. We may say that he strongly recommends the continuance of the annual contribution. He says "Societies for emigration to this country (the Holy Land), exist all over the East and are increasing in number. They are only waiting for the change to take place which shall open the Holy Land to them, to pour into it like a flood."

B. D. (G. Y.).—Is, 9d.
C. C.—The pamphlet duly received and forwarded to bro. Russell, of Glasgow.
THE NEXT VOLUME OF THE "CHRISTADELPHIAN."—Notice of renewal, see page 461.
E. C.—Parcel containing four pairs of socks for the next Jewish box of clothing, duly received, and added to the growing pile.
SEVERAL.—*Elypis Israel* is reprinted and just on the point of delivery from the binder; a marker is provided. We have had the first copy.
"THE VISITOR."—Our readers will find a commencement made this month of incorporating the leading features of the *Visitor* with the *Christadelphian*.

TOWARDS THE CLEANING OF THE TEMPERANCE HALL.—We have to acknowledge unexpected contributions to this compulsory cost, a brother £1, a brother and sister £1 1s.

G. P.—You doubtless hit the core of the Anglo-Israel controversy (not much of a controversy now, it is dying) when you say "All the promises of blessing and prosperity are connected with the possession of the Holy Land."

TABLE OF BOOKS IN SUPPLY.—We have had to re-arrange table of "Books in Supply" on the back of cover, so as to economise space. An increasing list makes this necessary.

J. J. S.—We fear your desire to have Christadelphian works published in the German language is doomed to disappointment. Nevertheless, your renewed appeal may find voice next month.

E. J. L.—The Promised Land pamphlet has been deferred in view of the expected publication of brother Sulley's plans. Meanwhile, we observe that Major Phillips' pamphlet has been re-published by that gentleman.

DR. THOMAS'S LIFE.—This has been reprinted without the steel engraving, at a reduced price—4s.—postage extra. A marker is provided. The work is in the hands of the binder, from whom immediate delivery is expected.

Several have responded during the month to the sister's suggested appeal for brother Maartens, of South Africa. In three cases we could not acknowledge, because sent anonymously, viz.: a brother 2s. 6d.; a sister 5s.; a sister £1.

THE HYMN BOOK IN LIMP COVERS.—We have had a few of the thin edition of the Hymn Book bound in strong limp binding, in addition to the pocket book style. In this we have complied with request made. Price the same, 4s., postage extra.

EUREKA II.—This has been reprinted and bound in two parts—vol. ii. (a) and vol. ii. (b), for the sake of convenience of use. The separate

parts will be 6s. 0d. each, postage extra. They can be had in one vol. as usual, 10s. 6d. postage extra. A marker is provided.

Four further remittances to the need of brother Kimball Ewings, of Worcester, Mass., U. S. A. have been received. One was anonymous and could not be privately acknowledged, viz.: Sep. 4th; us. The whole will have been forwarded before this meets the eye of the reader.

Brother I. N. JONES (late of Worcester, Mass.) writes from Florida to say that the brother appealed for from Worcester is brother Kimball Ewings—not brother Kimball. He adds that remittances in aid ought to be sent to brother David Rolston, 199, Union Street, Worcester, Mass, U. S. A.

L. M.—Our mind on the proposed new weekly paper you may gather from remarks on page 472. Only the compulsion of circumstances could have overcome our aversion to write such remarks. Wherein they may be misunderstood, we can only endure and wait, knowing that time will justify our declarations.

B. N.—We are sorry you are angry with us. Wait till you know all the facts. Perhaps your censure will then turn to praise. Meanwhile, we do not and cannot blame you for the unfavourable impression produced by partial information. We must patiently await the reaction that will take place when you know all. If not now, then at the judgment seat, in the light of which we walk.

Q. D.—You may tell your friend that the reason why Christadelphian publications are not obtainable at book-sellers, is because book-sellers don't care to sell them. We have made several attempts to get them into ordinary publishing channels, but they have all been failures. The books are put in a corner remain dead stock, or are positively refused. It is against a man's respectability to be found dealing in Christadelphian wares.

T. P.—We have been so accustomed to evil speaking for 25 years, that we are inured to it. We started in the teeth of quite a storm of it. If we lacked the answer of a good conscience, it would distress and destroy us. But having always cultivated this, we can endure it—even with a feeling of pity, because it is due in nearly all cases to defective information.

"THE CHILDREN'S MAGAZINE."—The time for the renewal of the *Christadelphian* is also the time for the renewal of this. Those who think it is doing a work of any value and who would not like to see it stop, may care to be reminded that it stands in need of a little more support than it receives. A very slight increase would ensure the meeting of the printers' charges, and after that, all would be smooth sailing. If one subscriber in ten could procure a single additional subscriber, we should be on safe ground.

BROTHER SULLY'S PLANS OF THE EZEKIEL TEMPLE.—Brother Sulley writes:—"The general ground plan is drawn and ready for photo-lithographing; also plan of elevation of the gate. Several other drawings are necessary to make the structure intelligible; and all are in fair progress. I shall have two if not three drawings to shew you when you visit us in October. The drawings will be reduced by photo-lithograph process for publication. The explanatory matter taxes me much. I almost began to fear it could not be finished this year, but I have now (August 20th) more hope in that respect.

ROME, AND CHRISTENDOM, AND YOU.

BIBLE FINGER POST, No. 57. (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.

ADVERTISEMENTS.

We make no charge for advertisements appearing in the Christadelphian. We publish them for love's sake, as always. The exception in the case of the VISITOR was for a reason no longer existing.

Some advertisements we refuse, also for a reason—having nothing to do with the object for which the Christadelphian is solely carried on.

WANTED.—The *Christadelphian* for January, March, and April, 1884.—Communicate with brother Geo. Pescol, 2, Edison Road, Crouch end Hill, Hornsey.

A COMFORTABLE TEMPERANCE HOTEL—(the "Central")—has been opened a few doors above the Temperance Hall, in Temple Street, three minutes walk from either Railway station.—Mrs. Mace (not in the faith).

THE "BIBLE LIGHTSTAND."—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: 1s. 7^d. per quarter, post free.—Address, Atheneum Buildings, Edmund Street, Birmingham.

THE "BIBLE EXEGETIST."—A monthly critical publication for students; by brother Ashcroft: subscription, 6s. 6^d. per annum.—Address, brother Ashcroft, care of D. Marples and Co. (Limited), publishers, Melville Chambers, Lord St., Liverpool.

BRO. STRANGE (Head Gardener), who is leaving his situation, would give up gardening for some other employment, as those employing gardeners generally prefer Churchmen. Should a brother hear of something, he would be grateful.—Address, B. Strange, Ampney Park, Cirencester.

"MARRIAGE WITH THE ALIEN."—This is a pamphlet of 18 pages, with cover, in which bro. W. H. Wilson, of

2, Back Gold Street, Booth Town, Halifax, re-publishes the article and conversation on this subject, which appeared some years ago in the *Christadelphian*. Its price is threepence, post free, and can be had at the address given, or of bro. W. Cundall, printer, Bull Green, Halifax.

EDUCATION.—(Sons of the Brethren).—Brother JAMES ALLEN, 13 years a Master in King Edward VI. Grammar School, Birmingham—in which there were 27 masters and over 600 pupils—has vacancies for 2 or 3 boarders, who would enjoy *home comforts*. Terms for the sons of brethren from 30 guineas per annum; according to age. Weekly boarders taken.—Address, 251, Stratford Road, Sparkbrook, Birmingham.

VISITORS TO BIRMINGHAM.—Sister MARY JANE BELL (2, Alexandra Road) can accommodate visitors at moderate terms. Also, Sister Townshend (wife of brother Townshend, deceased) has opened a similar house, at 29, Main Street, Camp Hill (not far from Camp Hill Railway Station).

SOLOMON'S TEMPLE.—With Key, being two beautiful Lithographs, each 2ft. 6in. by 2ft. 6¹/₂in., taken from the celebrated model of Solomon's Temple, by Councillor Schöff, of Hamburg. Bro. W. HARDY, Great Bridge, Tipton, will be pleased to forward the same, post free, for 5s. 6^d. Published price, £1 1s.

SCHOOL.—Sister (Miss) BAKER, 181, Walton's Terrace, Bramhall Lane, Stockport, has carried on School successfully for some time at this address. She has had to extend accommodation, and is now desirous of receiving Boarders. She has the assistance of a young lady who is a sister, and is prepared to give a sound English Education on moderate terms. Communicate at the address given.

HERBAL MEDICINES.—The following are prepared by Brother WILLIAM COLE, 13, Mear Road, Leicester:—Lobeline Liniment for all Chest Affections; Nerve Drops, Digestive Pills, Infants' Corrective Syrup, Composition Powder, Stimulating and Rheumatic Liniment, &c. Price, 7^d., 1/1¹/₂, and 2/6. Carriage paid. Also the ANTHOXYLUM COMPOUND, the new eclectic remedy for rheumatic affections: in bottles, price 1/1¹/₂, 2/9, and 4/6, carriage paid. AGENTS WANTED.

SISTER H. M. YOUNG, 3, Golborne Street, Warrington (having taken an agency for Thomas Fletcher's well-known gas-heating, cooking, washing, and domestic labour-saving apparatus), would commend the gas cooking and washer to the notice of sisters, especially the washer, which reduces a day's wash to three or four hours (no means laborious) and the cost much less than fire. Further information, prices, &c., on application to above address.

FURTHER SEASONS OF COMFORT.

The printer is busy on a second volume of *Seasons of Comfort*, under the above title. It will contain the same number of Sunday morning addresses, namely 52, but numbered from 53 to 104, to distinguish them from those of the first volume. It has been asked for a long time: and the printer made a start some considerable time ago, but had to come to a halt. He has resumed the work, and will keep steadily at it now till it is completed, which will not be long. The book will be in the same style as the one already published, and the same price, in two styles, 4s. and 5s.; postage extra.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and Objects, see "CHRISTADELPHIAN" for April, 1882, page 163.)

Contributions since last month.—A brother (balance of remittance), £3 7s. 6^d.; a brother, 3s.; a brother, 9^d.; a brother, 2s. 6^d.; a brother (through another) 5s.

Users during the same time.—For the first time since commencement, nil.

624 CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, OCTOBER, 1884.

Nett Price.	Carriage Included.	In Brit-tain.	To Austr. and New Zeal.	To Austr. and New Zeal. ad.	Nett Price.	Carriage Included.	In Brit-tain.	To Austr. and New Zeal.	To Austr. and New Zeal. ad.	
24d.	Address to Young Women	3d.	.08	4d.	.07	1s.	Hine Debate	1s 1/4d.	.36 188d.	.29
24d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	2s.	Hymn Book (cloth)	2s 3/4d.	.78 384d.	.59
9d.	Anastasis (Dr. Thomas)	10 1/2d.	.30	1s 1d.	0.23	1s 6d.	Ditto (unbound)	1s 8d.	.55 288d.	.45
2d.	Anglo-Israelism F. futd	2 1/2d.	.07	4d.	.06	2s 6d.	Ditto (leather)	2s 9 1/2d.	.99 3810d.	.72
3s.	Apoc. Lectures (H. R.)	3s 1/4d.	1.10	4s 4d.	.83	3s.	Ditto (gilt edges)	3s 3 1/2d.	1.09 434d.	.84
1s 6d.	Apostasy, Unveiled (Dr Thomas)	1s 8d.	.55	2s.	.43	4s.	Ditto (pocket edition)	4s 8d.	1.50 586d.	1.11
7d.	Atonement (J. J. A.)	3 1/2d.	.10	5d.	.09	6d.	Ditto (imm)	4s 8d.	1.50 586d.	1.11
5s.	Book Unsealed	5 1/2d.	.14	8d.	.12	6d.	Index to Elph's Israel	7d.	.20 10d.	.16
1s.	Bradlaugh Discussion	1s 2d.	.37	1s 8d.	.30	1s.	Index to Eureka	7d.	.22 1s 2d.	.18
1s 6d.	ditto superior	1s 6d.	.57	2s 9d.	.45	1s 2d.	Jesus Crucified (paper)	1s 1 1/2d.	.36 182d.	.29
1d.	Bible Companion	1 1/2d.	.05	2d.	.04	8d.	ditto (in cloth)	1s 4 1/2d.	.50 1s 10d.	.37
1d.	ditto (photo-litho)	1 1/2d.	.05	2d.	.04	1s 10d.	Jew Discussion	9 1/2d.	.31 1s 4d.	.22
6d.	Bible Defended	7d.	.20	10d.	.16	3d.	"Judging for Himself"	1s 3d.	.40 2s.	.30
2 6 10s	Christadelphianism	2s 10d.	1.0	3s 10d.	.74	1 1/2d.	Keys of Hell (J. Bland)	3 1/2d.	.10 5d.	.09
1s.	Chron. Heb. (Dr. T.)	1s 1d.	.35	1s 4d.	.28	3d.	Kingdom of God (R.R.)	2d.	.06 3d.	.05
2d.	Catechesis (Dr. Thomas)	2 1/2d.	.07	4d.	.06	1s.	Living Again (J. Bland)	3 1/2d.	.10 5d.	.09
4d.	Clerical Theory	5d.	.14	8d.	.12	8d.	Man Mortal (R. R.)	1s 1/2d.	.36 188d.	.29
3 6 4u	Children's Magazine	4s.	1.25	5s 6d.	1.00	6d.	Movement (Christadn)	9 1/2d.	.26 1s 4d.	.21
3s 6d.	ditto (in cloth)	3s 10d.	1.35	4s 6d.	.98	1d.	Nightingale Discussion	7d.	.20 10d.	.16
4s 6d.	ditto (boards, gilt)	4s 10d.	1.70	6s 6d.	1.26	2s 1d.	Odology (Spiritualism)	1 1/2d.	.05 2d.	.04
2s 9d.	Christen. Astray (R.R.)	3s 3d.	1.20	4s 9d.	.88	3s 6d.	Patterns of Things	2s 1d.	.50 3s 4d.	.60
3s 6d.	ditto (in plain cloth)	4s.	1.40	5s 6d.	1.08	6d.	Pictorial (God manifest)	3s 5s 8d.	1.18 4s 2d.	
4s.	ditto (boards)	4s 7d.	1.60	6s.	1.20	1s 10d.	Prophecy and Eastern	7d.	.20 10d.	.16
5s.	ditto (bevelled gilt)	5s 8d.	1.90	7s.	1.50	4d.	Querist, Nos. 1 and 2	1s 2d.	.37 1s 8d.	.31
6d.	Coming Events	7 1/2d.	.22	1s 2d.	.17	4s.	Seapt. Ans. (R. Roberts)	4 1/2d.	.14 8d.	.12
2d.	Commandments of Christ	2 1/2d.	.07	4d.	.06	5s.	Scept. of Comfort	4s 5d.	1.50 586d.	1.13
3d.	ditto (cloth)	3 1/2d.	.10	5d.	.09	7d. 100	ditto ditto (full gilt)	5s 5d.	1.80 688d.	1.34
4d.	ditto (leatherette)	4 1/2d.	.13	6d.	.11	10d. dz	Seet Spoken Against	9d.	.25 1s 3d.	.20
6d.	ditto (leather)	6 1/2d.	.19	7d.	.14	2d.	Shield, Nos. 1 to 16	10d.	.28 1s 2d.	.23
6d.	Davies Lectures	7d.	.20	10d.	.16	2d.	Slain Lamb (R.R.)	2 1/2d.	.07 3d.	.07
2d.	Declaration	2 1/2d.	.07	4d.	.06	6d.	Statement of the Faith	2 1/2d.	.07 3d.	.07
9d.	Defence of the Faith	10d.	.30	1s 1d.	.22	6d.	Town Hall Lectures	7d.	.19 10d.	.16
6d.	England and Egypt	7d.	.20	10d.	.16	3s 6d.	Three Lectures	7d.	.20 10d.	.16
1 1/2d.	Eternal Life (R. R.)	2d.	.07	3d.	.05	4s.	The Trial (cloth)	3s 10d.	1.25 4s 10d.	.98
7s 6d.	Eureka, Exposition of Apocalypse, vol. I.	8s 2d.	2.75	10s 2d.	2.03	1s 6d.	ditto (gilt)	4s 4 1/2d.	1.50 586d.	1.11
10s 6d.	Do. vols II. & III. each	11s 7d.	3.35	14s 10d.	2.83	3d.	Tenve Lectures	2s 4d.	.65 3s 4d.	.60
1d.	Events in Egypt	1 1/2d.	.05	2d.	.04	3s 6d.	dr to (paper)	1s 8d.	.58 286d.	.47
7d. 100	Everlasting Punishment	7d.	.20	10d.	.16	4s 6d.	Vindication (R. R.)	3d.	.08 4d.	.07
1 1/2d.	Everywhere Leaflet	9d.	.25	1s 3d.	.20	1d.	Visible Hand of God	3s 10d.	1.35 4s 10d.	.98
3d.	Evil One, the	3d.	.10	5d.	.05	3s.	ditto (boards)	4s 10d.	1.70 6s 10d.	1.26
7d. 100	Finger Posts, 1 to 57	9d.	.25	1s 3d.	.20	1 1/2d.	Visitor (back numbers)	1 1/2d.	.05 2d.	.04
2d.	Goni Confession	2 1/2d.	.07	5d.	.07	4s.	Ways of Providence	3s 4 1/2d.	1.10 4s 4d.	.86
1s.	Guide (Ecclastial)	1s 1d.	.35	1s 4d.	.28	1 1/2d.	What is the Truth?	2 1/2d.	.07 3d.	.07
						4s.	Who are the Christ?	1d.	.03 1 1/2d.	.03
							Yahweh Elohim	4s 4d.	1.10 586d.	1.10

The 2nd vol. can be had in two parts (A and B), each 6/-, postage extra.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

Two interesting extracts on Palestine topography (copied out by bro. W. H. Andrew; we are thankful to receive for use in due course). The *Herald of Wales*, for August 23rd, containing verbatim report of a sermon preached on the Trinitarian side of the "Unitarian controversy." The war of words will go on, till the Lord himself is here to hush the storm.—The *Bruce Herald*, for June 20, containing brother Simon's lines on "Satan."—*Glad Tidings*, No 7.—Lines, "Prayer for Divine Guidance," by brother Shemelt, Sheffield (very fair).—*The Farm and Fireside*, for August 15th (nothing marked).—*The Halifax (N.S.) Morning Chronicle*, for August 20th (nothing marked).—*The Oregon Register*, for June, 1883, containing account of shooting of L. T. Nichols (this is "old Joe," isn't it?)—*The Christian*, for September 11th, 1884, with three articles marked, on which the sender asks, in each case, "Is this true? If so, Christadelphianism is false." We have simply to answer "No" in all cases. We could justify the answer abundantly, but lack the time and energy for the work in detail. Our published works are a sufficient substantiation of the answer.—Correspondence on Eternal Torments clipped from two issues of the *Rochdale Observer*.—*The Sydney Echo*, of July 10th, 1884, containing report of interesting lecture on Old Testament history and modern discovery, by Mr. Mullens (sent by bro. W. G. Burton, who will accept our thanks. The lecture, while professing to uphold the Bible, plays the part of "candid friend" with a leaning towards the enemy. Some of its statements are not true; and its use of facts is often unskillful. They are clearly put, but are vitiated by assumption—often unfounded. The Bible stands in a very different position from that represented. We may speak more in detail in the *Christadelphian* another day). Selected lines, "The grandeur of the Bible"; thanks to "a brother" for copy sent.—*The Edinburgh Scotsman*, September 23rd, with interesting article on the anxieties of Europe in connection with the meeting of the three Emperors.

All communications must be addressed to ROBERT ROBERTS, Atheneum 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., 1s., 2d., 6d., 1s., &c., (out half-penny stamps are preferred) up to the value of 5s.; larger amounts are preferred in the form of P.O.O. or bank drafts.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post, to Mrs. E. J. Lashus, 38, Graham Street, City Heights, Jersey City, N.J., enclosing the amounts specified in the table of "books in supply."

The Bible True.

Christ Rose from the Dead.

No. 245.—Nov. 1, 1884. A.M. 5974.

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.

CONTENTS :

Letter from Mr. Olijphant - - - 482	Meditations of Oriana - - - 501
Christ ; His Life and Work 1,800 Years Ago.— Chapter II - - - 484	Chat with Correspondents, and Extracts from some of their Letters - - - - - 505
POETRY—	EDITORIAL—
“Coming” - - - - - 494	The Signs of the Times - - - 518
“Resting by-and-by” - - - 500	The <i>Visitor</i> Department—con- taining varieties - - - - - 521
Sunday Morning at the Birming- ham Ecclesia, No. 162 - - - 495	Intelligence - - - - - 528

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.

Christ is Coming to the Earth Again.

NOTES.

A. D.—Yes; duly received.

J. J. S.—Space fails us this month for the promised "voice."

CHILDREN'S MAGAZINE.—See reminder last month.

BRO. WITTS returns thanks to all the brethren who contributed to his liberation from the army.

T. B.—The paragraph was well "worth a place," but arrived just a day too late for last *Christadelphian*.

The continuation of Dr. Thomas's article on "The Abrahamic covenant and its mystery" is withheld for a month, for want of room.

T. R.—Thank you for light on the ecclesial situation in South Africa, and the prospect of better days.

C. V.—Yes; the idea of the Editor visiting America must be taken to have fallen through for the present.

F. E. U.—Letter and enclosure duly received. Thanks for arrears long forgotten by us. We sympathise with you in the cause of the delay.

G. G.—"Oriana" re-appears this month. A paragraph in "Chat" explains silence. We endorse your estimate of her qualities as a writer.

E. C.—No one knows of your previous letter. Consequently, there is nothing to put right with the brethren. It rests between yourself and God.

J. W. S.—*Elpis Israel* is reprinted, and now on supply; also, *Dr. Thomas's Life, Events II., Phœnoscis, and Revealed Mystery*.

E. P. F.—Your letter was quite readable, though written in nearly total blindness. In fact, it was more legible than many letters we receive written by good eyes. Thank you.

"WORKING MAN" returns a *Finger Post* left at his house. He annotates it indignantly. His indignation is excusable; but with the opening of his eyes, there would ensue a change of disposition.

M. McN. AND C. H. E.—Thanks each for the interesting cutting on the new Jews—recognising movement among the Jews. It is undoubtedly another of the many symptoms indicative of the approach of the end.

W. S.—The "King of Tyre . . . the anointing cherub" (Ezek. xxviii. 1, 14-15) was once the subject of an explanatory article by Dr. Thomas. The re-publication of this shortly will be the best compliance with your desire.

J. R.—Do not be distressed at the "very grievous" things. They are inevitable in the Lord's absence. He said they "must needs be." We shall be sheer out of them all by-and-bye, and in the bosom of the Lord's family of love, life and light.

Several further contributions have been received (and privately acknowledged) during the month, for bro. Maartens. The whole will now

be forwarded; also for bro. Kimball, of Worcester, on whose behalf bro. Rolston (receiving our remittance) returns thanks.

S.—We must adhere to the rule not to return unused MS. No fewer than half-a-dozen have, within the last few weeks, made pressing request to be exceptions. It would be unfair to the rest, and would amount to a nullity of the rule, which we find to be a necessary one.

ANONYMOUS.—The Lord sent Paul, and Paul, by Timothy, sent "faithful men, able to teach others" wherever found (2 Tim. ii. 2). Under this arrangement, men are sent to whom Christ has not personally appeared. And Paul says, "Even so hath the Lord ordained that they who preach the gospel live of the gospel" (1 Cor. ix. 14). Nevertheless, we agree with you, as to the danger of drifting back to the orthodox parody of this arrangement.

D. O.—It is a matter of benevolent courtesy to address a correspondent as "dear," even if you don't feel like it. You must conquer your resentments. It is not hypocrisy, but victory, in such a case. Remember your correspondent is dear to some one—to himself at least. It humbles yourself and helps you in the victory over the old man to return this blessing for cursing. The world calls the cursing honest, and the blessing cant. It likes to glorify its vices as virtues. Do not be influenced by it.

A. G. M.—Our remarks last month concerning bro. Chamberlin were not intended to convey the idea of anything defective according to the Gentile conception of "the moral code." They must be read in the light of the leading phrase employed, *i.e.*, "from an apostolic point of view"—which, unfortunately, is not a point of view very extensively taken. He will compare favourably with the clergy, but he is not a safe interpreter or exemplar of the spirit and principles of the apostles—either as to theory or practice. This conviction we would not have expressed had he not offered his influence to the brotherhood apparently under assuring auspices. You ought to commiserate us in the extreme embarrassment of the position, and not add to our affliction by censure and suspicion.

S. G. R.—The learning of Greek will be an advantage to you, if you learn it thoroughly. A smattering has a spoiling effect. We have known men, from this cause, changed from sensible men to pedants. They have been so dazed with the mere words as to be unable to apprehend, in a sensible way, the ideas they stand for. If you thoroughly learn the language, the result will be to increase your appreciation of the English version, as (with a few exceptions) a wonderfully accurate reflex of the sense of the original tongue. If your leisure time is spare, and your life wholly private, your time will be better spent in extracting God's blessing from the English version, and putting them into practice, in the seeking out and doing of good works, than in the laborious and probably abortive attempt to acquire an accomplishment not essential to eternal life.

IS THE EARTH DESTINED TO BE DESTROYED?

BIBLE FINGER POST, No. 58. (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.

We make no charge for advertisements appearing in the *Christadelphian*. We publish them for love's sake, as always. The exception in the case of the *VISITOR* was for a reason no longer existing.

Some advertisements we refuse, also for a reason—having nothing to do with the object for which the *Christadelphian* is solely carried on.

GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE.—7 vols., quite new, with variorum notes, including those of Guizot, Wenck, Schreier and Hugo. Published 1877. Bohn's Standard Library Edition. Cost about 17/-, offered for 10/6. Purchaser to pay carriage.—Apply to Bro. Edward Challinor, 112, Great King Street, Birmingham.

THE "BIBLE LIGHTSTAND."—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: is. 7½d. per quarter, post free.—Address, Athenum Buildings, Edmund Street, Birmingham.

VISITORS TO BIRMINGHAM.—Sister TOWNSHEND (wife of brother Townshend, deceased) has opened a house, at 29, Main Street, Camp Hill (not far from Camp Hill Railway Station), where she can accommodate visitors at reasonable terms.

A COMFORTABLE TEMPERANCE HOTEL—(the "Central")—has been opened a few doors above the Temperance Hall, in Temple Street, three minutes walk from either Railway station.—Mrs. Mace (not in the faith).

EDUCATION.—(Sons of the Brethren.)—Brother JAMES ALLEN, 13 years a Master in King Edward VI. Grammar School, Birmingham—in which there were 27 masters and over 600 pupils—has vacancies for 2 or 3 boarders, who would enjoy home comforts. Terms for the sons of brethren from 30 guineas per annum; according to age. Weekly boarders taken.—Address, 251, Stratford Road, Sparkbrook, Birmingham.

SCHOOL.—Sister (Miss) BAKER, 181, Walton's Terrace, Bramhall Lane, Stockport, has carried on School successfully for some time at this address. She has had to extend accommodation, and is now desirous of receiving Boarders. She has the assistance of a young lady who is a sister, and is prepared to give a sound English Education on moderate terms. Communicate at the address given.

FURTHER SEASONS OF COMFORT.

The printer is busy on a second volume of *Seasons of Comfort*, under the above title. It will contain the same number of Sunday morning addresses, namely 52, but numbered from 53 to 104, to distinguish them from those of the first volume. It has been asked for a long time: and the printer made a start some considerable time ago, but had to come to a halt. He has resumed the work, and will keep steadily at it now till it is completed, which will not be long. The book will be in the same style as the one already published, and the same price, in two styles, 4s. and 5s.; postage extra.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

Copy of the *Sheffield Evening Star*, Sept. 16th, containing account of clergyman's refusal to inter a Dissenter's wife at Harston, or some such place. (Case connected with the brethren, painful in more senses than one. Bro. Hodgkinson could supply particulars).—Acceptable lines, "Change" and "Light beyond the cloud," by sisters T.—Copy of the *Parkdale News* (Ont.), Aug. 14th, containing verbatim report of Anglo-Israel sermon by one well-named Dr. Wild; there is a strong smack of quackery about it.—"A review of English creeds," by James (interesting to the curious, but not edifying to the earnest clear-sighted believer in Christ: on the whole depressing as a glimpse into the chaos of the present evil world. Especially gloomy is it to see the truth catalogued with the fantasies of the carnal mind).—Pamphlet by "W.O.S." "What is a spirit body with reference to the question when was Jesus glorified?"—"Incidents in an eventful life," intended to illustrate orthodox views of "conversion"—interesting in the anecdotal sense but not in harmony with the Scriptures, and therefore lacking real value.—"Hygiene," by Arthur Newsholme, M.D., a scientific work on personal and public health, containing much valuable matter (thank you, bro. Davies, of Liverpool, the sender).—Further remarks by bro. Luce, of Swansea, on "New Testament applications of Old Testament prophecies," in reply to bro. Andrew's extracts last month. (We had prepared the article appearing in "Chat" before these remarks arrived).—Correspondence between two young brethren on the conscientious difficulties experienced by a servant of Christ in the current modes of conducting business (a digest by-and-by may be useful).—Good lines by "C. M. H."—"Whom the Lord loveth he chasteneth," and "In Memoriam" (in due course).—Extract from *Birmingham Weekly Post*, criticising the doings of a local bazaar (we thank the sender; it will usefully fill a corner).—"Glad Tidings," No. 8. Copy of the *Albionian Age*, Aug. 2nd, containing an article on the Russian-Jewish persecution in contrast with English treatment of the chosen nation.—Further correspondence in the *Parkdale Observer* on eternal punishment, in which brother Bamford takes useful part.—Copy of *Holyday Morning Chronicle* containing article on the political isolation of England.—Cuttings from the *Church Times* and *Church in the West*, on the claims of the clergy to Apostolic succession, and the meaning of the so-called "Eucharist" (well written twistings of a plain subject).—The month's issues of the *Rev.*—Copy of *Lewisian Opinion*, containing review of *The Declaration* (more in the nature of a descriptive analysis than a criticism:—the editor abstaining from "intruding his opinion" as to the value of *The Declaration* as a demonstration of the propositions advanced. As this is the main point, the review is only serviceable as an advertisement).—*The Biblical Ecologist*, No. 1.—Copy of the *Kidderminster Shuttle*, October 11th, containing a letter from brother Bland on the refusal of the Stourport Temperance Hall committee to let the hall for Christadelphian lectures.—Cutting from the *Toronto Mail* on a "new Jewish Jesus-recognising movement in Bessarabia" (the movement was noticed in the *Christadelphian* a year or two back—thanks, nevertheless).—Tract by T. W. Winstanley, of Liverpool, on "Eternal life," involving the extraordinary postulate that eternal life may be reached otherwise than by following Christ.—The month's issues of the *Light-stand*.

Nett Price.	Carriage Included.	In Brit-tain.	To Sta-tes.	Austr. and New Zeal.	To Can-.	Nett Price.	Carriage Included.	In Brit-tain.	To Sta-tes.	Austr. and New Zeal.	To Can-.
2d.	Address to Yng Women	3d.	.08	4d.	.07	1s.	Hine Debate	1s1d.	.36	1s8d.	.29
2d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	2s.	Hymn Book (cloth)	2s3d.	.78	3s4d.	.59
2d.	Anastasis (Dr. Thomas)	10d.	.30	1s1d.	0.23	1s6d.	Ditto (unbound)	1s8d.	.55	2s0d.	.45
2d.	Anglo-Israelism Refuted	2 1/2d.	.07	4d.	.06	2s6d.	Ditto (leather)	2s9d.	.59	3s10d.	.72
3s.	Apoc. Lectures (R. R.)	3s1 1/2d.	1.10	4s4d.	.86	3s.	Ditto (gilt edges)	3s3 1/2d.	1.09	4s4d.	.84
1s6d.	Apostasy, Unveiled (Dr Thomas)	1s8d.	.55	2s.	.48	4s.	Ditto (pocket edition)	4s3d.	1.50	5s6d.	1.11
3d.	Atonement (J. J. A.)	3 1/2d.	.10	5d.	.09	4s.	Ditto (limp)	4s3d.	1.50	5s6d.	1.11
5d.	Book Unsealed	5 1/2d.	.14	8d.	.12	6d.	Index to Elpis Israel	7d.	.20	10d.	.16
1s.	Brallough Discussion	1s2d.	.37	1s8d.	.30	6d.	Index to Eureka	7 1/2d.	.22	1s2d.	.18
1s6d.	ditto superior	1s9d.	.57	2s0d.	.45	1s.	Jesus Crucified (paper)	1s1 1/2d.	.36	1s8d.	.29
1d.	Bible Companion	1 1/2d.	.05	2d.	.04	1s3d.	ditto (in cloth)	1s4 1/2d.	.50	1s10d.	.37
1d.	ditto (photo-litho)	1 1/2d.	.05	2d.	.04	8d.	Jew Discussion	9d.	.31	1s4d.	.22
6d.	Bible Defended	7d.	.20	10d.	.16	1s 10d.	"Judging for Himself"	1s3d.	.40	2s.	.30
2/6 100	Christadelphus. Ant.	2s10d.	1.00	3s10d.	.74	3d.	Keys of Hell (J. B. R.)	3 1/2d.	.10	5d.	.09
1s.	Chron. Heb. (Dr. T.)	1s1d.	.35	1s4d.	.28	1 1/2d.	Kingdom of God (R. R.)	2d.	.06	3d.	.05
2d.	Catechesis (Dr. Thomas)	2 1/2d.	.07	4d.	.06	3d.	Living Again (J. B. and)	3 1/2d.	.10	5d.	.09
4d.	Clerical Theology	5d.	.14	8d.	.12	1s.	Man Mortal (R. R.)	1s3d.	.36	1s5d.	.29
3/6 an.	Children's Magazine	4s.	1.25	5s.6d.	1.00	5d.	Movement (Christad.)	9 1/2d.	.26	1s4d.	.21
3s6d.	ditto (in cloth)	3s10d.	1.35	4s.6d.	.98	6d.	Nightingale Discussion	7d.	.20	10d.	.16
4s6d.	ditto (boards, gilt)	4s10d.	1.70	6s.6d.	1.26	1d.	Oology (Spiritualism)	1 1/2d.	.05	2d.	.04
2s9d.	Christen. Astray (R. R.)	3s3d.	1.20	4s0d.	.88	2s1d.	Patterns of Things	2s1d.	.50	3s4d.	.60
3s6d.	ditto (in plain cloth)	4s.	1.40	5s6d.	1.08	6d.	Phanerosis	7 1/2d.	.20	1s.6d.	.16
4s.	ditto (boards)	4s7d.	1.60	6s.	1.20	3s.6d.	Pictorial (God manfstr)	3s.8d.	1.18	4s.2d.	.98
5s.	ditto (bevelled & gilt)	5s8d.	1.90	7s.	1.50	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
6d.	Coming Events	7 1/2d.	.22	1s2d.	.17	1s. 10c	Querist, Nos. 1 and 2	1s2d.	.37	1s8d.	.31
2d.	Commandments of Christ	2 1/2d.	.07	4d.	.06	2d.	Revealed Mystery	2 1/2d.	.07	3d.	.07
3d.	Ditto (cloth)	3 1/2d.	.10	5d.	.09	4d.	Scept. Ans. (R. Roberts)	4 1/2d.	.14	8d.	.12
4d.	Ditto (leatherette)	4 1/2d.	.13	6d.	.11	4s.	Seasons of Comfort	4s9d.	1.50	5s8d.	1.13
6d.	Ditto (leather)	6 1/2d.	.19	7d.	.14	5s.	Ditto ditto (full gilt)	5s9d.	1.80	6s8d.	1.34
6d.	Davies Lectures	7d.	.20	10d.	.16	7d. 100	Seet Spoken Against	9d.	.25	1s3d.	.26
2d.	Declaration	2 1/2d.	.07	4d.	.06	10d. dz	Shield, Nos. 1 to 16	10d.	.28	1s2d.	.23
9d.	Defence of the Faith	10d.	.30	1s1d.	.22	2d.	Slain Lamb (R. R.)	2 1/2d.	.07	3d.	.07
4s.	Dr. Thomas's Life	4s6d.	1.05	5s4d.	.76	2d.	Statement of the Faith	2 1/2d.	.07	3d.	.07
6s6d.	Elpis Israel	7s2d.	2.50*	9s2d.	1.78	6d.	Town Hall Lectures	7d.	.19	10d.	.16
6d.	England and Egypt	7d.	.20	10d.	.16	6d.	Three Lectures	7d.	.20	10d.	.16
1 1/2d.	Eternal Life (R. R.)	2d.	.06	3d.	.05	3s6d.	The Trial (cloth)	3s10d.	1.25	4s10d.	.98
7s6d.	Eureka, Exposition of	8s2d.	2.75	10s2d.	2.03	4s.	ditto (gilt)	4s4 1/2d.	1.50	5s6d.	1.11
	Apocalypse, vol. I.	8s2d.	2.75	10s2d.	2.03	2s.	Twelve Lectures	2s4d.	.65	2s8d.	.60
10s6d.	Do. vols. II. & III. each	11s7d.	3.85	14s10d.	2.83	1s6d.	ditto (paper)	1s9d.	.58	2s6d.	.47
1d.	Events in Egypt	1 1/2d.	.05	2d.	.04	3d.	Vindication (R. R.)	3d.	.08	4d.	.07
3/6 00	Everlasting Punishment	7d.	.20	10d.	.16	3.6d.	Visible Mand. of God	3s10d.	1.35	4s10d.	.98
7s. 1	Everywhere Leaflet	9d.	.25	1s3d.	.20	4s6d.	Ditto (boards)	4s10d.	1.70	5s10d.	1.26
1 1/2d.	Everybody's Question	2d.	.06	3d.	.05	1d.	Visitor (back numbers)	1 1/2d.	.05	2d.	.04
3d.	Evil One, the	3 1/2d.	.10	5d.	.09	3s.	Ways of Providence	3s4 1/2d.	1.10	4s4d.	.86
7 1/2 100	Finger Posts, 1 to 58	9d.	.25	1s3d.	.20	2d.	What is the Truth?	2 1/2d.	.07	3d.	.07
2d.	Good Confession	2 1/2d.	.07	4d.	.07	1d.	Who are the Christad?	1d.	.03	1 1/2d.	.03
1s.	Guide (Ecclesial)	1s1d.	.35	1s4d.	.28	4s.	Yahweh Elohim	4s4d.	1.10	5s6d.	1.10

* The 2nd vol. can be had in two parts (A and B), each 6s., postage extra.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and Objects, see "CHRISTADELPHIAN" for April, 1882, page 168.)

Contributions show last month.—A small ecclesia, desirous of working in the way of circulating publications, but lacking the means, 12 Declaration, 12 Kingdom of God, 12 Eternal Life, 1 Jew Discussion, 1 Hine Debate, 2 Brallough Debate, 12 Living Again, 12 Keys of Hell, 4 Nightingale Discussion, 6 Atonement, 1 Coming Events, 1 Prophecy and the Eastern Question, 1 Egypt and England, 12 Events in Egypt, 2 Everlasting Punishment, 6 Town Hall Lectures, 4 Three Lectures, 4 What is Truth? 1 Man Mortal, 1 Jesus Crucified, 1 Twelve Lectures, 12 Who are the Christadelphians? 6 Bible Companion, 2 Commandments of Christ, 10 Judging for Himself, 6 Everybody's Question.—Sent to a likely stranger, at request of poor brother, 1 Christad. Astray.—A brother (for ecclesia having good opportunity but no funds), 1 Eureka II, 12 Declaration, 6 Shields, 6 Coming Events, 6 What is Truth? 12 Who are the Christadelphians? 2 Slain Lamb, 500 Finger Posts.—A poor brother, desirous of possessing, but unable to obtain, 1 Elpis Israel.—Poor young brother, wants to read and also to lend, Christadon Astray.—Poor sister, utterly unable, but very anxious to obtain, the Christadelphian for twelve months.—Poor brother, with excellent opportunity for distributing, 1,000 Finger Posts.—Poor ecclesia, has done its best with funds in hand, but wants to do more, but cannot—24 Declaration, 24 Kingdom of God, 24 Everybody's Question.—A poor sister, longing for two years past to obtain, 1 Christadelphian (15 months).—To assist poor ecclesia to place the works of truth in a Free Library, 1 Elpis Israel, 1 Dr. Thomas's Life, 1 Eureka II, (A and B).—To enable poor brother (paying principal part) to get Eureka, properly bound.—Two enquiring strangers, 2 Declaration.

All communications must be addressed to ROBERT ROBERTS, Athenaeum Buildings, Edmund Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable.

Remittances may be sent in postage stamps, of any sort, 4d., 1d., 2d., 6d., 1s., &c., (but half-penny stamps are preferred) up to the value of 10s.; larger amounts are preferred in the form of P.O.O. or bank draft.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post, to Mrs. E. J. Lasius, 3s. Graham Street, City Heights, Jersey City, N. J., enclosing the amounts specified in the table of "books in supply."

No 246.—Dec. 1, 1834. A.M. 5974.

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.

CONTENTS :

“Circumstances Interfere”.....537	Egypt and the coming crisis in the East.....569
Is the Bible the work of Inspiration?.....538	EDITORIAL—
The New Crisis.....555	The Signs of the Times..... 572
Meditations by Oriana.....563	The Body of Pharaoh.....573
The Record of Suffering and the Record of Glory.....565	The <i>Visitor</i> Department containing varieties.....574
	Intelligence.....579

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.

Christ is Coming to the Earth Again.

This number of the *Christadelphian* is out a week before its time, on a point of the circumstances to which its contents mainly refer.

J. J. S.—You will this month see reason for waiting a little longer.

C. H. E.—We shall try and procure you a copy of *All Past Time*.

J. E. B.—There are a few friends of the truth in Scarborough; but we have no knowledge of the existence of a Sunday School.

We acknowledge, with gratitude, the receipt of several contributions in aid of the cost incurred by the steps taken in defence of the truth at this crisis.

A. C.—No doubt, "the daughters of the Philistines will rejoice" at the trouble that has come upon us, but that is no reason why we must shrink the conflict for the truth. Their joy is inevitable; the responsibility will rest with those who have caused it.

M.—We sincerely wished the *Eccelest* well, in the confidence that it would be a collateral though not a fully-credited helper to the truth in a special department. In this confidence, we gave bro. Ashcroft access to every name and address we have in the office. Those who insinuate untruthfulness do so in ignorance of the facts.

J. W. P.—We do not, and never have, doubted the reality of the business prospects that led bro. Ashcroft to separate himself from the office; nor do we doubt that the *Eccelest* project resulted from their failure. At the same time there was a mystery (felt by nearly everyone) in the sudden change of front which is now explained by the manifest divergence of principle, aim, and sympathy.

R. C.—Our disclaimers some months back of anything being amiss at Birmingham were perfectly sincere. We have to confess there was more amiss than we knew. We had cause for uneasiness for some time, but recognising the constant duty of striving to overcome evil with good, and of believing the best as long as possible, we shut our eyes to all unfavourable indications. Nothing but bro. Ashcroft's own hand could have opened our eyes to the full extent of the developing antagonism.

M. S.—The Lord will be sure not to be displeased at our spending and being spent in his service. At the same time, he has not commanded us to

go to extremes. Domestic obligations and business have their claims under his law, which we should be doing wrong to neglect. It is not often necessary to speak of these, because people are not in the habit of neglecting them; but it sometimes happens that an extreme desire to serve God in one direction makes it necessary to remember that in many ways we can do His will.

S.—Refrain from premature action. If the inspiration of the historic Scriptures is denied, there truly lacks a principal element in the basis of fellowship; but you must give everyone ample time to consider the matter. Many who do not at first see where the new doctrine leads to, may realise it fully if they have time; but if you deny them this by instant withdrawal, you shut them up into a false position, from which they will have a difficulty in extricating themselves. Patience may see us through the difficulty. It may even see the obnoxious principle withdrawn and cancelled, which would be an unspeakable relief.

M. W.—The answer to the categorical questions which have been submitted to brother Ashcroft, do not dispose of the difficulty. It is somewhat on a par with an orthodox person saying he believes the gospel, which we find upon further questions he does not do. The real question is, are Bible histories divine; writing or human writing? meaning by the latter, histories written by unaided human faculty; into which, therefore, the element of error may enter; and by the former, histories written under the guidance of the Holy Spirit, which withheld the writers from writing their own notions merely, when these were inconsistent with the aims of the Spirit of God; and moved them to write things that they could not have written if left to themselves.

P. H. B.—Nothing could be more pleasing to every true Christadelphian heart than the discovery, at the last, that there were thousands of the Lord's people in the ordinary bodies of professing Christians. There would, however, be no parallel between this and the seven thousand of whom Elijah was ignorant. The seven thousand did not bow the knee in a false worship. Whereas, you are asking us to suppose a seven thousand among those who neither know the truth nor obey the commandments. Whatever the fact may be with regard to a concealed people, it is evident that it is not an idea of any practical use. The only rule of self-measurement now (and the rule for one is the rule for all), is the word of truth. "Aiybes" are of no useful guidance.

ADVERTISEMENTS.

We make no charge for advertisements appearing in the Christadelphian. We publish them for love's sake, as always. The exception in the case of the VISITOR was for a reason no longer existing.

Some advertisements we refuse, also for a reason—having nothing to do with the object for which the Christadelphian is solely carried on.

A COMFORTABLE TEMPERANCE HOTEL—(the "Central")—has been opened a few doors above the Temperance Hall, in Temple Street, three minutes walk from either Railway station.—Mrs. Mace (not in the faith).

THE "BIBLE LIGHTSTAND."
—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: 1s. 7¹/₂d. per quarter, post free. — Address, Athenaeum Buildings, Edmund Street, Birmingham.

EDUCATION.—(Sons of the Brethren.)—Brother JAMES ALLEN, 13 years a Master in King Edward VI. Grammar School, Birmingham—in which there were 27 masters and over 600 pupils—has vacancies for 2 or 3 boarders, who would enjoy *home comforts*. Terms for the sons of brethren from 30 guineas per annum; according to age. Weekly boarders taken.—Address, 251, Stratford Road, Sparkbrook, Birmingham.

VISITORS TO BIRMINGHAM.
Sister TOWNSHEND (wife of brother Townshend, deceased)

has opened a house, at 29, Main Street, Camp Hill (not far from Camp Hill Railway Station), where she can accommodate visitors at reasonable terms.

SCHOOL.—Sister (Miss) BAKER, 181, Walton's Terrace, Bramhall Lane, Stockport, has carried on School successfully for some time at this address. She has had to extend accommodation, and is now desirous of receiving Boarders. She has the assistance of a young lady who is a sister, and is prepared to give a sound English Education on moderate terms. Communicate at the address given.

FURTHER SEASONS OF COMFORT.

The printer is busy on a second volume of *Seasons of Comfort*, under the above title. It will contain the same number of Study morning addresses, namely 52, but numbered from 53 to 104, to distinguish them from those of the first volume. It has been asked for a long time; and the printer made a start some considerable time ago, but had to come to a halt. He has resumed the work, and will keep steadily at it now till it is completed, which will not be long. The book will be in the same style as the one already published, and the same price, in two styles, 1s. and 5s.; postage extra.

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, 5s.; a brother, 2s.; a brother, 10s.; a brother (balance of remittance), 2s. 3d.; a sister (balance of remittance), 8s. 6¹/₂d.; a sister, 2¹/₂d.

Users during the same time.—A brother too poor to obtain, yet anxious to read, and lend afterwards, the *Christadelphian* for 1885; a brother with good opening for serving the truth by distribution of pamphlets, but cannot afford to provide what he would require, 1500 *Finger Posts*, 6 *Keys of the Living Again*, 2 sets *Shield*, 25 *Who are the Christadelphians?* another brother, similarly situated, but in a different part of the country, 100 *Who are the Christadelphians?* 200 *Finger Posts*.

"BORN A SECOND TIME."

BIBLE FINGER POST, No. 59. (BY THE EDITOR.)

Prices:—1,000 for 5s.; 500, 2s. 9d.; 100, 7d.; 50, 4d.; 25, 2¹/₂d.; 12, 1¹/₂d., Postage extra, at the rate of 2d. per 100.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, DECEMBER, 1884.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tus.	Austr. and New Zeal.	To Can. ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tus.	Austr. and New Zeal.	To Can. ada.
2 1/2d.	Address to Young Women	3d.	.08	4d.	.07	1s.	Hine Debate	1s 1/2d.	.36	1s 8d.	.29
2 1/2d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	2s.	Hymn Book (cloth)	2s 3/4d.	.78	3s 4d.	.50
9d.	Anastasis (Dr. Thomas)	10 1/2d.	.30	14d.	0.23	1s 1/2d.	Ditto (unbound)	1s 5d.	.55	2s 9d.	.45
2d.	Anglo-Israelism (Reftut)	2 1/2d.	.07	4d.	.06	2s 1/2d.	Ditto (leather)	2s 9d.	.99	3s 10d.	.72
3s.	Apoc. Lectures (R. T.)	3s 1/2d.	1.10	4s 1d.	.86	3s.	Ditto (gilt edges)	3s 2 1/2d.	1.09	4s 4d.	.84
1s 8d.	Apostacy, Unveiled (Dr. Thomas)	1s 8d.	.55	2s.	.43	4s.	Ditto (pocket edition)	4s 1d.	1.50	5s 6d.	1.11
3d.	Atonement (J. J. A.)	3 1/2d.	.10	5d.	.09	4s.	Ditto (imp)	4s 3d.	1.50	5s 6d.	1.11
5d.	Book Unsealed	5 1/2d.	.14	8d.	.12	6d.	Index to Elpis Israel	7d.	.20	10d.	.16
1s.	Bradlaugh Discussion	1s 2d.	.37	1s 8d.	.30	6d.	Index to Eureka	7d.	.22	1s 2d.	.18
1s 6d.	ditto superior	1s 9d.	.57	2s 9d.	.45	1s.	Jesus Crucified (paper)	1s 1 1/2d.	.36	1s 8d.	.29
1d.	Bible Companion	1 1/2d.	.05	2d.	.04	1s 1/2d.	ditto (in cloth)	1s 4d.	.50	1s 10d.	.37
1d.	ditto (photo-litho)	1 1/2d.	.05	2d.	.04	1s 10d.	Jew Discussion	9d.	.31	1s 1d.	.27
6d.	Bible Defended	7d.	.20	10d.	.16	3d.	"Judging for Himself"	1s 3d.	.40	2s.	.30
2/6 100	Christadelphism. Ant.	2s 10d.	1.06	3s 10d.	.74	3d.	Keys of Hell (J. Bland)	3d.	.10	5d.	.09
1s.	Chron. Heb. (Dr. T.)	1s 1d.	.35	1s 4d.	.28	1 1/2d.	Kingdom of God (R. T.)	2d.	.06	3d.	.05
2d.	Catechesis (Dr. Thomas)	2 1/2d.	.07	4d.	.06	3d.	Living Again (J. Bland)	3d.	.10	5d.	.09
4d.	Clerical Theology	5d.	.14	8d.	.12	1s.	Man Mortal (R. R.)	1s 1/2d.	.36	1s 8d.	.21
3/6 an.	Children's Magazine	4s.	1.25	5s 6d.	1.06	8d.	Movement (Christadn)	9d.	.32	1s 4d.	.16
3s 9d.	ditto (in cloth)	3s 10d.	1.35	4s 6d.	.98	6d.	Nightingale Discussion	7d.	.20	10d.	.04
4s 6d.	ditto (boards, gilt)	4s 10d.	1.70	4s 6d.	1.26	1d.	Oology (Spiritualism)	1d.	.05	2d.	.06
2s 9d.	Christen. Astray (R. R.)	3s 3d.	1.20	4s 9d.	.85	2s 1d.	Patterns of Things	2s 1d.	50	3s 4d.	.16
3s 6d.	ditto (in plain cloth)	4s.	1.40	5s 6d.	1.08	6d.	Phanerosis	7d.	.20	1s 6d.	.16
3s 8d.	ditto (boards)	4s 7d.	1.60	6s.	1.20	3s 6d.	Pictorial (God manstn)	3s 8d.	1.18	4s 2d.	.16
5s.	ditto (bevelled & gilt)	5s 8d.	1.90	7s.	1.50	6d.	Prophecy and Exstern	7d.	.20	10d.	.16
6d.	Coming Events	7 1/2d.	.22	1s 2d.	.17	1s. 100	Querist, Nos. 1 and 2	1s 2d.	.37	1s 8d.	.31
2d.	Commandments of Christ	2 1/2d.	.07	4d.	.06	2d.	Revealed Mystery	2d.	.07	3d.	.07
3d.	ditto (cloth)	3 1/2d.	.10	5d.	.09	4d.	Scept. Ans. (R. Roberts)	4d.	.14	8d.	.12
4d.	ditto (leathette)	4 1/2d.	.13	6d.	.11	4s.	Seasons of Comfort	4s 5d.	1.50	5s 8d.	1.18
6d.	ditto (leather)	6 1/2d.	.19	7d.	.14	5s.	ditto ditto (full gilt)	5s 5d.	1.80	6s 8d.	1.84
6d.	Davies Lectures	7d.	.20	10d.	.16	7d. 100	Sect Spoken Against	9d.	.25	1s 8d.	.20
2d.	Declaration	2 1/2d.	.07	4d.	.06	10d. dz	Shield, Nos. 1 to 16	10d.	.28	1s 2d.	.23
9d.	Defence of the Faith	10d.	.30	1s 1d.	.22	2d.	Slain Lamb (R. R.)	2d.	.07	3d.	.07
4s.	Dr. Thomas's Life	4s 6d.	1.05	5s 4d.	.76	6d.	Statement of the Faith	2d.	.07	3d.	.07
6s 6d.	Elpis Israel	7s 2d.	2.50	9s 2d.	1.78	6d.	Town Hall Lectures	7d.	.19	10d.	.16
6d.	England and Egypt	7d.	.20	10d.	.10	6d.	Three Lectures	7d.	.20	10d.	.16
1 1/2d.	Eternal Life (R. R.)	2d.	.03	3d.	0.3	3s 6d.	The Trial (cloth)	3s 10d.	1.25	4s 10d.	.98
7s 6d.	Eureka, Exposition of Apocalypse, vol. I.	8s 2d.	2.75	10s 2d.	2.03	4s.	ditto (gilt)	4s 1 1/2d.	1.50	5s 6d.	1.11
10s 6d.	Do. vols II. & III. each	11s 7d.	3.85	14s 10d.	2.83	2s.	Twelve Lectures	2s 4d.	.65	2s 1d.	.60
1d.	Events in Egypt	1 1/2d.	.05	2d.	.04	1s 6d.	ditto (paper)	1s 9d.	.38	2s 6d.	.47
3d. 00	Everlasting Punishment	7d.	.20	10d.	.16	3d.	Vindication (R. R.)	3d.	.08	4d.	.07
7d. 1	Everybody's Leaflet	9d.	.25	1s 3d.	.20	3 6d.	Visible Hand of God	3s 10d.	1.35	4s 10d.	.98
1 1/2d.	Everybody's Question	2d.	.06	3d.	.05	4s 6d.	ditto (boards)	4s 10d.	1.70	5s 10d.	1.26
3d.	Evil One, the	3 1/2d.	.10	5d.	.09	1d.	Visitor (back numbers)	1d.	.05	2d.	.04
7d. 100	Finger Posts, 1 to 58	9d.	.25	1s 3d.	.20	3s.	Ways of Providence	3s 4 1/2d.	1.10	4s 4d.	.96
2d.	Good Confession	2 1/2d.	.07	3d.	.07	2d.	What is the Truth?	2d.	.07	3d.	.07
1s.	Guide (Ecclesial)	1s 1d.	.35	1s 4d.	.25	1d.	Who are the Christad?	1d.	.03	1 1/2d.	.08

* The 2nd vol. can be had in two parts (A and B), each 6s., postage extra.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

Copy of the *Globe Republic* (Springfield, O., U.S.A.), of Oct. 6th, 1884, containing notice of the death of Mrs. Reeves, the wife of bro. Dr. W. H. Reeves. — Copy of the London Weekly Journal called *Money* for Oct. 8th, containing excellent article on the British occupation of Egypt; also the same paper for Oct. 22nd, with second, and if possible, more striking article on the same subject. (Sorry we cannot make use of them this month owing to special circumstances. They will be valuable another time) — *Glod Tidings* for November. — Several interesting MS. fragments from bro. Stanforth, which may be useful another time. — *Investigatory* for November. — Further portion of Dr. Thomas's article on the Holy Land covenant, copied out by bro. Forbes. (We are much obliged to him; it is quite acceptable). — "Why the delay? another view of the matter," by bro. Laverock, of Edinburgh. (A lengthy article for which we thank the writer. We have not yet been able, in the bustle of the last few weeks, to give it the attention necessary for a verdict. But we promise it attention in due course). — Copy of the *Leeds Mercury* for November 1st, containing interesting article on the centenary of Sir Moses Montefiore. — Copy of the *Commercial Gazette* (Cin., U.S.A.), for Oct. 25th, with a similar article. — Copy of the *Winnipeg Daily Times*, Oct. 11th, containing report of sermon by "Rev." J. Cook, of Boston, on "Does death end all?" (Thank you, sister). — Copy of the *Springfield Daily Union*, Nov. 1st, containing satirical comments on Mr. Hine's arrival in the United States, to lecture on the identity of the American people with Manasseh (C). — The month's issues of the *Rev.* — Copy of the *Connecticut Courant*, Oct. 16th, containing several interesting paragraphs of a general character. (Many thanks to the sender).

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, 2d., 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.

BOOKS IN THE UNITED STATES. — Christadelphian Publications may be had in the United States on application through post, to Mrs. E. J. Lasius, 38, Graham Street, City Heights, Jersey City, N.J., enclosing the amounts specified in the table of "books in supply."